

A GREATER REALITY

*The New Paradigm of Nonlocal Consciousness
the Paranormal & the Contact Modalities*

Volume #1: Theoretical Chapters

Angels
NDES
Non-Human Intelligence
OBES

Hallucinogenic Journeys

UFOS

Remote Viewing

SPIRITS

Prayer

Post-Death Communications

Automatic Writing

Channeling

Energy Healing

Retrocognition

Precognition

Kundalini/Awakening

Teleportation

Apparitions

Meditation

Telekinesis

Cosmic Consciousness

Intuition

Lucid Dreams

Clairvoyance

Telepathy

Mediums

HICE/CE-5

Poltergeists

Orbs

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A Greater Reality:

*The New Paradigm of Nonlocal
Consciousness, the Paranormal &
the Contact Modalities*

VOLUME ONE

Editors

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Prologue

Consciousness & the Contact Modalities: Three Moves into Strangeness

Prologue by Jeffrey J. Kripal, Ph.D.¹

I am happy and honored to be asked to write a brief Prologue for this important book. As a historian of religions, that is, as someone charged with the task of taking *everyone's* extraordinary experience seriously and not just this or that culture's convictions, I have encountered almost all of these exceptional events in some form or another, either in living people or textual deposits. So I have been thinking about these matters for some time, decades really. I have also been watching contemporaries react to them, often not so well, often, alas, rather dumbly.

Not here. Rey Hernandez and his colleagues treat an exceptionally broad range of these experiences of transcendence. Rey calls them the "Contact Modalities" and speculates that they all have something to do with the primacy of consciousness or Mind as the fundamental base of reality. I strongly suspect that they are correct, or correct enough. I also suspect that, once we take such contact modalities seriously and what they imply about our place in the universe, things are going to get stranger, *way* stranger.

Are we ready for that? I think there are three moves into strangeness that we very much need to make, all of which are made in this important volume entitled *A Greater Reality: The New Paradigm of Nonlocal Consciousness, the Paranormal and the Contact Modalities*.

The first move involves the realization that *all of these Contact Modalities are connected*. In fact, everything is connected to everything, but this is especially true in this twilight zone. This move, I want to suggest, is one of the real markers that separates the novice from the mature thinker. The novices think that their particular specialty is somehow a specialty, that it is set apart from all of that other

¹ Prologue copyright by Jeffrey J. Kripal, Ph.D.

“crazy” stuff. You know, UFOs are real, but Bigfoot is not. Or maybe telepathy happens, but certainly not precognition. And forget about levitation. That sort of thing. The seasoned thinkers are not so tricked. They know that the UFO phenomenon and the NDE phenomenon are not the same, but that they are also definitely connected. So are parapsychological phenomenon (precognition, clairvoyance, remote viewing, even levitation, teleportation, and bilocation). So are spectral presences of every kind (from ghosts, angels, and demons to cryptids and monsters). The more one knows, the weirder it gets. Things, in actual fact, never really “makes sense,” and for one glaringly simple reason: such phenomena have little to do with the five senses.

The second move we very much need to make involves the realization that *the imaginal is the Contact Modality*. Put a bit less elliptically, once we realize that everything is connected, we have to come up with a model that explain why all of these things are connected *but are also so different*. We have to become comparativists. This is one of the hardest things for people to do in my experience. The believer wants to believe. The debunker wants to debunk. Neither can recognize the partial truth of the other. Neither can hear the secret—that the imaginal is a symbolic translator, a medium of communication, the dimension of consciousness that connects all of the dots.

By invoking the imaginal, I do not mean that these things are “imaginary.” I mean rather that, under very special circumstances, the human imagination is somehow empowered and becomes, for a while, not a spinner of fantasy but a medium of contact. What this means in turn is that no such contact modality should be interpreted literally but all should be interpreted really. Do not confuse the dream with the dreamer, but recognize that the dream *is* the dreamer, or rather is a symbolic expression and art form of the dreamer.

To invoke a simple metaphor I have used in other contexts, these contact modalities are all functioning like the stain glass windows of the church in which I grew up as a kid. The images and stories told in that glass are all culturally and religiously specific, as is the lead and glass art that constructed the windows many moons ago. But the sun that shines through them is neither culturally determined nor locally specific. And, of course, other places of worship will have other kinds of stain glass windows with other images and stories. What unites them all is the same sunlight shining through them and the subsequent process of artistic illumination and local mediation. There is real difference. And there is real sameness. But, in order to balance these two truths, one needs to recognize the artistic expression, the translation, the medium of contact. Otherwise, one will

simply be confused, focusing on the images in the glass as literally true (the believer) or as obviously absurd (the debunker).

The third move involves what comes after—speculative ontology, that is, the positing of new models of reality and, specifically, new models of reality that are not strictly physicalist or reductive, that is, that do not frame everything as causal products of material reality. In our present reigning model, essentially different forms of scientism, most all of these extraordinary things are not extraordinary at all. They are simply impossible. They cannot happen. And so, or so we are told, they don't. But they do.

As you read through these remarkable essays, you will see the gifted authors making these same three moves. They make them in different ways and toward different ends, but the volume as a whole shout their triple truths. It is all connected. The imaginal is the contact modality. And we need to imagine new realities in order to bring these strange things into belief, acceptance, and, eventually, human knowledge.

Bio: Dr. Jeffrey J. Kripal is the Associate Dean of the School of Humanities and holds the J. Newton Rayzor Chair in Philosophy and Religious Thought at Rice University, where he chaired the Department of Religion for eight years and helped create the GEM Program, a doctoral concentration in the study of Gnosticism, Esotericism, and Mysticism that is the largest program of its kind in the world. Jeff is the author or co-author of eleven books, seven of which are with The University of Chicago Press, including, most recently a memoir manifesto entitled “*Secret Body: Erotic and Esoteric Currents in the History of Religions*” (The University of Chicago Press, 2017). He is presently working on a three-volume study of paranormal currents in the history of religions and the sciences for The University of Chicago Press, collectively entitled “*The Super Story*”.

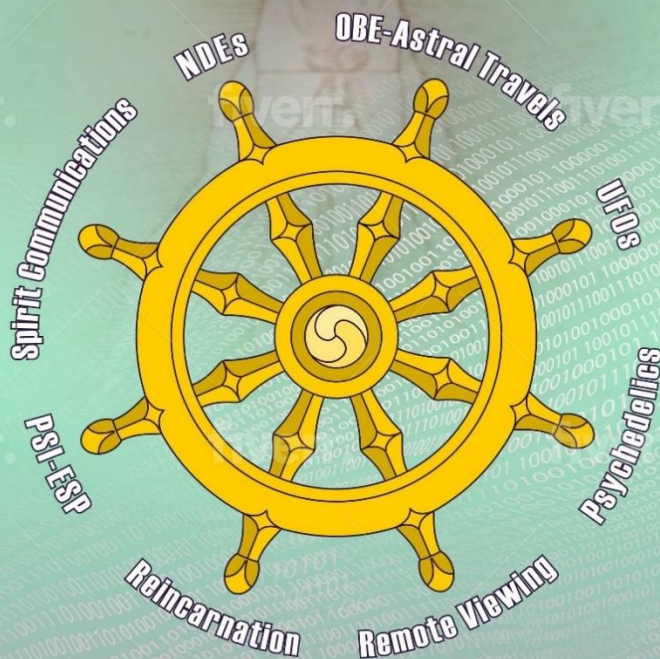
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Introduction to A Greater Reality

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The Mind of GOD

*A Spiritual-Virtual Reality Model of Consciousness &
The Contact Modalities*



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The Mind of GOD

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The Mind of GOD: A Spiritual-Virtual Reality Model of Consciousness & The Contact Modalities

Reinerio (Rey) Hernandez, JD, MCP ¹

All of creation must either perish or constantly evolve. There is no other alternative.. The need to evolve is upon us once more. Indicators abound that time is running out on modern Homo Sapiens. Nature is losing patience with our unsustainable practices. The clarion call is unmistakable: Human beings must evolve or perish — we must swiftly evolve to the next level by eradicating pervasive ignorance concerning who we really are and why we are here or face the extreme likelihood of mass death and destruction, if not extinction all together... Humankind’s next phase of evolution will be more an evolution in thought, knowledge, spirituality, and consciousness than one involving our biology or physiology. It will likely be an evolution in consciousness triggered by research involving a dramatic change in perceptions, values, beliefs, and attitudes and a profound resultant shift in human behavior. As a consequence of this shift, the “every man for himself” paradigm fueled by greed will be supplanted by the “all for one and one for all” paradigm fueled by a new spirit of altruism and unity.²

I. Introduction

It is time for humanity to wake up and begin to understand that we are multidimensional eternal spiritual beings living a temporary physical reality and that if humanity does not change how we treat each other and planet Earth, we are heading towards a path of self-destruction. We, as a global society, must change

¹ I graduated with honors from Rutgers College, was a Master’s Candidate at Cornell University and was a Ph.D. Candidate at the University of California at Berkeley where I was the recipient of a National Science Foundation Ph.D. Fellowship. At UC Berkeley, I completed all of my required Ph.D. coursework and passed all of my written and oral exams. I also defended my Ph.D. dissertation prospectus and began to write my Ph.D. dissertation. Unfortunately, while writing my dissertation, my first wife had a brain aneurysm and had brain surgery which left her disabled. With two minor children, and my wife’s retired mother and teenage sister to support, I was forced to withdraw my Ph.D. candidacy to work two full-time jobs to sustain my family.

² Mitchell, Edgar. (1971). “*The Intersection of Science and Religion*” was originally published, with the permission of Dr. Mitchell, on the Dr. Edgar Mitchell FREE Foundation website which no longer exists. This short article is being published in our new book, A Greater Reality.

once we understand that the nature of our Greater Reality is based on loving one another because “all is one” within the Universal Mind of GOD, what Dr. Edgar Mitchell would have termed “The Quantum Hologram”. We must learn to become loving spiritual beings, probably the world’s most difficult task, or we as a species will perish. This is not a fatalistic position because quantum physics has informed us that we live in a reality of infinite choices. We can make small steady improvements to our lives and humanity can then begin to change. There is still hope for humanity to change and time for us to reverse this tendency towards self-destruction.

Our 4 Volume book, titled “*A GREATER REALITY: The New Paradigm of Nonlocal Consciousness, the Paranormal & the Contact Modalities*”, aims to articulate a new paradigm that seeks to integrate the findings of consciousness research and the phenomenology of extraordinary experiences, what we at the Consciousness and Contact Research Institute (CCRI) call the Contact Modalities. CCRI is an academic research institute committed to an integrative approach to the entire spectrum of psychophysical anomalies. In the future, we hope to undertake a comprehensive academic statistical research study, in multiple languages, administered on a worldwide scale, to Experiencers of the Contact Modalities. We hold that it is the Experiencers of the Contact Modalities that may provide humanity with clues to the question of “What is Consciousness”-- a question that has been addressed by the academic fields of Philosophy, Neuroscience, Psychiatry, Psychiatry, theoretical physics, Theology, and by humanity at large since the dawn of human existence. In their contact experiences via the Contact Modalities, these individuals have had experiences that can be considered multidimensional, and interdimensional, where they experienced a manipulation of spacetime and where they have had a diverse array of contact experiences with Higher Forms of Intelligence. Another term I use interchangeably with Higher Forms of Intelligence is the term Non-Human Intelligence-- which can be defined as all higher forms of intelligence that are not physical human beings living in our physical reality. The terms “physical reality” and “multidimensional realms” will be detailed and explained later in this document.³

Examples of Non-Human Intelligence can be as follows: deceased human beings, spiritual beings and guides, demons, extraterrestrials, arch angels, fairies, and thousands of different physical and non-physical forms of Higher Forms of

³ I understand that Physicist Dr. Albert Einstein introduced the concept of “spacetime”. According to Einstein, spacetime is our three-dimensional space (length, width & height) but when we add “Time” we have a fourth dimension. Nevertheless, my use of the terms 3D and 4D have a separate use and definition in my model of Consciousness. This will be detailed later in this book.

Intelligence seen by humanity over the ages. These experiences involve contact with a cornucopia of an infinite community of conscious sentient beings and I will argue that all of this Non-Human Intelligence can be seen as extensions of the Universal Mind of GOD instead of the hypothesis that these are “physical beings who visit us from physical planets”. The overwhelming number of these physical contact experiences on our Earthly plane with tens of thousands of different types of physical “beings” interact with humans for at most a few seconds to a few minutes. Yet, the majority of Experiencers and researchers of the paranormal Contact Modalities, perceive these experiences as physical experiences instead of conscious-based experiences. This issue will also be discussed at length later in this document.

The majority of authors of our book view these Higher Forms of Intelligence as one consciousness-based phenomenon and not necessarily as many diverse physical-based phenomena. Later in this chapter, I argue that we are living in a multidimensional spiritual and virtual reality, a reality that Dr. Edgar Mitchell termed the “Quantum Hologram”, and that human consciousness can travel within this “Greater Reality”. Not only can human consciousness travel within this “Greater Reality”, but the consciousness of a vast array of Non-Human Intelligence can also travel within this Greater Reality. The human consciousness of Experiencers of the Contact Modalities has been brought by Higher Forms of Intelligence to other realms of realities and received consistent and similar messages of Unity, Oneness, Spirituality, and the need for humanity to change. Thus, the academic researchers of CCRI have concluded that only by understanding the Experiencers of the Contact Modalities can one begin to fully understand the nature of our Greater Reality. One can then properly begin to address the question of "What is Consciousness" and how humanity can begin a process of changing humanity's self-destructive behavior.

In the Fall of 2013, I introduced the term “Contact Modalities”.⁴ This term is now used by many researchers instead of the term "paranormal" because many

⁴ In the Fall of 2013, I introduced the term "**Contact Modalities**" when I published an article in the Dr. Edgar Mitchell FREE Foundation website, *Experiencer.Org*, titled "*The Quantum Hologram Theory of Consciousness and the Contact Modalities*." I wrote this paper shortly after I had an OBE where I was shown the relationship between Consciousness and the Contact Modalities. Please note that the FREE Foundation website no longer exists and is replaced by the CCRI website, *AGreaterReality.Com*. I continued to use this term in two peer-reviewed academic articles published in the *Journal of Conscientiology* and in the *Journal of Scientific Exploration* and in my co-edited book, published in May of 2018, titled "*Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence*". I continue using this term in my new book, "*A Greater Reality*". Since 2013, my understanding of the term the Contact Modalities and my hypothesis on the question, "What is Consciousness", has undergone a profound evolution which is now being presented in this book.

major academic researchers, including the many Ph.D. academics and medical doctors within CCRI, have long suspected that all of what we call the “paranormal” is ONE phenomenon. The term paranormal does not provide a consciousness-based explanation of the phenomenon while the term Contact Modalities suggests that all of these contact experiences should be viewed and researched as one integrated phenomenon under the rubric of consciousness. The CCRI researchers view that “**Consciousness is Primary and that our physical world is a manifestation of consciousness and not our physical reality**”. This hypothesis will be articulated and defined throughout this document and throughout our 4 volume book series.

The term “**Contact Modalities**” is defined as “*all of the diverse ways that humans are ‘piercing the veil’ of our physical reality and having perceived contact with consciousness-based Higher Forms of Intelligence*”. The evidence for various types of extraordinary experiences suggests that humans may be in contact with higher forms of intelligence. Examples of the Contact Modalities are as follows: Near-Death Experiences (NDEs), Out of Body Experiences (OBEs), Conscious Aerial Phenomena (CAP), commonly called UFOs,, contact experiences with perceived deceased humans, commonly called Ghosts or Spirits, contact experiences via Hallucinogenic Journeys (via entheogenic drugs such as DMT or Psilocybin), contact experiences via Remote Viewing or other forms of Clairvoyance, contact experiences via Channeling or Mediumship, contact via the many forms of Post Death Communications, contact experiences via Lucid Dreams, contact via perceived Poltergeists experiences or spiritual attachments, and many other types of “paranormal” contact experiences with tens of thousands of diverse forms of Non-Human Intelligence.

Before we continue, I want to clarify my use of the term UFOs or Unidentified Flying Objects. This is not a very appropriate term for this phenomenon. First of all, these perceived physical objects do not “fly”. Secondly, even though these objects are perceived as “physical”, they might not necessarily be physical objects, instead, they might be a consciousness-based phenomenon. Finally, in the late 1940s and 1950s, this term became associated with “Flying Saucers”. Our Dr. Edgar Mitchell FREE UFO Contact Experiencer Research Study, published in 2018 is an 820-page academic book “*Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence*” (Hernandez, Klimo & Schild, 2018) demonstrated that very few of the 4,300 participants for our 3 surveys actually saw a “flying saucer”. More recently, US military intelligence has used the term UAP, or Unidentified Aerial Phenomenon, instead of the term UFO. While UAP is a better term, this term ignores the consciousness-based aspects of the phenomenon. I will argue throughout this book

that the UAP/UFO phenomenon is a consciousness-based phenomenon. Thus, instead of the term UAP or UFO, terms that do not define or explain the phenomenon as one that is consciousness-based, my preferred term is **CAP or Consciousness Aerial Phenomenon**. This term is much more explanatory of the true nature of the phenomenon. Therefore, throughout my article, I will use the term **CAP-UFO (Consciousness Aerial Phenomenon)** to signify what is commonly called the UFO Phenomenon. Later in this chapter, I will detail my arguments for the use of this new term CAP-UFO, Consciousness Aerial Phenomenon, and that what is commonly referred to as UFOs are actually a consciousness-based phenomenon.

After the publication of the book “*Beyond UFOs*” in 2018, the FREE Foundation was replaced by the Consciousness and Contact Research Institute, or CCRI, in 2019. The 25 members of CCRI include academics in the fields of Astrophysics, Philosophy, Psychiatry, Psychology, Neuroscience, Sociology, Quantum Biology, Information Sciences, Theology, and Parapsychology. The five co-authors of our 4-volume book are as follows: Dr. Rudy Schild, who is a retired Harvard University Astrophysicist, Dr. Jeffrey Long, a Medical Doctor and noted NDE researcher, Dr. Michael Grosso, a retired professor of Philosophy, Dr. Jon Klimo, a retired professor of Psychology and yours truly, Reinerio (Rey) Hernandez, Ph.D. Candidate at UC Berkeley and researcher of the relationship between Consciousness and the Contact Modalities.⁵

The academics and medical doctors of CCRI argue that "Mind" and consciousness are fundamental, non-local, and that matter, energy, and information are ultimately grounded in one mind and consciousness. In this book, we introduce the post-materialist hypothesis that “Consciousness is Primary” -- the philosophical position that the only thing that exists is consciousness and that our physical reality is derived from consciousness. (Schwartz, Woollacott, & Schwartz, 2020) We hypothesize that all of the Contact Modalities are interrelated via a manipulation of spacetime, involving a spiritual virtual reality and by definition might be multidimensional, interdimensional, in nature.⁶ We argue that there is a range of states of consciousness, the Contact Modalities, where we, as humans, can access both non-physical and physical realms, where we interact with perceived Non-Human Intelligence via our ordinary senses within this "Greater Reality". Numerous theories might explain this greater reality but our book argues that we

⁵ Please refer to the website for “*A Greater Reality*” where you can read more about the many authors in our book. Our website is: AGreaterReality.Com

⁶ The terms multidimensional and interdimensional will be defined and discussed later in this document.

are living inside a “Spiritual Virtual Reality”. I will define and explain the details of our spiritual virtual reality later in this document. We argue that our perceived physical experiences, via our 5 senses, are actually "Maya", an illusion that is a "*magic show, an illusion where things appear to be present but are not what they seem*". (Lochtefeld, 2002). This concept of “Maya” and illusion will be detailed and clarified later in the section titled “*Is Consciousness Primary-- A Brief History of Idealism*”. Why is our material reality an illusion? The answer is that our true reality, and our personal consciousness, are part of a larger living system inside a "Greater Reality"-- part of a larger consciousness system. For all of these reasons, we assert that the Contact Modalities need to be studied as **ONE PHENOMENON**-- as manifestations of a single greater source of mind and consciousness.

Our book, *A Greater Reality*, is comprised of 4 volumes (4 separate books). Volumes 1 & 2 will be our theoretical volumes and will feature articles by more than 45 Ph.D. academics, medical doctors, and researchers who have focused on researching the connection between Consciousness and the Contact Modalities. Volumes 3 & 4 will feature articles written by more than 75 Experiencers of the Contact Modalities who each have had many diverse contact experiences with different Contact Modalities.

It is important to note that while all of the authors in this book share the same common foundational principles on the topic of consciousness, we do have differences of opinion on the details of the nature of our Greater Reality. Nevertheless, we all share the thesis that all of the Contact Modalities are interrelated and need to be studied as ONE integrated phenomenon under consciousness. I will be presenting examples of some of the diverse contact experiences of these major Contact Experiencers in the section titled “*Commonalities of the Contact Modalities*”.

What follows is a brief description of the theoretical sections of our book and the thematic topics and chapter titles of the articles in each section. I will also present a short biography of each author. I will begin with our Prologue, which was written by Dr. Jeffrey Kripal.

a. Prologue

Dr. Jeffrey Kripal wrote the *Prologue* for our book. Dr. Kripal is the Associate Dean of the School of Humanities and holds the J. Newton Rayzor Chair in Philosophy and Religious Thought at Rice University, where he chaired the Department of Religion for eight years and helped create the GEM Program, a

doctoral concentration in the study of Gnosticism, Esotericism, and Mysticism that is the largest program of its kind in the world. Dr. Kripal has written numerous books on the topic of Consciousness, the Paranormal, and many of the topics discussed in our book. A detailed biographical description of Dr. Kripal and all of the authors of our book can be found at the CCRI's website, **AGreaterReality.Com**

b. Example of an Experiencer of the Contact Modalities

After my Introduction, titled *The Mind of GOD: A Spiritual-Virtual Reality Model of Consciousness & The Contact Modalities*, I then present our next section titled “*Example of an Experiencer of the Contact Modalities*”. This section presents an article written by Dr. Melinda Greer, a medical doctor and one of the major experiencers of the Contact Modalities, who has had most of the experiences associated with the Contact Modalities. She is just an example of the more than 75 articles written by Experiencers of the Contact Modalities that will appear in the two Experiencer volumes of our book, Volumes 3 and 4. Dr. Melinda Greer recently retired as a pediatrician at a Native American Tribal Hospital in a low-income county in the state of Oklahoma. How can such a person who has healed thousands of children throughout her career be a major Experiencer of the Contact Modalities and still function as a full-time medical doctor? As you will soon find out, our Experiencer volumes contain chapters from many medical doctors and other professionals. This phenomenon does not discriminate because there are Experiencers from many different countries, professions, races, ethnicities, religions, and diverse economic classes.

I met Melinda several years ago when I, and our documentary film crew, spent two days in Oklahoma interviewing her and filming the locations of her many experiences.⁷ She is an intelligent and articulate person, which would be expected of someone who has passed all of the rigors of admission to medical school, residency, and being board certified in her profession. Melinda, however, was much more thoughtful and insightful than most of the medical doctors I have met-- she is truly an intellectual and a blessed individual.

⁷ Kevin Layne, Helene Layne, and I have spent 5 years interviewing more than 30 academic professors and medical doctors as well as more than 70 Experiencers of the Contact Modalities for our science-based documentary tentatively titled “*A Greater Reality: One Man's Journey of Discovery*”. We hope to finish our documentary by the late Fall of 2022. Information about our documentary, and a short documentary trailer, can be viewed on CCRI's website, **AGreaterReality.Com**

I consider Melinda to be one of the world's major contact experiencers, together with my friends Alberto Fernandez, a retired DEA Federal Agent, and a beautiful elderly lady, Ruth Ann Friend. I will be discussing details of their experiences later in this document. Melinda has seen more than 12 up-close CAP-UFOs, some were so large that they consumed the entire sky. Several of these sightings were also witnessed by her husband. She has had two Near-Death Experiences, her second one being extremely profound and powerful. Her second NDE occurred 9 years ago while she was working as a medical doctor.

She describes how all of her memories of her past experiences were uploaded to some type of information storage device. I describe it as an upload to the Universal Mind of GOD, the source of the Akashic Records, which stores all information of every individual human consciousness. Melinda would describe it a bit differently. She has told me that she does not know where the "information" of her life went but she stated that the data went to "My Group" -- she joined a group of like souls who instantaneously communicated with each other telepathically. These were non-corporeal higher forms of conscious intelligence. She informed me that she felt *"as if a burden was suddenly lifted which allowed me to be free of my human physical existence and its memories and associations."* Finally, she stated that she could speculate that her information *"went to the Akashic Records of the vast sea of consciousness that I suspect underlies all of reality"*.

The following is a summary of just some of Dr. Greer's experiences via the Contact Modalities written in her own words:

UFO Contact Experiences:

1) Huge Manta Ray-shaped CAP-UFO experience x 2 in 1984 near Wewoka Lake in Oklahoma. Jesse (her husband) was also involved. The second encounter with this same UFO was a few weeks later, and I suspect that there was more to it than either of us can recall.

2) Black Strange Shaped CAP-UFO near Oklahoma City in my third or fourth year of medical school. Involved missing time and possible "screen memory" of hot air balloons.

3) Lots of Black Triangle CAP-UFO sightings between 2001 and 2012 in the Ouachita Mountains of SE Oklahoma. My husband Jesse was with me on one occasion when one flew over us while we were driving East of Talihina, OK.

4) Silver CAP-UFO - looked like a huge drop of mercury flying in the sky. I was heading back to work after a lunch break and had an interactive encounter with this UFO for about 10 minutes. When I glanced away from it for a few seconds, it disappeared.

Missing Time:

During medical school with a friend. We went for a drive to the Wewoka Lake area and I showed her where Jesse and I used to live and where we had seen the CAP-UFO. On our return, we had an episode of missing time and ended up many miles from where I last recalled being. We had been near Earlsburo, OK and suddenly we were facing another direction and were North of Seminole, OK. Cassandra was not familiar with the area and did not seem to realize what had happened. She could not understand why I was so upset. Also, the above CAP-UFO sighting #2 was followed by MANY hours of missing time.

Bigfoot Sighting and Encounters:

1) Late August 2001: Saw two bipedal upright large hair-covered beings while traveling North on the Indian Nation Turnpike near McAlester, OK. Head to toe golden/blond shiny hair. They were striding rapidly across a pasture after stepping over a 5-strand bobbed wire fence. It was over 100 degrees and midafternoon.

2) Early September 2002: Stranded alone on an isolated mountain ridge in the SE Oklahoma Ouachita Mountains on a road known as K-trail. While awaiting rescue by the Sheriff's Deputies, had an up-close encounter in the dark with a huge smelly stealthy dark bipedal creature. This encounter lasted several hours.

3) ~ 2006 or 2007. Encountered a tall and thin (? adolescent) hairy hominid that was peeking into our truck as I returned from a walk along Goats Bluff Road near our home. Very unusual gait that I don't think a human could duplicate and it was an incredibly fast runner.

Invisible visitors:

These occurred when I was working in Alaska to some degree, but the major visitations occurred when I was living in a rented Apartment in 2012. I say they were invisible, but frankly, I never opened my eyes as I was terrified. I would hear them and feel them bumping the bed and poking me. My heart would be pounding and I'd be sweating with terror, yet I would somehow manage to eventually "fall asleep". See OOB below. Also, I had a lamp at that apt. which you turned on with

touch. It would turn on and off and interact with me. It did the same after we moved into our new home and Jesse, my husband, was a witness as the lamp turned itself off and on numerous times in response to yes/no questions. We were both across the room from it. On another occasion, Jesse and I were talking when a male disembodied voice speaking another language spoke an entire sentence right next to us.

Out of Body Experiences:

On one occasion after being touched and poked at the apartment while trying to sleep, I told them “I need to sleep. I give up. If you are here to teach me something beneficial, then do it. Otherwise go away and let me sleep!”. My conscious self was immediately sucked out of my head and I was flowing with a bunch of glowing particles of light in a swirling motion. I was then returned to my body and then the process was repeated to enforce the “teaching”. After this episode, I was not so fearful of these visitors.

Near Death Experiences: (Both of these are discussed in my book chapter).

1) NDE or NDE-like experience as a child ~ 5 years old after a cat bite became quite infected.

2) NDE 2013 as an adult. My article in Volume 1 of *A Greater Reality* details this 2013 NDE.

Ghosts:

1) I saw what appeared to be a sick, obese, male “patient” heading toward an elevator at the hospital where I worked, then he disappeared. I spoke to him briefly, before his disappearance, telling him that it was a staff elevator and I’d have to use my badge to let him access it. Other people in the area obviously could not see him and looked at me like I was crazy.

2) I came out of the ICU and spoke to a person with long dark hair and wearing a red top as I walked to her. When I heard no answer, I glanced back and there was no one there. A matter of seconds elapsed. No way anyone could have left the area.

3) Floating apparition with blond hair and in hot pink filmy attire and no visible legs. Went from left to right and THROUGH a door ~ 5 feet in front of me as I was entering the Nursery area at the hospital where I work.

4) I moved out of the way of what I thought was a nurse coming from my left side and going behind me in an area of the nursery that was quite crowded. I scooted my chair up and asked “her” if she could get by. I glanced over my shoulder and no one was there.

5) The above were actual visible “ghosts”. I’ve had a lot of experiences with sudden odors, especially tobacco smoke. This usually is in my home (the couple that built the home both smoked and he is deceased). It is as if someone is actually blowing smoke in my face and I often start coughing. It can even trigger my asthma. Also, a lot of noises at night that cannot be explained. Happens both at home and in the call room at the hospital. Occasionally in hotels.

Shamanistic Experience:

Occurred in Peru as a part of a ritualistic experience with Huachuma (a hallucinogenic cactus). Was able to see another realm of existence for many hours afterward. Saw something during the altered state that was then seen a few days later in real life.

Mystical/Transformative Experiences:

1) Experience on an Island in the Bahamas as discussed in the book chapter.

2) “Seeing” connections between things. Possibly seeing spectrums of light that humans usually cannot see.

3) Numerous “teaching dreams” over my lifetime. Some involved futuristic settings. In many of them, I was other persons, and often male instead of female. When I would wake up afterward, I would recall memories from that life. I might recall siblings, parents, aunts, uncles, and numerous other persons with a lifetime of memories of our interactions. It was really weird to awaken as a female child when you had memories of having just been an adult male. Once, I was an alien being.....that was the weirdest of these “teaching dreams” and the one I recall the most vividly as it was so shocking.

Non-human Intelligence:

1) This experience occurred at Horsethief Springs-- it was bizarre and still freaks me out to this day to think about it.

2) Unseen guides as a child that helped me to learn how to interact as a human and kept me safe. “They” often answered my questions by placing entire concepts into my mind, rather than speaking to me.

As one can see, Dr. Melinda Greer has had experiences with almost all of the Contact Modalities. Dr. Greer is not alone-- Volumes 3 and 4 of our book, *A Greater Reality*, have articles from more than 75 experiences of the Contact Modalities, each with experiences similar to Melinda’s. Most have had experiences with at least 3 of the Contact Modalities. How do we begin to understand the complex dynamics and the worldview implications of thousands, if not millions of individuals, similar to those of Dr. Melinda Greer-- individuals who each have had many experiences via the diverse Contact Modalities during their lives? Yet, almost each one of them has decided to stay quiet all of their lives about these experiences. This book will seek to address the fundamental question of what is consciousness and what is the nature of all of the Contact Modalities by comparing and contrasting the diverse experiences of the many Contact Modalities.

Our book, *A Greater Reality*, seeks to document and provide various hypotheses, as to why so many Experiencers of the Contact Modalities are having such a vast array of contact experiences. How does one try to explain the experiences of Dr. Melinda Greer? Our theoretical sections, Volumes 1 and 2 of our books, introduce the various Contact Modalities and detail various theoretical constructs as to the nature of these Contact Modalities. What each section of our book has in common are the following: 1) that Consciousness is Fundamental and that our physical world is a manifestation of consciousness and not our physical reality and 2) that all of the Contact Modalities need to be viewed and studied as ONE integrated phenomenon.

c. The Primacy of Consciousness & the Contact Modalities

Our first theoretical section, titled “*The Primacy of Consciousness and the Contact Modalities*”, contains 8 academic articles, and starts with an atomic explosion, an article by Dr. Michael Grosso titled “*Contact with Transcendent Mind*”. This is one of the most important articles in our book and was written by one of the 5 co-editors of our book, Dr. Michael Grosso. Michael received his Ph.D. in Philosophy from Columbia University and was a professor of philosophy for more than 30 years. He is also a CAP-UFO Contact Experiencer and has experienced various “paranormal” phenomena. He details some of his experiences in this article. Michael has also written numerous books, many on the topic of consciousness and the “paranormal”. I was first introduced to Dr. Grosso’s writings via Dr. Kenneth Ring’s book “*The Omega Project: Near-Death*”

Experiences, UFO Encounters, and Mind at Large.” (Ring, 1992) and by reading his book titled “*Experiencing the Next World Now*”. (Grosso, 2004) Years later I was introduced to him by Dr. Ring and we have become very close friends. Dr. Grosso lays out the theoretical philosophical framework for our book. Similar to the article by Dr. Larry Dossey, Dr. Grosso details his theory that consciousness is primary by arguing the concept of a Transcendent Mind, the Mind of GOD, which premediates all of our Greater Reality.

Our second article, titled “***Consciousness: What is it?***”, is an article written by a group of the most important consciousness researchers in the world. Dr. Larry Dossey is a medical doctor who has written numerous books and articles on the topic of consciousness. Dr. Dossey is joined by Dr. Bruce Greyson, a professor at the University of Virginia School of Medicine and one of the early academic researchers on NDEs. The other co-authors are Dr. Peter Sturrock, an Emeritus Professor of Physics at Stanford University, and Dr. Jim Tucker, also a professor at the University of Virginia School of Medicine, and probably the most important academic that has continued the academic research on Reincarnation initiated by Dr. Ian Stevenson, the ex-chair of the Department of Psychiatry at the University of Virginia School of Medicine. The article is written for the non-academic audience and is an introduction to the concept that “Consciousness is Primary”. What a way to introduce the topic of the primacy of consciousness-- an article written by 4 heavyweights in this field!

Our third article is a transcript of an interview titled “***Interview with Dr. Eben Alexander by Dr. Jeffrey Mishlove.***” Dr. Jeffrey Mishlove, one of the leading academic researchers on consciousness, interviews Dr. Eben Alexander, an ex-Professor of Neurosurgery at the Harvard University School of Medicine for more than 15 years. Dr. Alexander is also a leading consciousness scholar in his own right but unlike Dr. Mishlove, Eben had a profound NDE that transformed his life. Dr. Alexander has written 3 books on NDEs and Consciousness and his first book, *Proof of Heaven: A Neurosurgeon’s Journey into the Afterlife*, was a New York Times best seller for many years. (Alexander, 2008) I wish to express that the views of Dr. Alexander most closely resemble my world view of what is consciousness more than any other researcher in this book. His vision and explanations reflect the spiritual aspects of our multidimensional virtual reality that is embraced by the One Mind of GOD. As you will soon find out, I also argue that we live in a spiritual virtual reality that is filled with a community of conscious sentient beings who stress the importance of the need for humanity to change and also that humanity must learn to LOVE one another. This is the “Golden Rule” we must follow, but this is the most difficult task for humanity to master. It is with deep honor and respect that I present this extremely important interview and with

the permission of both Dr. Mishlove and Dr. Alexander, I present it now as a gift to humanity. Dr. Mishlove is, in my opinion, one of the most important scholars in the field of consciousness research. His Ph.D., from my alma mater, the University of California at Berkeley, was later transformed into one of his books titled *The Roots of Consciousness: The Classic Encyclopedia of Consciousness Studies*. (Mishlove, 1997)

Our next article, titled “*An Information-Based Theory of Consciousness and the Contact Modalities*”, was written by Tom Campbell, who worked for over 40 years as a physicist for many engineering research companies. Tom was also the leading scientist for the famed OBE researcher Robert Monroe at the Monroe Institute. Having more than 50 years of controlled OBE and Astral Traveling Experiences, Tom was able to undertake controlled physics experiments while his consciousness was out of his body, and based upon these controlled physics experiments, he eventually developed a theory that we are living inside a virtual and spiritual reality. This virtual reality hypothesis was published in his seminal work, *My Big Toe: A Trilogy Unifying Philosophy, Physics, and Metaphysics*. (Campbell, 2003) Tom’s article is one of the most important articles in our book and is a must-read for everyone. It is a bit complicated to understand but it is worthwhile. I also adhere to the thesis of a virtual and spiritual reality but one that is primarily spiritual with its apex being the Mind of GOD. It was the NDE academic research and NDE testimonies that lead me to the hypothesis of a spiritual virtual reality. I will elaborate on this thesis toward the end of this essay.

The following article is yet another seminal article titled “*The One Mind of Consciousness*” written by medical doctor Larry Dossey, who has written hundreds of articles on the primacy of consciousness and that we are living inside a Universal Mind. Dr. Larry Dossey is a licensed Medical Doctor and is the author of thirteen books and is best known for his book *One Mind: How Our Individual Mind Is Part of a Greater Consciousness and Why It Matters*. (Dossey, 2012) Dr. Dossey is the former Executive Editor of the peer-reviewed journal *Alternative Therapies in Health and Medicine*. He is currently Executive Editor of the peer-reviewed journal *Explore: The Journal of Science Healing*. This distinguished physician, deeply rooted in the scientific tradition, has become an international advocate for the role of the mind in health and the role of spirituality in healthcare. Bringing the experience of a practicing internist and the soul of a poet and mystic to the discourse, Dr. Larry Dossey offers a multidimensional consciousness-based insight into the nature of our reality and the future of medicine.

Giorgio Piacenza is a friend, a major contact experiencer, an Integral Theorist, and Philosopher. His article incorporates Integral Theory to the thesis that

Consciousness is Primary. Giorgio's article is titled "***Integral Theory of Consciousness and the Contact Modalities***". In his chapter, Giorgio applies philosopher Ken Wilber's integral theory to the topic of the relationship of consciousness with the Contact Modalities. Between 1999-2002, Giorgio became a civilian advisor to the newly founded OIFAA, the Peruvian Air Force's Office of Investigations of Anomalous Aerial Phenomena. From 2013 to 2015 he offered his assistance to the Peruvian Air Force and its new Department of Investigations of Anomalous Aerial Phenomena. Giorgio Piacenza was a member of the Dr. Edgar Mitchell FREE Foundation Research Committee and is currently an advisor to the Consciousness and Contact Research Institute (CCRI). Giorgio has written many articles on the topics of consciousness studies, Ufology, UFO Disclosure, and the Contact Modalities.

The next article is from William Treurniet, titled "***An Extraterrestrial Cosmology of Consciousness***". Mr. Treurniet wrote about the channeling session with a friend who channeled a Non-Human Intelligence. This article is fascinating because this Zeta race details most of the concepts articulated by the academics in our section titled "***The Primacy of Consciousness***". Mr. Treurniet directed and performed scientific research for many years at the Communications Research Centre, a laboratory of the Government of Canada. Many of his articles were published in academic journals, such as the *Journal of the Audio Engineering Society* and the *Journal of the Acoustical Society of America*. He co-authored several books with the medium, Paul Hamden, that documented interviews with "ET beings" called Zetas. William and Paul's books include *The Zeta Interviews*, *A Primer of the Zeta Race*, and *Extraterrestrial Cosmology and Technology*. Mr. Treurniet also published the book, *Signs of a Multidimensional Reality*, which is a compilation of research on various paranormal phenomena.

The section on the Primacy of Consciousness and the Contact Modalities concludes with an article titled "***Dr. Jeffrey Mishlove Interviews Rey Hernandez.***" This article is an interview by Dr. Mishlove where I describe my initial contact experiences and how I became interested in researching the relationship between Consciousness and the Contact Modalities. I graduated with honors from Rutgers College, was a Master's Candidate at Cornell University and I was a Ph.D. Candidate at the University of California at Berkeley where I was the recipient of a National Science Foundation Ph.D. Fellowship, which is one of the most prestigious academic fellowships in the United States. I also was a professor for six years at the New School for Social Research and the City University of New York. I am currently the Director of the *Consciousness and Contact Research Institute, or CCRI*, an academic research institute comprised of more than 25 Ph.D. academics, medical doctors, and researchers whose mission is to explore a new

paradigm that seeks to integrate the findings of consciousness research and the phenomenology of extraordinary experiences.

I was previously one of the 4 co-founders of *The Dr. Edgar Mitchell FREE Foundation*, comprised of 15 Ph.D. academics and lay researchers, who for 5 years, conducted the world's first and only comprehensive worldwide academic statistical research study on almost 4,300 UFO contact experiencers who resided in more than 100 countries. Besides the English language, the same research study was also conducted in multiple languages. Much of FREE's research data contradicts much of what is circulating in mainstream materialist Ufology. Why, because the necessary academic statistical work was never previously completed. I and two other retired academic professors, Dr. Rudy Schild and Dr. Jon Klimo were the co-editors of the historic 820-page academic book titled “**BEYOND UFOS: The Science of Consciousness and Contact with Non-Human Intelligence.**” (Hernandez, Klimo & Schild, 2018) I have also published in several peer-reviewed academic journals including the *Journal of Consientiology* and the *Journal of the Society for Scientific Exploration*.

d. Non-Local Consciousness, Telepathy, and the Quantum Hologram

The second section of our book, titled *Non-Local Consciousness, Telepathy, and the Quantum Hologram*, is a tribute to the theories developed by my friend, the late Dr. Edgar Mitchell, and to Dr. Larry Dossey. This section starts with the magnum opus article written by Dr. Edgar Mitchell, titled “*The Quantum Hologram and the Nature of Consciousness*”, co-written with Robert Staretz. This article was previously published in the *Journal of Cosmology*, the Astrophysics Journal edited by Harvard Astrophysicist Dr. Rudy Schild, who permitted us to re-publish Edgar’s article. I must admit that I had to read Edgar’s article several times-- it is not an easy read but it is probably the most important article in our book. In this article, Edgar presents a new model of information processing in nature that he called the Quantum Hologram which he believes describes the basis for how humans interact with consciousness and the Mind of GOD.

Dr. Mitchell argues that the Quantum Hologram is nature’s built-in information storage and retrieval mechanism where humans can retrieve information from Zero Point Energy Fields (commonly known as the Akashic Records). His article promotes the Quantum Hologram as a theory of how the Universal Mind can learn, self-correct, and evolve as a self-organizing interconnected holistic system. In essence, Edgar presents a radical vision of what

is Consciousness. If you are only able to read one article from our book, this would be it.

Our second article in this section is written by Dr. Glen Rein. Glen received his Ph.D. in Biochemistry from the University of London and went on to conduct biomedical research for 25 years at prestigious academic institutions including Stanford and Harvard Medical Schools. His academic career culminated with two publications in the prestigious journal *Nature* and an assistant professorship at the Mount Sinai School of Medicine. Dr. Rein's article is titled "***Perception, Resonance, and Communications with Conscious Intelligence-- the Legacy of Edgar Mitchell***". His article details how Edgar's theoretical paper on the Quantum Hologram and Consciousness might explain how humans are able to communicate with Non-Human Intelligence via the Contact Modalities. Dr. Rein addresses the question "**How Can Our Normal 4D Reality Communicate with 5D Reality?**" Dr. Rein is the author of the book *Quantum Biology: Healing with Subtle Energy* and is the author or co-author of four patents, 25 papers on bio-electromagnetics, and over 40 academic articles in biochemistry, neuroscience, and pharmacology. Dr. Rein has also published theoretical articles on the quantum nature of consciousness and the mind.

After a 45-year career at the Harvard-Smithsonian Center for Astrophysics at Harvard University, and over 300 peer-reviewed academic publications, Dr. Rudy Schild has been recognized as one of the leading proponents of MECOS, an alternative to black hole theory, and is one of the world's most renowned astrophysicists. Rudy's article, titled "***Consciousness, the Brain, the Soul, and God: A Computer Model of Consciousness & the Contact Modalities***", continues the work of the late Dr. Edgar Mitchell's theory of consciousness and the Quantum Hologram. Rudy's hypothesis is that MECOs are information storage devices, might be nature's hard drive, that they might be the source of what is commonly called "The Akashic Records", even the "Neurons of Cosmic Intelligence". His model might explain how our experiences via the Contact Modalities might be non-local, outside of the brain, as described by many of the Contact Modalities experiencers. Rudy's article is a must-read for everyone interested in understanding the complex nature of consciousness and our Greater Reality.

Rudy is also the Editor in Chief of the *Journal of Cosmology* which has published many academic articles on the relationship between Consciousness and the Contact Modalities. Rudy was also one of the four co-founders of the Dr. Edgar Mitchell FREE Foundation (FREE), co-editor of FREE's book "*Beyond UFOs: The Science of Consciousness and the Contact Modalities*", (Hernandez, Klimo & Schild, 2018), and is one of the five co-editors of the book "*A Greater Reality*". Rudy is also a very dear friend and one of my mentors.

Giorgio Piacenza is a philosopher and an integral theorist who has a strong foundation in Ken Wilber's Integral Theory. Mr. Piacenza's paper is titled "***The Quantum Hologram Theory of Consciousness Reconciles the Physical and Psychic Nature of the UFO Phenomenon and is Compatible with Dr. Jacques F. Vallée's Consciousness Hypothesis***". Giorgio's paper applies integral theory to Dr. Edgar Mitchell's theory on the Quantum Hologram and Consciousness and further applies this to the CAP-UFO phenomenon. Giorgio Piacenza was a member of the Dr. Edgar Mitchell FREE Foundation and is currently one of many advisors to the Consciousness and Contact Research Institute (CCRI). Giorgio has published many academic articles on the topics of consciousness studies, Ufology, Disclosure, and the Contact Modalities.

The last article in this section, titled "***The Quantum Hologram: Discovering the Nature of Reality***" was written by Dr. Joe Lewels. In this article, Dr. Lewels provides a summary of Michael Talbot's book, *The Holographic Universe: The Revolutionary Theory of Reality*, which analyzed the holographic theories of famed theoretical physicist Dr. David Bohm and Dr. Karl Pribram, a pioneer neurophysiologist at Stanford University. (Talbot, 2011) Dr. Bohm and Dr. Pribram worked closely together to develop a model of Consciousness and the nature of our reality which involved our reality as a Quantum Hologram. All of the articles in this section support the theory of Dr. Edgar Mitchell that nature works as a Quantum Hologram, an information storage device that can learn, self-correct, and evolve as a self-organizing interconnected holistic system.

e. Near-Death Experiences & Survival of Human Consciousness

In my opinion, the Near-Death Experience phenomenon is the most important Contact Modality for many reasons. First of all, it provides the best information as to the complex nature of our multidimensional reality. The NDE usually begins with an individual that has died, or almost to the point of death. The first experience for many NDE Experiencers, but not all, is that their consciousness leaves their physical body. Many see their dead body underneath them while their consciousness is floating on top of their body. From this position, many then travel via a perceived tunnel or an intermediary transportation portal. They then enter a location with immense bright light and are embraced with much LOVE and the light eventually recedes. Many then see other perceived human-looking beings or even deceased family members who greet them. All communication is telepathic, mind to mind.

The Near-Death Experience provides examples of how the human soul, human consciousness, interacts with other higher forms of conscious intelligence such as perceived family members and a grand intelligence that almost everyone perceives to be GOD. There are also thousands of documented cases where these individuals are shown their past life via a panoramic view. This is called a “Life Review”. It is important to note that in this Life Review the individual reviews major experiences of their life-- the good, the bad, and the ugly. You are the judge of your experiences and not this perceived GOD. These experiences serve as teaching lessons, not lessons to decide if you go to hell or heaven. This experience is relived simultaneously in your consciousness and in the consciousness of the person you affected.

In many cases, individuals are not only shown visions of the past but are also shown visions of their future. In the final section of this chapter, I will argue that a Life Review demonstrates that the Mind of God is an information storage device, similar to a hard drive, that stores an infinite amount of information not only about our individuated units of consciousness, our souls, but all reality, past, present, and future.

Finally, many NDE experiencers talk about “merging with the light” or “merging with GOD”. In other words, they become part of GOD. When our human physical bodies die, our human consciousness return to our source, to our creator, to a perceived Grand Intelligence, the Mind of GOD. During this transition, many NDE experiencers state that they have infinite knowledge and infinite wisdom. All the secrets of knowledge are revealed-- there are no unanswered questions. Upon return to their physical body, they state that even though they know they received this universal knowledge, the information has been wiped away, like the deletion of a hard drive.

The NDE Experiencer is also taught important lessons. The most important lesson is that we as humans, need to learn how to love each other. The NDE literature has revealed that loving others is the most important lesson to be achieved in our human life. All communications with perceived deceased relatives, with other intelligence perceived to be angels, and with Source, with the Mind of GOD, are telepathic. All thoughts and communication are instantaneous. If you think of a particular location, you are there at that location. The majority of NDE experiencers are then told “you must return, you have remaining lessons”. Almost all of these individuals do not want to return to their physical bodies-- they consider that “Heaven”, the place they went to during their NDE, was their home and not their life on planet Earth. One last important feature of an NDE is that these experiences are obviously outside spacetime. It is important to note that all

of the Contact Modalities involve a manipulation of spacetime under the rubric of consciousness. This is one of the many commonalities of the Contact Modalities.

For many NDE Experiencers, the time their consciousness was out of their bodies did not coincide with the perceived time they were dead. My father, for example, had open heart surgery that lasted a few hours. Yet he told me that during his NDE he was in this other realm for approximately 20-30 years. I asked him “why 20-30 years”? His response was “*that was how long it took God to show me all the good things I have done and all of the bad things I have done in my life*”. My father also told me that he met a large “Energy Being” that he knew was “GOD”. He stated that GOD was not judgmental. He told me that he was the one that felt ashamed after reliving and viewing his experiences and that he was the one that judged his life and not GOD. He also told me that hell does not exist. I asked him why. He responded that hell was on Earth and that his “heavenly” experience was pure love, that GOD was pure love. What my father told me was very common among NDE Experiencers.

During their Near-Death Experience, many, but not the majority of NDE Experiencers, are shown the topic of reincarnation. They are shown their past lives, how our consciousness merges with this infinite intelligence and that everything is connected because we are all part, or sub-units, of the Mind of GOD. What the NDE experience has shown us is that all of humanity is a part of GOD. We remain part of GOD before we are born, after we are born and become individuated units of consciousness, and later when our human physical body dies, and our human consciousness return and merges with GOD. We remain individuated units of consciousness, as eternal spiritual beings and always remain integrated with GOD. Thus, we always remain One with GOD. Most NDE Experiencers, and also most of the ancient mystical traditions, share the phrase “We are all ONE”. This view of reality is called Idealism. I will clarify this view of reality later in this document.

I rarely tell this story but it is important how I became a spiritual person. Before March of 2012, when I and my wife saw an Energy Being in our living room that miraculously healed our dog, I was an atheist and a materialist. I was not interested in religion, spirituality, GOD, or topics associated with consciousness. All of this changed by late December of 2012 when I had a series of NDE-related experiences that gave me spirituality. Let me detail the sequencing of these experiences. In late August of 2012, I called down my first CAP-UFO in front of my house and a small football stadium-sized light object appeared 15 minutes later that appeared less than 30 feet from me on top of my next-door neighbor’s house. This event lasted almost one hour and was witnessed by my then

10-year-old daughter and 3 adult witnesses. I will discuss the details later in the section where I discuss my hypothesis that CAPs-UFOs are holographic projections of an intelligence from a multidimensional reality. This hypothesis will be expanded later in this book.

The following day after this event, I saw my first YouTube video on NDEs. It was jaw-dropping and I spent all night on the internet and YouTube learning about NDEs. I then ordered 10 used books on NDEs. At the same time, I learned about consciousness research and ordered 10 books on this topic as well. After quickly consuming these 20 books in a few weeks, I then ordered 20 more books.

This pattern repeated itself every few weeks until the end of December 2012. At first, I was reading NDE and Consciousness-related books 4 hours per day and, over the next 4 months, until late December, the time reading these books increased from 4 hours per day to 10 hours per day. By the end of December, I had read more than 200 books on these topics. I became an NDE and Consciousness mini-expert. During the month of December 2012, I was not doing any work for my full-time job, I was not shaving, not showering, not brushing my teeth and my wife was ready to divorce me and insisted “*You are not well. You need to go to a psychiatrist. They have pills that will straighten you out.*” Remember, this was coming from a woman that was playing with little people throughout much of her childhood, had called many more CAP-UFOs than I have, and had seen more “physical beings” than I have. How ironic. My response was “*Wait until I finish this last book*”.

For 3 days in a row, on Friday, December 21st, 2012, Saturday, December 22nd, and Sunday, December 23rd, the very first three individuals I ever mentioned NDEs to, all of them had an NDE experience! What are the probabilities of this occurring? I would have better odds of winning the upcoming \$200 million mega lottery. After many similar “paranormal” experiences, I have learned that these were not merely “synchronicities” but instead are orchestrated events by the Mind of GOD. Let me very briefly detail these experiences.

On Friday, December 21, 2012, my daughter had a low-grade fever for two days. My wife always brought her to our pediatrician but for some reason, she was not available. When I entered the pediatrician's office with my then 10-year-old daughter, Dr. Claudia Herrera, our pediatrician, informed me that she had good news-- my daughter did not have a temperature and that she could not detect any soreness or irritation in her ears, nose, and throat. All of a sudden, a robotic voice came out of me and communicated with the doctor where I stated “*Excuse me, doctor, I just finished reading over 200 books on Near Death Experiences, and*

many were written by medical doctors such as yourself, and it is a phenomenon you should know about”.

I was completely shocked by this voice coming out of me. I thought *“I have another person inside of me. I am going crazy and I must have some kind of split personality disorder. Once I go home, I am going to call the Psychiatrist that my wife told me about”*. I then saw the pediatrician’s eyeballs popping out and I did not want her to think I was crazy. I then stated, *“Excuse me, doctor, I apologize. I do not know why I said that”*. She responded *“There is no need to apologize. How did you know I had one?”* In front of my daughter, over the next 15 minutes, she then proceeded to tell both of us the details of her own NDE which occurred when she was also 10 years old in Colombia. A similar event occurred the following day, on Saturday night and once again on Sunday with my father, who had the most complex and detailed NDE experience than any book I have ever read.

That Sunday night, while I was returning from my parent’s home after my father first told me about his profound NDE, I looked up at the sky and saw a few stars. For the first time in my life, I spoke with GOD and with the intelligence that had been interacting with me, who I consider being “Modern Angels”. I then told GOD: *“I want to thank you because in 4 months you have transformed an atheist materialist into someone who does not believe, but KNOWS that I am an eternal spiritual being living a temporary reality and I have this knowledge more than any Catholic priest in Miami, and for this, I want to THANK YOU.”* I still agree with this statement. It was this series of NDE-related experiences, which occurred 3 days in a row, that lead to this profound spiritual transformation. For this reason, the NDE phenomenon is the icing on the cake, the crème de la crème, of all the Contact Modalities.

Unlike the field of Ufology, a field that has almost no academic research in the field, the NDE literature is littered with hundreds of academic books and hundreds of peer-reviewed academic publications on the topic of NDEs. There are also thousands of NDE books written by NDE Experiencers. Thus, if you want to learn more about NDEs, there is much to read. The NDE research field, after many years of trying to receive academic recognition, is now increasingly considered by many to be a legitimate academic research arena. In 1975, with the publication of Dr. Raymond Moody’s book, *Life after Life*, the NDE field became known to humanity which resulted in an explosion of NDE publications. (Moody, 1975) Even though many of the early pioneers of NDE academic researchers are now in their late 70s and even in their 80s, individuals like Dr. Raymond Moody, Dr. Kenneth Ring, Dr. Bruce Greyson, Dr. Pim Von Lommel, Dr. Edward Kelly, Dr. Peter Fenwick, among many others, most of these individuals have retired and are

no longer engaged in active NDE research. Fortunately, there are some young researchers, such as Dr. Sam Parnia and Dr. Jeffrey Long, but both are still in their mid-60s. Thus, there is a great need for new NDE researchers to enter the field.

This section, titled “**Near-Death Experiences & Survival of Human Consciousness**”, begins with an article by Ph.D. Philosopher, Dr. Sharon Hewitt Rawlett, who is a youngster compared to others in this field. Her article is titled “*Beyond Death: The Best Evidence for the Survival of Human Consciousness*”. Sharon’s article won one of the runner-up prizes from the Robert Bigelow Institute for Consciousness Studies essay contest on the survival of human consciousness.⁸ Her article is divided into two parts. The first part of her essay presents “*evidence from the perspective of observers who are still on this side of death but who have experienced something that appears to point to the continued consciousness of someone whose body is no longer alive.*”

Dr. Hewitt Rawlett discusses the Contact Modalities such as apparitions of the dead, lucid dreams of the departed, mediumship, and poltergeists. The second half of her article discusses evidence from the perspective of “*observers who have themselves experienced dying and remember maintaining consciousness afterward.*” The second half of her article explores Near Death Experiences, memories of Past Lives, and memories of in-between lives, memories before one reincarnates or is born into our physical reality. Her article is a wealth of knowledge and in my opinion, is the best article I have read on the survival of human consciousness.

Our next article was written by one of the pioneers of NDE research, Dr. Bruce Greyson. His article is titled “*Cosmological Implications of Near-Death Experiences*”, an article that provides a wonderful and important overview of the mind-brain problem resulting from the NDE academic research.⁹ Dr. Greyson argues against the materialist position that consciousness begins and ends with the Brain. Instead, he argues for the Post-Materialist thesis that Consciousness is Primary, which is an Idealist worldview. For many years, Dr. Greyson was a professor of Psychiatry at the Division of Perceptual Studies at the University of Virginia School of Medicine. He co-founded the International Association for Near-Death Studies (IANDS), an organization to support and promote research on

⁸ The Bigelow Institute for Consciousness Studies (BICS) recently held a contest for the best essay on the survival of consciousness. Four of our authors won prizes for this contest. Dr. Jeffrey Mishlove, one of our authors, won the grand prize of \$500,000 as the top award winner. All 29 articles are available for free at the BICS website: https://www.bigelowinstitute.org/contest_winners3.php

⁹ This article was previously published in the Journal of Cosmology and was authorized for publication in our book by Dr. Rudy Schild, Editor of the Journal of Cosmology.

NDEs and for 27 years he was the Editor of the *Journal of Near-Death Studies*, the only scholarly journal dedicated to near-death research. Dr. Greyson is the co-author of *Irreducible Mind: Toward a Psychology for the 21st Century* (Kelly, et.al, 2007) and the co-editor of *The Handbook of Near-Death Experiences: Thirty Years of Investigations*. (Greyson, 2009) His latest book is titled *After: A Doctor Explores What Near-Death Experiences Reveal About Life and Beyond*. (Greyson, 2021)

The next two articles are interviews that I did with two of the leading NDE researchers in the world. For the first interview, I traveled to Houma, LA to interview my friend, and co-editor of our book, Dr. Jeffrey Long, an MD Oncologist. Over the last 25 years, Dr. Long has undertaken an extensive statistical research study of both NDE and OBE Contact Experiencers. From this interview, I wrote this article titled “*Interview with Dr. Jeffrey Long by Rey Hernandez*”.

Dr. Long has written two important books on the NDE phenomenon-- *God and the Afterlife: The Groundbreaking Evidence for God and Near-Death Experience* (Long, 2016) and his first book, *Evidence of the Afterlife: Evidence from Near Death Experiences* (Long, 2011). In my opinion, Jeffrey’s website, *nderf.org*, is the best resource for researching NDEs. His site contains thousands of NDE testimonies and numerous articles on NDEs. You can spend years reading all of the information on NDEs from this website.

I have a funny story to tell about my first meeting with Jeffrey. Dr. Kenneth Ring, a retired professor of Psychology who began to research the NDE phenomenon in the late 1970s did a historic research study where he compared CAP-UFO and NDE contact experiencers which resulted in his book “*The Omega Project: Near-Death Experiences, UFO Encounters, and Mind at Large*”, (Ring, 1992). Dr. Ring informed me that if I was going to interview Dr. Raymond Moody and Dr. Jeffrey Long, I should not mention to them my book “*Beyond UFOs*” because the majority of NDE academic researchers believed that the field of Ufology was academically bankrupt and they did not consider the field of Ufology a valid academic field. I certainly understood and agreed with Dr. Ring’s assessment. Thus, when I interviewed Dr. Long, I read questions that we had asked in our extensive CAP-UFO Contactee survey from our book “*Beyond UFOs*”. I did not show Dr. Long the cover of the book. After half an hour of asking him questions, I turned around my book so he could see the title of my book, “*Beyond UFOs*”. I then told him that all of the questions I was asking him came from the survey questions from our book. He was completely shocked. He told me that he

thought I was asking him NDE-related questions. He never realized the similarities between the NDE and CAP-UFO contact phenomenon.

It was at this point that he realized the commonalities between NDE and CAP-UFO contact experiencers. He then asked me if he could join the CCRI academic research group and our friendship blossomed from this point. I also pulled off the same trick with Dr. Raymond Moody, LOL. Dr. Long changed to the point that he is now one of the 5 co-editors of our book, *A Greater Reality*. Both interviews reflect that Dr. Long and Dr. Moody agree with the statements that Consciousness is Primary and that all of the Contact Modalities need to be researched as ONE unified phenomenon under Consciousness.

The next article in the section is co-written by Dr. Raul Valverde and Chet Swanson and is titled “*Data Mining Analysis for Validation of Quantum Matrix Type Ontology for Contact Experiences via Near Death Experiences*”. This article proposes cluster data mining for pattern recognition and classification of perceived objects in Near-Death Experience (NDE) stories for the validation of Quantum Matrix Type Ontology. This methodology includes data from NDE experiences and experiences from all of the Contact Modalities. Their model is based on the Quantum Hologram Theory of Physics and Consciousness. Dr. Valverde has a Doctorate in Information Systems from the University of Southern Queensland, a Ph.D. in Psychology in Transpersonal Psychology from UNEM and SEP Mexico, an MEng in Electrical Engineering from Concordia University, an MSc in Finance from the University West of England, and a BSc in Management Mathematics from the State University of New York. Raul is a senior lecturer of technology management at Concordia University and a research professor in psychology and information technology at the University of Quebec. He has published academic articles on the topics of Consciousness, Transpersonal Psychology, Spiritual Science, and Information Technology. Chet Swanson has a Master in Behavior Analysis from Northern Illinois University and a BS from Shimer College in Natural Sciences. He is an Experiencer and independent researcher. He has experienced NDEs, OBEs, Shamanic Hallucinogenic contact, Remote Viewing contact, CAP-UFOs, and other types of contact experiences. He has published on the topics of Consciousness, NDEs, Hologram Theory of Consciousness, Alternate States of Consciousness, and Non-Human Intelligence.

The last article for this section was my interview with the “Father of NDE Research”, Dr. Raymond Moody, which took place at his home in Alabama. Raymond has a Ph.D. in Philosophy and was a Professor of Philosophy for many years. He later became an MD Psychiatrist. As was previously discussed, Dr. Moody was the first to bring the term NDE to the forefront of humanity with the

1975 publication of his book *Life After Life*. (Moody, 1975) It was when Raymond was completing his residency at the University of Virginia School of Medicine that he first met Dr. Bruce Greyson who was a professor at the medical school. Dr. Greyson began to discuss Raymond's 1975 book and these initial conversations lead Dr. Greyson on his NDE research path.

In this interview, Dr. Moody reveals information that he has never previously discussed in many of his prior interviews. Specifically, he discusses topics such as CAPs-UFOs, Astral Travelling, OBEs, sightings of the deceased, and many other Contact Modalities. He also agrees with my position that all the Contact Modalities need to be researched as one integrated phenomenon under the rubric of Consciousness. He also holds the hypothesis that Consciousness is Primary and he informed me that he understood this as a young boy. The title of the last article is "*Interview with Dr. Raymond Moody by Rey Hernandez*".

f. Out of Body Experiences, Remote Viewing, and Consciousness

The phenomenon of Out of Body Experiences (OBE), Astral Travel, Remote Viewing, and the term Clairvoyance are very similar phenomena but yet there are subtle differences. What all of them have in common is that your human consciousness leaves your physical body and your physical reality. In an OBE, you might see your body underneath you but you are still viewing and sensing your physical reality, your Earthly plane. You might first see your body underneath you. Your consciousness might then travel to other rooms in your house. Your consciousness might then leave your house and go roam your neighborhood or even other cities, countries, or other Earthly physical realities. The point is that you are seeing and perceiving your Earthly reality underneath your "consciousness body". In an OBE, you are always interacting with your Earthly reality and view it as if you are floating above the physical objects you are seeing.

Astral Travel experiences, however, are very different. In an Astral Travel Experience, your consciousness leaves your physical reality, and you are not "floating" above your physical reality. Instead, your consciousness leaves your Earthly plane and moves into higher realms within our multidimensional reality--you are no longer interacting with a perceived Earthly plane but you are now in higher astral realms. Unlike an OBE, the Astral Travel Experiences are much more complex and richer and are as diverse as NDE experiences. I will discuss the details and differences between OBEs, Astral Travels, and Remote Viewing when I discuss Charts #2 and #3 later in this document. The Astral Travel phenomenon is now commonly grouped with the OBE phenomenon but you must understand that there are major differences.

The term Out of Body Experiences (OBEs) was made popular by Robert Monroe, who started the Robert Monroe Institute in the early 1970s in the State of Virginia in the United States. Mr. Monroe's 1971 book titled *Journeys Out of the Body* is credited with popularizing the term "out-of-body experience" (OBE). (Monroe, 1971) Mr. Monroe was having both OBE experiences, where his consciousness was interacting with our Earthly plane but he was also having major Astral Travel experiences. It is unfortunate that both of these experiences are grouped as one phenomenon when in fact they are distinct phenomena. One of the best websites about OBEs can be found at the Monroe Institute's website: monroeinstitute.org. Monroe uses the term OBEs to incorporate both OBE travel in an Earthly and also Astral Travel in higher dimensional planes. Later in this book, I will provide more detailed explanations and provide examples of each of these two different experiences.

This section begins with an article by Julia Sellers titled "*A Literature Review of Out of Body Experiences and a Case Study*". Julia has published extensively on the OBE phenomena. In this article, Ms. Sellers reviews much of the academic literature that has been written about the OBE and Astral Travel phenomenon. Julia is an OBE Experiencer and has researched a close family member who has had extensive OBEs and Astral Travel experiences. I consider Julia one of the world's leading researchers on the OBE phenomenon.

The Astral Travel phenomenon has not been researched as extensively as the OBE phenomenon. I find the phenomenon of Astral Travel to be one of the most important Contact Modalities, yet we know so little about this complex phenomenon. As previously stated, you can think of Astral Traveling as your human consciousness traveling to higher dimensions-- higher dimensions than the 4D Earth-like reality where OBEs take place. Your human consciousness is no longer interacting above your body, floating inside your home, traveling above telephone wires in your neighborhood, or traveling to other cities or even countries. Instead, your human consciousness jumps outside of this Earthly plane into higher dimensions. Charts #2 and #3, to be presented later in this book, will discuss the differences between these two phenomena. Someone experiencing Astral Travel can explore an extensive hierarchy of dimensions, or spiritual realms, that are filled with an almost infinite number of higher forms of intelligence. Many of the Astral Travel experiencers interact with higher forms of intelligence and all interactions take place telepathically, mind to mind communication. Volume 3 of our book will have many articles by major Astral Travel Experiencers-- Marilyn Hughes, Preston Dennett, Lynn Miller, and so many others.

There are numerous similarities between NDEs, Astral Travel, and CAP-UFO Contact Experiences. One of many commonalities is that in each of these Contact Modalities, you think of something, for example wanting to see your deceased mother, and instantaneously, your deceased mother appears and you begin interacting with her. This has happened in NDEs, Astral Travels, and even on Earth when you want to see a recently deceased relative and they appear to you in physical form. One of the Experiencer articles in Volume 3 is an article by Preston Dennett, a major Astral Traveler, who thinks of his mother, and she instantaneously appears to him in this Astral realm and they begin to communicate with each other. You think of a person or an experience, and in many cases, this person or this experience appears in this multidimensional reality. Another example of requesting something and then that object appears to you, is the phenomenon called HICE, Human Initiated Contact Experience. You go outdoors and you telepathically request to see a CAP-UFO. Within 10-15 minutes the CAP-UFO appears. I have tried this 5 times and I was successful 4 times. The last time this occurred was in February of 2018, at the home of Mike Murburg, a Princeton graduate and a fellow Florida attorney. 4 witnesses saw a silver-colored cylinder-shaped CAP-UFO. These are all examples of your human consciousness interacting with our Greater Realty where you are manifesting a person, an object, or an experience. This is just one of many examples of the numerous commonalities of the Contact Modalities and why they need to be studied as ONE integrated phenomenon under Consciousness.

Our second article in this section is written by one of the founders of remote viewing, Stephen A. Schwartz, who is also one of the world's leading authorities on the primacy of consciousness. His co-edited book, titled "*Is Consciousness Primary?*" is a must-read for one to begin to understand what is meant by the term "Consciousness is Primary". (Schwartz, et al., 2020) This 562-page book contains chapters from many of the authors of our book, *A Greater Reality*.

Stephen A. Schwartz's article is titled "***Through Time and Space: The Evidence for Remote Viewing***". This article is an exhaustive academic article that discusses the history of remote viewing which was formally developed in 1972 at the Stanford Research Institute and how he developed in 1969 a similar earlier procedure that he termed "Distant Viewing Protocol" based on his research on nonlocal perception, which Steven defines as "*the ability of an individual to acquire information that should not be accessible because of shielding by space, time, or both*". I consider Stephen's article the best overview academic article on Remote Viewing. Stephen A. Schwartz also has a website with hundreds of his

articles on the topic of consciousness, nonlocality, and remote viewing:
<https://www.schwartzreport.net/schwartz-report-archives/>

g. Lucid Dreams and Consciousness

Our next section deals with a Contact Modality that is rarely discussed and because of this, it is little understood. Daniel Rekshan has written a brief overview of what is commonly called Lucid Dreams. His article is titled “*Lucid Dreams as a Contact Modality: A Literature Review.*” The Lucid Dream is very similar to Astral Traveling because it also involves your individuated consciousness transcending the bounds of spacetime. His chapter explores the similarity of dreams with the other contact modalities. Daniel concludes that dreams are similar to psychedelic journeys, visitation of spirits or ETs, and other exotic states of consciousness and that dreams appear to have non-local psi characteristics associated with telepathy and precognition.

h. Ghosts/Spirits and Spiritual Transformation

This section starts with a bang-- an article by one of the world’s leading experts on the topic of ghosts, poltergeist activities, a phenomenon known as parasitic attachments, and other aspects of the paranormal. Paul Eno, while not an academic, has probably more knowledge of these complex phenomena than most others researching this field. Paul first started his interest in this arena while in seminary school studying to be a Catholic priest. A senior priest, who was the exorcist for the region, brought him to his first exorcism. This experience destroyed his worldview, and perked his interest in the paranormal, including the afterlife. This experience was comparable to the 1972 movie “*The Exorcist*”. This initial experience stimulated more than 50 years of field research in this area. Paul’s article is titled “*Ghosts, Poltergeist, Parasites, Parallel Worlds and GOD*”.

Dr. Eric Ouellet is a Professor of Defense Studies at the Royal Military College of Canada, and the Canadian Forces College (Canada's Joint Staff and War College). He has a Ph.D. in Sociology from York University (Toronto, Canada), and is the liaison officer for Canada with the Parapsychological Association. Eric is interested in the social dimension of psi effects, and how the PSI concept and the CAP-UFO phenomenon could be used in sociological research. Eric’s article is titled “*The Marian Apparitions at El-Zeitoun, Egypt, 1968-1971: Miracles and UAPs from a perspective combining parapsychology and sociology*”. There are hundreds of documented cases of Marian apparitions throughout the world and many have taken these experiences as signs of angelic communications.

Our next article is authored by my late friend, Apollo 14 Astronaut, Dr. Edgar Mitchell. After returning from the moon in 1971, Edgar founded the Institute of Noetic Sciences, located in Petaluma, California. He has authored one of the most important books in this field, but very few even know of his classic book titled *Psychic Exploration: A Challenge for Science, Understanding the Nature and Power of Consciousness* (Mitchell, 1974), and *The Way of the Explorer* (Mitchell, 1996) as well as dozens of articles in both professional and popular periodicals. He devoted the last 40 years of his life to studying the science and physics associated with human consciousness and the Contact Modalities including the topics of PSI, Consciousness, CAPs-UFOs, Near Death Experiences, the Afterlife, and paranormal phenomena, in his search for common ground between science and spirituality.

I quoted Edgar to begin this chapter, and in this quote, Edgar writes about the need for humanity to become more spiritual and loving and the need for humans to protect our planet. If these items are not initiated and completed, Edgar argues that humanity will head towards a path of self-extermination. This short 2-page article is titled “***The Intersection of Science, Religion & Spirituality***”.

The final chapter in this section is written by Reverend Michael Carter. Rev. Carter is a dear personal friend. He is an ordained Interfaith Minister and has a Master of Divinity Degree from the Union Theological Seminary in New York City. A long-time CAP-UFO contact experiencer, he lectures extensively on the topic of Religion/Spirituality and the paranormal Contact Modalities. He has written numerous books on the topic of spirituality and his latest book, *Initiation: The Spiritual Transformation of the Experiencer, A Guide for Contact Experiencers* was published in August of 2021. (Carter, 2021) Michael’s article is titled “***The Spiritual Transformation of the UAP Contact Experiencer: An Analysis of the FREE Research Data***”.

i. Entheogenic Research & Contact with Conscious Intelligence

This next section discusses entheogenic research, also more commonly called hallucinogenic research, which is research on individuals that have hallucinogenic experiences which include the drug DMT, the active chemical of the Amazonian brew called Ayahuasca, from the ingestion of Psilocybin, the active ingredient in what is commonly called “magic mushrooms”, and from the drug LSD, once common in the 1950s and 1960s. These are just 3 of many different hallucinogenic drugs.

Many academic and medical researchers around the world have received permission from their governments to study the possible medicinal use of DMT, Psilocybin, LSD, and other hallucinogens. At many of the major research universities and medical schools all over the world, academics have finally received permission to research these and other natural entheogens to determine if these drugs can be used for medical purposes, especially for psychological and psychiatric health needs. What researchers all over the world have discovered is that humans who ingest DMT, Psilocybin, or LSD have experienced very similar experiences to Astral Travel or NDE type of experiences.

To begin this section, we have included an article by a long-time professor at one of the major schools of medicine in the world. Dr. Roland Griffiths is a Professor in the Departments of Psychiatry and Neurosciences at the John Hopkins University School of Medicine, and founding Director of the John Hopkins Center on Psychedelic and Consciousness Research. He is the author of over 400 academic articles and book chapters and he is also a consultant to the US National Institute of Health.

Since 1999, Dr. Griffiths has conducted a series of controlled experiments on various psychedelics. Dr. Griffiths numerous outcomes such as mystical-type effects, entity and God-encounter experiences, and alleged positive changes in mental health, including decreases in depression and anxiety, decreases in substance abuse, and reductions in death anxiety. Dr. Griffith's article is titled *“Survey of subjective God encounter experiences: Comparisons among naturally occurring experiences and those occasioned by the classic psychedelics psilocybin, LSD, ayahuasca, or DMT”*.

j. CAP-UFO (Consciousness Aerial Phenomenon) and Consciousness

This section contains 12 articles on the topic of what are commonly called UAPs or UFOs. I will argue throughout this book that the UAP/UFO phenomenon is a consciousness-based phenomenon. Thus, instead of the term UAP or UFO, terms that do not define nor explain the phenomenon as one that is consciousness-based, my preferred term is **CAP or Consciousness Aerial Phenomenon**. This term is much more explanatory of the true nature of the phenomenon. Therefore, throughout my book, I will use the term **CAP-UFO (Consciousness Aerial Phenomenon)** to signify what is commonly called the UFO Phenomenon.

The first article is titled *“Chapter One: The FREE UFO Experienter Research Study”* from my co-edited book titled *“Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence”*. (Hernandez, Klimo &

Schild, 2018) This chapter is approximately 100 pages in length and contains a formal academic analysis of the world's first and only comprehensive, academic, worldwide, statistical research study on CAP-UFO Contact Experiencers conducted by the academics and researchers of the Dr. Edgar Mitchell FREE Foundation. To take our 3 surveys, the respondent needed to have seen a CAP-UFO and also needed to have had some type of contact with a Non-Human Intelligence. Over 4,350 Experiencers from over 100 countries participated in our 3 surveys over the 5-year period between 2013 to 2018.

Chapter One is an analysis of the FREE Foundation's two quantitative data surveys. The co-writers of this article were me, Dr. Jon Klimo, and Dr. Rudy Schild. Dr. Edgar Mitchell had passed away by the time we began to write our book. The data findings from our research study completely contradict much of what has been circulating in the field of materialist Ufology. Why? Because no one ever attempted to undertake a comprehensive statistical worldwide research study on CAP-UFO Contact Experiencers-- in essence the required research was never undertaken before our massive 5-year academic research study. As of today, very few Ufology researchers have even bothered themselves to read our book yet we are one of the very few "academic" books in this field. The numerous research findings will be detailed in Chapter One, which includes the following findings:

1. While initially, 37% of the CAP-UFO Contact Experiencers viewed their experiences as negative, over time, only 4% viewed their experiences as negative. More than 25 questions were used to derive this finding.

2. Only one-third of the survey participants had what is commonly called an "abduction", which can be defined as taking and transporting the individual or their consciousness, usually their consciousness, to another location. Of the 32% who stated they had an "abduction experience", over 80% of these individuals now call themselves "Contactees" instead of abductees. Why? Because after many years they determined that their contact experiences were highly positive and transformative.

3. We asked over 70 questions on how these individuals changed from their contact experiences and depending on the question, between 75-90% of these individuals underwent a profound transformation for the positive. For example, these individuals became more spiritual, more loving, more ecologically friendly, did not fear death, became less materialistic, etc.

4. The CAP-UFO Contact Experience is primarily not a physical experience but a psyche/paranormal consciousness-based experience involving most of the Contact Modalities.

5. The CAP-UFO Contact Experience involves a manipulation of spacetime and over 50% of survey participants were brought to other multidimensional realities, where most were taught constructive lessons, mostly involving spirituality.

6. 50% of the CAP-UFO Contact Experiencers reported a miraculous medical healing by Non-Human Intelligence on either themselves or a member of their immediate family. This was how my family's initial contact experiences began, with a miraculous medical healing of our paralyzed dog by an Energy Being that appeared in my living room to both myself and my wife on March 4, 2012.

7. The overwhelming majority of CAP-UFO Contact Experiencers underwent a spiritual transformation, and received spiritual lessons from Non-Human Intelligence, including being given lessons on what is GOD, the Afterlife, Reincarnation, and a large percentage of these individuals were told of the importance for humans to learn to love each other and to protect our planet from ecological destruction and nuclear war. This is almost the exact information given to Near Death Experiencers.

Our second article is an article that Brad Steiger submitted for publication for my first book, *Beyond UFOs*. Brad, who is now deceased, published more than 175 books during a 60-year publishing career on the topics of the paranormal and the Contact Modalities. He was the world's greatest authority on what is commonly called the "Paranormal" -- what we at CCRI call the Contact Modalities. Mr. Steiger's article is titled "***The FREE Experiencer Study is a Paradigm Shifting Moment and Opens the Potential Avenues for Future Research***".

Our next article was written by Dr. Charles Emmons. Dr. Emmons has a Ph.D. in Sociology from the University of Illinois, Chicago, and was a Professor of Sociology at Gettysburg College for 46 years. His research is mainly in the area of the sociology/anthropology of science, religion, and the paranormal. He has written numerous books on the topic of consciousness, the paranormal, and Ufology. His article is titled "***Methodologies for the Mysterious: UFOs and Consciousness***".

The following article was written by my dear friend, mentor, and fellow co-editor of both *Beyond UFOs* and *A Greater Reality*, Dr. Jon Klimo. Dr. Klimo received his Ph.D. in Psychology from Brown University and for the last 45 years,

he was a professor in the clinical program of The American Schools of Professional Psychology, Argosy University, and Rutgers University. He has chaired approximately 250 academic doctoral dissertations over his career and of these, approximately 75 have completely or primarily involved topics of parapsychology, the paranormal, consciousness studies, spiritual/transpersonal studies, "new paradigm" science, including the area of Ufology. Jon has written numerous books and peer-reviewed academic articles. Dr. Klimo's article is titled "***Interdimensional Realities & the Contact Modalities***". His article argues that the CAP-UFO-related contact phenomenon is consciousness-based.

Dr. Joseph Burkes is also a dear friend and he is a major CAP-UFO Contact Experiencer. Dr. Burkes is a retired board-certified internal medicine physician, a life-long volunteer peace and social justice activist, and a researcher with both the Consciousness & Contact Research Institute (CCRI) and previously with the Dr. Edgar Mitchell FREE Foundation, FREE. Joseph's thesis in his article, which I also share, is that the UFO contact phenomenon is consciousness-based and that what we experience via our 5 senses during our CAP-UFO contact experiences are actually "Holographic Projections" from CAP-UFO-related Non-Human Intelligence. I came to this same conclusion back in August of 2012 when I "called down" my first large CAP-UFO. Almost 5 years ago I shared my hypothesis to Dr. Burkes-- that CAP-UFO s and CAP-UFO intelligence are holographic projections and that these experiences are virtual experiences that are consciousness-based. To my surprise, Joseph agreed with most of my views. I then asked him to write an article presenting this thesis for my upcoming book. His article is a must-read for anyone interested in the topic of CAP-UFO contact or anyone that is a CAP-UFO Contact Experiencer. Joseph's article is titled "***Report from the Contact Underground: Human Initiated Contact, the Consciousness Connection, and the Virtual Experience***".

Our next author is anonymous because this individual is from mainland China. I believe that this author will be a very important figure for transmitting the connection between Consciousness and the Contact Modalities to future generations in Asia. This author articulates that the topic of CAP-UFOs, consciousness research, and spirituality are discredited by China's ruling elites, mainly due to political reasons. This article provides an overview of these topics in mainland China, topics that are rarely discussed both inside and outside of China. We are informed that Chinese Ufologists have limited access to information, tend to remain low profile, and have limited ability to promote conferences on consciousness, spirituality, the Contact Modalities, and CAP-UFOs due to the position of the Chinese government that gatherings on these topics are considered an "unauthorized" gathering. All public events must be pre-approved by the local

police and they are not approving any social events or conferences relating to Ufology, Consciousness, the paranormal, or spirituality. This important chapter is titled “**Chinese Contact Experiencers Awaken to the Paranormal Contact Modalities**”.

Our next article in the field of Ufology is written by a long-time Ufologist, Brent Raynes. Brent has written three books: *Visitors from Hidden Realms* (2004), *On the Edge of Reality* (2009), and most recently *John A. Keel: The Man, The Myths, and the Ongoing Mysteries* (2019). Brent began researching CAP-UFOs, in 1969 at the age of 14. Like many, Brent started as a materialist “Nuts & Bolts” Ufologist but after meeting John A. Keel, Brent was introduced to the paranormal aspects of Ufology which he has focused on over the last 40 years. Since 1985, Brent has been editing *Alternate Perceptions* magazine (apmagazine.info) with author and psychologist Dr. Gregory Little. Brent’s article is based on his new book on the research of Ufologist John A. Keel and is titled “*John Keel and his Theory of UAPs & the Paranormal*”.

Our next article in the Ufology section was written by Dr. Massimo Teodorani, an Astrophysicist, who received his Ph.D. in Stellar Physics at the University of Bologna, Italy. As a researcher at the Astronomical Observatories of Bologna and Naples, and later at the INAF Radiotelescope of Medicina, he has been involved in research on many types of explosive stellar phenomena. Among his varied research interests, there is active involvement in the study of anomalous aerial phenomena. Dr. Teodorani has published several informative articles on quantum physics, atomic, and nuclear physics, astronomy, astrophysics, bio-astronomy, physics of anomalous atmospheric phenomena, human consciousness, and aerospace subjects. In addition to many technical papers in all of the above-mentioned subjects, he is the author of 24 bestselling books, which have been translated into multiple languages.

Dr. Teodorani’s article states:

this is a speculative discussion about what is possibly hidden behind the so-called ‘UFO phenomenon’ based on some aspects of quantum mechanics. I hypothesize that quantum vacuum, spacetime, and consciousness coexist in the act of creation of reality, as we know it, and that UFO phenomena are the manifestation of an intelligence that is inherent to the Universe itself, maybe as the result of a supernatural information technology born in some other planet or dimension. I expect that this intelligence is able to manipulate non-locally the quantum vacuum in order to create new matter

and energy and to build up a databank of all that has happened in the history of all the intelligent beings in the Universe.

Dr. Teodorani's article is titled "***Out of the Blind Eye: In Search for a New Science***".

Mary Rodwell is a dear friend and was one of the 4 Co-Founders of the Dr. Edgar Mitchell FREE Foundation and served on its Research Committee. Besides being a dear friend, Mary was also my primary therapist while I was undergoing profound paranormal contact experiences between 2012 and 2016. She was a "Godsend" and settled many of my early anxieties even though she freaked me out many times, LOL. Mary's article is titled "***Awakening to a Greater Reality: Is there a Unification Theory of the 'Paranormal' Contact Modalities?***" She is currently a member of the CCRI, Consciousness and Contact Research Committee. Mary was trained in the UK as a former Registered Nurse (RN), a State Certified Midwife, health educator, Counselor (a licensed therapist in the UK), and Clinical Hypnotherapist. She has published numerous articles from her research of more than 3,000 cases of individuals that have had CAP-UFO related contact with Non-Human Intelligence through her role as founder and principal of the Australian Close Encounter Resource Network (ACERN). She is the author of two books: *Awakening, How Extraterrestrial Contact can transform your life*, and *The New Human: Awakening to Our Cosmic Heritage*. She is featured in numerous documentaries: *My Mum Talks to Aliens, Paranormal Files, Animal X, Australian Skies 2, ET Contact, They Are Here, Orenda, and Force of Consciousness*. Mary has participated in various university debate forums at Oxford University (UK) and Australian National University (Australia). She is a Producer of Award-winning documentaries including *Expressions of ET Contact a Visual Blueprint; Expressions of ET Contact a communication and healing Blueprint*; and others. Mary has lectured both nationally and internationally. Her website is: <https://www.acern.com.au/>

Dr. Michael Grosso, one of the 5 co-editors of our book, ***A Greater Reality***, and a dear friend and mentor got his Ph.D. in Philosophy and also studied classical Greek at Columbia University. He has taught philosophy and humanities at New Jersey City University, City University of New York, and elsewhere. Dr. Grosso's article is titled "***The New Story: UFOs, Psychical Research, and Religion***". His main focus has been on the Philosophy of Mind, with an emphasis on paranormal, creative, and mystical states of consciousness. Michael has authored numerous books, the latest being *Smile of the Universe: Miracles in an Age of Disbelief*. (Grosso, 2020) Of the numerous books that Michael has written, my favorite is *Experiencing the Next World Now*. (Grosso, 2004)

Michael was for many years engaged with the academics associated with the Division of Perceptual Studies at the University of Virginia where he has contributed chapters for their books titled *Irreducible Mind: Toward a Psychology for the 21st Century* and *Beyond Physicalism: Toward Reconciliation of Science and Spirituality*. Michael is no longer affiliated with any academic institutions. He is an independent scholar, researcher, and artist, into the interface between painting and the paranormal. His website is:

<http://consciousnessunbound.blogspot.com/p/about-author.html>

Yet another friend is Dr. John Alexander. John's article is titled "*Phenomena Without Borders: Consciousness, UFOs, the Paranormal and the Contact Modalities*". Dr. Alexander was a former U.S. Army colonel who served in key positions in US military intelligence and conducted research on non-lethal weapons. Dr. Alexander developed a deep interest in Near Death Experiences and then completed his Ph.D. dissertation under the supervision of one of the pioneers of NDEs, Dr. Elisabeth Kübler-Ross. He went on to become the president of the International Association for Near-Death Studies (IANDS) and helped to create the Children's Hospice International. John had engaged in research on all aspects relating to Consciousness, the paranormal, and the psychic phenomena. He and his wife have traveled the world and have spent weeks at a time with many local shamans learning about the consciousness and paranormal aspects of their work. Dr. Alexander has held leadership positions with the International Remote Viewers Association and the Society for Scientific Exploration. He has also worked part-time for the National Institute for Discovery Science (NIDS), a private research organization dedicated to exploring the connection between the CAP-UFO phenomenon, Consciousness studies, and Paranormal. His books include the following: *UFOs: Myths, Conspiracies, and Realities* (Alexander, 2011) and *Reality Denied: Firsthand Experiences with Things that Can't Happen – But Did*. (Alexander, 2017)

The last article in the CAP-UFO section is an interview I conducted with George Knapp, an American television investigative journalist, news anchor, and talk radio host. He has been a longtime news anchor at KLAS-TV in Las Vegas, Nevada. As a host on *Coast to Coast AM*, a syndicated radio show, George has millions of listeners worldwide. He is known for his work investigating CAP-UFO reports and also the paranormal which are a frequent topic of the *Coast-to-Coast* radio show. George has been recognized with Edward R. Murrow Awards, Peabody Awards, and dozens of Pacific Southwest Regional Emmy Awards. George was the co-author, with Dr. Colm Kellerher, of *Hunt for the Skinwalker*:

Science Confronts the Unexplained at a Remote Ranch in Utah. (Kellerher and Knapp 2005).

k. Conclusionary Articles

The next section includes 4 articles that serve as a summary of the various topics we have discussed in our book. Again, the articles stress two important concepts: 1) Consciousness is Primary and that our physical world is a manifestation of consciousness and not our physical reality; and 2) that all of the Contact Modalities need to be researched as ONE integrated consciousness-based phenomenon.

The first article in this section is written by my friend since the formation of the Dr. Edgar Mitchell Free Foundation, my colleague, Dennis Briefer. Besides being a major contact experiencer, Dennis is also an Engineer/Physicist and is a Founder and Executive of LVLS LLC, an instrument company that holds 24 US patents mostly related to measuring instruments and additional related international patents. Dennis was the former Chair of the Board of the Dr. John Mack Institute. Dennis was also a Board Member of the Dr. Edgar Mitchell FREE Foundation and is currently a member of the Consciousness and Contact Research Institute, CCRI. He is a lifetime member of MUFON and a charter member of New England UFO Research, NEUFOR. For over 30 years, Dennis has been investigating new energy devices, including Cold Fusion and Zero Point Energy applications. Dennis's article is titled "***The Nature of A Greater Reality and the Contact Modalities***".

Our second article was written by a large group of Ph.D. academics and is titled "***Arguments for a Post-Materialist Science on Consciousness***". I previously provided the bio for Dr. Gary Schwartz, one of this article's authors. One of the other academics is Dr. Mario Beauregard, Ph.D., who is a neuroscientist affiliated with the Department of Psychology, University of Arizona. He received his doctorate in neuroscience from the University of Montreal. He has also undergone post-doctoral fellowships at the University of Texas Medical School (Houston) and the Montreal Neurological Institute at McGill University. Dr. Beauregard is the author of more than 100 peer-reviewed publications (articles, essays, book chapters) in neuroscience, psychology, and psychiatry. Because of his research into the neuroscience of consciousness, Dr. Beauregard has published the following books: *The Spiritual Brain: A Neuroscientist's Case for the Existence of the Soul* (2008); *Brain Wars: The Scientific Battle Over the Existence of the Mind and the Proof that Will Change the Way We Live Our Lives* (2013); *Expanding Science* (2020) and *Expanding Reality: The Emergence of Postmaterialist*

Science (2021). In these books, Dr. Beauregard demonstrates that Mind and consciousness are much more than the activity of nerve cells in our brains.

The next article was written by Stephen A. Schwartz, one of the world's leading Consciousness researchers. For 50 years, Stephen A. Schwartz has been studying the nature of consciousness, particularly that aspect independent of space and time. Schwartz is part of the small group that founded modern Remote Viewing research. Stephen's article is titled "**Kuhn and the Emerging Paradigm of Consciousness**". Mr. Schwartz's article applied the theoretical construct of Dr. Thomas Kuhn's thesis from his book "*The Structure of Scientific Revolutions*" (Kuhn, 1962) and discusses how the paradigm of materialism is slowly withering away and is being replaced by the thesis that Consciousness, particularly nonlocal non-physiological consciousness, is becoming mainstream. Stephen is a Distinguished Consulting Faculty of Saybrook University, and a BIAL fellow. He is an award-winning author of both fiction and non-fiction, columnist for the journal *Explore*, and editor of the daily web publication *Schwartzreport.net* in both of which he covers trends that are affecting the future. He also writes regularly for *The Huffington Post*. His other academic and research appointments include Senior Samueli Fellow for Brain, Mind, and Healing of the Samueli Institute; founder and Research Director of the Mobius Laboratory; Director of Research of the Rhine Research Center; and Senior Fellow of The Philosophical Research Society. Stephen's website is: <https://stephanaschwartz.com/>

I left one of the most important articles for the last article of our book. My dear friend, Dr. Jon Klimo, who was one of the co-editors for both of my books, *Beyond UFOs* and *A Greater Reality*, wrote a historical article titled "**A New Category for Diversity for Those with Anomalous and Paranormal Experiences and Beliefs: The Care and Preservation of Private Experience and Belief in a Public and Scientific World**". Jon was a professor of Psychology for more than 45 years and he wrote extensively on the topics of consciousness and the paranormal Contact Modalities. In this article, Jon presents an academic article, written for the practitioners in the fields of Psychology and Psychiatry. The article argues that the practitioners in these two fields need to change and accept the Experiencers of the Contact Modalities. These Experiencers are informing these health practitioners details of their "paranormal" experiences but many of these practitioners diagnose them with having a vast array of psychological ailments and many are prescribed psychotropic medications.

I know quite a few Experiencers of the Contact Modalities that were given powerful psychotropic medications where you are barely able to have a reasonable conversation with them because they are so heavily drugged up. One time I had a

psychological evaluation where I was advised to take medication for my “psychological problems”. I was diagnosed as a schizophrenic because I admitted to the Psychiatrist that I was communicating with non-physical intelligence, I was seeing dead people, I was seeing “Shadow Beings” and “Energy Beings”, I was calling CAP-UFOs which appeared within 15 minutes of calling them, and I was being transported to multidimensional realities. Yet at the same time, I received the highest evaluation in my job as an IRS Estate Tax Attorney in the US Department of Treasury since my experiences began in 2012. My personnel evaluations were always rated “OUTSTANDING”! Thus, I was not only a fully functioning attorney for the US Dept of Treasury, but for the last 20 years, I received the highest evaluation from my supervisors, an “Outstanding” rating. Nevertheless, I was prescribed powerful psychotropic drugs which I then refused to take. I decided that I was not crazy and my experiences were very real. I was not psychotic because my family members were having similar experiences at the same time. **How can an entire family be psychotic at the same time?**

It took me several years to accept these experiences and realize that they were not abnormal and that I was not having psychotic episodes. Nevertheless, it would have helped if I had sought therapy from an understanding professional. I could not talk to my wife about my experiences, even though she was having them as well. Her interpretation was that these were angelic experiences with a religious Catholic God, with Jesus Christ, and the Virgin Mary that she referred to as “La Virgen de Guadalupe”. I also could not discuss these experiences with my daughter who was a young child at the height of my experiences and later as a teenager she simply was not interested in these topics. For all of these reasons, I consider Dr. Klimo’s article extremely important. I certainly hope that these professionals-- Psychologists, Psychiatrists, and other mental health professionals-- begin to understand that these experiences are very real and “normal” and that Experiencers of the Contact Modalities are not “crazy”.

Why is this misdiagnosis occurring? First, individuals do not publicly talk about these experiences. Why would you publicly discuss your paranormal experiences when the general public, including the professionals in the fields of psychiatry and psychology, believe that you might be crazy? But yet, this is how this perception will change, by folks speaking out and telling others of your experiences. You will be surprised by the high percentage of individuals who have had similar experiences because these experiences are common and are part of our Greater Reality. The problem is that these individuals just do not talk about their experiences. We must encourage these Experiencers to “come out of the closet” -- to publicly acknowledge their experiences. By doing so, they will be educating

others and establishing the new paradigm that these experiences are very real and very natural.

Because these practitioners are sold on the materialistic views of Cognitive Neuroscience, a view that Consciousness is based solely on our physical brain and our 5 senses, any type of paranormal experience is assumed to be a psychiatric ailment of our Brain that needs medication and therapy-- "*Give them a pill and they will shut up*". Dr. Klimo makes a post-materialist consciousness-based explanation that all of the experiences via the paranormal Contact Modalities are very real and the views of at these practitioners must change.

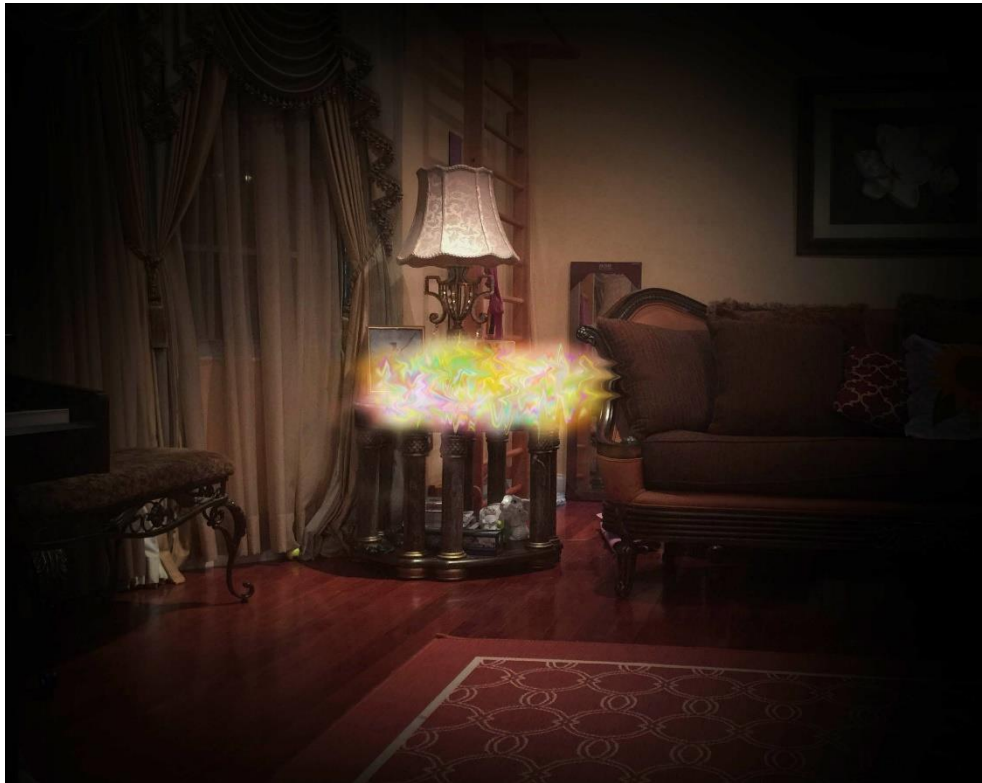
II. Personal Journey

Since March 4, 2012, my life has been a series of orchestrated “Paranormal” events. Unless you are a major contact experiencer of the Contact Modalities, you will simply not be able to understand. The term synchronicity is not an appropriate term to describe my experiences, many involving a manipulation of spacetime. Before March 4, 2012, I was an overeducated materialist atheist who did not have any interest in the topics of consciousness and what I now call the Contact Modalities. I graduated from Rutgers College with high honors and later I was a straight A student at both Cornell University and at the University of California at Berkeley during the 1980s where I was a Ph.D. Candidate in City and Regional Planning and received the National Science Foundation Ph.D. Fellowship. Several years later I worked as an Associate Professor for seven years at the New School for Social Research and the City University of New York. For the last 23 years, I have been working as an Estate Tax Attorney with the US Department of Treasury. Thus, for the first 55 years of my life, I had no knowledge nor interest in the topics of consciousness studies, the PSI phenomenon, quantum physics, parapsychology, or any topic associated with the paranormal and contact with Non-Human Intelligence.

All of this changed on March 4, 2012, when my wife and I had a joint experience with what I now call an "Energy Being" in my living room that miraculously healed our paralyzed Jack Russel Terrier, a family member named "Nena", that we were going to euthanize later that afternoon. Before this date, Nena was very ill and like many other 15-year-old dogs, she was taking various medications to keep her alive. The night before, she became completely paralyzed and we called our family vet, Dr. Phil Cruz, who told us that Nena probably had a cerebral hemorrhage, a stroke. We made arrangements with Dr. Cruz, to euthanize her the next day. My wife, who was a devout Roman Catholic, began praying all night. As a good atheist, I ignored her prayers but was deeply saddened by Nena's life-ending illness and her upcoming death the following day.

The next morning, on March 4th, my wife and I had an encounter with an Energy Being in our living room, which made my wife and dog disappear right in front of me. We checked out our dog at 6 am and she was still totally paralyzed. My wife then carried Nena downstairs to see if she could go to the bathroom and I went back to sleep. My wife then began screaming, “Rey, come here, Rey come here”. I dismissed her calls. It was 6 am and I thought she saw a little bug. She then went upstairs and pulled me out of bed. She told me I needed to go see something.

Reluctantly I followed her down the stairs. As she got to the living room floor, she and our dog disappeared. I then saw this Energy Being floating in the corner of our living room. I appeared to have tunnel vision-- I could only see in the middle and all around me was dark and not visible. This intelligence appeared in the shape of a rectangle, approximately 4 feet off the ground. It had no hard edges because it was pure energy. It had multiple colors that were fluctuating like a desert mirage. It was put into an altered state of consciousness. I did not care that my wife and dog disappeared. I looked at the Energy Being and waved my hand at it and said to myself "This is what she got me up for, for this nonsense? I am going back to sleep." I then turned around, walked upstairs, went to my bed, and I was immediately put to sleep.



When I woke up almost one hour later, I now had my full consciousness back and I ran down the stairs. Both my wife and Nena reappeared in the living room. Nena was running around the living room-- she had a miraculous medical healing! My wife then began to shout in Spanish, "Los Angeles La Curaron, Los Angeles La Curaron " which translates to "The Angels Cured Her, The Angels Cured Her". This initial experience shook me to my core-- I felt like an atomic bomb had exploded in my brain. This initial experience eventually awakened me to the fact that I am living in a Greater Reality-- a more complex reality that I was not

previously aware of and just did not understand. For the next 6 months, I tried to understand why I had acted this way during my encounter with this "Energy Being". How and why did this "being" control my thoughts? How was our dog miraculously healed? How could my wife and dog disappear right in front of me? Where did they disappear to for more than one hour? Did my wife call down this Energy Being and did it respond to her prayers? Was this intelligence an "Angel" disguised as an Energy Being? I spent all of my nights on the internet and YouTube searching for answers but I could not find any. A few months after this experience, my wife would pray outside the house and large CAP-UFOs would appear to her. She would tell me that "My angels came to see me in a large craft with stain glass colors just like our church". It was then I realized that this experience was possibly related to CAP-UFOs. It was not until I called down my first CAP-UFO, almost 6 months later, that I began to understand that this intelligence tapped into my conscious thoughts and controlled my thoughts. It was during this first initial experience that I realized that the CAP-UFO I had called down was a "Holographic Projection". I will detail this hypothesis later in this chapter.

Over the next 4 years, I began to have numerous "paranormal" experiences, which I now call experiences via the Contact Modalities. I was having OBEs, successfully "calling down" many large and up-close CAP-UFOs, most were large light configurations, and only one time a large oblong silver object, size of two school buses, appeared to me. The first CAP-UFO I called down was in late August of 2012, 6 months after this initial experience in my living room. The CAP-UFO was like a little football stadium, at least 100 meters tall and 600 meters in length and it appeared only 10 meters on top of myself, my then 10-year-old daughter, and 3 adult friends. It was not a physical object but it appeared as hundreds of moving oblong streaks of light and white plasma energy configurations moving inside this "object". This experience, which lasted almost one hour, will be detailed later in this document. Below is a graphic rendition of the object I saw.



Both my wife and I began to have premonitions and other PSI experiences. Shortly after our living room experience with that Energy Being, my wife began to tell me that she knows I have a tumor on my lower back and even pointed to it. I ignored her for weeks until she became a constant nag. I asked her how do you know this and she responded, "I just know it". When I went to my medical doctor, he touched my lower back and ordered X-rays, and a large tumor was discovered in my lower back. I had it removed and thankfully it was benign. My wife then told me that we could not take a long road trip because our car was going to "explode". Again, after weeks of nagging me, I took the car to our mechanic who told me "Thank GOD you did not take that trip because your engine would have exploded." I was also seeing what is commonly called "Shadow People". One time I was on a Skype call with two volunteers of the FREE Foundation and one volunteer who lives in Massachusetts began to scream, "Rey, what is that?" What I noticed on the Skype video screen was a shadow being, a humanoid being, appearing like a large dark shadow, appeared to walk behind me and went right through my large glass door. This being went right through the door. I began to laugh and told her, "Don't worry, that was just a Shadow Being."

For the first few years after seeing that large CAP-UFO in August of 2012, I began to know when someone near me had a major experience via the Contact Modalities. This would happen at the supermarket, at the barbershop, at the Miami County Courthouse, walking in the street, or even when a locksmith was changing my front door lock, and in almost every type of setting. I would either look at them and I would have this knowledge of their experiences. When I would start a conversation with them about a paranormal topic, I eventually was told that they had an experience with one of the Contact Modalities. With my locksmith, he eventually told me that he has seen “ghosts” his entire life. He also told me that he, his brother and sister, and other friends, as youngsters, saw a white unicorn on a local farm near their home. I started to smile and he became upset. Right in front of me, he called his brother who argued with him. His brother told him that he was busy and that he did not want to tell the unicorn story again. Within one minute I had his brother telling me about their unicorn experience. I stated, “Maybe someone put a fake horn on the horse”. The brother and the locksmith responded no way because the horse got close to them and they all were able to touch its horn. All of the horses were either brown or black but this particular horse was pure white.

This was just one example of the more than one hundred individuals that I suspected had a “paranormal” experience and they wound up telling me their “weird” paranormal experience. This knowingness still continues to this day. At first, it was quite unsettling and disturbing but now I just laugh at it and enjoy their stories. The last experiences occurred this year (2022) within 2 months of each other involving 2 of the barbers when I went to get a haircut and the next one occurred with the two phlebotomists when I had my blood taken out. I started with one lady but it wound up that BOTH had paranormal experiences. The first one told me about her NDE and she later began to see deceased spirits. After the older lady heard the story of her younger colleague, the older lady then told me that her husband had an NDE and she also told me that she physically saw her deceased mother a few days after her death. This knowingness and these conversations at first occurred on a weekly basis but now they occur every 3 or 4 months. At first, I thought I was going crazy. My wife was also having similar experiences at the same time-- most were precognitive experiences. I thought I was going insane but who do you turn to for help in these situations?

It was during one of these major experiences, which occurred in early May of 2013, 15 months after I had my initial experience with the Energy Being in my living room, that I had, for a lack of a better term, an “Astral Travel” experience while driving my car. While I was driving my car in the middle of a traffic jam at 8:30 in the morning in Miami, Florida, I was literally brought to another

dimension. I know, this sounds crazy to a non-Experiencer, but thousands of Experiencers of the Contact Modalities are having similar experiences. I was brought, outside of spacetime, to a "Greater Reality", to another multidimensional realm, where I was given information on the relationship between "Consciousness and the Contact Modalities". I was then returned to my car, with no time elapsed, where I was still in the middle of a traffic jam heading to work. It was at this time that I was convinced I was having mental problems but I was convinced that these experiences were as physical and even more real than our physical Earthly experiences. How can this be? Why was this happening to me?

During this Astral Travel experience, I appeared to be inside a very large cartwheel, hundreds of meters in height and width, which had approximately 8 spokes. I was inside the fulcrum; the very center of this cartwheel and I was looking outward. Suddenly, different videos began to appear inside each of the different sections of the spoke. I now understand that inside each spoke was a video of a different Contact Modality! I had a panoramic vision of this image, an image that is difficult to describe because I saw the image with a 360-degree view as if I had eyes all around me. I then received "information", because it was not a voice, but a straight transmission of information into my consciousness. The information conveyed informed me that all the paranormal contact experiences are being viewed by humanity as separate and distinct phenomena, but in fact, they are one phenomenon because what humans are calling "consciousness" is what unifies them. I was specifically informed that "consciousness" is the "glue" that unified them. I was instructed that consciousness is "the fabric of our reality". My consciousness, and not my physical body, was taken into another reality, very similar to an Astral Travel Experience or a Near-Death Experience (NDE), where I was fully conscious. I was receiving instantaneous information, what is commonly called a "telepathic download", where I was able to identify and understand that all of what I now call the Contact Modalities were ONE phenomenon. While this experience was occurring, I had no idea what was occurring and I was not processing or understanding this information, I was merely receiving the information. The perceived time duration of the experience was approximately 20-25 minutes yet I was returned to my car with no time elapsed.



I was given very specific instructions: "***You need to inform humanity of the relationship between us, the spirit world, and consciousness***". While this was happening, I had zero understanding of the significance of the information I was receiving. It was only a few days later that I began to understand its significance after I spoke with Mary Rodwell, Dr. Rudy Schild, and Dr. Edgar Mitchell, all within 50 hours of this experience. Previous to this experience I had never met any of these three individuals.

While I was driving to work that day, I was listening to an NPR (National Public Radio) interview of a man who was attending film school in Miami and who was making a documentary on the "art fat" from his liposuction-- he was making and filming his art fat sculptures. I was fascinated with this interview. When I was brought back to my car from this other dimension, I was still listening to this radio interview on the "art fat" documentary. It appeared that no time had elapsed because I was "taken out of my physical reality" and immediately returned to my car in a fraction of a second. Needless to say, I believed that the experience lasted approximately 20 minutes but I now understand that this experience involved a manipulation of spacetime. I was taken "outside" of both space and time. I was in total shock from this experience but by this time, 15 months after my initial

experience with that Energy Being in my living room, I was accustomed to having many of these unusual types of “paranormal” experiences.

When I arrived at my office in the federal building in downtown Miami I simply could not work because I was reliving this Astral Travel experience that I had just personally witnessed. After not accomplishing much in my office, I decided to return home early that afternoon. Later that evening I reviewed my emails and I noted an email from Mary Rodwell, a major CAP-UFO researcher from Australia. Her email read ***“Dear Rey: I am sorry that I am responding to your email 6 months late but the email that you sent 6 months ago just appeared on my computer today”***. On October of 2012, I had sent a similar email to approximately 10 well-known researchers of the paranormal and CAP-UFOs begging for help to enable me to understand what was happening to me-- I thought I was going crazy. Mary Rodwell had never responded to my email but 2 other researchers did. I thought I was going insane and I had no one to talk to about my experiences. For my wife, these experiences were all “Angelic Encounters” and she was not having the diverse experiences I was having. I then replied to Mary’s email, and she immediately responded. A few hours later we spoke via Skype. During the Skype call, I told her what happened to me today and what had occurred over the last 6 months since I had sent her this initial email. We spoke until one am which was one pm in Australia. We then agreed to resume our discussions at a later date.

The next day, at 9:30 in the morning, 25 hours after my travel to another multi-dimensional reality, I received a phone call that went as follows: **“Hello, is this Rey Hernandez?”** I responded, **“Who is this?”** This man then responded, **“Dr. Rudy Schild”**. I then responded, **“Who”** (I had no idea who this man was). He then stated, **“My name is Dr. Rudy Schild and I am a retired Research Astronomer for over 45 years at the Harvard-Smithsonian Center for Astrophysics”**. He then informed me that Mary Rodwell had provided him with my telephone number. He told me that he had worked with the late Harvard Professor of Psychiatry at the Harvard School of Medicine, Dr. John Mack, for many years and that he has been working with many CAP-UFO Contact Experiencers. He was specifically interested in interviewing Experiencers who had received “downloads” of advanced physics, science, cosmology, and topics related to consciousness. I then told him what happened to me. He informed me that the information I received during this experience was Dr. Edgar Mitchell’s Quantum Hologram Theory of Consciousness-- Edgar’s theory of Non-locality and Consciousness. It was Rudy who encouraged me to call Dr. Mitchell and he provided me with his telephone number. After a 90-minute conversation, Rudy informed me that he would volunteer to assist me as a "scientific advisor" in the

mission I was given by this "cosmic intelligence". We then agreed to keep each other informed. When we hung up our phone call. I was convinced that this man was mentally ill. I now understand that Rudy was not crazy but that he was "crazy like a fox"-- a man who clearly understood the complexities of this consciousness-based phenomenon. I had much to learn and Rudy would become one of my mentors.

That same day after my conversation with Dr. Rudy Schild, after much hesitation, I called Dr. Edgar Mitchell later that afternoon. Edgar informed me that he had just finished a lengthy conversation with Dr. Rudy Schild and that I was the main topic of conversation. He then invited me to his home the following day at 10 am at his home in Lake Worth, Florida, which was only 90 minutes north of Miami, Florida where I lived. I accepted his offer and 50 hours after my multi-dimensional Astral Travel experience, I arrived at the home of Dr. Mitchell at 10 in the morning. I was greeted by a huge German Shepard who was rolling a bowling ball with his nose all around the yard. I did not leave the car but thankfully Edgar saw me through his window and brought his pet inside the house. I was at his home until 4 pm and we spoke about numerous topics, including the details of my experiences. He also told me about some of his experiences, including his own Samadhi experience while he was returning from the moon. He told me that he received information that "***We are all interconnected, we are all one, that every particle in our body and the universe came from the same source.***" He stated that he suddenly received information about universal knowledge but that as soon as the information arrived, it quickly left. This experience is very similar to so many other experiencers of NDEs, OBEs, and CAP-UFO contact experiences. During this initial meeting, Edgar told me that he also was cured of two cancers by long-distance psychic healers. He also told me that he founded the Institute of Noetic Sciences (IONS) in 1972 to understand the Samadhi experience he had returning from the Moon in 1971 when he received "information" which he described as follows:

I knew that life in the universe was not just an accident based on random processes. This knowledge came to me directly-- noetically. It was not a matter of discursive reasoning or logical abstraction. It was an experiential cognition... Clearly, the universe had meaning and direction. It was not perceptible by the sensory organs, but it was there nevertheless-- an unseen dimension behind the visible creation that gives it an intelligent design and that gives life purpose. (Mitchell & White, eds., 1974)

I was told by Edgar that he and Rudy had discussed my experience and that **“You were given a very important mandate”**. He told me that he and Rudy will volunteer to be my scientific advisors for the task I was given. He told me that he also has a large group of Ph.D. physicists, a group called Quantrek, and that these academics can also assist me. He said, **“You need to undertake what your guide’s told you to do”**. I responded, **“Edgar, I have no idea what happened to me and I certainly have no idea what I am supposed to do”**. He responded, **“Don’t worry, it will come to you-- it always works that way”**.

Again, I had no idea what this man was talking about. While driving home that day, I thought that both Edgar and Rudy were crazy. Needless to say, they were crazy like a fox-- these were two of the most brilliant men I have ever met. Both had researched the broad spectrum of academic literature on “What is Consciousness” and they also had spoken with hundreds of Experiencers of the Contact Modalities-- they clearly understood the emotional difficulties I was processing. They also understood the importance of the message I was given by the Universal Mind.

Thus, within 50 hours after my multi-dimensional Astral Travel experience, I was brought to the other 3 future co-founders of what later came to be called “The Dr. Edgar Mitchell FREE Foundation”. It was at the home of Dr. Edgar Mitchell where the Dr. Edgar Mitchell FREE Foundation was formed with Edgar's suggestion that I was "given a mandate". Dr. Mitchell was a member of the Apollo 14 NASA crew and was the 6th man to walk on the moon. He lived only 90 miles to the north of me, in Lake Worth, Florida. I later visited Dr. Mitchell at his home more than 20 times before his passing in February of 2016. I even visited him at his hospital 2 days before he passed away. I called Dr. Rudy Schild from the hospital. Rudy was a good friend of Edgar and I asked Rudy to say his “goodbyes” to Edgar because he was in very bad shape. Edgar spoke briefly with Rudy and they had a pleasant but limited conversation because of Edgar’s condition. Before I left, we briefly spoke about NDEs and that he needed to have faith in GOD. Edgar told me "Yes I know Rey, I know". It was at this point that I realized that Edgar was a deeply spiritual man, much more spiritual and knowledgeable than I could ever hope to be. May GOD bless his soul.

Was it a coincidence that within 50 hours of my Astral Travel experience I was presented to three individuals who later agreed to be the 3 co-founders of the

FREE Foundation?¹⁰ Or, was this a preplanned event by the Universal Mind of GOD? I believe that it is the latter because of the many synchronicities, or my preferred term, preplanned events, that occurred during my 4-year time period, between 2012 to 2016, of non-stop “paranormal” experiences via the Contact Modalities.

Over 3 years, between May of 2013 and the untimely death of Dr. Mitchell in February 2016, I had regular conversations with Edgar and I was at his home numerous times. IMO, Edgar should be recognized not only as the 6th man to walk on the moon, but more importantly, he was the founder of the Institute of Noetic Sciences (IONS). IONS is the world's leading academic research organization dedicated to researching the relationship between consciousness and the PSI phenomenon. I consider Edgar to be one of the most important authorities on not only the topic of “What is Consciousness” but also on the interrelationship of all of the Contact Modalities. This was Edgar's legacy.

I also have had hundreds of conversations with my friend, Dr. Rudy Schild, a retired research astronomer for over 45 years at the Harvard Smithsonian Center for Astrophysics. Rudy has also researched the topics of consciousness and our multidimensional reality for many years. Rudy was also a dear friend of Edgar. In 2012, Edgar invited Rudy to give a lecture and introduced him at a lecture sponsored by the South Florida Science Museum. Rudy’s lecture was titled “*The Modern Miracles and Consciousness*” -- the same topic as my 2013 Astral Travel download.¹¹ Was it a coincidence that one year later I had my Astral Travel experience where I was given information on the same topic that Rudy had lectured on one year prior? NO! There are no coincidences-- only orchestrated events by our Universal Mind.

On a Saturday morning, only a few days after my Astral Travel experience and after visiting Edgar Mitchell at his home, I woke up with information about what I was supposed to do. I woke up with a detailed outline for a comprehensive academic statistical research study on CAP-UFO Contact Experiencers. I was informed that there was lots of data on NDE Experiencers and there was lots of literature on OBE and mediumship and the topic of ghosts/spirit communications,

¹⁰ The details of being introduced to the 3 other co-founders of FREE within a 50-hour timeframe have been fully documented via video testimony from both Mary Rodwell and Dr. Rudy Schild, two of the three surviving FREE Co-Founders.

¹¹ The following is the YouTube video of Rudy’s presentation and the introduction by Dr. Edgar Mitchell. Rudy’s PowerPoint presentation was titled “*The Modern Miracles and Consciousness*”:
<https://www.youtube.com/watch?v=BHa3hu6Ma5g>

but there was almost no statistical academic research data on the CAP-UFO Contact Phenomenon. I then typed out the information I woke up with which resulted in a 7-page memo with details on the information I was given about this comprehensive academic research study. I sent an email to Edgar Mitchell, Rudy Schild, and Mary Rodwell. All three were very excited and gave me the green light to move forward with this initiative. Edgar, Rudy, and Mary then began to notify other researchers and academics to see who else might be interested in working with us in this research study. By mid-August of 2013, 3 months after my Astral Travel Experience, we had the first Skype meeting of the Dr. Edgar Mitchell Research Committee where many academics and researchers participated. If I recall correctly, more than 15 individuals participated in this Skype call. Over the next 4 years, we continue to add additional academics and researchers

Yet another member of the FREE Foundation research committee is my good friend, Dr. Jon Klimo. Jon is a Ph.D. graduate from Brown University and a retired professor of psychology for more than 45 years. Dr. Klimo dedicated much of his life to studying the topics of consciousness and the paranormal. While Rudy became the Director of the FREE Foundation, Jon and I became the co-chairs of FREE's Research Committee. After our research was completed, Jon wrote Chapter Two for our book *Beyond UFOs*, which was a 200-page analysis of the qualitative data from the FREE UFO Experiencer Research Study.

By mid-August of 2012, 3 months after my Astral Travel experience, The Dr. Edgar Mitchell FREE Foundation was established and we had the first group conference call via Skype which initially included the following individuals: myself, Dr. Edgar Mitchell, Dr. Rudy Schild, Mary Rodwell, Dr. Jon Klimo, Dr. Leo Sprinkle, and UFO researchers Kathleen Marden, Barbara Lamb, Dennis Briefer, Denise Stoner, and paranormal researcher Rosemary Ellen Guiley and a few other researchers. Over the next few years, we added more than 10 additional Ph.D. academics and researchers to our group.

I asked Edgar, Rudy, Jon, Dr. Leo Sprinkle, and the many academics who they introduced me to, the same question:

"I would like to read a book or even academic articles that describe the relationship between what is Consciousness, the nature of our reality, and the unified "Contact Modalities"-- which argue that all of these "paranormal" experiences need to be studied and researched as ONE phenomenon instead of separate and distinct phenomena."

Edgar, Rudy, and Jon introduced me to other academics and researchers-- individuals such as Dr. Dean Radin, Dr. Charles Tart, Dr. Stanley Krippner, Dr. Jeffrey Mishlove, Dr. Kenneth Ring, Dr. Gary Schwartz, Stephan A. Schwartz, Dr. Larry Dossey, Dr. Michael Grosso, Dr. Jeffrey Kripal, Dr. Russel Targ, Dr. John Alexander, Dr. Glen Rein, Dr. Raymond Moody, Dr. Jeffrey Long and many others, all individuals who had an interest in the topic of Consciousness and the Contact Modalities. All of these individuals informed me that they agreed with this hypothesis but that no one has ever written a comprehensive book or academic article on the topic that "Consciousness is Primary and that the Contact Modalities need to be researched as ONE phenomenon". I found all of their responses quite surprising because all of these researchers were agreeing on the same unified concept of the relationship between the paranormal and consciousness but no one had attempted to put this thesis into an academic article or book. Almost all of them had alluded to this argument in many of their writings but they had never articulated a thesis elaborating on the details of this connection.

Edgar informed me that in 1974 he co-edited a book with John White, titled "*Psychic Exploration: A Challenge for Science*", which was very similar to the lessons I learned during my OBE matrix journey. (Mitchell & White, eds., 1974) He told me that his book intended to introduce the topic of "What is Consciousness" to the fields of PSI, Parapsychology, and Spirituality. His book had many chapters on various topics such as the PSI phenomena (Telepathy, Clairvoyance, Precognition, Retrocognition, Psychokinesis, etc.), in addition to the topics of OBEs, "Man-Plant Communications", "Apparitions, Hauntings, and Poltergeists", Paraphysics, Energy Healing, "Psychic Phenomenon and Mystical Experiences" and various altered states of consciousness. Edgar did tell me that his book did not discuss the topics of CAP-UFOs contact or the NDE phenomenon because there was little to no academic research on either of these two phenomena at the time of the book's publication. Thus, back in 1974, Edgar wrote a book that discussed almost all of the Contact Modalities. The book alluded that they might be interrelated but it did not provide a detailed analysis of "how" they might be interrelated and what was the role of consciousness.

Thus, was it a coincidence that within 50 hours after I was brought to a multi-dimensional reality, I was introduced to Dr. Rudy Schild, who one year earlier was lecturing on the very same topics I learned during my journey to this multidimensional reality? Was it also a coincidence that I was also introduced to Dr. Edgar Mitchell less than 50 hours after this experience and that Edgar had published a 700-page book on these same topics back in 1974? Was it a coincidence that Mary Rodwell, a researcher in Australia who had been researching the varied paranormal aspects of Ufology and also believed in my

hypothesis and that my email to her was held up in cyberspace for 6 months until the actual date of my OBE experience? Was it a coincidence that Mary communicated with Rudy on the same day as my experience and my communication with her? Was it a coincidence that Rudy then called me and later provided me with Edgar's phone number and encouraged me to call him? NO! There are no coincidences-- these were orchestrated events by the Universal Mind of GOD. Edgar certainly was a pioneer in the relationship between Consciousness and the Contact Modalities and he had an understanding that all "paranormal" and PSI experiences were somehow interconnected via consciousness. In many ways, this 4 volume book series is an extension of Edgar's pioneering work which he began in the early 1970s.

Dr. Mitchell introduced me to Dr. Dean Radin, the lead scientist at IONS, the Institute of Noetic Sciences. Dean has written about the connection between Consciousness and the PSI phenomenon but he did not explore the additional Contact Modalities. In a separate conversation after I was invited to lecture at IONS, Dean told me that he agreed with my hypothesis, that all of the Contact Modalities should be studied as ONE phenomenon, but because the PSI phenomenon was such a large and complex phenomenon, he and IONS decided to focus primarily on PSI.

Dr. Jon Klimo knew many of the parapsychologists, especially those living in California. In early 2014, Jon introduced me to Dr. Charles Tart, one of the founders of the field of transpersonal psychology. Dr. Tart wrote about altered states of consciousness and OBEs but went no further in connecting the dots. In an email correspondence, he informed me that he never incorporated the topic of CAP-UFOs into his discussion on altered states of consciousness and rarely mentioned the topic of Near-Death Experiences and many of the other Contact Modalities.

Dr. Mitchell and Dr. Klimo also knew Dr. Jeffrey Mishlove. Dr. Mishlove has interviewed hundreds of researchers on the topic of Consciousness and the various Contact Modalities. He also received his Ph.D. in the field of "Parapsychology" at my alma mater UC Berkeley with his dissertation topic on the "Roots of Consciousness". He, Dr. Edgar Mitchell, and Dr. Jeffrey Kripal, the author of the Prologue to this book, are in my opinion, the most important researchers that have studied the relationship between Consciousness and the Contact Modalities. But, to the best of my knowledge, Dr. Mishlove has never written an article or book arguing that the Contact Modalities are ONE phenomenon and need to be researched as ONE because consciousness is primary. He has alluded to this argument in many of his recorded interviews and even in his

book “The Roots of Consciousness” (Mishlove, 1997). Jeffrey, nevertheless, never dedicated an entire book or academic article dedicated solely to the relationship between Consciousness and the Contact Modalities.¹² I was surprised because he had told me on many occasions that he agreed with my hypothesis.¹³

Almost all of these Ph.D. academics agree with the argument that all of the Contact Modalities should be researched as ONE phenomenon because of the hypothesis that “Consciousness is Primary” yet no one has written a comprehensive article or book on this relationship. After interviewing or corresponding with over 50 of these scholars and researchers between 2013 to 2017, I soon realized that what I sought out did not exist. In 2014, I wrote an article that was embedded in the FREE Foundation website, Experiencer.Org, titled “*The Quantum Hologram Theory of Consciousness and the Contact Modalities*”. It was a short article, approximately 20 pages in length, but I attempted to present the information I was given during my OBE experience which is now the thesis of this book-- that Consciousness is Primary and that the Contact Modalities need to be studied as ONE integrated phenomenon under Consciousness.

Thus, it was at this point, in late 2014, when I began to toy with the idea of developing a book that would present to humanity the full scale of this thesis via both the writings of Ph.D. academics, medical doctors, lay researchers but also via the writings from “Experiencers” of the Contact Modalities, such as myself, who were having many of these diverse experiences via the Contact Modalities.

Many major Experiencers of the Contact Modalities were not having just one type of contact, but they were having more than 3 or 4 different types of experiences via the Contact Modalities. Each of these individuals was having NDEs, OBEs, seeing CAP-UFOs, seeing discarnate spirits, etc. How could it be possible that this information was never presented to humanity, especially by academic researchers? I soon realized that it was these major experiencers of the Contact Modalities, many who appear in Vols 3 and 4 of our book, *A Greater Reality*, that will make the argument that all of the Contact Modalities should be researched as ONE phenomenon because of the hypothesis that “Consciousness is Primary”. These individuals know this because they were having these diverse experiences. It was at this point that I realized that the major “Experiencers” of the

¹² Dr. Jeffrey Mishlove has a YouTube site that contains hundreds of interviews over a 50-year period with many of his guests on the topics of Consciousness, Parapsychology, and the Contact Modalities. His YouTube site can be found at: <https://www.youtube.com/channel/UCFk448YbGITLznpIK7jwNcw>

¹³ Dr. Jeffrey Mishlove was recently awarded the \$500,000 grand prize for the Robert Bigelow Award for the best essay on the “Survival of Human Consciousness”. Jeffrey’s article can be found on the Bigelow Institute for Consciousness Studies website: https://www.bigelowinstitute.org/contest_winners3.php

Contact Modalities had the key to understanding what is Consciousness, what is the nature of our Greater Reality, and not the academic researchers.

I delved into this arena by reading countless articles in the fields of Consciousness Studies, Parapsychology, the PSI Phenomenon, and academic articles on what I now call the Contact Modalities-- articles on OBEs, CAP-UFO, NDEs, the "Afterlife", Remote Viewing, Hallucinogens, Channeling, etc. What I noticed is that each of the writings in these fields did not overlap with each other, except for a few exceptions, such as the writings of Dr. Edgar Mitchell, Dr. Kenneth Ring, Dr. Michael Grosso, and Dr. Jeffrey Kripal, Dr. Jon Klimo and a few others.

Let me provide a few examples. In 2017 I gave a lecture in Miami Florida to what is considered the largest OBE research organization in the world-- The International Academy of Consciousness. The group has its headquarters in Brazil and Portugal. Many other well-known parapsychologists gave presentations at this conference. I found it incredible that the majority of the researchers of this organization did not fully understand that the OBE phenomenon might be interrelated with the other Contact Modalities and that the OBE phenomenon might be part of one integrated phenomenon. Most were interested solely in OBEs, Astral Travel, Remote Viewing, and ESP research but the relationship of OBEs to the other Contact Modalities was never discussed. In separate discussions with the organization's hierarchy, I asked them about NDEs, CAP-UFOs, communication with discarnate spirits, and even entheogenic journeys and all told me that these topics have "nothing to do with the OBE Phenomenon". They did not fully appreciate nor held the view that they were possibly ONE phenomenon under consciousness.

After I published my book "*Beyond UFOs*" in 2018, I was invited to speak at several major CAP-UFO Conferences in the US, and in other countries. I quickly found out that the majority of these so-called "UFO experts" were "nuts and bolts" materialists and most were clueless about the topic of consciousness research. Yet, the majority of individuals who attended these conferences were UFO contact experiencers who attended these events looking for answers to their experiences. I began to ask these so-called "Ufology experts" who were also lecturing at the same conference, the following question: "***Do you believe that Consciousness is Primary and that all of the paranormal needs to be researched as one phenomenon?***" Their response was quite uniform: "***What do UFOs have to do with NDEs, OBEs, Remote Viewing, Ghosts/Spirits, etc.-- the paranormal has nothing to do with UFOs***" Many clearly understood that many CAP-UFO Contactees were having diverse types of paranormal experiences but most of these

CAP-UFO lecturers were pure materialists and have minimal interest in the topic of the paranormal and even less interest in the topic of Consciousness research. For these individuals, CAP-UFOs have absolutely nothing to do with the Contact Modalities, yet half of the individuals that attend their CAP-UFO Conferences are major experiencers of the Contact Modalities. How ironic?

Several years ago, I attended the International Association for Near-Death Studies (IANDS) national conference in Orlando, Florida, and also had an opportunity to speak with the IANDS president and with many members of the IANDS executive committee on the topics of Consciousness and the Contact Modalities. Most of the IANDS leadership were familiar with some consciousness research but almost all of them told me the same statements-- "***What do NDEs have to do with UFOs, OBEs, Remote Viewing, Ghosts/Spirits, etc.?***" "***There is no relationship***". While many understood that many NDE experiencers floated out of their body and saw their dead body underneath them, and many later saw discarnate spirits when they returned to their physical reality, they were not interested in these topics nor were they interested in research into Astral Travel or in OBE research. They certainly were not interested in the CAP-UFO phenomenon-- to them, the field of CAP-UFOs was a discredited taboo topic.

I was told that "***these UFO folks are all just a bunch of crazy and foolish individuals***". Again, how ironic-- an NDE Experiencer believing that having seen a UFO is crazy and foolish! Many did not even know that many NDE experiencers, after their NDE, began having an array of "paranormal" experiences, including seeing CAP-UFOs. I informed them that I have spoken with many NDE experiencers who saw many deceased spirits after their NDE and that many also had OBEs. The person that invited me to the conference and lectured at the conference was Tony Woody, a retired US Navy pilot, who had a major NDE, had an OBE, and had also had seen a CAP-UFO while he was stationed at a US military base at the 65th Air Base Wing, a US military Air Force base at Lajes Field, Terciera Island, Azores, Portugal. Tony informed me that many of the pilots and members of air traffic control saw the CAP-UFO. A few days after this event, Tony stated that US intelligence agents, dressed in civilian suits, interrogated all of the witnesses to the CAP-UFO incident. Tony had a major NDE experience and spoke at the IANDS NDE conference, yet the conference organizers want nothing to do with the topic of CAP-UFOs. Again, how ironic!

The three major experiencers I highlight later in this book also had NDEs followed by a vast array of paranormal experiences via the Contact Modalities. While many of the IANDS hierarchy acknowledged that they were aware of this information, most in the IANDS leadership refused to accept what I was telling

them and only a few showed interest or knowledge about consciousness studies research and the role of the Contact Modalities. I learned several years later that Dr. Yvonne Kason, a retired MD physician who had 5 NDEs, was at one time a board member of IANDS.¹⁴ She has also seen many deceased spirits after her NDEs and she also had many OBEs and even a CAP-UFO-related experience. She informed me that she left IANDS and formed her organization to discuss a diverse array of spiritually transformative experiences. Her website is: **spiritualawakeningsinternational.org**

Volume 3 and 4 of our book, *A Greater Reality*, details the experiences of numerous individuals who had NDEs and then later in their life had a vast array of experiences involving the Contact Modalities, including OBEs, seeing deceased spirits, and even CAP-UFO-related contact experiences. Our book *Beyond UFOs* also details this extensive relationship between CAP-UFO contact and the vast array of diverse paranormal experiences, including NDEs. The data is there to hypothesize that the Contact Modalities need to be viewed as one integrated phenomenon but the leadership of these separate organizations has their head buried in the sand and refuse to peep out of their self-imposed holes and open themselves to this Greater Reality and to the vast literature that demonstrates this relationship.

I even went to several major conferences focused on Consciousness research, where many Ph.D. academics, mainly psychologists, philosophers, and a few physicists, presented erudite lectures on the nature of Consciousness and the "hard problem" of Consciousness. Again, none of these speakers referenced any of the Contact Modalities-- no one touched upon the relationship between what is Consciousness and the Contact Modalities. After spending several days listening to these so-called "authorities" in the field of consciousness research, I concluded that these individuals had a very narrow perspective on the topic of "what is consciousness". Some spoke to the hypothesis that "consciousness is primary" but almost no one discussed topics associated with the paranormal or the Contact Modalities. These individuals were grounded in Logic and in the "Philosophy of the Mind" arguments but they were clueless about the experiences of the Contact Modalities. In my opinion, these individuals were just as clueless as the speakers and conference organizers in the events I attended in the fields of Ufology, NDEs, and OBEs.

¹⁴ The following is from the IANDS website mentioning that Dr. Kasson was a Board Member of IANDS: <https://iands.org/1442-iands-board-member-yvonne-kason-md-on-coast-to-coast-am-radio.html>

It was at the last of these so-called “consciousness conferences” that I realized again that the Experiencers of the Contact Modalities-- individuals that have had NDEs, OBEs, Astral Traveling, Remote Viewers, CAP-UFO related Contact Experiencers, etc.-- have a better understanding of what might be consciousness, the nature of our reality, than these academics who were merely playing mental “Philosophy of the Mind” exercises to explore what might be the nature of consciousness. I am an Experiencer and I have spoken with hundreds of other major Experiencers of the Contact Modalities. These individuals have “lived and experienced” Consciousness unlike many of the academics and researchers who have spoken at these conferences. There is a major difference between personally knowing something and believing in it.

For example, ask Dr. Eben Alexander, a medical doctor who was a professor of Neurosurgery at several major medical schools before his NDE, what was his definition of consciousness. He would have responded that consciousness begins and ends with the Brain-- that consciousness begins and ends with the 5 senses orchestrated by our brain. Now ask Dr. Alexander, about his Near-Death Experience, and his response would be quite different. He now has a profound understanding of what is the nature of our reality and that consciousness is indeed primary. This is not a belief but I would argue that Eben “KNOWS” that Consciousness is Primary. Why? Because he is a major NDE Experiencer and it was his NDE experience that opened up his knowledge as to the nature of our reality and not the “Philosophy of the Mind” approach. Pure mental “logic games” can only take you so far. Having an NDE and meeting “GOD”, our Universal Mind, brings you to the finish line of trying to understand “What is Consciousness”.

In summary, I was shocked and disappointed to learn that the leaders in the fields of Consciousness Studies, Ufology, Near Death Experiences, and Out of Body Experiences were so close-minded and ignorant of the consciousness-based argument that all of the Contact Modalities are ONE unified phenomenon under Consciousness. Hopefully, my new book, **A Greater Reality**, will open up this new paradigm to individuals in these fields.

III. Kundalini Awakening of Humanity

Humanity is undergoing a Kundalini awakening where we are obtaining knowledge that we are living in a Greater Reality-- in a Virtual and Spiritual Reality. The term Kundalini is a Sanskrit word mentioned in the Upanishads from possibly the 9th-7th centuries BCE, that signifies a divine force that awakens one to the understanding that you are an eternal spiritual being having a perceived temporary physical experience and not a physical being having a spiritual experience. In Hinduism, Kundalini is a Sanskrit term that signifies a form of divine feminine energy, or *Shakti*, an energy in the body, when cultivated and awakened through tantric practice, is believed to lead to spiritual liberation. (Anodea, 2004)

I argue in this chapter, and throughout our book, that this Kundalini awakening is an orchestrated event by the Universal Mind of GOD, or if you prefer, a non-religious GOD, within a virtual construct of consciousness, which serves to wake us up to our larger consciousness system, our Greater Reality. A large percentage of humanity has been blessed with the ability to pierce the veil of our multidimensional reality and is having contact with perceived higher forms of intelligence via the Contact Modalities. A friend of the late Dr. Edgar Mitchell, Mr. John White, articulates this view when he stated:

The kundalini experience, then, considered from the viewpoint of individual transformation, is said to be a path to enlightenment. But if a large number of enlightened people were to appear in society at the same time, the result could well transform society itself. So, the kundalini experience, in its broadest aspect, is evolutionary-- a path for the advancement of the entire human race to a higher state. (White, 1998)

I am not unique with the hypothesis that humanity is undergoing a Kundalini awakening and that this awakening is being orchestrated by the Mind of GOD. My friends, Dr. Edgar Mitchell, Dr. Rudy Schild, Dr. Kenneth Ring, Dr. Jon Klimo, and Dr. Michael Grosso have written about this concept, and more importantly, have mentored me on this topic, either directly, or indirectly through their writings. Dr. Ring, in his two books, *Heading Toward Omega* (Ring, 1984) and *The Omega Project* (Ring, 1992), discusses why he used the term OMEGA by stating that Omega is the twenty-fourth and final letter of the Greek alphabet-- "*Omega, then, represents an end, as death itself seems to be the end of life.*" But Ring also stated that Omega also stands as an endpoint for human evolution-- "*The ultimate destination toward which humanity is inexorably bound*". Ring and his colleague

Dr. Michael Grosso, a co-editor of this book, argue that this **Kundalini awakening of humanity is an experience of higher consciousness where humans are receiving a noetic spiritual understanding of our Greater Reality and that this new noetic spiritual awareness could significantly transform humanity and our planet.** (Ring 1984, 1992)

a. Why Now?

Before the year 1970, the majority of humanity was not aware of the various Contact Modalities. Except for individuals that have seen perceived ghosts/spirits and what is commonly called communications from the "spirit world", most of the other Contact Modalities were not known to most of humanity. The topic of the "spirit world" was discussed for thousands of years, reaching its height in the Spiritualist and Spiritism movements of the late 1800s in the US and Europe. Previous to these two movements, almost all ancient schools of thought, philosophy, religion, and indigenous traditions, incorporated the topic of the deceased and the afterlife as main topics within their intellectual and oral traditions. (Doyle, 1926)

It was only after 1970 that humanity became aware of the many Contact Modalities, which before this time, were not widely discussed on a global scale. The awakening of humanity to the extraordinary contact experiences of NDEs, OBEs, and UAPs/UFOs began to be disseminated on a worldwide basis, in multiple languages, within 5 years of each other. The younger generation should understand that these concepts became known on a worldwide basis before the commercialization of internet service in the year 1989 and the explosion of cable TV networks. Today, you can post something on the internet and YouTube and it can circulate immediately all over the world. This was not the case in 1970. In the 1970s, most information circulated via radio, TV, books, or magazines. Many also do now know that during the early 1970s there were only 3 major TV stations in the US (CBS, NBC, and ABC) and all major TV stations around the world only had a few TV stations and these TV stations were highly selective in what information they conveyed. Now, with cable services, there are hundreds of cable stations that provide information. Thus, before 1980, there were very limited options to communicate information.

Before 1970, the themes and discussions of the various Contact Modalities were rarely discussed in major media outlets. All of this changed during the 5 years between 1970 and 1975. Before 1970, only a very small group of individuals were participating in CAP/UFO research organizations-- the vast majority of humanity was not aware of the term CAP/UFOs, Aliens, ETs, beings from other planets, or

galaxies, and beings from other dimensions or realities. The TV series Star Trek presented physical beings and also non-physical beings from other physical planets and multidimensional realities. In 1970, the Star Trek TV series was syndicated to over 60 international markets and translated into many languages. In subsequent years, many Star Trek movies became international hits and they appeared in most major language markets. Today, most of humanity is aware of the term CAP/UFOs, Aliens, and ETs, and this phenomenon is widely discussed on the internet, YouTube, cable TV shows, and hundreds of movies. Since 1970, the CAP/UFO phenomenon has been translated into the major languages of the world. Many of these UFO-related movies, such as Close Encounters of the Third Kind, ET the Extraterrestrial, Aliens, Contact, Men in Black, the various Star Wars and Star Trek movies, and hundreds of other similar movies are now household names. All of these movies exploded into the public consciousness after the year 1970. It was because of these efforts that the concepts of CAUFOs, ETs, and Aliens became common household names.

The term Near-Death Experiences, or NDEs, was coined by Dr. Raymond Moody, who was a Ph.D. professor in philosophy and an MD Psychiatrist. The NDE term was first discussed in his 1975 classic book titled "*Life After Life*", a book that became a New York Times bestseller and was eventually translated to most major languages of the world. (Moody, 1975) Dr. Moody's classic book documented many accounts of individuals who experienced clinical death and then returned to life with amazing stories of having journeyed out of their physical bodies into other multidimensional realities where they met deceased relatives, had a Life Review, and met a being that they perceived to be GOD. Moody discovered that many of these individuals shared many common features such as seeing their physical body while their consciousness was out of the body, the belief that they then traveled via a long tunnel where they arrived at another reality, the experience where they encountered deceased relatives and perceived angels/spirits. Many also even had communication with a being they identified as GOD or Source, and many had a Life Review, a visual and sensory reliving of their life. Dr. Moody's 1975 book, and many of his subsequent books on NDEs, were translated into many languages and established the term NDEs to much of humanity. (Moody, 1975)

Since his initial book, hundreds of NDE-related books have been published in most of the world's major languages. Hundreds of researchers, many of who are professors in medical schools, Ph.D. academics, and many medical doctors, have published hundreds of books based on their research on NDE Experiencers. Thousands of NDE Experiencers have also published books on their personal experiences, including a book by Dr. Eben Alexander, a professor of Neurosurgery at the Harvard Medical School, who detailed his personal NDE. (Alexander, 2012)

One can also go to YouTube and one will be able to listen to thousands of NDE personal testimonies in multiple languages. One can reasonably argue that the concept of NDEs, similar to the term CAP/UFOs, is now known to much of humanity.

The term Out of Body Experiences began to be known on a worldwide basis with the publication of Robert Monroe's 1971 book *Journeys Out of the Body* which popularized the term "Out of Body Experiences". (Monroe, 1971) His book was eventually translated into multiple languages and became an international best seller. Monroe later published two additional books, *Far Journeys* and *Ultimate Journeys* which also became international best sellers. This trilogy of books discussed his OBEs, his Astral Travel Experiences, and his research on altered states of consciousness from his research work at the Robert Monroe Institute. (Monroe 1985, 1994) The movie "Ghost" from the year 1990 was viewed by millions all over the world and popularized the topic of OBEs and afterlife communications. Similar to the topics of CAP/UFOs, and NDEs, most of humanity is now knowledgeable of the term Out of Body Experiences.

Thus, between the five years between 1970 and 1975, three of the four major Contact Modalities (CAP/UFO, NDE, and OBE contact experiences) were introduced to humanity, in many different languages, to the point where they are household terms in major languages all around the world. All of these three experiences involved contact with a perceived higher form of intelligence that involved a manipulation of spacetime. The fourth major Contact Modality, the concept of ghosts/spirits, deceased humans, is the exception. The topics of ghosts/spirits and the afterlife has been discussed since the dawn of mankind and I thus consider this phenomenon the fourth major Contact Modality. Now, having been introduced to humanity more than 50 years ago, these three terms (NDEs, UFOs, and OBEs) are household names and are widely discussed in thousands of books, TV shows, and movies, in multiple languages, and can be viewed and researched throughout the internet in most major languages.

Was it a coincidence that three of the four major Contact Modalities were coined and introduced to humanity, on a worldwide basis, in multiple languages, even before the internet was established, within five years of each other? The dates for this introduction were 1970 to 1975. My response to this question is "NO". This was not a coincidence? Even if you can attempt to quantify this question, what might be the probabilities of this happening within five years of each other? I argue that these were pre-planned events by our Universal Creator, the "GOD" intelligence seen in the NDE phenomenon, to awaken us to the fact that humanity must undergo fundamental changes. If one accepts the term "Consciousness is

Primary", one would understand the concept that these are "orchestrated" events, events preplanned by a Universal Mind, at a time when humanity has reached a point of self-destruction.

Edgar Mitchell's eloquent statement on the top of page one of this chapter stated that humanity is at a crossroads, stating:

Indicators abound that time is running out on modern Homo Sapiens. Nature is losing patience with our unsustainable practices. The clarion call is unmistakable: Human beings must evolve or perish — we must swiftly evolve to the next level by eradicating pervasive ignorance concerning who we really are and why we are here or face the extreme likelihood of mass death and destruction, if not extinction altogether.¹⁵

This section of my essay will articulate just some of the reasons behind Edgar's prophetic vision that we are headed towards a path of self-destruction. We are at a crossroads where the human race needs to change or we will destroy ourselves from the following:

- A growing and accelerating tendency for self-imposed ecological destruction
- A growing possibility of self-destruction from nuclear proliferation and nuclear war
- A growing worldwide income inequality and economic exploitation that will lead to global class warfare
- A growing separation of humanity away from the concepts of universal spirituality and universal LOVE via the divisions imposed by organized religion, divisive cultural divisions, increasing nationalism, and increasing totalitarianism
- And many other factors, all of which will eventually lead humanity towards self-destruction and self-extinction

b. Reason # 1: Ecological Self-Destruction

There is no doubt that Humanity is heading toward a self-induced climate apocalypse. There is a reason why thousands of CAP-UFO contact experiencers have received information detailing how and why humanity must learn to stop

¹⁵ Mitchell, Edgar. (1971). "The Intersection of Science and Religion" was originally published, with the permission of Dr. Mitchell, on the Dr. Edgar Mitchell FREE Foundation website which no longer exists.

destroying our planet and ourselves. Over the last 30 years, thousands of academic researchers have published a steady stream of peer-reviewed publications demonstrating that unless a major course correction is imminently implemented, some or possibly all of our precious planet Earth will be rendered uninhabitable as a result of severely altered weather events, extreme temperatures, a radical change to the Earth's atmosphere, and the potential inability to grow crops. (Kolbert, 2014)

To combat this new academic information, the world's ruling elites, including the barons of the oil, gas, and coal industries, and the Wall Street financial tycoons who have been making billions of dollars from these industries, have paid for public dis-information campaigns and have paid millions in political contributions to politicians all over the world, to discredit this academic environmental research. I will later argue in this section that the ruling financial elites are the ones who control politicians and the judiciary systems all over the world, who in turn are responsible for creating the necessary laws to prevent pending future environmental disasters. The result is that the needed changes to combat ecological self-destruction have been debunked and destroyed by financial interest holders. The few needed ecological changes that have been made are merely a few drops of the needed changes to avoid the coming environmental destruction of humanity.

For more than 30 years, a large team of academic Ph.D. scientists sanctioned by the United Nations, the Intergovernmental Panel on Climate Change, has warned humanity that humans were promoting a dangerous greenhouse effect and that if this danger was not curtailed, and if the world did not act collectively to slow Earth's global warming, there will be "profound consequences" for humanity and all animal and plant life on planet Earth. In August of 2021, this same organization issued a formal report, compiled by 234 academic Ph.D. scientific researchers, which relied upon more than 14,000 academic research studies from around the world, concluded that "***there is no remaining scientific doubt that humans are fueling climate change.***" The report outlined "***catastrophic impacts***" if humanity does not immediately cut and reduce greenhouse gases. (Bradshaw 2021)

What are the possible outcomes from the continuance of uncontrolled and unregulated global warming? The answer is ecological disasters that could lead to the extinction of the human race. Let me repeat this again but in bold letter: "***The answer is ecological disasters that could lead to the extinction of the human race***". (Bradshaw 2021) Let's explore some of these potential apocalyptic ecological consequences. Global warming reduces the capacity of our oceans to absorb oxygen which in turn might be contributors to five previous mass extinction

events in Earth's history. The increase in temperatures also damages the ozone layer which exposes humanity to harmful levels of UV radiation. As temperatures rise, the distributors of infectious diseases, such as mosquitoes and ticks, will rapidly increase. Also, severe weather events, such as severe droughts and severe rainfall or flooding will lead to food scarcity. Many food-growing plants also have a maximum temperature at which they can grow. In addition, increase heat leads to an increase in deaths. Recent climate research has revealed that by the year 2100, approximately 74% of humanity will live in environments that will promote lethal heat illness compared to 30.6% in the year 2000. Yet another fact of uncontrolled global warming will be mass displacement. As a region becomes too hot to grow crops, as water becomes scarcer, as sea levels continue to rise, as extreme weather patterns become more likely, these factors will increase mass displacement and movements of millions if not billions of humanity's population. This, in turn, could result in social and economic instability which then promotes conflict and war as new groups move into new areas. (Bradshaw 2021)

Over the last 20 years, Glaciologists (Ph.D. academics who research glaciers) have documented a growing pattern of glacier deterioration due to increasing temperatures. This, in turn, will wither away many of the world's major glaciers, resulting in a rise in sea levels which will lead to many of the world's major cities being partially or completely underwater within the next 50 years. (Hugonnet, McNabb & Berthier, eds., 2021) For example, if the entire ice sheet of Greenland were to melt, the world's ocean would rise by more than 18 feet or 6 meters. Researchers have determined that when the Earth has been 6 degrees Celsius above our pre-industrial baseline, our sea levels will rise 20 meters, or 60 feet higher than today. The result will be uninhabitable cities all around the world within a short time period. This in turn will lead to massive forced migration, worldwide starvation, world wars over securing precious resources such as drinking water, and massive upheavals in humanity which might lead to a significant depopulation of humanity. Humanity is indeed at a time of crisis; an ecological crisis and humanity must quickly act to avoid the foreseeable self-induced ecological and economic catastrophe. (Hugonnet, McNabb & Berthier, eds., 2021)

Besides being very efficient at killing fellow human beings, humans have also caused the annihilation of 83% of all wild mammals and half of all plants. Marine mammals, for example, have plunged by 80% over the past century.¹⁶ Ron

¹⁶ *The biomass distribution on Earth*. Proceeding of the National Academy of Sciences. May 21, 2018 115 (25) 6506-6511. <https://doi.org/10.1073/pnas.1711842115>

Milo, a professor at the Weizmann Institute of Science, who led the report of the Proceeding of the National Academy of Sciences, states as follows:

“It is definitely striking, our disproportionate place on Earth. “When I do a puzzle with my daughters, there is usually an elephant next to a giraffe next to a rhino. But if I was trying to give them a more realistic sense of the world, it would be a cow next to a cow next to a cow and then a chicken.”¹⁷

c. Reason # 2: Nuclear Self-Destruction

The second reason for the possible self-destruction of humanity is the proliferation of nuclear weapons. The examples established by the nuclear bombs thrown at the cities of Hiroshima and Nagasaki during World War II, almost 68 years ago, pale in comparison with the tens of thousands of nuclear weapons humanity currently possesses. Given the fact that humans have killed more than 100 million fellow humans in the previous century, we have demonstrated that we are the most barbaric and inhumane creatures living on planet Earth.¹⁸ Unlike a rifle which can pick off a human being at short distances, nuclear weapons are indiscriminate-- killing millions, if not billions, of humans, animal life, plant life, and any possible life form, in the area it is targeted. The consequences do not only involve the destruction of life, but the radioactive fallout will continue to randomly spread genetically damaging radioactive fallout on a global scale for numerous generations. The Chernobyl nuclear disaster in Ukraine is a classic case, a city that is uninhabitable for hundreds if not thousands of years. One single nuclear bomb detonated over New York City could kill millions of people and make the city uninhabitable for hundreds if not thousands of years. Imagine not one nuclear bomb but hundreds, or thousands of nuclear bombs thrown at the major cities around the world. The result would be the destruction of humanity. In addition, there will be a total disruption of the global climate which will cause widespread famine, cause massive migrations, and a total disruption of the economic, social, and political structures for much of humanity, which in turn would cause even more death than the initial nuclear bombs. The result will be self-imposed human annihilation.

¹⁷ Ibid.

¹⁸ According to Matthew White’s estimate on the page Worldwide Statistics of Casualties, Massacres, Disasters, and Atrocities., approximately 123 million people died in all wars of the 20th Century.

The continuation of nuclear proliferation has also led to a strong possibility of nuclear war which also could also lead to the extinction of humanity. There is even a specific word that has been used since I was in grade school-- mutually assured destruction, or MAD. Yes, it is MADness to continually promote nuclear weapons but humans are stubborn and are very effective war-like killers. When one considers the inducements from the military-industrial complex, especially during the time of this writing after Russia has invaded Ukraine, the proliferation of increased militarization, including increasing nuclear weapons worldwide, will lead to the increased probability of nuclear self-destruction.

What does MAD mean? This military strategy doctrine was a term developed during the Cold War that describes how two or more opposing sides would cause the complete annihilation of each other via nuclear attack. As we move into undetectable Intercontinental Ballistic Missiles (ICBMs), the weaponization of space via space-based nuclear bombs, and other similar “innovations”, one country might be motivated to "strike first" to avoid the MAD scenario.

As I write this article there are a few scenarios that can cause a nuclear war. The first is Ukraine where the Russian dictator Putin recently invaded Ukraine. Russian spokespersons have repeatedly stated that if Ukraine continues to be supplied with western-based weapons, Russia might retaliate with nuclear weapons against western countries. This message has been propagated by Russian media and Russian politicians on a weekly basis since the war began. The countries of Finland and Norway have recently applied to be NATO members and lose their neutrality because they also fear a Russian invasion. Russia has also threatened these two countries with the use of nuclear weapons should they join NATO. In addition, almost all European countries have publicly stated that they will increase their military expenditures, to try to preclude any future Russian invasion. US politicians have also proclaimed the need for increased military spending. What would happen if Ukraine's allies send their NATO warships to the port of Odesa to assist Ukraine in shipping their grain exports to feed the world and avoid worldwide starvation? Would this cause Russia to attack these NATO warships and in turn launch a massive nuclear attack from Russia?

China recently began to rattle its sword by threatening to invade Taiwan. For many years, since the Communist regime began in mainland China, China has been publicly stating that Taiwan is part of their territory and that they will soon reclaim Taiwan, either diplomatically or militarily. As of the first week of August of 2022, the week that US House of Representatives Nancy Pelosi visited Taiwan, China launched hundreds of its naval warships and fighter jets within a few miles

of Taiwan. To protest the arrival of Ms. Pelosi to Taiwan, China has also launched hundreds of missiles near the coasts of Taiwan and Japan. What would happen if these hundreds of missiles were actually nuclear missiles launched toward Taiwan and Japan? What might happen if China invades Taiwan, where the US has a nearby military base on the island of Okinawa? The conclusion from all of these new developments is that humanity is currently on the brink of nuclear self-destruction.

Another example is that of India and Pakistan. The Taliban has recently defeated the US in Afghanistan. Pakistan, a country that shares much of the Taliban culture, is a nuclear power. What can happen if the Taliban takes over Pakistan, a country primarily ruled by a corrupt government and a country controlled by a small wealthy elite and its military? Pakistan has a huge arsenal of nuclear weapons. India, which is next door, sees Pakistan as its enemy. India is also stocked with hundreds of nuclear weapons. Both countries have had several wars and countless military skirmishes over the last 70 years. Might either of these countries launch a nuclear attack against each other if they see an opening for “winning” such a war?

Now when one adds the rogue nation of North Korea, a country that has been threatening to use nuclear weapons against South Korea and the US for many years, what would happen if the dictator of North Korea decides to use nuclear weapons? Over time, many more countries, such as Iran or Israel, countries with actual or potential nuclear arsenals, might be encouraged to use nuclear weapons to preserve their ruling elites and governments. Finally, some Asian countries that might be threatened by China's increasing nuclear arsenal, countries such as Japan, Singapore, Vietnam, Taiwan, and others, might be encouraged to build nuclear weapons to ensure political and economic hegemony in their geographic arena. This never-ending cycle of human war, death, and destruction will eventually lead to a nuclear scenario that will cause the extinction of humanity.

No wonder CAP-UFO-related intelligence has repeatedly warned us about the madness of maintaining nuclear weapons. Robert Hastings published a book in 2008 titled “*UFOs & Nukes: Extraordinary Encounters at Nuclear Weapons Sites*” which details hundreds of sightings of CAP-UFOs around nuclear facilities and even various cases where many interconnected nuclear silos simultaneously became armed for launch or completely turned off, after the sighting of a CAP-UFO on top of the nuclear launch facilities. This has occurred in both the United States and in Russia. His book provides meticulously detailed descriptions of these numerous CAP-UFO contact experiences around these nuclear sites. (Hastings, 2008)

d. Reason # 3: Increasing Economic, Social, and Political Inequality

The world is becoming increasingly polarized economically, socially, and politically. This polarization is not sustainable. The economic and social policies of global capitalism do not serve the interest of the working class but instead, serve the interest of the top one percent of global elites who own most capital investments around the world and who utilize the political apparatus of their respective countries to maintain this status quo. To illustrate the details, I will use examples from the United States but these examples can be utilized for most major countries around the world.

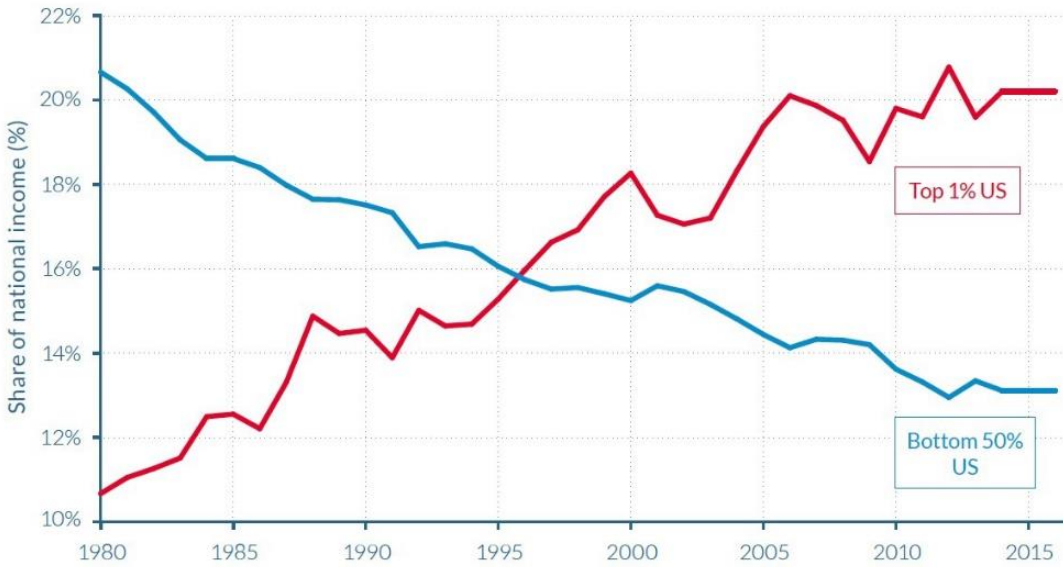
For millions of residents of the United States, the failures of US capitalism are evident. While a tiny elite of the US population enjoys enormous wealth and privilege, the vast majority of American society over the last 40 years has seen a decrease in their net income resulting in growing income inequality with the ruling elites. One of the main reasons for this growing inequality is the tax policies that benefit the very rich at the expense of the middle class and the poor.

While many, but not all, advanced economies of the world have universal health care and inexpensive or free prescription medicines, the US has tens of millions of US citizens that do not have health insurance or who are underinsured. While many advanced economies of the world are promoting innovative policies to reduce environmental pollution, the US is instead promoting policies that increase fossil fuel production and emissions that increase environmental pollution which negatively impacts the health of workers and the working poor. Finally, I argue that the failures of US capitalism to address the ever-growing increase in poverty in the US which leads to hunger, homelessness, unemployment, underemployment, lack of educational opportunities, and drug and alcohol dependency, continue with the unequal power structure of US capitalism. In contrast to the US economic policies, I argue that the democratic socialist policies of many Western European countries, especially the policies of the European Nordic countries such as Denmark, Finland, Iceland, Norway, and Sweden, have managed to correct many of the socio-economic problems that we face under a US capitalist system.

One of the major failures of US capitalism is the growing income inequality marked by the continued decline of the US middle class while at the same time promoting an ever-increasing number of millionaires and billionaires. The term “Economic Inequality” is measured by the distribution of income, which is how much money people are paid, and the distribution of wealth, which is the amount of wealth people own. (Adler, 2019)

**Top 1% vs. Bottom 50% national income shares in the US and Western Europe, 1980–2016:
Diverging income inequality trajectories**

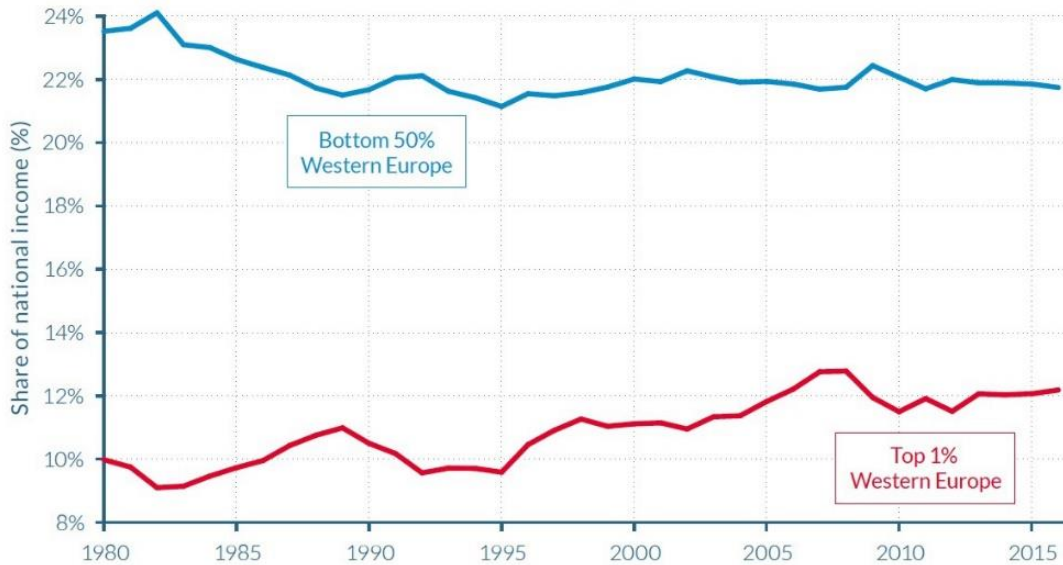
US



Source: WID.world (2017). See wir2018.wid.world for data series and notes.

In 2016, 12% of national income was received by the top 1% in Western Europe, compared to 20% in the United States. In 1980, 10% of national income was received by the top 1% in Western Europe, compared to 11% in the United States.

Western Europe



Source: WID.world (2017). See wir2018.wid.world for data series and notes.

In 2016, 22% of national income was received by the Bottom 50% in Western Europe.

The gap between the very rich and everyone else is wider now than at any time since the 1920s. According to NY Times reporter, Arnand Giridharadas, in his bestselling book “*Winners Take All: The Elite Charade of Changing the World*”, Giridharada has stated that “the average pretax income of the top tenth of Americans has doubled since 1980, that of the top 1 percent has more than tripled, and that of the top 0.001 percent has risen more than sevenfold— even as the average pretax income of the bottom half of Americans has stayed almost precisely the same”. (Giridharadas, 2019)

While the rich continue to get richer, today’s median household income, the middle of the middle-class income, is almost \$1,400 less than it was in 1999, after adjusting for inflation. (Giridharadas, 2019) In summary, since 1980, the US has had economic and social policies which have redistributed the US economic wealth to the top one percent of its population while the income of the middle class has continued to decline. This dramatic income inequality was primarily stimulated via Republican Party tax policies which reduced the taxes of wealthy corporations and individuals. It is important to note, however, that many Democratic party politicians, almost all of whom were millionaires themselves, also supported these policies that reduced the taxes of the rich and of wealthy corporations. The middle and poor working classes have to make up for the difference with increases in sales taxes, property taxes, highway tolls, and an increased reduction in social welfare policies-- tax policies that do not affect the millionaire and billionaire class of society but taxes that directly tax the middle and poor classes of US society.

I work as an IRS Estate and Gift Tax Attorney for the US Department of Treasury and my job is to audit Form 706 (US Estate Tax Returns) which is a form that the executors of the very wealthy have to file after the decedent dies. This form requires them to list all of the assets and debts of the decedent and then they have to pay a tax according to the amount of “Net Assets”. It would not come as a shock to you that while alive, these wealthy individuals pay major estate planning law firms, most with attorneys that are Certified Public Accountants (CPAs) and with Masters in Taxation (LLM) degrees to develop very sophisticated and legal instruments, all legal under the US Tax Code, so when they die, they pay as little or even no tax to the US government when they die. There are literally thousands of these legal “tax tricks” that they can use to undervalue their assets. I should know because I have been doing this work for many years. The same strategies apply to individuals and for major US corporations so they pay little to no tax. Do you know that many well-known billionaires, such as Jeff Bezos, Elon Musk, Michael Bloomberg, Warren Buffet, and so many others paid ZERO income taxes? Yet over the last 10 years, these individuals have seen their assets increase by

hundreds of billions of dollars.¹⁹ This is why the ex-US President, Donald J. Trump, paid only \$750 dollars in US federal income taxes the year he won the US Presidency and paid ZERO income taxes in all of his previous 15 years. Yet he has boldly proclaimed that he is one of the richest persons known to humanity.²⁰

The same example also applies to major US corporations. Did you know that at least 55 of the largest US corporations paid ZERO US federal corporate income taxes in their most recent tax returns? Yet, the majority of these corporations have enjoyed substantial pretax profits. The reason for this is the decades-long trend of corporate tax avoidance by the biggest U.S. corporations. The culprit for this has been the various tax breaks preserved or expanded by US politicians via the President Ronald Regan tax cuts (The Economic Recovery Tax Act of 1981), the two President George Bush tax cuts of 2001 (EGTRRA) and 2003 (JGTRRA), President Donald Trump's 2017 tax cuts and Jobs Act (TCJA) and the President Joseph Biden CARES Act tax cuts enacted in the spring of 2020.²¹

Yet, the poor working stiff who gets a weekly paycheck at Walmart, McDonald's, any social service industry, or even any type of factory worker, do not have these very legal "tax tricks" to avoid paying taxes, like the strategies used by the ruling elites and major corporations. This is the condition of the US Tax Code which promotes a growing income inequality amount society.

In contrast, the majority of the European Nordic countries have high taxes on wealthy individuals and wealthy corporations. This increased tax on the wealthy has resulted in a major reduction of income inequality and in turn has allowed an increase in revenues to reduce poverty, increase education levels, provide for universal health insurance, and have a higher quality of life than that of the US.

The second failure of US capitalism is the failure to establish a universal health care program which has been established in most modern capitalist economies, especially in the European Nordic countries. Most modern capitalist economies, including most of Europe, many Asian countries such as Japan, South Korea, Singapore, China, Taiwan, and even our neighbors to our north, Canada,

¹⁹ <https://thehill.com/policy/finance/557339-some-billionaires-had-years-where-they-paid-no-taxes-report/>

²⁰ <https://fortune.com/2020/09/27/trump-paid-no-income-taxes/>

²¹ <https://itep.org/55-profitable-corporations-zero-corporate-tax/>

and south, Mexico, have adopted the policy that health care is a human right and not a privilege.

The US is the only industrialized country in the world that does not guarantee health care for all of its citizens and residents. The United States must join the rest of the industrialized world and guarantee health care to every man, woman, and child similar to most industrialized countries. The US Department of Health and Human Services in February of 2022 published a document titled “Demographic Variation in Health Insurance Coverage: United States, 2020”, which stated that in 2020, 32 million Americans did not have any health insurance and that more than 30 million more are considered underinsured.²² In addition, even for the individuals that do have insurance, many are still burdened with high payments for their insurance, high medical bills, and high deductible expenses, and millions are unable to pay their medical bills and are forced to declare personal bankruptcy. Millions are not even able to pay for their prescriptions, even those that supposedly have health insurance.²³ How ironic that the most wealthy and powerful nation in the world cannot afford to pay for health insurance and pay necessary medical prescriptions but yet un north in Canada and in most of the major countries in Europe, everyone has both health insurance and their residents pay minimal to no costs for their medical prescription needs.

Meanwhile, the United States spent \$754 billion dollars on national defense in 2021 according to the US Office of Management and Budget. This amount was 11% of all US federal spending. The United States spent **\$754 billion** on national defense during fiscal year (FY) 2021 according to the Office of Management and Budget, which amounted to 11 percent of federal spending.²⁴ Estimates from some of the leading research think tanks in the US have estimated that a “single payer” universal health care system would actually reduce the over costs of health care in the US.²⁵ Why? Because the current US health care system is so inefficient. A recent academic study revealed that the United States healthcare system ranks 22nd out of 27 high-income nations when analyzed for its efficiency of turning dollars

²² <https://pubmed.ncbi.nlm.nih.gov/35166656/>

²³ <https://www.usnews.com/news/health-news/articles/2021-09-22/18-million-americans-cant-pay-for-needed-meds>

²⁴ <https://www.pgpf.org/budget-basics/budget-explainer-national-defense#:~:text=The%20United%20States%20spent%20%24754,four%20years%20before%20the%20pandemic.>

²⁵ <https://www.nytimes.com/interactive/2019/04/10/upshot/medicare-for-all-bernie-sanders-cost-estimates.html>

into extending lives.²⁶ In addition, even though the US has the most advanced health care system in the world, ***“health care is a chronic source of uncertainty for those lucky enough to remain healthy-- and a nightmare for those who get sick”***. (Mass, 2010) The high cost of health care and prescription medicine is exacerbated in poor and rural communities that lack adequate medical coverage and for the working poor who cannot afford the current “Obama-Care Health Insurance Coverage”. (Sunkara, 2019)

In contrast, almost all advanced economies of the world have some form of universal health care policies. The Nordic countries of Europe and Canada have provided many different models where every one of its citizens has free or low-cost health care and prescription medicine. The US should proceed to copy and implement these policies which will better the needs of the US middle and working class. The Nordic countries have some of the best health coverage policies of all of the European countries according to various academic health experts. (Kvist, 2012)

The third major failure of US capitalism is the failure to address the ever-growing increase in poverty in the US which leads to hunger, homelessness, unemployment, underemployment, lack of educational opportunities, and drug and alcohol dependency. Today, more than 20% of children in the US live in poverty while over 43 million Americans are living in poverty. Alan Mas has discovered that at the end of 2009, “27 states had reduced health benefits for low-income children and families; 25 states are cutting aid to K-12 schools and other educational programs; 34 states have cut assistance to state colleges and universities; 26 states have instituted hiring freezes; 13 states have announced layoffs, and; 22 states have reduced state worker’s wages”. (Mass, 2010) During the recent reign of US President Donald Trump, all of these reductions in welfare policies continue both at the federal and state levels. (Giridharadas, 2019) Meanwhile, as previously demonstrated, the US tax policies have promoted a redistribution of the US wealth into the hands of the wealthy elites of this country.

One needs to understand that the vast majority of the millions of jobs that were created over the last 20 years have been jobs in the service sector and that most of these jobs are below or near the minimum wage and that very few of these jobs have health benefits. (Giridharadas, 2019) The classic example used to illustrate this point is the average Walmart worker-- a worker who, even if working full-time, is considered to have poverty-level wages, especially for the average

²⁶ <https://www.uclahealth.org/u-magazine/u-s-ranks-near-bottom-in-efficiency-of-healthcare-spending#:~:text=A%20new%20study%20by%20UCLA,dollars%20spent%20into%20extending%20lives.>

family of 2 or 3 children. (Giridharadas, 2019) Even though these full-time Walmart employees have some form of health insurance, it is one of the lowest health insurances provided by an employer where many major procedures are not covered, where they have high deductibles, and many prescriptions needs are not covered. Thus, Walmart employees are considered “underinsured”. (Giridharadas, 2019)

In contrast, many Nordic countries of Europe have significantly reduced their poverty rates because they have implemented a high minimum wage, they have established free college tuition, free universal daycare, and many other social programs that in the US are considered “liberal”, “socialist”, and even as “communist”. All of these programs have been demonstrated to reduce poverty and increase social mobility in their countries. (Giridharadas, 2019) Can one imagine if all community colleges and 4-year public colleges and universities in the US were free? This would provide significant incentives to pursue an education where one does not have to struggle to pay for one’s living expenses and pay for college. I have known dozens of students who were forced to work full-time jobs in order to pay for their community college expenses. Most never graduated community college. Given the trillions of dollars that the US has spent on its military budget, the funds needed for college education, and even universal health care, are the proverbial “drop in the bucket”. If many countries in Europe can afford these programs so can the US. This is just one of the many difficulties of trying to decrease poverty in the US and how many European countries were able to significantly reduce their societal poverty rates.

In summary, I have demonstrated that this policy of the “rich getting richer and the poor getting poorer and the ever-decreasing middle class” is not a sustainable model. This current model of the US capitalist social, political, and economic system does not serve the interests of the working and middle class of US society but instead serves the interest of the ever-increasing small elite who rules this country. It is quite obvious to any impartial observer that the rich are getting richer, the middle class continues to shrink, and the poor are getting poorer. Can this trend continue to increase for 10 more years, for 20 more years, for 30 or more years? If you think that Trump was very close to leading a coup of the US elections by promoting a violent storming of the US elections and violent protests of the US capital, what will happen in the future when over 80% of Republicans continue to view the US elections as fraudulent. The ruling elites have stimulated racial, cultural, and class tensions to try to blame the problems of their society on Blacks, Asians, and Muslims in the US in order to stimulate a Fascist Nazi tendency to completely control all of US political, economic and social society. How long can this tendency of growing inequalities last before we

have an all-out Civil War in US society? I argue that it is happening now and the US will not be able to prevent these Nazi tendencies, especially if one of the major political parties in US society continues to support this tendency.

To avoid economic, political, and social instability, it is apparent that the US ruling elites are promoting dictatorial and autocratic tendencies of “blaming others” and promoting dictatorial rule. Instead of highlighting the fact that the ruling elites are controlling more and more of economic, social, and political society, these elites have sought the strategies of fascist Nazi Germany. Donald Trump’s attempt to overthrow the US elections is just the tipping point toward autocratic rule. The middle and poor classes of US society are becoming aware of this growing income inequality. The ruling elites trying to once again engage in misinformation and disinformation and not awaken US society of this growing inequality by steering this country toward fascism. The result will be a Nazi form of capitalist society similar to Nazi Germany with the same autocratic tendencies as other dictatorships similar to communist China and Russia. These tendencies toward autocratic rule, in the long term, will not be sustainable. Is this our future? Is this where we are heading?

e. Reason # 4: Lack of Unity & Spirituality Promotes Division

Humanity is finally becoming awakened to the need that we need to change all of the political, economic, cultural, social, and religious institutions which continue to divide humanity and govern how we behave as humans. Instead of promoting war and hate, Experiencers of the Contact Modalities have universally received similar messages that we as humans must become much more spiritual and loving towards fellow humans. They have interacted with perceived higher forms of intelligence where they have received consistent and similar messages of Unity and Oneness, that humanity needs to become more ecological because we are destroying ourselves and our planet. We need to stop the growing inequalities of society and the increasing autocratic tendencies of humanity. The universal message is that humanity needs to unify, embrace and support each other, and change our behavior, or else we will perish as a species.

Academic research in the fields of NDE and UFO Contact Experiencers has provided the same information-- that NDE and CAP-UFO-related NHI are informing humanity of their concern with our current path of self-destruction and our need to become much more loving and spiritual. Experiencers of the Contact Modalities have also received information from NHI that we are destroying our planet and are inducing ecological self-destruction. NHI has also conveyed to humans their concern with nuclear proliferation.

I am friends with several of the leading pioneer researchers on NDEs-- Dr. Raymond Moody, Dr. Kenneth Ring, and Dr. Jeffrey Long. All three of these pioneers have told me that the most important message conveyed to NDE Experiencers when they are told that they “must return”, is not what religion we believe in, not how much money we can accumulate in our lifetimes, and not how famous we are.

Instead, the NDE Experiencer is told “you must learn to love”. Just open any NDE book from all of the major researchers in the field and you will be constantly reminded of this message. I recently interviewed Dr. Raymond Moody for my documentary, also titled “*A Greater Reality*”, and Dr. Moody told me “***Key, the most important lesson to be learned during an NDE is that ‘we must learn to love each other... But a day does not go by where I do not feel like strangling someone’***”. What he meant by this statement is that trying to love seems very simple, and it is the most important message we receive from GOD during the NDE, yet it is the most difficult task for humanity to master. I certainly can attest to this fact. My personal Life Review will be a lengthy one.

Jeffrey Long is one of the world’s leading researchers on NDEs and also one of the 5 co-editors of this book. Dr. Long has informed me that almost all of the major NDE researchers have stated that the most everlasting knowledge from the NDE experience is the feeling of “LOVE” they received from the intelligence they identified as GOD during their NDE. Dr. Long stated:

In the narrative accounts of people’s encounters with GOD during an NDE, the most overwhelming feeling and description of this being are one of love. GOD in near-death experiences is often described as enormous, unconditional, and total acceptance. (Long, 2016)

Similar to the research findings of the major NDE researchers, the academic research of the Dr. Edgar Mitchell FREE Foundation also determined that the majority of CAP-UFO Contact Experiencers also received communication from CAP-UFO-related Non-Human Intelligence and one of the most important elements of this communication dealt with Spirituality and the need for humanity to become more loving and caring not only for each other but also for planet Earth. In the section titled “**Commonalities of the Contact Modalities**” I will discuss the information received from CAP-UFO-related Non-Human Intelligence relating to the need for humans to become more spiritual and more loving. Several chapters from our book “*Beyond UFOs*” discussed this topic. (Hernandez, Klimo and Schild, 2018)

Both the NDE and the CAP-UFO Contact Phenomenon have taught their respective experiencers that humanity needs to learn how to LOVE each other. All of the major NDE academic researchers have clearly stated that this is the most important message NDE experiencers are given before they are returned to our physical reality. The FREE Foundation CAP-UFO Contact Experiencer Research Study also reached the same conclusion. How can we as humans learn to love each other? This message is similar to what is commonly described as the “Golden Rule”—the moral tenant found in most religions and creeds that we need to treat each other like we want to be treated.

How does one begin to love one another? Is it by economic, political, and social exploitation? Is it by promoting extreme income inequality where a tiny percentage of humanity controls the wealth and capital of all of humanity. Is love promoted by supporting an economic system where income is not evenly distributed and where everyone cannot equally share the riches of society or where a privileged few enjoy the fruits of production? Do you promote love by having a political system ruled by ruthless dictators or a political system that is controlled to maintain the status quo of the ruling wealthy elites of society? Or can love be established by promoting a political system that is not based upon your income status or your dictatorial status? Does one promote love by having the majority of humanity living with no basic health insurance or basic health care while the wealthy or powerful have all of their health care needs met? Does one promote love by ensuring that everyone on this planet has adequate housing and shelter to suit their basic human needs while the rich and ruling elites have huge splendid palaces and multiple homes throughout the world?

Over the history of humanity, many societies have engaged in wars whose purpose was to conquer lands, conquer the wealth of their residents, and control them politically, economically, and socially. There also have been countless rebellions that have been initiated against economic, political, and social repression. History has also demonstrated that all forms of economic, political, social, and cultural inequalities result in cultural and ethnic divisions, which in turn leads to rebellion. All of these inequalities resulted in endless wars and organized death brigades. A continuation of this pattern will eventually lead to death for humanity given the ability and propensity for human self-destruction.

IV. What is Consciousness?

“It all seems real, but as it is constantly changing, it is not Real. Due to this Maya mentality (the illusion that the world is Real), people do not look beyond the veil of illusion to Me, the unchanging consciousness, the Absolute Reality beyond all the worldly; they do not see beyond to Me, the very basis of it all... This curtain of illusion (Maya) is hard to see through, Arjuna. Only those who love and depend completely on Divinity are eventually able to see through it. Those who are unable to see beyond the veil cannot, in effect, discriminate between Real and not-Real. Oblivious to the Reality of their own higher nature (the True Self Within), they sink to their lower nature and do evil deeds, committing acts that turn them away from Divinity. It all seems real, but as it is constantly changing, it is not Real.”

— *The Bhagavad Gita*

If I am arguing that "Consciousness is Primary" I must first address the question of what is consciousness. This very simple question has resulted in no clear answers-- to be quite frank, everyone is clueless as to what is consciousness-- all we have are theories and speculations from the diverse fields of academia, theologians, metaphysicians, spiritual and mystic practitioners, and from Experiencers of the Contact Modalities. This question is probably the most baffling question posed to mankind. Webster's New Third International Dictionary characterizes consciousness as follows:

...awareness or perception of an inward psychological or spiritual fact; intuitively perceived knowledge of something in one's inner self... a state characterized by sensation, emotion, volition, or thought: mind in the broadest possible sense...[and] as distinguished from the physical. (Websters, 2002)

a. The Mind-Body Problem

For many, the response to the question of what is consciousness seems to have a simple response-- Consciousness begins and ends with our Brain. But for many, including all of the writers in this 4-volume book, this response is completely inaccurate. Western science has had a historical problem with the study of consciousness because the concept is highly subjective which does not lend

itself well to traditional scientific kinds of experiments and understanding. You simply cannot put “consciousness” into a test tube and conduct thousands of repetitive experiments to confirm your hypothesis of consciousness. Thus, how does one scientifically study consciousness? Because of this challenge, the field of philosophy, specifically the subfield of "Philosophy of the Mind", has historically tried to tackle the subjective, inner, and nonphysical aspects of studying consciousness.

Most major universities have many philosophy courses which focus on what has been termed the "Philosophy of Mind", which is a subset of philosophy that studies the nature and ontology of the mind and its relationship to the body. One prevailing world view of what is consciousness seems to be one of Dualism-- where there is a belief in an inner, subjective, nonmaterial reality and then there is an external, objective reality, and the two are seen as very different from each other. This is what is commonly called the "Mind-Body Problem" of Consciousness which was proposed by Rene Descartes in 1641 where he argued that the mind, or consciousness, and our physical brain are separate. Thus, a dualist would oppose any theory that identifies consciousness as beginning and ending with the brain. Descartes and other dualists claim that the mental phenomena are non-physical. (Chalmers, 1996)

As previously discussed, the Mind-Body Problem of Consciousness was first formally addressed by Rene Descartes and become known as Cartesian Dualism. Descartes held that the mind was distinct from matter but he also held that the mind can influence matter-- the non-material mind and the material body/brain, while being ontologically distinct substances, casually interact.

Philosopher David Chalmers was the first to develop his thesis now known as the "Hard Problem of Consciousness". In Chalmers's own words, the hard problem is:

...even when we have explained the performance of all the cognitive and behavioral functions in the vicinity of experience—perceptual discrimination, categorization, internal access, verbal report—there may still remain a further unanswered question: Why is the performance of these functions accompanied by experience? (Chalmers, 1996)

For Chalmers, the problem of consciousness is composed of two separate problems. One is the "Easy" problem of what is consciousness which includes the research that has been developed in neuroscience, which is how the sensory system works, how the brain's neural data influences behavior, how such data is processed

in the brain, how the brain influences thoughts and emotions. In contrast, the hard problem is "how" and "why" those brain sensory systems are accompanied by experience. In addition, why an individual is experiencing a particular experience instead of another experience? The problem is how and why we have "qualia" which includes the perceived sensations of pain, taste of food, and perception of the color of a sky, in contrast to instances where we focus on beliefs of the experience rather than what it is directly like to be experiencing. (Chalmers, 1996)

b. Neuroscience and Consciousness

The field of Neuroscience is filled with numerous academic professors who have argued that the materialist physicalist approach of mainstream neuroscience has not and cannot explain the position that Consciousness begins and ends with the brain. What follows is a series of statements from prominent neuroscientists and medical doctors who have debunked the materialist approach to Neuroscience. I begin with a quote from medical doctor Larry Dossey, whose article "*One Mind*", appears later in this book. Dr. Dossey states as follows:

The materialistic concept of consciousness that currently is widely accepted prohibits One-Mind phenomena. Materialism asserts that consciousness is somehow produced by the brain and is confined to the brain, the body, and the present. This view of consciousness has become so hegemonic that it is almost heretical in some circles to question it. However, this view of consciousness suffers from two severe defects: the sheer poverty of evidence that brains produce consciousness and the enormous human costs of a world that is sanitized of a spiritual outlook, which the materialist dogma forbids. No human has ever seen a brain or anything else produce consciousness, and there is no accepted theory as to how this could happen. (Dossey, 2022)

The weakness of the brain-makes-consciousness dogma has become obvious to an increasing number of top-tier neuroscientists, as the following comments demonstrate. In a genuine test of your patience, I now include several examples from neuroscientist Ph.D. academics on this topic. I wish to emphasize that these comments are not rare, isolated opinions and that the materialist view of consciousness is empirically bankrupt!

Sir John Eccles (Nobel Prize in Physiology and Medicine, 1963)



“I maintain that the human mystery is incredibly demeaned by scientific reductionism, with its claim in promissory materialism to account eventually for all of the spiritual world in terms of patterns of neuronal activity. This belief must be classed as a superstition. ... We have to recognize that we are spiritual beings with souls existing in a spiritual world as well as material beings with bodies and brains existing in a material world.”

~JOHN ECCLES

azquotes.com

There have been, however, many bold scientists who started their careers as materialists but then over time, their research forced them to change their worldview. One of these was Noble Prize winner, Sir John C. Eccles, who in 1963 won the Nobel Prize in Physiology and Medicine. Eccles stated:

Promissory materialism is a superstition without a rational foundation. It is simply a religious belief held by dogmatic materialists... who confuse their religion with their science. It has all the features of a messianic prophecy...

(Eccles,1984)

I maintain that the human mystery is incredibly demeaned by scientific reductionism, with its claim to account for all of the spiritual world in terms of patterns of neuronal activity. This belief must be classed as a superstition... We have to recognize that we are spiritual beings with souls existing in a spiritual world as well as material beings with bodies and brains existing in a material world. (Eccles, 1991)

Roger W. Sperry (1981 Nobel Prize in Physiology and Medicine)

Those centermost processes of the brain with which consciousness is presumably associated are simply not understood. They are so far beyond

our comprehension at present that no one I know of has been able even to imagine their nature. (Sperry, 1995)

Steven A. Pinker (Professor of Psychology at Harvard University)

Question: How might consciousness arise from something physical, such as the brain? Dr. Pinker, stated:

Beats the heck out of me. I have some prejudices, but no idea of how to begin to look for a defensible answer. And neither does anyone else. (Pinker, 1997)

Donald D. Hoffman (Professor of Cognitive Neuroscience at University of California, Irvine:

The scientific study of consciousness is in the embarrassing position of having no scientific theory of consciousness. (Hoffman, 2008)

Stuart A. Kauffman (Emeritus Professor of Biochemistry at the University of Pennsylvania and previously at the University of Chicago)

Nobody has the faintest idea what consciousness is.... I don't have any idea. Nor does anybody else, including the philosophers of mind. (Kaufmann, 2008)

William H. Calvin, (Professor of Neurophysiology, University of Washington)

Consciousness, in any of its varied connotations, certainly isn't located down in the basement of chemistry or the subbasement of physics.... [These] consciousness physicists use mathematical concepts to dazzle rather than enlighten.... Such theorists usually avoid the word 'spirit' and say something about quantum fields.... All that the consciousness physicists have accomplished is the replacement of one mystery with another. (Calvin, 1996)

Sir John Maddox (Editor for 22 years of the prestigious journal *Nature*)

What consciousness consists of ... is ... a puzzle. Despite the marvelous successes of neuroscience in the past century... we seem as far from understanding cognitive process as we were a century ago. (Maddox, 1999)

Wilder Penfield (Canadian Medical Hall of Fame and Neurosurgeon)

Another pioneering researcher in Neuroscience, Dr. Wilder Penfield, has been credited with a lifetime of innovations in Neuroscience. He was the founder of the world-famous Neurological Institute, including a pioneer in surgery for epilepsy, and he was an inductee into the Canadian Medical Hall of Fame. He started his career as a materialist but by the end of his career, he was convinced that there is a part of the mind that is not from the brain. He had several lines of reasoning that convinced him that the brain does not create the mind. In his book, *The Mystery of the Mind*, Penfield stated the following:

But to expect the highest brain-mechanism or any set of reflexes, however complicated, to carry out what the mind does, and thus perform all the functions of the mind, is quite absurd.... And yet the mind seems to act independently of the brain in the same sense that a programmer acts independently of his computer, however much he may depend upon the action of that computer for certain purposes. (Penfield, 1975)

Taken either way, the nature of the mind presents the fundamental problem, perhaps the most difficult and most important of all problems. For myself, after a professional lifetime spent in trying to discover how the brain accounts for mind, it comes as a surprise now to discover, during this final examination of the evidence, that the dualist hypothesis seems the more reasonable of the two possible explanations. (Penfield, 1975)

It is an observation relevant to any inquiry into the nature of man's being, and in conformity with the proposition that the mind has a separate existence. It might even be taken as an argument for the feasibility and the possibility of immortality! (Penfield, 1975)

c. Quantum Physics and Consciousness

The previous section contained numerous quotes from prominent Neuroscientists, many were Nobel Prize winners in Medicine and Physiology, who proclaimed that Neuroscience does not have a clue as to the nature of “what is consciousness”. On the other extreme, you have many of the pioneers of Quantum Physics who also do not know the source of consciousness but proclaim that “Consciousness is Primary”. Towards the end of this article, I will provide my hypothesis addressing the question of “what is the source of consciousness”.

First of all, I am not a physicist and do not pretend to be. Most of my education in this section has come from conversing with the late Dr. Edgar Mitchell, who received his Ph.D. in Aeronautical Engineering from MIT, and Dr. Rudy Schild, an Emeritus Professor of Astrophysics at the Harvard-Smithsonian Center for Astrophysics, and with conversations with the many Ph.D. academics of both the FREE Foundation and the CCRI Institute and my personal research.

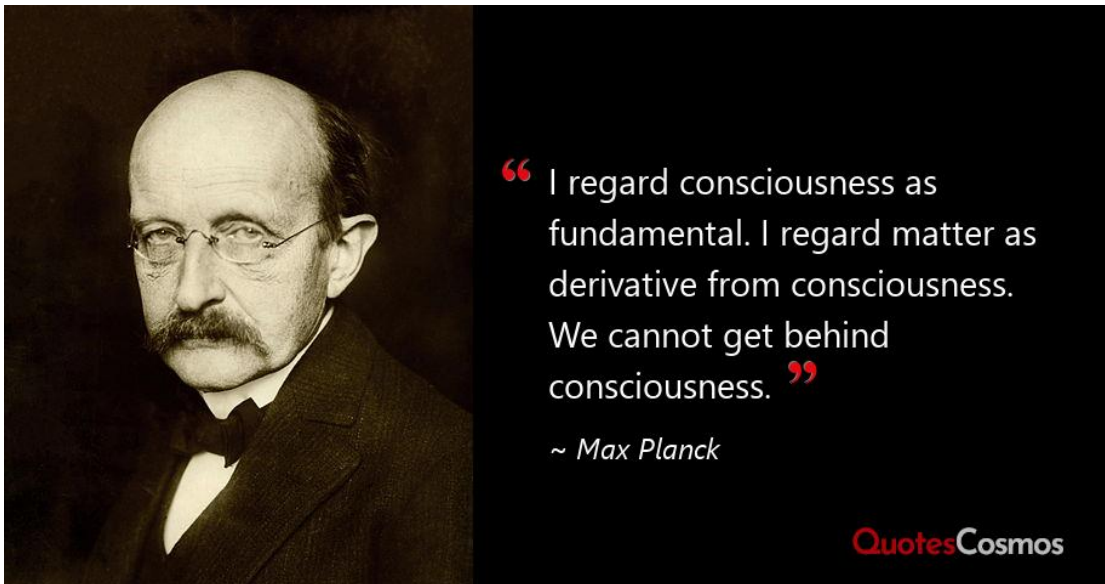
This brief section will discuss the development of quantum mechanics in the early 20th century and during this time many physicists began to talk about the topic of consciousness, even the topic that consciousness is primary. To understand this development, we need to discuss what is quantum mechanics, how it developed, and to document that many of its early pioneers turned to ancient Vedic literature to further their study of quantum mechanics principles, and how contemporary research based on quantum mechanics principles are pointing us in the direction that maybe, just maybe, physics is finally steering us in the direction that consciousness is indeed primary.

The pioneers of what is now called quantum mechanics, also known as quantum physics, **discovered that the physical world that we live in is not reality itself but a projection onto our consciousness.** This was not a completely new theory but one that was introduced in the ancient Indian Vedanta texts, specifically in the Upanishads, which are ancient Indian texts that present a form of Idealism, which also argues that “**Consciousness is Primary and that our physical world is a manifestation of consciousness and not our physical reality**”. In the Upanishads, many of these early quantum theorists, many of who were Nobel Prize winners in physics, found corollaries to their theories, and a philosophical foundation to buttress their implications of quantum mechanics. I am not implying that the Upanishads explain quantum mechanics but the more interesting question is "Why did these early pioneers in quantum mechanics become interested in the writings of an ancient text that was written many thousands of years ago?" Later in this article I will further explore the topic of Consciousness and the Vedanta literature. Let's explore what some of the pioneers of quantum mechanics had to say about the Vedanta literature.

Max Plank (Nobel Prize in Physics, 1918)

As a non-physicist, what struck me was that so many of the founders of quantum physics were also deeply interested in the topic of consciousness and why many of them publicly stated that "consciousness is primary". One of the founders of quantum mechanics, Max Plank won the Nobel Prize in Physics in 1918, stated as follows: (Plank, 1931)

" I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness."



Many other pioneers of quantum mechanics, in addition to Max Plank, were also interested in the topic of consciousness and made very similar statements. Many also had a deep interest in the ancient Vedanta philosophies, namely the Upanishads. Several Nobel Prize winners in Physics such as Erwin Schrödinger, Werner Heisenberg, and Niels Bohr shared a deep interest in Vedanta philosophy. Why were these geniuses interested in these ancient esoteric writings that were written thousands of years ago? Why is quantum mechanics perceived as relating to the concept that Consciousness is Primary? What quotes or comments are available so our readers can understand the relationship between Quantum Mechanics, the ancient Vedic teachings, and the fundamental aspects of consciousness?

Niels Bohr (Nobel Prize in Physics, 1922)

Niels Bohr, one of the founders of quantum mechanics stated:

I go to the Upanishad to ask questions. (Prothero, 2010)

Werner Heisenberg (Nobel Prize in Physics, 1932)

Many other physicists were also heavily influenced by ancient Vedanta texts. Werner Heisenberg, Nobel Prize in Physics in 1932 was one of them. Heisenberg is one of the pioneers in quantum mechanics and is known for his "uncertainty principle", a principle at the cornerstone of quantum mechanics. Werner Heisenberg, one of the founders of Quantum Mechanics, stated:

We can admittedly find nothing in physics or chemistry that has even a remote bearing on consciousness.... [Q]uite apart from the laws of physics and chemistry, as laid down in quantum theory, we must also consider laws of quite a different kind. (Heisenberg, 1971)

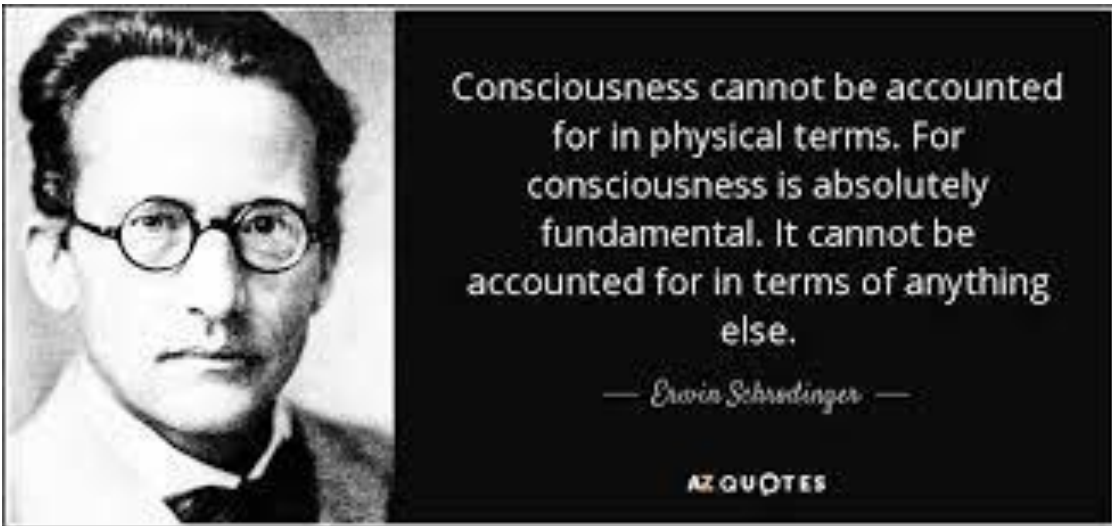
It is well known that Heisenberg admired Vedanta literature and saw many parallels between it and quantum mechanics. He even detailed a conversation he had with Rabindranath Tagore, an intellectual, philosopher, and Nobel Prize winner in Literature from Bengal, India. In a conversation he had with Tagore about Indian philosophy, Heisenberg is quoted as follows: "***some of the ideas that seemed so crazy suddenly made much more sense.***" (Capra, 1989) Physicist Fritz Capra had several conversations with Heisenberg in the later years of his life and Capra stated as follows:

I had several discussions with Heisenberg. I lived in England then [circa 1972], and I visited him several times in Munich and showed him the whole manuscript chapter by chapter. He was very interested and very open, and he told me something that I think is not known publicly because he never published it. He said that he was well aware of these parallels. While he was working on quantum theory, he went to India to lecture and was a guest of Tagore. He talked a lot with Tagore about Indian philosophy. Heisenberg told me that these talks had helped him a lot with his work in physics, because they showed him that all these new ideas in quantum physics were in fact not all that crazy. He realized there was, in fact, a whole culture that subscribed to very similar ideas. Heisenberg said that this was a great help for him. Niels Bohr had a similar experience when he went to China.
(Capra 1982)

Erwin Schrödinger, Nobel Prize in Physics, 1933

Erwin Schrödinger won the Nobel Prize in Physics in 1933 and is considered one of the greatest physicists known to humanity. Schrödinger demonstrated a lifelong interest in Vedanta philosophy in numerous of his writings. Schrödinger once stated:

There is obviously only one alternative, namely the unification of minds, or consciousness... The overall number of minds is just one... in truth, there is only one mind... Although I think that life may be the result of an accident, I do not think that of consciousness. Consciousness cannot be accounted for in physical terms. For consciousness is absolutely fundamental. It cannot be accounted for in terms of anything else. (Moore, 1989).



We can reconcile these quotes on the topic that consciousness is fundamental once we learn of Schrödinger's interest via his many quotes on Vedanta literature and the Upanishads. The Upanishads are Sanskrit texts from ancient India that are believed to originate from 9000 BC and are believed to be the oldest scriptures of Hinduism. While the Vedas prescribe rituals to appease deities, the Upanishads are concerned with the nature of reality, mind, and the self. Schrödinger was first exposed to Indian philosophy around 1918, through the writings of the German philosopher Arthur Schopenhauer who was also a student of the Upanishads.

The Upanishads describe the relationship between the Brahman and the Atman. The Atman is the individual's inner self, the conscious self, and the soul. In contrast, the Brahman is the ultimate singular reality or the universal self. In the Upanishads, the central tenet which reflects this relationship is "*tat tvam as*", which means the Atman and the Brahman are identical. There is only one universal self, and we are all one within it. Schrödinger is quoted repeating a similar concept:

This life of ours which you are living is not merely a piece of this entire existence, but in a certain sense the whole; only this whole is not constituted that it can be surveyed in one single glance. This, as we know, is what the Brahmins (wise men or priestly cast in the Vedic tradition) express in that sacred, mystic formula which is yet really so single and so clear; tat tvamasi, this is you... I am in the east and the west, I am above and below, I am this entire world... the Brahman forms everything that is living or non-living ... the wise man knows that all beings are identical with his self, and his self is the self of all beings. (Schrödinger, 1961)

In his 1944 book, Schrödinger posed a question which I am paraphrasing as follows: If the world is created by our observation, shouldn't there be many worlds, one for each conscious mind? How come your world and my world are the same, or at least appear this way? If some act happens in my reality, does it also happen in your world as well? What causes all these worlds, all of these seemingly separate realities to synchronize with each other? Schrödinger's answer again came by understanding the Upanishads.

There is obviously only one alternative... namely the unification of minds or consciousnesses. Their multiplicity is only apparent, in truth there is only one mind. This is the doctrine of the Upanishads. (Schrödinger, 2012).

According to the Upanishads, Brahman, or the ultimate singular reality or the universal self, alone exists. Everything we see around us in our physical reality is Maya, an illusion. Specifically, the Chandogya Upanishad says, "*All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman.*" Once again, Schrödinger paraphrased this same concept by stating:

... there is only one thing and that what seems to be a plurality is merely a series of different aspects of this one thing, produced by a deception (the Indian word "Maya"); the same illusion is produced in a gallery of mirrors,

and in the same way Gaurisankar and Mt Everest turned out to be the same peak seen from different valleys. (Schrödinger, 2012).

We can ask the question why are these concepts expressed in the Upanishads of interest to Schrödinger? A clear response is that Quantum physics holds that reality exists as waves and that wave-particle duality arises only due to our observation. Because we cannot perceive the true wave nature of reality, because this is Maya, an illusion, our observation reduces it to the incomplete reality we see. This reduction is what we know as the “collapse of the wave function” which is one of the major tenets in Quantum Mechanics. This concept will be explained later in this chapter.

Schrödinger viewed how the Upanishads describe how reality arises out of consciousness and that consciousness cannot be found inside our bodies, as the function of a physical brain. For Schrödinger, there is no "hard problem of consciousness". While most physicists adhere to a materialist view, that consciousness is a byproduct of our brain, Schrödinger held the idealist view that consciousness exists by itself, and that the physical world depends on it. For Schrödinger, as reflective in the Upanishads, there is no objective reality that exists independently of the observer. On this issue, Schrödinger stated:

it must be said that to Western thought this doctrine has little appeal, it is unpalatable, it is dubbed fantastic, unscientific. Well, so it is because our science – Greek science – is based on objectivation, whereby it has cut itself off from an adequate understanding of the subject of cognizance, of the mind. (Schrödinger, 1961)

There is no kind of framework within which we can find consciousness in the plural; this is simply something we construct because the temporal plurality of individuals, it is a false construction--- The only solution to this conflict insofar as any is available to us at all lies in the ancient wisdom of the Upanishad. (Schrödinger, 1961)

Schrödinger was so stimulated by the Upanishads that the epitaph on his tombstone reads,

... So all Being is a one and only Being; And that it continues to be when someone dies; [this] tells you, that he did not cease to be. (Schrödinger, 1961)

In conclusion, Schrödinger's worldview can be summarized as follows:

Most of my ideas and theories are heavily influenced by Vedanta
(Schrödinger, 1961)

Sir James Jeans (One of the Pioneers of Modern Physics)

Even though he did not win a Nobel Prize in physics, Sir James Jeans is undoubtedly one of the world's most well-known and recognized physicists. Jeans also held very similar views to Schrödinger. In Jean's book, *The Mysterious Universe*, Jeans states as follows:

*The stream of knowledge is heading towards a non-mechanical reality; **the Universe begins to look more like a great thought than like a great machine.** Mind no longer appears to be an accidental intruder into the realm of matter... we ought rather hail it as the creator and governor of the realm of matter.* (Jeans, 1930)

In an interview published in *The Observer* (London), when Jeans was asked the question "Do you believe that life on this planet is the result of some sort of accident, or do you believe that it is a part of some great scheme?", Jeans replied:

*I incline to the idealistic theory that consciousness is fundamental, and that the material universe is derivative from consciousness, not consciousness from the material universe... In general, the universe seems to me to be nearer to a great thought than to a great machine. **It may well be, it seems to me, that each individual consciousness ought to be compared to a brain-cell in a universal mind...** What remains is in any case very different from the full-blooded matter and the forbidding materialism of the Victorian scientist. His objective and material universe is proved to consist of little more than constructs of our own minds. To this extent, then, modern physics has moved in the direction of philosophic idealism. Mind and matter, if not proved to be of similar nature, are at least found to be ingredients of one single system. There is no longer room for the kind of dualism which has haunted philosophy since the days of Descartes.* (Jeans, 1943)

When we view ourselves in space and time, our consciousnesses are obviously the separate individuals of a particle-picture, but when we pass beyond space and time, they may perhaps form ingredients of a single

continuous stream of life. As it is with light and electricity, so it may be with life; the phenomena may be individuals carrying on separate existences in space and time, while in the deeper reality beyond space and time we may be all members of one body. (Jeans, 1943)

Sir Arthur Eddington (One of the Pioneers of Modern Physics)

Sir Arthur Eddington, similar to Sir James Jeans, has won almost all accolades except for a Noble Prize in physics. Eddington is known for many physics breakthroughs but is well known as the scientist who explained Einstein's theory of general relativity to English-speaking audiences all over the world. He was also the first scientist to prove the theory of relativity by filming and explaining how the solar eclipse of May 29, 1919, supported Einstein's theory of relativity. Besides his work in astronomy, Eddington was one of the major physicists of his time and one of the best-known mathematicians and a philosopher of science.

Eddington wrote in his book *The Nature of the Physical World* that "The stuff of the world is mind-stuff." He states as follows:

*The mind-stuff of the world is, of course, something more general than our individual conscious minds ... The mind-stuff is not spread in space and time; these are part of the cyclic scheme ultimately derived out of it ... It is necessary to keep reminding ourselves that all knowledge of our environment from which the world of physics is constructed, has entered in the form of messages transmitted along the nerves to the seat of consciousness ... Consciousness is not sharply defined, but fades into subconsciousness; and beyond that we must postulate something indefinite but yet continuous with our mental nature ... It is difficult for the matter-of-fact physicist to accept the view that the substratum of everything is of mental character. **But no one can deny that mind is the first and most direct thing in our experience, and all else is remote inference.***
(Eddington, 2015)

Eugene Wigner, Nobel Prize in Physics 1963

Eugene Wigner was yet another German theoretical physicist who was recruited to Princeton University where he was accompanied by other German physics Nobel prize winners, including Albert Einstein. Wigner has been quoted as follows:

It was not possible to formulate the laws of [quantum theory] in a fully consistent way without reference to consciousness. (Wigner, 1970)

We have at present not even the vaguest idea how to connect the physio-chemical processes with the state of mind. (Wigner, 1969)

David Bohm, one of the world's most renowned theoretical physicists

Theoretical physicist David Bohm was a friend and colleague of Albert Einstein and taught physics with Einstein at Princeton University. Dr. Bohm was later banned from teaching in the US because of the anti-socialist policies of McCarthyism during the early 1950s and he was banned from teaching in the US and had to settle in the UK to teach. Nevertheless, Bohm is one of the most quoted theoretical physicists of the 20th century. Dr. Bohm also agreed with the early quantum mechanics pioneer's views on what is consciousness. Bohm stated:

If we don't establish these absolute boundaries between minds, then it's possible they could...unite as one mind.... Deep down the consciousness of mankind is one. This is a virtual certainty... and if we don't see this it's because we are blinding ourselves to it. (Weber, 1986)

The notion of a separate organism is clearly an abstraction, as is also its boundary. Underlying all this is unbroken wholeness even though our civilization has developed in such a way as to strongly emphasize the separation into parts. (Bohm & Hiley, 1995)

Charles H. Townes, Nobel Prize in physics 1964

“There seems to be no justification for the dogmatic position taken by some that the remarkable phenomenon of individual human personality can be expressed completely in terms of the known laws governing the behavior of atoms and molecules.” (Townes, 1999)

It is important to note that while many of the early quantum mechanics pioneers were mystics, individuals who focused on the search for insight or hidden truths of reality, and the search for a universal intelligence behind Consciousness. Their theories were not meant to define what is GOD or what is MIND. Thus, one can conclude that the field of Quantum Mechanics does not equal Mysticism-- at least not yet. One of the world's most brilliant minds, the philosopher William James (1842-1910) stated that "*in mystic states, we both become one with the Absolute and we become aware of our oneness.*" (Harless, 2007)

A mystic will search for insights into the ultimate or hidden truths and the resulting human transformation supported by various practices and experiences. While all of the previously mentioned physicists present a mystical worldview in many of their beliefs, their physics theories do not prove their mystical worldview and that was not their intention. Nevertheless, as the proverbial saying goes "*Do not throw out the baby with the bathwater*", i.e., all of these geniuses understood that during their time, their physics could not explain the relationship between mysticism and quantum physics but they clearly understood that physics and spirituality were necessary for a more complete and fuller understanding of the integrative nature of our reality. This is the conclusion many of them reached by studying quantum mechanics which then lead them to question the nature of consciousness and our Greater Reality.

It is important to note that many of the physicists, as well as the neuroscientists that were previously discussed, proposed the hypothesis that consciousness is primary. As was previously discussed, this statement means that our perceived physical reality and Mind, the consciousness-based aspect of our reality, and even the foundations of quantum mechanics, have their foundation, its roots, in consciousness, and not in our material reality. If they would have lived during the last 30 years, these physicists and neuroscientists-- individuals who were searching for mystical answers outside of our materialist physicalist science-- would have read about the NDE academic literature and the CAP-UFO academic research data as described in our book "*Beyond UFOs*". Upon reading this new literature, which speaks about the relationship between Consciousness, the Contact Modalities, the Afterlife, and the Mind of God, they might have had better information to merge the science of quantum mechanics and neuroscience with the science of Consciousness and the Contact Modalities.

V. Is Consciousness Primary? A Brief History of Idealism

It seems that the further we go back in human history, the less we are constrained by the materialist, physicalist, and dualist world views that describe the nature of our reality and consciousness. The further back we go in human history the more we discover that early human cultures and philosophical worldviews held that our physical external reality was inseparable from their views of their inner Mind world. The mind, the spirit world, or the afterlife, were seen as one phenomenon where there was no separation from the physical reality. There was no separation between our external physical reality and our consciousness-based internal reality because they were both derived from one source, a Universal Mind. This position in philosophy is called “Idealism”. Idealism is a form of monism that holds that consciousness, and not matter, is fundamental, and that consciousness is the source for all of reality.

The belief that consciousness, or the ability to be aware of and to be able to perceive the relationship between oneself and one's environment, is fundamental to reality, is an ancient philosophical idea. It can be found in the writings of Hinduism, Buddhism, Taoism and in the western philosophy of ancient Egypt, ancient Greece, ancient Rome, western philosophy, and even in the worldviews of many of our pioneer quantum physicists and neuroscientists. The thesis that consciousness is primary in our reality is a metaphysical position that has been articulated by scholars and sages throughout history which changed from a metaphysical argument to a quantum physics argument via the research and writings of the inventors of quantum physics in the early twentieth century. Today, many academics in numerous fields, such as those in theoretical physics, astrophysics, neuroscientists, mathematicians, biologists, medical doctors, philosophers, psychologists, and medical doctors, including many psychiatrists, hold the hypothesis that **“Consciousness is Primary and that our physical world is a manifestation of consciousness and not our physical reality”**. This approach holds that our physical reality is an illusion and that we are living in a Greater Reality. Let's begin this discussion with the ancient shamanic traditions.

a. The Shamanic Tradition

So how do we begin to discuss the term "consciousness is primary"? To begin this explanation, we must present a very brief historical evolution of this term. I will not present a detailed analysis, instead, the following will be a brief highlight of some of the major schools of thought developed in various cultures and periods relating to this concept. Let me first start with the Shamanistic

traditions, traditions with little to no recorded written language. Shamanism is a religious practice where the practitioner holds the belief that he/she is interacting with the spirit world through what is now called "altered states of consciousness", for example, via a trance-like state of consciousness. Almost all ancient and current indigenous cultures around the world, from Eskimos to North American and South American native cultures, to the indigenous cultures in Europe, Asia, and Africa, all of these groups shared many commonalities of Shamanism. The practitioners believe that an unseen spiritual world can be accessed and worked with by the shaman, who is a figure in the community who is using consciousness in non-ordinary ways, including through forms of magic, usually for healing. In an altered state of consciousness, the shaman moves from the earthly realm into a transcendental or spiritual realm, a higher-dimensional realm, which is perceived as the true realm of reality. The shaman travels out of the body into nonphysical realms to gain information otherwise unavailable, where he contacts spirit beings, a higher intelligence, where he heals members of the community and obtains visions for his tribe or clan. As you will be articulated later in this paper, "Shamanic Travels" can be associated as a form of Astral Travel within the modern OBE tradition. To induce this altered state of consciousness, the shaman uses drumming, ethnobotanical psychedelic drugs, isolation, food or sleep deprivation, deep breathing, and other means. Dr. Jeffrey Mishlove, in his book, *The Roots of Consciousness*, alludes to the shaman's ability to move into these higher realms of reality and states:

Certain shamanistic conceptions suggest that our past thoughts and our minds have never left our body, for the simple fact that they have always been outside our body and our brain. They do not need to emerge from inside, because they have never been inside. The shamanic initiation makes the trainee simply aware that the mind and consciousness are outside and above, and they have always been so. The initiation practices reawaken a corresponding state of consciousness, that gives the living awareness of this vision. [and] that brain and body evolved out of consciousness.²⁷

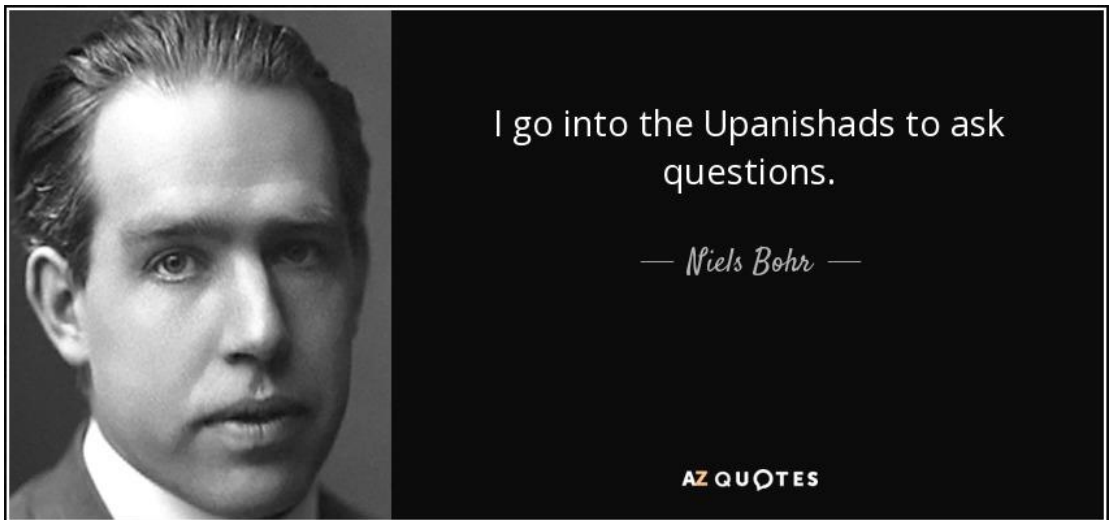
The key here is that the shaman views our physical reality as an illusion. The shaman believes that there is a higher plane of existence where she/he can connect with divine spiritual beings, within the Universal Mind, and that this is our true reality. The shaman understands that the brain and body evolved out of consciousness. Because of this worldview, the shaman has the ability of

²⁷ Mishlove, J. (1997). *The Roots of Consciousness: The Classic Encyclopedia of Consciousness Studies*. De Capo Press.

transcendental journeying, astral projection, and Out of Body Experiences, experiences that were widely known in ancient Egypt, India, and Tibet. The shamanic traditions reflect the worldview that Consciousness is Fundamental. In essence, the shaman is an Idealist.

b. The Vedanta/Upanishads Tradition

As previously stated, the Upanishads are Sanskrit texts from ancient India that are believed to originate from 9000 BC and are believed to be the oldest scriptures of Hinduism. The Upanishads are also referred to as Vedanta or the Vedas. There are 108 Upanishads and the first dozen are the oldest and many hold these older texts to be the most important. The Upanishads were translated in the early 19th century and influenced a major German philosopher, Arthur Schopenhauer, who died in 1860. Schopenhauer's work, in turn, influenced the next generation of German intellectuals, including Friedrich Nietzsche, physicists Max Plank, Erwin Schrödinger, Niels Bohr, Albert Einstein, and psychoanalysts Sigmund Freud and Carl Jung, among so many others.



Niels Bohr (Nobel Prize in Physics, 1922) one of the founders of quantum physics

The school of thought of the ancient scriptures called the Vedas, now more commonly called the "Vedic tradition", first introduced the philosophical school of thought which discussed the concepts of universal consciousness, the One Mind. The Upanishads form the foundation of the core of Hindu spiritual philosophy. The Upanishads are commonly referred to as Vedanta, or Advaita Vedanta, and I will use these terms intermittently.

The Vedic non-dualistic system, specifically Advaita Vedanta, gives us a monistic view of the individual, the universe, and the nature of consciousness. The Vedic literature presents two fundamental types of conscious beings. One is the individualized consciousness, which we perceive as ourselves, and the other is a superconscious being, called Paramatman. In the western traditions commonly referred to as GOD. The concepts of Brahman (ultimate reality) and Ātman (soul, self) are central ideas in all of the Upanishads. This supreme intelligence can be expressed as a Universal Mind which is seen as an overseer of the material and non-physical energy of our Greater Reality. This energy, which emanates from the supreme being, is utilized to create a world of illusion, or Maya-- our perceived temporary physical reality. The human being is viewed as a reflection of fundamental Consciousness because the individual is seen as a subset of the Universal Mind, of universal consciousness. Our individuated consciousness, our human soul (Ātman), is part, or a sub-set, of the Universal Mind of God (Brahman).

Thus, the Upanishads state that “Ātman is Brahman” -- Ātman, the soul or breath of life, is also Brahman, the ultimate reality that pervades the entire universe. Thus, the terms “All is One” and “We are part of GOD” has its roots in the Upanishads. Upon reading the articles in our Near-Death Experience Theoretical volume or by reading the NDE experiences in our Experiencer volumes of our book, A Greater Reality, there are numerous stories from the Near-Death Experience literature that describe when we, the individuated human consciousness in the form of our physical body (Ātman) die, all of our life experiences as the individuated human consciousness, is uploaded and stored as “information” in the Universal Mind of God (Brahman). One way of thinking about this concept is the term “Akashic Records” -- a term which is now understood to be a vast universal information storage device.²⁸ What remains is a soul, without a physical body and without any life memories of the past physical life on Earth.

The chapter by Dr. Melinda Greer, a retired medical doctor, in the section “*Example of an Experiencer of the Contact Modalities*”, elaborates on this concept via her personal NDE. The Reincarnation literature, to be discussed at the end of this chapter, then describes how the individuated human consciousness, our human

²⁸ The article in our Theoretical section from Dr. Edgar Mitchell, titled “*The Quantum Hologram and the Nature of Consciousness*”, discusses how our individuated human consciousness can tap into this information storage device, which he terms “The Quantum Hologram”, and retrieve “stored” information—information about the past, present, and future. This is a process similar to how the late Edgar Cayce was able to retrieve information to cure thousands of clients, as discussed in *The Akashic Records: Blueprint for Your Soul*. (Cayce, 2020)

soul, then gets physically reborn into a new body. Nevertheless, only a small fraction of humanity remembers our past lives, our previous reincarnation, usually at a young age, because some of us are able to tap into the stored information from the Universal Mind-- which I refer to as the Mind of GOD.

In Vedanta tradition, the Paramatman, or the Universal Mind, creates an underlying reality called *Brahman*, which creates the illusion for our limited conscious self to operate in a physical reality, with physical bodies. According to the Vedic traditions and the Upanishads, our conscious self operates in a nondeterministic environment where the conscious self can manifest free will. This thesis is clearly evident when one researches the Life Review of Near-Death Experiencers-- these individuals clearly had “Free Will” to enable them to make decisions in our physical bodies.

The Vedanta tradition encompasses three sets of works which include the Upanishads, the *Brahma Sūtras*, and the *Bhagavad Gītā* which encompasses three basic principles: 1) “Brahman is Reality”; 2) “The world is an illusion” and, 3) “The individual self is nothing but Brahman”. (Kuiken, 2006) Thus, there is only one greater reality, which can be described as a Universal Mind, and our physical reality is encompassed within this greater reality. Secondly, our perceived physical reality is a temporary physical illusion or Maya. Finally, we, as individuated units of consciousness, perceive ourselves as separate human beings, but this is a false perception. We are not separate but in fact, we are part of Brahman, or a subset of the Universal Mind, part of this supreme being. Adi Śankarā states:

“The Ātman is one, absolute, indivisible. It is pure consciousness. To imagine many forms within it is like imagining palaces in the air. Therefore, know that you are the Atman, ever-blissful, one without a second.”

The *Aparokshānubhuti* (Self-Realization) of Adi Śankarā states in sūtra 45 states:

“There exists no other material cause of this phenomenal universe except Brahman. Hence this whole universe is but Brahman and nothing else”.
(Prabhavānanda and Isherwood, 1975)

In summary, the Vedanta’s lesson is that the Ātman (the individualized self), our individuated unit of consciousness, is identical to Brahman (the supreme being, the Universal Mind). Thus, we are one within the Mind of God, the supreme being. In other words, our material reality is an illusion, and there exists a Universal Mind that we are a subset of, hence the term “Consciousness is Primary”. I argue that this ancient Vedic tradition has provided the most detailed

and elaborated discussion of human consciousness that enables us to understand our relationship to a larger context where consciousness is presented as more central than material existence to the nature, composition, and processes comprising all of reality.

For this reason, the majority of the pioneers of quantum physics avidly read the Upanishads for insights into the nature of “What is Consciousness”. Furthermore, I will argue later in this chapter that the Vedanta tradition is the philosophical tradition that best explains the relationship between consciousness and the Contact Modalities. I am comfortable in declaring that in my opinion, the Vedic tradition was the ascended point in human history concerning our study and understanding of the nature of consciousness.

c. The Buddhist Tradition

Buddhism shares many commonalities with the Vedanta Tradition of Hinduism. For many centuries, Buddhism has been the primary spiritual tradition for most of Asia. The foundations of Buddhism were developed in India and share much of the school of thought as Vedanta Hinduism. Similar to Vedanta, Buddhism also terms reality "Dharma" and thus considers our reality an illusion and that consciousness is primary. Let's explore some of the similarities and differences between Vedanta and Buddhist philosophy.

Unlike Vedanta, Buddhist teachings come directly from the life and retold stories of Gautama Buddha, or "the Buddha" ("the Awakened One"), who lived c. 5th to 4th century BCE. Unlike Vedanta, the teachings of Buddhism constitute a method of how humanity can overcome their condition of suffering by developing an awareness of reality, which they call mindfulness. Thus, Buddhism seeks to correct the disparity between our actual state of reality and how individuals view their reality. This clarification, this illumination, is essential to promoting mental health and well-being according to the Buddha's teaching. (Werner, 1989)

Similar to the Vedanta philosophy, Buddhism views our reality as an illusion, as unreal, where our perceptions of reality mislead us to believe that we are separate from consciousness and from what we are made of. For a Buddhist, reality can be described as the manifestation of karma, being awakened to our past lives, and promoting the right path of rebirth. The Theravada school of Buddhism school teaches that there is no universal personal God. The world as we know it does not have its origin in a primordial being such as Brahman or the Abrahamic God. Nevertheless, what we see is only the transitory factors of existence. In the Buddhist scripture, the Sutta-Nipata, the Buddha is said to have said:

The world exists because of causal actions, all things are produced by causal actions and all beings are governed and bound by causal actions. They are fixed like the rolling wheel of a cart, fixed by the pin of its axle shaft. (Norbu, 1992)

d. The Egyptian Tradition

One can also argue that the ancient Egyptians also held a view that consciousness is primary. The ancient Egyptian view of consciousness can be traced as far back as 5000 BC where we learn about their obsession with death and the afterlife, which is central to the Egyptian Book of the Dead. Similar to the Shamanistic and Vedic traditions, ancient Egyptians were more concerned with the inner or transcendental realm of consciousness and spirit than their concern with their physical reality. For the early Egyptians, *du*, or breath, was the vital principle, which at death separated from the body and became *ba* or spirit. They also believed in the *ka*, which can be viewed as an etheric subtle-energy version of the physical body.

The ancient Egyptian viewed the afterlife as similar to life on earth, where the spirit retains the status and qualities that had been attributed to the physical body. Egyptians were interested in various mechanisms to induce the spirit to leave the body, communicating with the dead, and engaging in a process called *incubation*, which meant seeking information by way of dreams, or utilizing altered states of consciousness, to have experiences and gain knowledge involving information processing specific to, and available only utilizing, certain states of consciousness-- inducing altered states of consciousness via self-induced OBEs, NDEs, channeling, lucid dreams, astral travels, and even hallucinogenic journeys. (Pinch, 2002) This is similar to the shaman's alteration of consciousness to connect with experiential realms only accessible through such an altered state.

e. The Greek and Roman Tradition

The ancient Greeks also continued with the earlier traditions of altered states of Consciousness. The *Delphic Oracle* involved someone in an altered state of consciousness who entered a kind of psychic or mediumistic state and who provided visions of the future and other sources of non-local information. Many well-known personalities in ancient Greece explored the topic of the spirit world and consciousness via the shamanic traditions of altered states of consciousness. Pythagoras, who was born around 580 BC, worked to keep a foot in both the physical and spiritual world-- the world of science and math and the world of the

mystical/transcendental path toward purification of the spirit and eventual union with Spiritual Sources. Jeffrey Mishlove states of Pythagoras: “was something like a shaman, who in ecstasy made contact with worlds beyond.” (Mishlove, 1997)

Plato, the main student of Socrates held many of the beliefs previously held by the Indian Vedic traditions. He taught that each of us has a divine soul that survives physical death and reincarnates as it continues to perfect itself. He conceptualized consciousness as a property of such a soul-- a property that is different from the physical body associated with it. For Plato, our material reality was an illusion, similar to the Vedic concept of *Maya*. In his famous Allegory of the Cave, in Plato's work the *Republic*, Plato uses Socrates to illustrate a group of people who are living chained to a wall of a cave all of their lives facing a blank wall. These individuals watch shadows projected onto the wall from a fire behind them. Socrates describes these shadows as the reality of these prisoners because they do not see the underlying reality. These shadows are not representations of the real world. Plato argues that we are preoccupied only with the shadow level which is within a greater reality and that this greater reality is responsible for the secondary shadow world it generates. Plato believed that we, as conscious beings, should focus on the primary greater reality and not the derivative physical shadow domain. (Mishlove, 1997) Again, these concepts are similar to the Vedic concepts and follow the mindset that Consciousness is primary and not our material reality.

During the Roman era, the writings of the Egyptian Plotinus (205-270) combined the worldview of both ancient Egypt and those of Platonic idealism. Plotinus's interest lay with the mind and spirit and not with the physical body, our material senses, and our physical reality. Similar to Plato, he wrote about the transcendental and the ideal, and that man's principal goal was to transcend his own body and move within, and have direct experience and knowledge of this non-physical realm. For Plotinus, as well as many ancient Egyptians, the best way to get knowledge about our greater reality is by transcending one's own bodily and sensory constraints and interacting with altered states of consciousness which promote a mystical union with Source, the Mind of GOD. As was previously illustrated, inducing altered states of consciousness has a long history in Egyptian philosophy and practice. (Mishlove, 1997)

f. The Shift to Cartesian Dualism

René Descartes, who was born in 1596, is known for his expression, *I think, therefore I am*. Descartes argued that when we experience our awareness, we are in the presence of our conscious awareness. At the same time, Descartes saw another internally consistent realm of which we are aware besides the workings of our

minds, and this is the realm of the external, objective, reality as known through our 5 senses. Via this statement, we clearly understand what is commonly called the mind-body dualism, where there are two fundamentally different kinds of substance or reality-- the inner/objectively real/mental and the external/objectively real/physical-- now known as *Cartesian dualism*. How do these two completely different kinds of substance or reality interact with each other to constitute the world as we know it?

This introduction of the *mind-body problem* is still being addressed by consciousness scholars today. Descartes characterized the mind portion, of his mind-body dualism, as an "*unextended substance*", that cannot be measured. Since Descartes's theory of Cartesian dualism, the study of human consciousness and the mind aspect of what is consciousness has regressed to the point where most philosophers now endorse physical monism, or the argument that the mind, as articulated by Idealism, does not exist, but only our physical reality. This physicalist mindset has permeated most of modern science and the fields of neuroscience, psychology, and psychiatry. One must go back to the works of the ancient Vedic and Buddhist traditions and to the Greek philosophy of Socrates, Plato, Plotinus, and others, to find consciousness being debated and analyzed where one begins to understand the fundamental properties of our greater reality-- where we begin to realize that consciousness is indeed primary.

g. Monism and Critiques of Physical Monism

A competing school of thought in the Mind-Body Problem to Dualism is Monism. Monists do not view a fundamental separation between the Mind and Body because they believe that consciousness, self-awareness, and the brain are the same thing. Monism has two extreme wings and various subset theories in between. (Schaffer, 2010) One extreme is the view held by western science, Physical Monism, which holds that the only substance to our reality is our physical reality. This position is held by the majority of physical sciences, especially the field of Neuroscience, in explaining what is believed to be consciousness. This physicalist approach views that consciousness begins and ends with our physical brain. When we die, our brain dies, and thus our human consciousness dies.

The other extreme wing of Physical Monism can be termed Idealism, which states that the only substance to our reality is only Mind-- our non-physical reality. Idealism argues that everything is non-physical, or mental. Thus, consciousness is the fundamental feature of our reality. Idealism does not allow physicality into their worldview because everything is mental, or Mind. Thus, what we think is physical is constructed by the Greater Reality which is mental. Hence, what we

perceive via our 5 senses (touch, taste, hearing, smell, and sight) are not there as physical properties but are mental properties. I support Idealism, in particular, a sub-set of Idealism called Dual Aspect Monism. I provide an additional “twist” to the discussion of Dual Aspect Monism which I will detail later in this chapter.

A subset of Monism is called **Dual Aspect Monism**, which should not be confused with Descartes's mind-body dualism. In my opinion, this philosophical thesis, with my personal addition, provides the best explanation for the dilemma of the physical/psyche aspects of the paranormal Contact Modalities-- a topic that has puzzled the majority of researchers in this field. Monism can be viewed as a trilogy, having 3 branches: Physicalist Monism, Idealist Monism, and the third domain, Dual Aspect Monism, which incorporates both approaches, the physical and the mental. Where I differ from the traditional Dual Aspect Monist Approaches is that I apply Dual Aspect Monism only when the individuated unit of consciousness is born into our physical reality. The Idealist approach applies to all reality once our human consciousness is “outside” our physical reality. Nevertheless, since the entire physical reality is encompassed by our Greater Reality, in essence, the Dual Aspect Monist approach is actually a purely Idealist approach. Let me provide a clarification.

The Dual Aspect Monism thesis argues that once human consciousness reincarnates into a physical human body, the mental and physical aspects of human consciousness are inseparable, yet at the same time, they are mutually irreducible to the One Universal Mind of GOD, but yet distinct in the human physical form. This theory provides a model to explain the consciousness-based aspects of our reality but also the physical-based aspects of our physical reality. It can help you to understand seeing your aunt Sallie in your bedroom the day after she died. Aunt Sallie appears very physical to you as if she was alive, but you know that she is physically dead. While your aunt rejoined the Mind of GOD upon her death, when her consciousness returns to our Earthly physical plane, aunt Sallie’s consciousness splits into two components-- the psyche aspect that remains in the non-Earthly plane of the Universal Mind, and the physical aspect, that physically appears to you in the Earthly plane. Dual Aspect Monism can provide a model of why the CAP/UFO Contact Experiencers have seen thousands of very different “physical” forms of CAP/UFO-related Non-Human Intelligence where the overwhelming majority are “seen” for less than one minute. It can provide a model of why CAP/UFO contact Experiencers are seeing tens of thousands of different objects in the Sky, most of them seen as diverse light configurations. While many are seen as physical, they might be “holographic projections” – they appear as physical objects but they are not. This theory can explain why the CAP/UFO Experiencer is seeing tens of thousands of different “physical beings” -- these perceived physical beings

are not coming from tens of thousands of physical planets and visiting us, usually for less than 1 minute. Instead, these tens of thousands of diverse physical beings might be holographic projections from an external consciousness-based reality. This theory can provide a model of why, when you are having an Out of Body experience or an Astral Travel experience, everything seems very physical to you but yet you know you are not on planet Earth but in some other non-Earthly realm. In summary, this philosophical model, in my opinion, is the best model to explain the paranormal experiences via the Contact Modalities that so many of us are experiencing. Let me provide some further explanations.

This model can provide an explanation of a “paranormal” experience witnessed by my friend Rodrigo Fuenzalida, an academic and a professional in Santiago Chile, who is one of the most well-known Ufologists in Latin America. While on a Skype call with a friend, Rodrigo had the spirit of a deceased friend intervene in this Skype call. He then had a lengthy communication with this deceased female friend who recently died. The perceived spirit of this deceased person spoke with him for more than an hour and he had an extensive conversation with her. He knew that she had died, that he was hearing her voice, yet they engaged in a lengthy and active communication of details of her life. The most important message that this spirit was trying to convey was for Rodrigo to tell her father not to worry about her and that she was well. Dual Aspect Monism can be used to explain that when this spirit wanted to intervene in our Earthly plane, her consciousness was split into her remaining psyche component, and a physical component, her voice, to communicate with Rodrigo.²⁹

Finally, the Dual Aspect Monist model of our reality can provide an explanation of the Near-Death Experience where you are physically experiencing sensory information (seeing deceased relatives, seeing gardens, trees, buildings, seeing light and energy beings, and seeing even many types of human-looking beings) yet your heart is not beating, there might be no brain activity, and you might have been pronounced clinically dead. Yet, even though you might be “clinically dead”, you are also having a very “real” and “physical experience”. Let me provide further details and also define what is Dual Aspect Monism.

The writer of our Prologue, Dr. Jeffrey Kripal, is the J. Newton Rayzor Chair in Philosophy and Religious Thought at Rice University. Rice University is one of the most prestigious universities in the United States. Dr. Kripal also considers himself an adherent of the Dual Aspect Monist approach to the question

²⁹ I hope to have my translated video interview of Rodrigo Fuenzalida on my website, AGreaterReality.Com, by October 1, 2022.

of “What is Consciousness” and as an explanation for the Contact Modalities. Dr. Kripal uses the “filter thesis” of noted theorist William James who argued that the body and the brain do not produce consciousness but the brain actually works to keep it out. James proposed the “Filter Theory of Consciousness”, a theory that argues that the brain filters out consciousness itself.³⁰ The following is an explanation for individuals who have never had any experience via the Contact Modalities, or any PSI experience. The “filter thesis” argues that the brain is like a concrete wall, it prevents you from having these experiences. For others who have had NDEs, UFO Contact Experiences, Astral Travel Experiences, etc., because of their experiences, your brain becomes more porous and information from our Greater Reality filters into our individuated human consciousness. For these “special” individuals, they are able to tap into the information stored in the Universal Mind of GOD and we are able to experience the diverse Contact Modalities. The article in Volume One of our book, A Greater Reality, written by Dr. Edgar Mitchell, explains the details of this mechanism.

Professor Kripal defines Dual Aspect Monism as follows:

Dual Aspect Monism basically says that when you and I are talking, there’s an inside relating to an outside. I experience myself as essentially as these two oneness. There is something “inside” this body-brain relating to all these objects “out here” in three-dimensional space. You’re on my internal screen, as it were. But, fundamentally, deep down, there is absolutely no distinction between my own subjectivity and this material world. They are ontologically monistic. It’s all one world. What actually splits this fundamental unity into two is this body/brain. I’m the splitter. You’re the splitter. The body and the brain are what splits the world into a mental and a material dimension, but deep down that world is both mental and material at the same time, or, if you prefer, it’s neither. However, if you want to talk about it, it’s not matter as traditionally conceived, but neither is it mind as traditionally conceived.³¹

Another way to think about how we receive consciousness information is to view that we do not operate like a computer but more like an antenna. We are not generating consciousness information instead, we are receiving, reducing, and

³⁰ For a detailed explanation of William James’s “Filter Theory”, please read this article by Dr. Larry Dossey. Dossey, L. (2012). *The Brain as Filter: On Removing the Stuffing from the Keyhole*. EXPLORE, The Journal of Science and Healing 8(6):317-322, December 2012. DOI:10.1016/j.explore.2012.08.006

³¹ Interview with Dr. Jeffrey Kripal. <https://www.essentiafoundation.org/the-flip-and-the-flipped-leaving-materialism-behind-an-interview-with-jeffrey-j-kripal/reading/>

translating it into a kind of physical experience that we believe is very physical but is not real. Dr. Jeffrey Kripal alternatively defines Dual Aspect Monism as follows in an interview he had with Consciousness scholar Dr. Jeffrey Mishlove, where he stated that Dual Aspect Monism:

*“... is essentially, a system that says reality itself is neither mental nor material. It participates in both of these. When it comes down to a human being (when we break off from Super Reality), like you and me, and comes into our experience, it splits off into a material dimension and a mental dimension, but those dimensions are the same thing that is being split off. So, it is ontologically one but it is epistemologically two. That helps me to explain paranormal experiences because paranormal experiences always have this physical dimension in the environment that corresponds almost perfectly to some mental state. So, for me, if they have split off from the common Super Reality, that is exactly what you would expect to see”.*³²

Thus, while these paranormal experiences, experiences via the Contact Modalities, appear very real to us, very physical to us, these experiences are also psyche, conscious-based experiences. This was the dilemma that puzzled Dr. J. Allen Hynek and Dr. Jacques Vallee, two of the pioneers of Ufology. They were never able to comprehend the dual aspect nature of these consciousness-based experiences which the theory of Dual Aspect Monism can explain. It is for these reasons you see your deceased aunt Sallie, in full physical form, wearing her favorite dress, yet you know she was buried a few days ago. The dual aspect nature or reality can also explain the tens of thousands of different types of “UFO Crafts” and tens of thousands of physical beings seen by CAP/UFO Contact Experiencers-- experiences that mainly last a few minutes at most and are both physical and consciousness-based. Dual Aspect Monism can explain all of the Contact Modalities-- experiences that are both physical and mental. Why? **Because all of the Contact Modalities are conscious-based phenomena.**

As you can tell by now, many of our authors describe our “Greater Reality” in different ways but yet we all reach the same conclusion that “**Consciousness is Fundamental and that our physical world is a manifestation of consciousness and not our physical reality.**” It is important to be reminded that the Dual Aspect Monist approach is actually an Idealist approach because it argues that at all times, in our Greater Reality, what Dr. Kripal calls “the Super Reality”, and in our physical reality, all reality is Mind. Consciousness is ontologically “One” but

³² Interview of Dr. Jeffrey Kripal by Dr. Jeffrey Mishlove in his YouTube program titled “New Thinking Allowed”. <https://www.youtube.com/watch?v=orHqdj6Jbgc&t=332s>

when it splits into our physical reality, it splits into two, and thus, it is epistemologically two. Dual Aspect Monism argues that the world is ONE, the One Mind of Consciousness, and it is neither mental nor material. It is both objective and subjective at the same time. Its strength is in describing our physical reality. I argue that once we are born, or reincarnate into our physical reality, we change from a purely conscious-based entity, into a physical being that has dual aspects of Mind and Body. We leave a world of the pure Mind, of pure consciousness, into a reality that is now split into two aspects, one physical and one mental. Once born, we now perceive our 5 cognitive physical senses and also begin to experience time, space, and causality-- concepts that we perceive to exist in our physical reality. Nevertheless, this “physical reality” is not “real”. Thus, Dual Aspect Monism argues that once we are born into our physical reality, our reality is epistemologically two, a mental and a material dimension, but it is ontologically one. Because it is one, it is categorized as a Monism.³³ Thus, it can be categorized as a form of Idealism.

I am an adherent of Idealism-- that our physical world is a manifestation of consciousness and not our physical reality. This does not contradict Dual Aspect Monism because I argue that Dual Aspect Monism applies only when human consciousness resides in our physical reality. Once we return to “Source”, what Dr. Kripal calls the “Super Reality”, the location where our human consciousness is created, we are no longer experiencing a dual aspect reality but one where the Idealist Monist approach would be more suitable. In the next section titled “*Commonalities of the Contact Modalities*”, I articulate this hypothesis in detail.

As I argue throughout this chapter we are living inside a Spiritual and Virtual Greater Reality which I call the Universal Mind of GOD. This thesis can be described in many different ways. The authors of our book describe our Greater Reality as a Quantum Hologram, others describe it as a Virtual Reality, and others call it Cosmic Consciousness. Dr. Kripal even uses the Dual Aspect Monist approach to explain the “paranormal”. Either way, it does not matter how you slice the bread because all of these approaches boil down to the thesis that **Consciousness is Primary and that our physical world is a manifestation of consciousness and not our physical reality.**

Today, many scientists, especially those in the field of Neuroscience who start as materialists, as physical monists, argue that the only reality is external, objective, and physical-- that everything is physical and nothing is over and above

³³ For additional research on the varied approaches to Dual Aspect Monism, I recommend that you read the following: Atmanspacher, H. and D. Rickles. (2022). *Dual Aspect Monism and the Deep Structure of Meaning*. Routledge.

the physical. This is the position that is taught in the field of Cognitive Neuroscience. This view holds that all things related to consciousness, the spirit and mind, are secondary transient issues that are entirely dependent upon the physical existence of living brains that gives rise to and sustain them. For the physicalist, which is the majority of scientists, including the field of Neuroscience, consciousness begins and ends with the living brain. When the living brain dies, all consciousness ceases to exist.

This materialist approach, including all attempts to define consciousness, has been unsuccessful. The many previous quotes cited by Nobel Prize winners and academic scholars in Neuroscience have confirmed that there is no such thing as a neuroscience approach to consciousness because no such approach exists-- it is an oxymoron. No neuroscientist, in good faith, can unequivocally describe how the human brain might create consciousness. Yet the field of Neuroscience has repeatedly proclaimed that the concept of the brain creates consciousness as a fact. I can boldly repeat skeptic James Randi's offer of \$10,000 to any Neuroscientist that can prove to me that only the Brain, and nothing but the Brain, causes human consciousness and that when the Brain dies, all human consciousness ceases to exist. Not one neuroscientist has a clue how the brain creates consciousness yet the mantra of a physicalist is that the brain causes consciousness and there is no need for further evidence to establish this well-known fact-- a fact that just does not exist. For additional readings on this topic, I suggest the following books cited in this footnote.³⁴

³⁴ For further readings critiquing the physical monist approach to consciousness, I recommend the following books: "*Mystery of the Mind: Critical Study of Consciousness and the Human Brain*", by one of the pioneers of neurosurgery, Wilder Penfield. "*Brain Wars: The Scientific Battle over the Existence of the Mind and the Proof that will change the way we live our lives*", by Dr. Mario Beauregard, Professor of neuroscience at the University of Arizona. Finally, I also recommend "*Irreducible Mind: Toward a Psychology of the 21st Century*", "*Beyond Physicalism: Toward Reconciliation of Science and Spirituality*" and "*Consciousness Unbound: Liberating Mind from the Tyranny of Materialism*", all edited by Dr. Edward Kelly and others. All are detailed in the Reference section of this article.

VI. Commonalities of the Contact Modalities

If one argues that all of the Contact Modalities are interrelated and need to be researched as one phenomenon under the umbrella of consciousness, how are they interrelated? What are the commonalities that they share? What are their differences? This section of my article will attempt to present just a brief introduction to some of the numerous commonalities. I am leaving out many other commonalities due to the extensiveness of this particular issue. Obviously, a lengthy dissertation of these common factors is not allowed in this short introductory paper. Nevertheless, the following is a discussion of some of the most common features.

a. Commonality # 1: Manipulation of Spacetime

The most important commonality of the Contact Modalities is that they all appear to “manipulate spacetime”. The term “spacetime” was coined by physicist Albert Einstein as part of his theory of relativity. Before Einstein’s theory, the universe was viewed via three-dimensional geometry that was independent of time. Einstein argued that time cannot be separated from the three dimensions of space, known via the Cartesian coordinate system as x, y, and z, and he argued that we must now add t, or time, into his equation. Thus, according to Einstein, spacetime is four-dimensional. As I will show later in this paper, with Chart #2 and #3, I argue that materialist cognitive neuroscience views the question of “What is Consciousness” mainly through the filters of our 5 physical senses and our physical Cartesian coordinate of reality, which I have labeled in these two charts. For a materialist, there is no such thing as a manipulation of spacetime-- their notion of consciousness and our reality can only be experienced via our 5 senses within a 4D reality involving human interaction via our 5 physical senses and Time. Nevertheless, when one looks at “Experiencers” of the Contact Modalities, I hold that a manipulation of spacetime is the most important component of the Contact Modalities.

How can one define the term a “manipulation of spacetime” -- a term that has been rarely used? My hypothesis is that a manipulation of spacetime involves the ability to manipulate our 4D physical reality via our human consciousness interacting with our multidimensional reality, via the Quantum Hologram, our Greater Reality. This manipulation might involve “time manipulation” involving the slowing down, reversing, or stopping of time. It might also involve “4D space manipulation” which might involve the “travel” of your human consciousness into

other dimensions or other realities.³⁵ As demonstrated in Charts #2 and #3, which will be presented later in this paper, I argue that we are living in a multidimensional spiritual and virtual reality, a reality that Dr. Edgar Mitchell termed the “Quantum Hologram”, and that human consciousness can travel within this “Greater Reality”. Human consciousness can travel “outside” of our 4D physical reality. Thus, with this travel of human consciousness outside of our 4D physical reality, we (our individuated human consciousness) can travel “outside” of space and time, thus, producing a “manipulation of space-time.” Not only can human consciousness travel within this “Greater Reality”, but the consciousness of a vast array of Non-Human Intelligence can also travel within this Greater Reality. Both forms of consciousness, human and Non-Human Intelligence, can travel in both directions, to and from our 4D physical reality, within the hierarchy of our Astral Dimensions, our multi-dimensional reality, which I have labeled Astral Planes or Astral Realms. It is important to note that what I am presenting is obviously a theoretical model which is speculative because no one can begin to understand what is consciousness and the nature of our reality. My theoretical model of consciousness, however, can begin to move forward the discussion of the interrelationship between Consciousness and the Contact Modalities.

Thus, the manipulation of spacetime might involve the ability to travel in time-- back in time, forward to the future, or even the ability to stop time. The manipulation of spacetime also involves individuated units of consciousness, both human consciousness and the consciousness of various forms of Non-Human Intelligence, to move within “space” into other multidimensional realities.

I argue that we are interacting within a Spiritual and Virtual Reality that is comprised of multidimensional realities that can be perceived as a hierarchy of Astral Planes, or different dimensions. No one has the definitive answer as to the specifics of our multidimensional Greater Reality but one way of visualizing this image is via a Matryoshka doll, or Russian doll, which is a set of wooden dolls of decreasing size which is placed one inside another.

³⁵ The term “Human Consciousness” can be viewed as the human soul, the individuated non-corporeal substance that remains came with us when we are born, remains with us in our physical body, and returns to the Universal Mind of God after we die. It is this individuated non-corporeal substance that travels up the Astral Realms via an OBE or Astral Journey or via an NDE. Once we die, we rejoin the Universal Mind of God. While the memories of our lives as humans are stored in the Information Storage Mechanism of God , commonly called the Akashic Records, it is Human Consciousness, the Human Soul, stripped of its human memories, that rejoins GOD to possibly reincarnate for another human physical journey.

Chart #1: Matryoshka dolls simulate the hierarchy of our Greater Reality



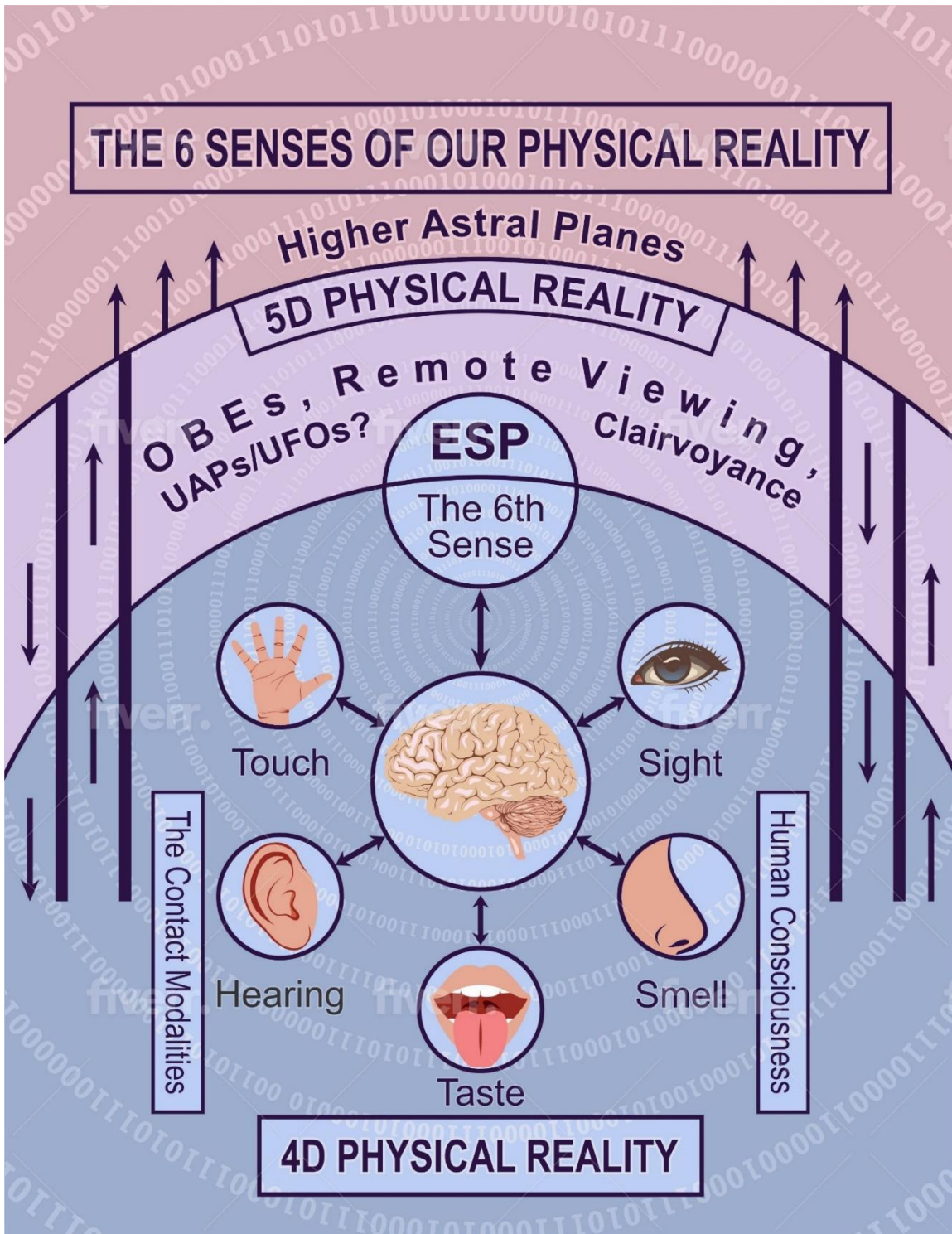
In my model describing the nature of our Greater Reality (which I have labeled “A Spiritual Virtual Reality Model of Consciousness”), the very smallest Russian doll is our 4D physical reality-- our perceived reality via our materialist 5 cognitive senses of Touch, Hearing, Taste, Smell and Sight and Time. (See Chart #2 for more details) The second smallest doll is our 5D physical reality, which can be briefly defined as your human consciousness leaving your 4D reality and entering a 5D Physical Reality where your human consciousness is interacting with your physical reality via an OBE experience, via Remote Viewing, or other forms of Clairvoyance. (See Chart #2) Everything between these two smallest Russian dolls and the largest Russian dolls can be viewed as the Higher Astral Realms of our multidimensional reality. Everything outside of the largest Russian doll is the Universal Mind of God, the Universal Consciousness, because “everything is ONE, everything is consciousness”, everything (both physical and non-physical) is inside this Universal Mind of God. Thus, all of “reality” is “inside” the Universal Mind of God. Charts #2 and #3 are detailed in the following section titled “**Commonality #2: Travel of Human Non-Human Consciousness**”. These two charts provide a visual conceptualization of my speculative model of human consciousness and the Contact Modalities.

b. Commonality # 2: Travel of Human and NHI Consciousness

All of the Contact Modalities involve a manipulation of spacetime where human consciousness is brought to another multidimensional reality or where the consciousness of Non-Human Intelligence is brought from another multidimensional reality into our perceived 4D physical reality where this intelligence reacts with us. This paper argues that various forms of Non-Human Intelligence also have a form of consciousness, very similar to Human Consciousness and also originating from the Mind of GOD since everything, all forms of consciousness, begin and end with the Mind of GOD. I hypothesize that the majority of the Non-Human Intelligence that humans are interacting with are non-corporeal forms of consciousness that materialize into physical form when they appear in our 4D reality. As was explained in the section on Dual Aspect Monism, once this consciousness manifests into our physical reality, it split from pure consciousness and manifests itself in both a physical and a psyche form. A classic example is you seeing your deceased aunt Sallie in her favorite dress in your living room. You perceived her in a physical form but you also know that you buried her 2 days ago, your aunt Sallie is clearly physically dead. Even though she begins to telepathically communicate with you and appears very physical, you know that this perceived intelligence is a deceased human. Is this perceived being your deceased aunt Sallie or a Holographic projection from another reality?

Thus, there are two paths, or rivers, one for human consciousness and the other for the Consciousness of Non-Human Intelligence. Human consciousness can travel up the hierarchy of the Astral Planes from our 4D Physical Reality and it can also travel down this same path from the higher Astral Realms. The same pattern occurs in the reverse for the Non-Human Intelligence associated with the Contact Modalities. The Non-Human Intelligence can travel down from the higher Astral Planes to our 4D Physical Reality, where they interact with us, and they can also travel up the Astral Planes to the location, or source, where they originate from. (See Chart #3)

Chart #2: The 6 Senses of our 4D Physical Reality



As previously suggested, the item that is “moving” within “spacetime” is not our physical bodies, but our much more complex non-physical form, our human consciousness. You might assign a different name to this non-physical form, i.e., the soul, the astral body, etc., but my preferred term is individuated human consciousness. Charts #2 and #3, presents a model of a manipulation of spacetime involving both human consciousness and the Non-Human Intelligence involved in the Contact Modalities. It also presents a model of how both forms of consciousness travel within our Greater Reality. Let me first begin with what I am calling our 4D reality and 5D reality as illustrated in Chart #2.

Chart #2 illustrates our 4D and 5D reality. The 4D reality is comprised of our 5 senses as defined by materialist cognitive neuroscience and the concept of Time, as detailed by Albert Einstein. For a materialist, consciousness begins and ends with the 5 senses orchestrated by our Human Brain. Chart #2 also includes a 6th Sense, which I have labeled ESP (extrasensory perception). In my frequent chats with the late Dr. Edgar Mitchell, he always reminded me that ESP is our 6th Sense. Dr. Mitchell founded the Institute of Noetic Sciences in Petaluma, California, which is now known as the most important academic research institute that studies ESP. ESP can be defined as the ability to receive information not gained via the 5 senses, but through our “mind”, our human consciousness.

I believe that the most expansive and most important book ever written on the PSI phenomenon, (which includes the 3 areas of PSI, which are 1) extrasensory perception (ESP), 2) psychokinesis (PK) and 4) the survival phenomena (θ)), is Dr. Mitchell’s 708-page book titled “*Psychic Exploration: A Challenge for Sciences*”, which was published in 1974, three years after he returned from his journey to the moon as a member of Apollo 14. In this book, Edgar defines ESP as follows:

“ESP is a psychic event in which information is transmitted through channels outside the known sensory channels, either in waking consciousness, trance, or dreams. It is mostly mental in character, showing few physical signs of having occurred, and even those are usually of a very subtle character... ESP includes these specific forms of PSI: telepathy, clairvoyance, clairaudience, precognition (which is more or less synonymous with premonition, prophecy, and visions), retrocognition, psychometry, radiesthesia, and psychic diagnosis.” (Mitchell and White, eds, 1974)

I have placed a circle in Chart #2 for ESP, which is encompassed between two dimensions, our perceived 4D Reality, and our 5D Reality. I am defining 5D Reality as a dimensional realm above our 4D Reality. 5D Reality is a dimensional

realm where your consciousness leaves the 4D physical reality into a separate and distinct reality but your consciousness is still interacting with the 4D physical reality. OBEs, Remote Viewing, and other experiences involving Clairvoyance occur in this 5D realm, a realm that is both physical and non-physical. Let me clarify further.

For those special and blessed individuals who have had an experience via an Out of Body Experience (OBE), a Remote Viewing Experience, or some other form of clairvoyance, they realize that their human consciousness is outside of your 4D Physical Reality but you (as an individuated conscious intelligence) are still interacting with the 4D Reality but your human consciousness is not in your physical body.³⁶ I have coined this astral realm the 5D Reality. The 4D and 5D realms are illustrated in Chart #2. In the 5D astral realm, you are still sensing your 4D Reality via your senses because you are seeing your physical body underneath you, you are seeing physical objects such as your bed, your house, your neighborhood, streets, rivers, homes, etc. You are also able to hear physical noises, and in some cases, you are even able to smell odors but “you”, your human consciousness, is not in your physical body. Instead, you are in a non-physical body, which I have termed “human consciousness”, which is interacting with your 4D physical reality.

In the case of an OBE, you might see your body underneath you and your consciousness might float around your room, your house, your neighborhood, and almost anywhere in your physical reality. In this OBE state, your thoughts are vivid, awake, aware, and normal like you are having a conversation in your physical body in your 4D reality. The OBE research literature also suggests that “you”, your individuated consciousness, can direct your consciousness to “travel” to other physical locations in your 4D plane where you can view the physicality of the physical plane. For individuals that have had an experience with what is commonly called Remote Viewing, the human consciousness of these individuals can travel to another physical location and “see” a physical person, a physical location, or a physical event through means other than the 5 human physical senses-- you are “seeing” though your consciousness outside of your 5 physical senses. I hypothesize that an OBE in our 4D physical plane is actually very similar to what has been coined “Remote Viewing”. I encourage everyone to read the 3 articles included in this book under the category of “Out of Body Experiences, Remote Viewing, and Consciousness”. One of these articles was written by one of

³⁶ The term clairvoyance is defined as the ability to receive information about a physical object, a physical person, a physical location, or a physical event through means other than the 5 human physical senses. The person who receives said information is referred to as a clairvoyant.

the early pioneers of Remote Viewing, Stephan A. Schwartz, who in my opinion, is the world's leading academic authority on Remote Viewing. Stephan's article is titled "*Through Time and Space: The Evidence for Remote Viewing*".

You can also travel to non-physical realms higher than the 5D Astral Plane. When the OBE experiencer "pops" out from the 5D Physical plane and travels up the Astral Planes, then this phenomenon changes to what is commonly called "Astral Travelling". An Astral Travel Experience occurs above the 5D Physical Reality Astral Plane. Your experiences in Astral Traveling are not in the 5D reality, where you are interacting with your 4D physical reality, but in other higher multidimensional realities which do not conform to our 4D reality.

It should be noted that many Near Death Experiences (NDEs) begin in this 5D realm. Once the person dies or is close to death, your consciousness leaves your physical body and, in many cases, you are floating on top of your dead body in this 5D realm. The NDE literature has presented thousands of these experiences. For example, if you died in a body of water, you see your dead body floating in a river, lake or ocean. If you died in an operating room, you see your dead body surrounded by physicians and nurses in the operating room. If you died in an automobile accident, you see yourself floating on top of your wrecked car and see your mangled body underneath. In all of these cases, you feel no pain. It is only when your consciousness returns to your body that you experience the actual pain from the drowning, the operation, or the auto accident. Volumes 3 and 4 in our book present stories of numerous NDE experiencers where they describe similar experiences of their consciousness leaving their 4D reality and their physical body and observing their dead body underneath them while in a 5D reality.

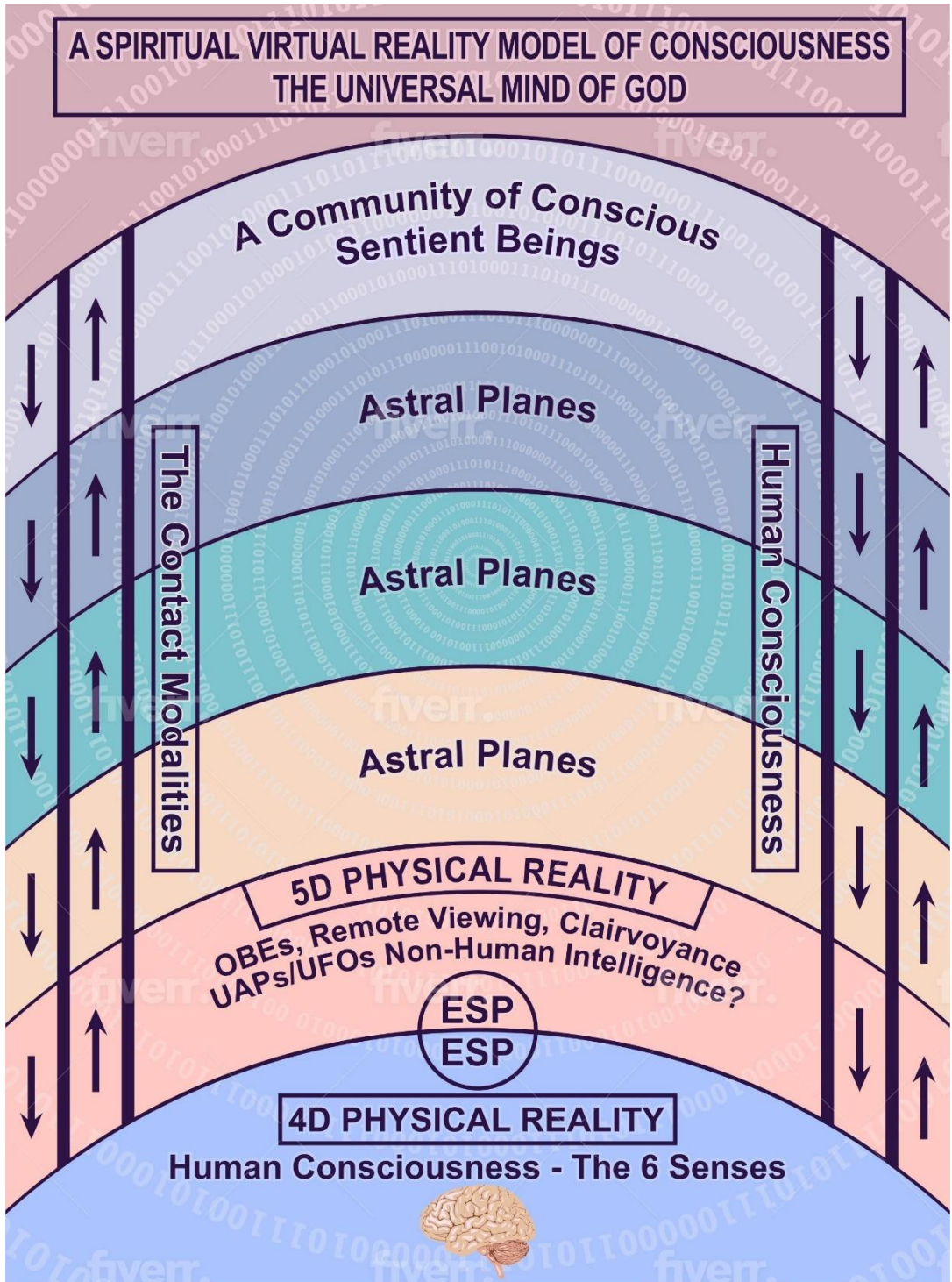
Chart #3 provides an illustration of astral realms higher than the 4D and 5D realms. No one has an accurate number of these realms-- all we have are speculative theories. Based upon the research testimonies from experiencers of the Contact Modalities, we understand that there are many diverse realms or Astral Planes, that they are interacting with. For all we know, it can be an almost infinite number of these higher astral realms. My definition for these higher astral planes is the term a "multidimensional reality" that is not in a 4D or 5D realm. Your human consciousness is not interacting within a perceived physical reality like you are in a 4D or 5D physical reality.

I have argued that human consciousness is being brought to higher dimensions or Astral Planes, via the Contact Modalities, where it is interacting with tens of thousands of diverse forms of Non-Human Intelligence in these other

dimensions. This occurs via Near Death Experiences, Out of Body Experiences, Remote Viewing, Mystical Meditation, Hallucinogenic Journeys, Astral Travel, CAP-UFO-related contact experiences, Lucid Dreams, and many other ways. All of these experiences involve a manipulation of spacetime and contact with perceived diverse forms of Non-Human Intelligence.

Chart #3 illustrates the two separate flows of consciousness-- one is human consciousness, which appears on the right side of the chart and the left side of the chart depicts the flow of the consciousness of the Non-Human Intelligence associated with the diverse Contact Modalities. The left side of Chart #3 describes the flow of the consciousness of Non-Human Intelligence and how the diversity of these conscious intelligence arrives in our human 4D reality and interacts with physical human beings in our 4D reality. The right side of Chart #3, the flow of human consciousness, depicts arrows pointing up and arrows pointing down. When you are born, the flow of human consciousness travels down from the Mind of GOD to the 4D Reality. The arrows show how human consciousness can leave up from our 4D reality and travel up to the 5D reality where we have OBE, Remote Viewing, or Clairvoyance experiences. When an individual is having an Astral Travel experience, the human consciousness travels even further up the Astral Planes above the 5D reality where they are in other multidimensional realities that do not have a 4D physical plane. These higher Astral Planes appear physical but they typically do not appear like you are having them in physical reality like Earth. When you have an NDE, your consciousness travels all the way up the Astral realms to its highest realm, the Mind of God, where you are told to return. The arrows pointing up signify the flow of human consciousness from the 4D reality, up the hierarchy of Astral Planes, to the very top, the Universal Mind of God.

Chart #3: A Spiritual Virtual Reality Model of Consciousness The Universal Mind of GOD



1. Human Consciousness Travel via a Near Death Experience

When an individual is having a Near-Death Experience, human consciousness starts at the 4D physical plane and keeps going up this flow of human consciousness past the 5D plane where OBEs and Remote Viewing take place, goes past the higher Astral Planes of our multi-dimensional reality, and travels to the highest and last plane of our Greater Reality, to the last plane I am calling the Mind of God. This experience involves joining to the Ultimate Consciousness Intelligence, the Creator and Programmer of our Spiritual Virtual Reality. There are literally thousands of academic publications that have described the complexities of the NDE phenomena. I would recommend the numerous books published by Dr. Raymond Moody, the Father of the NDE research phenomena. In addition, there are numerous academics and medical doctors who have researched the phenomenon of NDEs. One of the early pioneers is Dr. Bruce Greyson, an MD psychiatrist and professor at the University of Virginia School of Medicine, who has written two articles that appear in our book. Yet another NDE pioneer researcher is Dr. Kenneth Ring, a retired professor of Psychology at the University of Connecticut. These were the three early pioneers of the NDE phenomenon and founders of the International Association of Near-Death Studies. (Alexander, E. 2012, 2017) (Long, J. 2011, 2016) (Greyson, J. 2009, 2021) (Moody, R. 1975) (Ring, K. 1984, 1992)

When the NDE experiencer is informed that he has to return, usually by a being they identified as GOD, their human consciousness then travels down the hierarchy of the Astral Planes, through the 5D reality, and finally to the 4D physical reality. This is depicted by the arrows on the right side of Chart # 3 where the arrows are pointing downward. This is the flow of human consciousness returning to the 4D physical reality. In many cases, before the NDE experiencer enters his/her body, his or her consciousness temporarily stops at the 5D Reality where they float directly above their body for a few seconds or minutes, before their human consciousness returns back to their 4D physical body. Many of the chapters written by NDE experiencers in Volumes 3 and 4 of our books, in particular the case of Dr. Melinda Greer, discuss this feature. In her second NDE, before her return to her body from her encounter with GOD, she was told that she could not remain and her consciousness was transported to the 5D Reality, where she floated directly above her body for a few seconds, looking at it in puzzlement, until she recognized her body, and she then forcefully entered her body. This is an example of human consciousness's return down this flow from the highest Astral Plane, the plane of the Universal Mind of GOD, to our earthly 4D physical reality.

So far, we have discussed the travel flows of Human Consciousness. This same flow pattern also applies to various forms of Non-Human Intelligence. As Chart #3 illustrates, the flow of consciousness, but this time the Consciousness of Non-Human intelligence, can travel down the Astral Planes to our 4D reality where they interact with us, and later travel up the Astral Realms to their origin. This concept is depicted on the left side of Chart #3. Needless to say, everyone is clueless as to the source of these diverse forms of Non-Human Intelligence but I speculate that they originate directly from the Mind of GOD.

2. Human Consciousness Travel via an OBE or Astral Travel

The clearest example of these higher astral realms is the phenomenon of what is commonly called “Astral Travel” which is commonly referred to as an Out of Body Experience. Unfortunately, there are not many academic-based articles that have documented the complex details of the Astral Travel phenomenon but I am fortunate that we have two articles in our book, one by Marilyn Hughes which describes many of her personal Astral Travel experiences, and a second article by Julia Sellers, that provides a literature review of the OBE and Astral Travel phenomenon and where she highlights a case study of a personal friend. The terms Astral Travel and Out of Body experiences are, in my opinion, interchangeable and similar terms, where your human consciousness leaves your physical body and travels to other non-physical realms. The only difference is that Astral Travel is usually associated with your human consciousness traveling outside of the 5D reality whereas the OBE describes your consciousness interacting with your 4D physical plane while your consciousness is inside the 5D astral realm. Nevertheless, the term OBE is now commonly referred to as both the OBE and Astral Travel Phenomenon. I remain a purist and clearly understand that both of these experiences are very different because they occur in two separate astral realms.

There have been many non-academic books that have detailed the phenomenon of the Out of Body Experience and Astral Traveling. Physicist Tom Campbell, who wrote an article for our book titled “*An Information-Based Theory of Consciousness and the Contact Modalities*”, and author of the important 700-page book, *My Big Toe*, details his personal OBE and Astral Travel experiences in these higher Astral Planes where he discusses the many lessons he learned while traveling to other multidimensional realities. Tom was the principal scientific investigator since the inception of the Monroe Institute, which was the first institute dedicated to scientific research of both the OBE and Astral Travel phenomenon. It was at the Monroe Institute where Tom began to control and

induce his OBE and Astral Travel experiences.³⁷ He then began to conduct repeatable physics experiments while he was in these multidimensional realities. From his more than 40 years of controlled and repeatable physics experiments, Tom developed his extremely detailed and complex theory that we are living in both a multidimensional and spiritual virtual reality, as detailed in his book, “*My Big Toe*”, which does not contradict my “Spiritual Virtual Reality Model of Consciousness” presented in this article. (Campbell, 2003)

Other important books on OBEs and Astral Travels, in addition to the books written by Tom Campbell and Marilyn Hughes, that describe the experiences of selected individuals are books by the following individuals. Luis Minero was the Administrative Director of the International Association of Consciousness (IAC) and has published various articles in IAC’s Journal, the *Journal of Conscientiology*. I also had the privilege of lecturing at IAC’s Second Annual Conference on Conscientiology, which was held in Miami, Florida on 2017 and I published an academic article in their peer-reviewed *Journal of Conscientiology*. Mr. Minero’s book is titled “*Demystifying the Out-of-Body Experience: A Practical Manual for Exploration and Personal Evolution*”. (Minero, 2012) A second well-known practitioner of OBEs and Astral Travels is Jurgen Ziewe who published an important book titled “*Multidimensional Man: A Voyage of Discovery into the Heart of Creation*”. In his book, Jurgen details experiences in different dimensions-- a lower dimension, the earth-like dimensions, the intermediate dimensions, and the higher dimensions which he describes as “heavenly worlds”. Mr. Ziewe details hundreds of his OBE and Astral Travel journeys to other dimensions over a period of more than 40 years. He states that “*these dimensions lie at the very heart of our existence, whether we realize it or not.*” (Ziewe, 2008) Finally, let us not forget the individual that made the term OBE known around the world, Mr. Robert Monroe. Mr. Monroe’s 3 important books are as follows: *Journeys Out of the Body*, published in 1971; *Far Journeys*, published in 1985; and *Ultimate Journeys*, published in 1994. These three books detail hundreds of journeys by Mr. Monroe into diverse multidimensional realms.

Almost everyone that has ever had an OBE or an Astral Travel experience no longer fears death and understands that human consciousness survives our

³⁷ Tom Campbell received a B.S. in Physics as well as an M.S. in Physics. He started but did not finish a PhD in experimental nuclear physics with a thesis on low-energy nuclear collisions. He worked as a systems analyst with U.S. Army technical intelligence for a decade before moving into the research and development of technology supporting defensive missile systems. Subsequently, he spent the better part of 30 years working within the U.S. missile defense community as a contractor to the Department of Defense.

physical death. Dr. Charles Tart, in his article titled “*Out of Body Experiences*”, stated that

The effect of an OBE in a person is almost always a conviction of survival after death, and this is probably the origin of the concept of a soul, a central doctrine in most religions.” (Chart, 1974)

In fact, most of the historical religious traditions that have a base in idealism-- the Vedic, Buddhism, Taoist, Ancient Egypt, Greek, and Roman traditions-- all have documented in their literature examples of OBEs and Astral Travel experiences where human consciousness has traveled to other multidimensional realities.

3. Human Consciousness Travel via CAP-UFO Contact

Yet another Contact Modality that provides examples of human consciousness traveling to other realities is the phenomenon of contact with CAP-UFO-related Non-Human Intelligence. Chapters One and Two of my book “*Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence*” provides numerous examples where CAP-UFO Contact Experiencers were brought by CAP-UFO related Non-Human Intelligence to other multidimensional realities. (Hernandez, Klimo & Schild, 2018)

It is important to note that 50% of the respondents to the Edgar Mitchell FREE CAP-UFO Experiencer Research Study responded “Yes” to the question “**Have you had contact with Non-Human Intelligence in a Matrix-like Reality?**” 50% responded “YES”

We also asked the question: “**Was your consciousness separated from your body at the time of the contact experience?**” 66% responded “YES”

Finally, we asked the question “**Have you ever had an Out of Body Experience?**” 80% responded “YES”

Chapter Two of our book “Beyond UFOs”, which was over 200 pages in length, written by retired professor Dr. Jon Klimo, is an analysis of the qualitative responses to our 3rd survey which included 70 qualitative open-ended questions. This chapter contained hundreds of examples from CAP-UFO Contact Experiencers that were brought by CAP-UFO related Non-Human Intelligence to multidimensional realities. (Hernandez, Klimo & Schild, 2018) Finally, Volumes 3 and 4 of our book “A Greater Reality” also contain numerous detailed

experiences from individuals that had CCAP-UFO-related contact experiences and were also brought to other multidimensional realities.

In the “Personal Journey” section of this article, I detailed my personal involuntary Astral Travel experience while I was driving my car in the middle of a traffic jam where I was brought to a multidimensional reality and was shown the relationship between the Contact Modalities and Consciousness. Like many other CAP-UFO Contact Experiencers, this experience was not self-induced, similar to the experiences of Tom Campbell, Marilyn Hughes, and many other OBE practitioners and mystical mediators such as Yogis who have induced OBEs. Instead, this experience was initiated by some form of Non-Human Intelligence that began to interact with me in 2012, beginning in March of 2012 at the age of 55, when an Energy Being appeared to my wife and I in our living room and miraculously healed our paralyzed dog that we were going to euthanize later that afternoon. Several months after this initial experience, I, as well as my wife, began to “call down” many large CAP-UFOs. For my wife, these CAP-UFO objects were her “Angels” and she called them down by praying. For me, I tried to repeat what my wife was doing, without the prayer, and within 15 minutes these very large CAP-UFOs would appear.³⁸ Like so many other CAP-UFO Contact Experiencers, NDE, and OBE experiencers, an initial “paranormal” experience via the Contact Modalities initiates additional “paranormal” experiences. Like other CAP-UFO Contact Experiencers, these multidimensional experiences began after I “requested to see a CAP-UFO.” Many of the experiencer chapters in Volumes 3 and 4 of this book document similar CAP-UFO-related experiences where the individual was brought to other multidimensional realities, many of them can be associated as CAP-UFO related because the majority of these individuals have had numerous paranormal experiences, which also include seeing CAP-UFOs.

In a later section of this document, I will make a brief argument that many of the CAP-UFO Contact Experiences, where the experiencer had an “abduction” and where they believed they were brought to a “Physical Spaceship”, are not physical phenomena where their physical body was brought to a UFO spaceship. Instead, I argue that the abduction phenomena is a consciousness-based phenomenon where the individual’s human consciousness was brought to another reality and not the physical CAP-UFO “craft”. An extensive argument for this

³⁸ This phenomenon of “calling down” UAPs has been termed Human Initiated Contact Experiences, or HICE, by my good friend and medical doctor, Dr. Joseph Burkes, who has been “calling down” UAPs since 1992. Joseph also wrote a chapter in our book, in the UFO/UAP section, titled “*Report from the Contact Underground: Human Initiated Contact, the Consciousness Connection and the Virtual Experience*”.

hypothesis would require another book because the arguments and examples would be quite extensive. Thus, this topic will have to be delayed for future publication. A separate article published in our book by a retired medical doctor, Dr. Joseph Burkes, who is also a long-time CAP-UFO Contact Experiencer, begins to discuss this thesis, the thesis that we are living in a virtual reality and that what we perceive as CAP-UFO-related Non-Human Intelligence, might be consciousness-based holographic projections. Joseph's article is titled "*Report from the Contact Underground: Human Initiated Contact, the Consciousness Connection, and the Virtual Experience*". I also share Joseph's thesis and I will expand on this hypothesis in the following two sections of this article.

c. Commonality # 3: Contact with a perceived Non-Human Intelligence

One interesting similarity and commonality is that all of the Contact Modalities involve contact with a perceived Non-Human Intelligence. The literature on NDEs, OBEs, CAP-UFOs, Ghosts/Spirits, and even Entheogenic research involves some type of contact with a perceived Non-Human Intelligence, either a physical being or a perceived telepathic communication from a non-physical intelligence.

1. NDEs & Non-Human Intelligence

The overwhelming majority of the types of Non-Human Intelligence seen via a Near-Death Experience can be categorized as the following types: 1. Human Looking Beings; 2. Energy Beings; and 3. Perceived beings described as Spirits or Angels. The scenarios, and terrains, that are described by NDE Experiencers are so diverse that they match the descriptions of terrains in the Astral Travel Descriptions. The perceived human-looking beings also have variety. Some are described as normal humans, but the majority, especially those perceived as being family members, are viewed as being in their early 30 years of age. These are not all of the cases but the majority of the cases. Some of the beings are described as angelic, some are described as having wings of a typical drawing of an angel. Very few see a being described as evil or demonic. Many others describe GOD as an Energy Being. Some describe seeing Jesus, but there have been thousands of different descriptions of Jesus. Some have seen Jesus with a very short beard while some describe him with a long beard. Some describe him with white skin and blue eyes while other describe him with a dark middle eastern tan and dark eyes. Some have seen him as a very large being, sometimes 15 to 20 feet tall while

others have described him as normal height. The same differences also apply to the various types of human-looking beings that other NDE experiences have seen.³⁹

Jesus is not the only type of religious figure seen. Some have seen rabbis--one NDE experiencer, in particular, saw 3 rabbis. Some have seen a human being that they believed to be Buddha while others have claimed to see Muhammed. Many others have seen a divine being with Asian-looking features while others have seen a Divine being with African features. NDE Experiencers have described literally thousands of different types of human-looking beings, including “divine beings”.

There is also a great variety of descriptions of the being identified as GOD. Many identify GOD as a male human being, again in a diversity of forms, skin color, height, facial features, wardrobe, etc. After reading numerous NDE books and watching thousands of NDE videos on YouTube, I argue that the most typical description of GOD can be described as an “Energy Being”. Again, the description varies. Some describe this Energy Being as very large while some describe it as a small Orb. Some describe this Energy Being as having immense lights of different colors while others describe it as almost blinding white light. The descriptions are almost as varied as the description of Jesus and the other religious figures seen during an NDE.

2. OBEs, Astral Travel & Non-Human Intelligence

The extensive literature previously discussed via the NDE provides a vast cornucopia of diverse types of beings and intelligence as the human imagination can conjure up. The same phenomena occur with Astral Travel and OBE Experiencers. Just think of all of the science fiction movies you have ever seen, roll them into one, and you have only the beginnings of what OBE and Astral Travelers have experienced. Individuals have interacted with a diversity of fairies, giants, demons, saints, and angels, with thousands of different types of small animals and thousands of different forms of large animals, etc. They have encountered every type of description known to mankind of describing a human being. Again, some of these beings are very small and some are extremely large, even the size of a large sky. The terrains and colors are also as diverse as your imagination.

³⁹ See the various NDE related books cited in the Reference section by medical Dr. Raymond Moody, Dr. Bruce Greyson, Dr. Jeffrey Long and Psychologist Dr. Kenneth Ring.

I could keep typing but you get the point-- if you can conjure it up, it can appear to you via an OBE and Astral Travel. This is the magic of these experiences because these are individuated experiences specifically tailored to your specific human consciousness. Thus, if you want to see your dead mother, all you have to do is think of her and she appears. If you have been acting inappropriately, such as physically abusing someone, the Mind of God will throw out a scenario where you are abused by perceived demons. Marilyn Hughes has written numerous books describing hundreds of these types of experiences with thousands of different types of Non-Human Intelligence. Many of these experiences are very similar to both NDE as well as CAP-UFO contact experiences. I will detail these features later in this chapter. (See the various OBE and Astral Travel-related books cited in the Reference section by Robert Monroe, Tom Campbell, Marilyn Hughes, Luis Minero, Julia Sellers, and Jurgen Ziewe)

3. CAP-UFO-related Non-Human Intelligence

I consider Dr. J. Allen Hynek to be the Father of Ufology. Hynek was a longtime professor of Astrophysics at Northwestern University. Instead of astrophysics, Dr. Hynek is universally known as the most important scientist in Ufology from the 1950s, 1960s, and 1970s. He was contracted by the US Airforce for 3 major research studies on UFOs, all with the objective to debunk CAP-UFOs. The Airforce did not want the public to gain knowledge about CAP-UFOs and Hynek was the perfect skeptic to accomplish this task. Hynek was associated with Project Sign (1947 – 1949, Project Grudge (1949-1951, and finally with Project Blue Book, his longest venture, which lasted from 1952 to 1969). While he originally started off as a skeptic, after many years, he began to understand that CAP-UFOs are very real physical objects but he nevertheless remained a materialist who initially embraced the ET hypothesis, that the CAP-UFO intelligence were physical beings from a physical planet. Towards the end of his life, however, Hynek reached an alternative conclusion.

In the last few years of his life, Hynek began to speculate that the CAP-UFO phenomenon was both physical and psychic and that the phenomenon might be a consciousness-based interdimensional phenomenon.⁴⁰ In Curtis Fuller's book titled "*Proceedings of the First International UFO Congress*", he quotes Dr. Hynek as follows:

⁴⁰ Video is embedded in the Website: AGreaterReality.Com

... in addition to the observations of materialization and dematerialization, he cited the "poltergeist" phenomenon experienced by some people after a close encounter; the photographs of UFOs, sometimes in only one frame, and not seen by witnesses; the changing of form in front of witnesses; the puzzling question of telepathic communications... the sudden stillness in the presence of the craft; levitation of cars or people; and the development by some of psychic abilities after an encounter. "Do we have two aspects of one phenomenon or two different sets of phenomena?" Hynek stated that "I hold it entirely possible", he said, "that a technology exists, which encompasses both the physical and the psychic, the material and the mental... I hypothesize an 'M&M' technology encompassing the mental and material realms. The psychic realms, so mysterious to us today, may be an ordinary part of an advanced technology." Fuller, C. (1980).

Note that Hynek was not specifically referring to an advanced technology from a physical alien being from a physical planet. Towards the end of his life, he was publicly discussing the consciousness-based aspects of this "advanced technology". From the above-referenced quote of Dr. Hynek, the Father of Ufology, one can easily apply the Virtual Reality Hypothesis to the phenomenon of Ufology. What Hynek was missing was the spiritual aspect of the phenomenon which would make it the Spiritual Virtual Reality Hypothesis. Hynek, unfortunately, was not privy to the extensive academic research data we have today from the field of Near-Death Experience research or the UFO data from the Dr. Edgar Mitchell FREE UFO Experienter Research Study, which details the spiritual connection to CAP-UFO Contact.

Dr. Jacques Vallee is in my opinion, the Father of Modern Ufology. He basically took over the mantle held by Dr. Hynek after his passing. As of this writing, in August of 2022, Dr. Vallee is still alive. Dr. Vallee has written over a dozen books on the topic of Ufology since the mid-1960s. He initially was a Research Astronomer and later received his Ph.D. in Industrial Engineering and Computer Sciences. He was also one of the many academics that developed the internet and became a very successful venture capitalist with his close ties to the entrepreneurs of Silicon Valley in northern California. He also was a close friend and colleague of Dr. J. Allen Hynek since they first met at Northwestern University where Dr. Vallee received his Ph.D.

During that same time period that Dr. Hynek was changing his views on CAP-UFOs, during the late 1960s and early 1970s, Dr. Vallee also began to speculate that the intelligence behind the CAP-UFOs might also be a consciousness-based phenomenon. In Vallee's many books, he speculates that the

CAP-UFO phenomenon might be a multidimensional phenomenon and that CAP-UFOs are not a physical ET craft from a physical planet, but they might be a multidimensional intelligence from another reality-- a multidimensional reality very similar to what I have presented in this chapter. Vallee states:

My personal contention is that the [UFO] phenomenon is the result of an intelligence, that is technologically directed by an intelligence, and that this intelligence is capable of manipulating space and time in ways that we don't understand... The essential conclusion I'm tending to is that the origin of the phenomenon of the intelligence is not necessarily extraterrestrial... I think we are dealing with something that is both technological and psychic, and seems to be able to manipulate other dimensions. This is neither wishful thinking nor personal speculation on my part. It's a conclusion that comes from interviewing critical witnesses, and then listening to what they have to say.⁴¹

Dr. Vallee is stating a CAP-UFO model that mirrors both the model previously stated by Dr. Hynek and what I am presenting in my book-- a model that the CAP-UFO phenomenon is a multidimensional consciousness-based phenomenon. The difference in my argument is that I am presenting the CAP-UFO phenomenon as a phenomenon integrated with all of the other Contact Modalities under the rubric of Consciousness, our multidimensional Greater Reality, and that I incorporate a spiritual component with a Universal Mind of GOD. In other words, all of the Contact Modalities, including CAP-UFOs, need to be researched and viewed as one integrated phenomenon under Consciousness. Needless to say, Dr. Vallee was ostracized by mainstream Ufology who still hung to their nuts and bolt materialist approach. Even though he was the most well-known and respected Ufologist, and one of the few Ph.D. trained scientists in the field, Dr. Vallee chose to ostracize himself from the many Ufology conferences circulating around the world and the field of Ufology. Ufology today still remains a field with almost zero academic research, where Ph.D. academics will not associate with Ufology organizations, and where the field of Ufology has still not embraced the theories of Dr. Hynek and Dr. Vallee, the two pillars of Ufology. Once again, how ironic!

As a fellow “heretic among heretics”, I also agree with Vallee’s opposition to the popular materialist Ufology approach that embraces the ET hypothesis. I also argue that we are dealing with a phenomenon that is both physical and psychic

⁴¹ Dr. Jacques Vallee, Ufology research pioneer and consciousness scholar. (YouTube video titled “Thinking Allowed – Implications of the UFO Phenomena”), interviewed by Dr. Jeffrey Mishlove, dated 2003)

and that indeed, “*the UFO phenomenon is the result of an intelligence, that is technologically directed by an intelligence, and that this intelligence is capable of manipulating space and time*”.⁴² Where I differ from Dr. Vallee is that I argue that the intelligence behind the CAP-UFO is the intelligence behind all of our Greater Reality, including the Near Death Experience, and that is what I term the “Universal Mind of God”. In addition, both Hynek and Vallee fail to argue the spiritual aspects of the CAP-UFO phenomenon. They both understood that the CAP-UFO Contact experiencer changes in many ways but they failed to take into account the Contact Modalities research, especially the NDE contact research and the data from the 5-year Dr. Edgar Mitchell FREE UFO Experiencer Research Study (FREE), which supports and extends Dr. Vallee’s thesis. Thus, I strongly suggest that Dr. Vallee read Chapters One and Two from our book “*Beyond UFOs*”, which was the world’s first and only comprehensive, multi-language, statistical, academic research study on CAP-UFO Contact Experiencers and that he also become familiar with the extensive academic literature on NDEs. I will continue with this important argument later in my chapter.

While the CAP-UFO internet and Facebooks sites are littered with hundreds of different sites, the majority perceive the main type of CAP-UFO-related Non-Human Intelligence as what is commonly termed the “Short Grey” (a 3-4-foot-tall physical being with a huge head, large wraparound eyes, a tiny nose and ears, slender long arms and legs). Nothing can be further from the truth. The FREE research findings from the more than 4,300 UFO Contact Experiencers from over 100 countries who took our 3 FREE research study surveys (2 quantitative surveys and 1 qualitative survey) revealed tens of thousands of different types of perceived physical and non-physical forms of Non-Human Intelligence. (Hernandez, Klimo & Schild, 2018) This vast diversity is comparable to the diversity of Non-Human Intelligence seen in OBE and Astral Travel experiences. But unlike the OBE and Astral Travel experiences, these tens of thousands of beings actually appeared in our 4D Physical Reality-- you physically saw them in your 4D Earthly plane.

The most common type of being discovered in our surveys was not the Short Greys but the category of “Other”. The Short Greys was actually ranked 4th on our list of 12 types of physical beings. Even though we provided 12 different types of what we thought were the most common types of physical Non-Human Intelligence beings seen by the UFO Contact Experiencer, more than 60% said it was not one of these 12 types of beings but instead it was another type, “Other”. We had an open box to write out a detailed description and it rivaled the type of

⁴² Ibid.

beings described in OBE and Astral Travel experiences. Individuals were seeing tens of thousands of different types of beings. The CAP-UFO experiencer literature is literally filled with descriptions of thousands of diverse physical beings. Some beings looked like large cats with legs. Some looked like large owls with legs. You name the type of animal and CAP-UFO contact Experiencers were having telepathic communications with that being.

I will provide an important example. Dr. Kary Mullis won the 1993 Noble Prize in Chemistry and later he publicly admitted in his autobiography, titled *Dancing Naked in the Mind Field*, that he made his scientific breakthrough on the polymerase chain reaction or PCR, after receiving the secrets to PCR from a glowing raccoon that telepathically spoke to him. The glowing green raccoon appeared while he was on a late-night walk in the woods of his property. glowing green raccoon addressed him as “doctor” and then telepathically communicated to him what became his Noble Prize-winning PCR technology, which is now considered the workhorse of modern molecular biology. (Mullis, 2000)

There was also a very famous case of a being who appeared to have wings-- the “Mothman” being which appeared to more than 100 individuals, in several towns in West Virginia during the late 1960s. Ufologist John Keel wrote a book titled *The Mothman Prophecies: A True Story*. (Keel, 2013) This book became a bestseller and a large-budget movie was made from this book starring Richard Gere and Alan Bates. Below is a graphic drawing of the Mothman being.



John Keel eventually reached similar conclusions to J. Allen Hynek and Jacque Vallee and Keel stated:

I abandoned the extraterrestrial hypothesis in 1967 when my own field investigations disclosed an astonishing overlap between psychic phenomena and UFOs... The objects and apparitions do not necessarily originate on another planet and may not even exist as permanent constructions of matter. It is more likely that we see what we want to see and interpret such visions according to our contemporary beliefs.

Dr. Jacques Vallee's classic book, *Passport to Magonia*, first published in 1969, became a highly controversial book because it completely broke with the theories of materialist ufology. One of Vallee's major accomplishments in this classic book is that he thoroughly documented hundreds of events in human history that detailed contact with gods, angels, demons, fairies, dwarfs, giants, monsters, and numerous other types of physical beings. Vallee argues that these experiences were very similar to the modern CAP-UFO descriptions. He then speculated that all of these experiences appear to be manifestations deriving from a common origin-- a consciousness-based psyche origin. It was in this book that he first speculated that the CAP-UFO phenomenon demonstrated both a physical and a psyche, consciousness-based component. It was with the publication of this book that Vallee became a heretic among heretics. (Vallee, 1999) I am happy to also be a "heretic among heretics".

The Dr. Edgar Mitchell FREE UFO Experienter Research Study described thousands of different types of physical beings, just like the stories described by Dr. Vallee in his book *Passport to Magonia*. Some were described as fairies, some as little people, some as 15 feet looking humans, some were described as angels, and some as demons. One experienter even described a Non-Human Intelligence that appeared as a large 4-foot-wide brown mucus (a booger) that was floating on the corner of their living that telepathically communicated with them. Even with these sub-categories, there were enormous diversities of each "species" -- some were transparent, and some came in a diverse array of facial features, clothing, and even skin colors. I will be here until eternity describing the diversity of CAP-UFO-related Non-Human Intelligence physical beings seen by CAP-UFO Contactees. (Hernandez, Klimo & Schild, 2018)

Albert S. Rosales, also a Cuban American from Miami, Florida, and a fellow Contact Experiencer, has written more than 17 different books, each of them describing case studies with hundreds of descriptions of “Humanoids”. Just type his name on Amazon and all of his 17 books appear. His books are only about human contact experiencers with diverse humanoids. Imagine if he were to describe all the different categories of non-Humanoids seen by UFO Contactees?⁴³ Albert would literally have hundreds of books instead of 17. Are all of these physical beings coming to visit us, mostly for a few minutes at a time, from hundreds of thousands of physical planets? Or, are these physical beings not coming from physical planets but instead are coming from other multi-dimensional realms within our Greater Reality? I argue that it is the latter.

After the category of “Other Type”, where 60% of the FREE survey respondents selected this category, the second most common type was the “Energy Being” -- this type was seen by 56% of our survey participants. The third most common type was the “Human Looking” type of being-- 52% of the survey participants saw physical beings of this category. Similar to the NDE and Astral Travel contact experience, CAP-UFO contact Experiencers also had a diverse description for the human-looking being. Some described the human-looking being as very tall, up to 15-20 feet tall, while others described this human-looking being as small, 2-3 feet tall, less than one meter. On this topic, my wife recently informed me that she used to play with little human people when she was between the ages of 3 to 10 years of age-- she said they were not “fairies” but described them as very small humans. I have heard many similar stories of CAP-UFO Contact Experiencers playing with “little people” when they were young. All stated that these experiences were very physical and very real. Some human-looking beings were described with hundreds of diverse physical characteristics-- some were described as Asian looking, some had African features, and some were described as Caucasian. Some were described with large muscles, some as very slender, and even some were described as having large bellies. They also had different colored eyes and hair colors. There were also hundreds of different examples of the clothing they wore-- the most common were Greek or Roman tunics or white or brown monks’ robes. In other words, the human being was described with hundreds of diverse features and hundreds of diverse clothing. (Hernandez, Klimo & Schild, 2018)

The Small Greys was actually the fourth most common type of physical being. The Short Grey was described in our survey findings as between 3-4 feet

⁴³ The various books on UFO related Humanoid books written by Albert S. Rosales can be viewed at his Amazon page: <https://www.amazon.com/s?k=albert+s.+rosales&i=stripbooks>

tall, having a large head, large oval wrap-around eyes, a small slit for a nose and ears, no hair, long very slender arms with very long fingers, and long slender legs. Again, there were hundreds of descriptions for the Small Greys regarding their color, height, and even their clothing. The fifth most common type of being seen was the Ghost or Spirit type. (Hernandez, Klimo & Schild, 2018)

The FREE surveys revealed thousands of different types of categories of beings that were seen by CAP-UFO Contact Experiencers. Some of the examples are as follows: Reptilian beings, Insectoid beings, Robotic beings, small animal types, and large animal types, some looked like different types of birds, many were described with feline cat features, while others looked like different types of Big Foot (Sasquatch) Beings, etc. Then there are hundreds of descriptions of many diverse types of floating orbs in different colors and shapes that telepathically communicated with humans. In summary, these Experiencers described tens of thousands, perhaps over one hundred thousand, different types of physical forms of Non-Human Intelligence physical beings, and these beings had thousands of different appearances and clothing. Once again, did these tens of thousands of physical beings come from tens of thousands of physical planets? Or, do they appear as physical beings to us, similar to when we see our deceased relative two days after they are buried in the ground, very physical and very alive, yet we know that they are dead. Is this deceased relative “real” and “physical”? Might what we are seeing actually be holographic projections from a multidimensional reality, similar to seeing Aunt Sallie two days after she was buried? I argue the latter. I will argue this latter thesis in this paper.

I argue that the materialist approach to Ufology has contributed very little since Kenneth Arnold described seeing a “Flying Saucer” in 1947. What has this materialist approach actually contributed to our knowledge about CAP-UFOs? My answer is **ALMOST NOTHING!** We know that CAP-UFOs exist. We have seen supposed pictures and videos of CAP-UFOs, none of them up close. We know that they move very fast and that they have materialized on radar and then quickly dematerialized from the radar screen. We know that they change their appearance right in front of your eyes. We know that while a large group of individuals is looking up, only a select few are “allowed” to see the CAP-UFO. Allegedly, Ufologists have recovered metal from crashed physical UFOs but there is not one shred of documented evidence to support this statement. If you really want to understand the CAP-UFO phenomenon, you need to understand the CAP-UFO Contact Experiencer and not rely on a materialist Ufologist who clings to his collection of long-distanced UFO videos and photos. The approach of the older Dr. Hynek, Dr. Vallee, and the FREE Foundation research team was to focus on the Experiencer, the witness to the CAP-UFO phenomenon. It was this approach

that led them to hypothesize the consciousness-based and not the materialist approach, to Ufology.

Unfortunately, only a few of the major materialist Ufologists have even bothered to read the data findings from our 5-year FREE academic research study on CAP-UFO Contact-- data that totally contradicts the more than 80-year history of materialist Ufology. For this reason, the field of Ufology is clueless about the complex nature of this phenomenon and will remain clueless for the foreseeable future. How ironic that one of the very few academic research studies on the CAP-UFO contact phenomenon has been totally ignored and criticized by many of these well-known materialist Ufologists as “not scientific” when in fact the FREE Foundation had over 10 Ph.D. academics and scientists-- we had 3 Ph.D. physicists and several other Ph.D. scientists in the FREE Foundation. Yet how many materialist Ufology researchers are academics scientists? Almost none! I can count them with one hand.

The materialist within Ufology have avoided stories from Experiencers that have had contact with Non-Human Intelligence because materialism can explain a CAP-UFO from another planet, they can take videos or pictures of a CAP-UFO. They cannot explain the tens of thousands of different types of CAP-UFO-related physical beings. They cannot explain the various paranormal experiences associated with CAP-UFO contact. They cannot explain, as both Dr. J. Allen Hynek and Dr. Jacques Vallee have shown, that CAP-UFOs have the ability to “manipulate spacetime”. It is only recently, that many Experiencers are becoming aware that there are thousands perhaps millions of individuals around the world that are having similar experiences. A few of the materialists within Ufology are slowly accepting the CAP-UFO Experiencer contact phenomenon but very few are accepting the consciousness-based explanation of the phenomenon. At best, they are arguing that the tens of thousands of different physical beings are coming from tens of thousands of different physical planets. To the “New Age Crowd”, these physical beings are coming from every constellation known to humanity-- they are coming from the Pleiadeans, Sirius, Arcturus, Andromeda, Orion, etc., and many even argue that they come from planets in our solar system. Are there really tens of thousands of different physical beings, arriving from tens of thousands of different planets, interacting with selected individuals, usually for less than a few minutes? Or is the explanation more complicated than this simplistic argument? In the following sections of this article, I will begin to provide my response to this question.

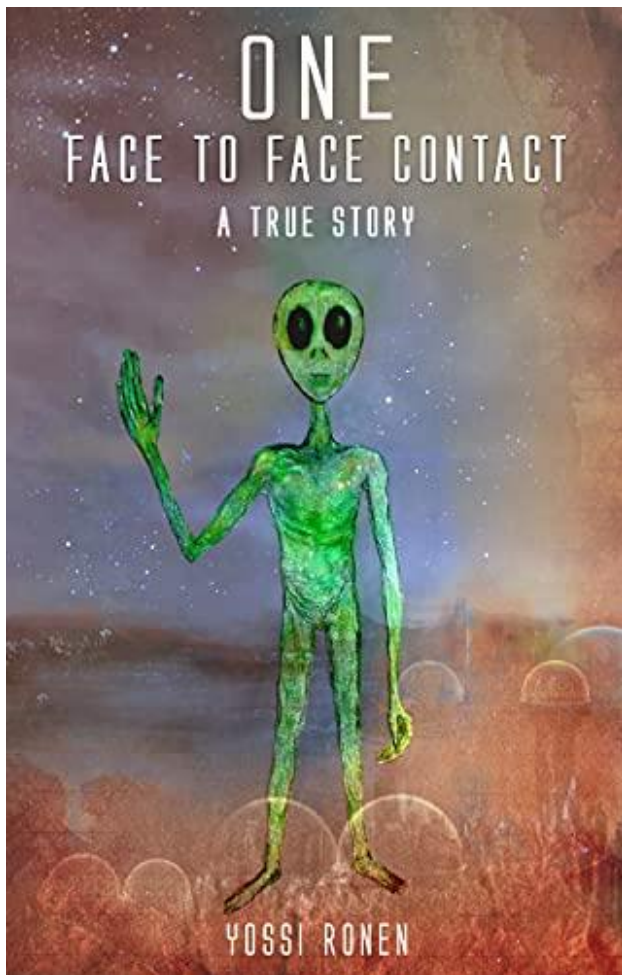
One important item to note is that for the NDE experiencer, all of the extensive NDE literature describe 3 of the top 4 types of “beings” seen by the UFO

contact experiencers. NDE experiencers have seen and interacted with Human-Looking Beings, Energy Beings, and even with perceived Ghosts/Spirit types of beings. The only exception are the thousands of different “physical humanoid beings” seen in the CAP-UFO contact phenomenon, which are rarely seen by NDE experiencers. Is it a coincidence? I argue that this is not a coincidence because both the NDE, the OBE, and the CAP-UFO-related Non-Human Intelligence are derived from the same consciousness-based source.

The observation of the Short Greys is seen not only by CAP-UFO Contact Experiencers but also by some NDE and Astral Travel Experiencers. Let me provide a few examples regarding the Short Greys. Ufology believes that the Small Grey is the predominant type of being seen by CAP-UFO contact experiencers. I have demonstrated with real data that this assumption is not correct. In our 5-year Dr. Edgar Mitchell FREE UFO Experiencer Research Study, the Small Greys did not even make the top 4 categories. (Hernandez, Klimo & Schild, 2018) The Short Greys are not only seen via CAP-UFO-related contact experiencers, but by a small minority of NDE as well as many OBE and Astral Travel experiencers. Can one argue that the visualizations of the Short Greys, via NDEs and OBEs, might also be explained as a consciousness-based experience? They might appear as physical beings in our 3D reality, but just like a perceived Ghost, they might originate from another dimension, another Astral Realm.

Let me provide some examples for this argument. Many OBE experiencers have had encounters while out of their bodies with beings perceived to be Small or Tall Greys. Marilyn Hughes has described these experiences in detail in many of her books where she is describing hundreds of her Astral Travel experiences. She wrote an article in our book titled *OBEs, Astral Travel & Remote Viewing: An Introduction*. In this article, she describes seeing thousands of different types of beings including the Short and Tall Greys.⁴⁴

⁴⁴ For more details of OBE and Astral Travel experiences with the Short Greys, please visit the website of Marilyn Hughes located at: <https://outofbodytravel.org/>



Yossi Ronen, an experimenter from Israel, wrote a chapter for Volume 3 of our book, titled: *The ONE Dimension*, that details his major contact experience with a group of Short Greys which occurred while his consciousness was out of his body-- he interacted with various Short Greys while he was having an Out of Body Experience. Yossi's first paranormal experience was this OBE experience. He saw these beings underneath him while his human consciousness was floating above his body and his room. He saw not just one, but various Short Greys in his room while his consciousness was floating near the ceiling of his room. Suddenly, while in this OBE state, he began to telepathically interact with various Short Greys. Yossi states in his article:

"...when I knew that I was about to return to my body, I was laughing along with them (the Small Greys). There was wholehearted exuberance, combined with understanding, acceptance, and love for one another. I also vaguely recall that we laughed together for some particular reason. We had all shared something meaningful, loving, and pleasant. Perhaps we were laughing at some confusion that I was experiencing as the result of some human limitation... When I woke up, I was lying in bed, still smiling, recalling the dream (his first OBE experience) that I just had. I wondered, "So, I dream about little green men?"

When Yossi woke up, he was startled that his OBE interaction with the Short Greys was actually very real and in fact, these beings were inside his bedroom, in his 4D physical reality.

Yossi's description of this wondrous experience is extremely important and should be read and absorbed by everyone. One powerful passage of Yossi's article states as follows:

Although the expression on their faces did not change, all that the visitors were thinking, or sensing, flowed telepathically into me. My self-awareness expanded to include them as well. Their thoughts did not consist of definite words. Rather, they existed within a vast mental landscape that was a multifaceted flowing space. This expanse of thought contained a totality of experience that was enormously huge. And they were experiencing a kind of peace that I was not familiar with. There was no sense of superiority, as one might expect given their formidable mental powers. The visitors' collective consciousness was like an open book to me. I felt them completely. They were pleasant, lucid, and still. I noticed how their thoughts and emotions were harmoniously unified, not separated. I experienced their love and acceptance of me... I felt they loved themselves and accepted themselves at face value, without any judgment, good or bad. And this was the same way that they treated their own kind, every human being, and everything that was around them. This feeling of complete acceptance reminded me of something from my distant past, so distant that I even forgot how much I longed for it. It was pure childlike innocence.

It is important to note that Yossi's descriptions of the emotions and the telepathic communications he received from these Short Greys parallel the types of emotions and communications received by NDE contact experiencers while they are in the NDE realm. I now ask the question: Why were these two types of diverse contact experiences (Yossi's and the NDE's experience) so similar? In a phone conversation, Yossi informed me that these Short Grey Beings informed him that they can change their appearances at will but while they are on our Earthly physical plane, they prefer this particular physical body (Short Grey body) to interact with us. Because of all of these reasons, can these Short Greys be considered "Modern Angels", the human-looking angelic beings that humans and Experiencers of the Contact Modalities have seen and interacted with for ages? Similar to "Angelic Miracles" described throughout much of human literature, our FREE Experiencer Research Study documented that 50% of the survey respondents also had a "Miraculous Medical Healing". Is this a mere coincidence?



There are many other examples where Small Greys appear in an OBE state and even in Near Death Experiences. One of these individuals was an elderly man I met in Miami named Ezequiel Hernandez. After our meeting, I wrote a short paper

about his experiences which will appear in our “A Greater Reality” website, **AGreaterReality.Com**. Ezequiel had a history of heart problems and he has had 3 NDEs. His last NDE occurred on the operating table while he was receiving a replacement heart. During this procedure, his consciousness was brought to another reality. During his NDE, he appeared to be inside a very large CAP-UFO “craft”, which was circular and had many windows where he saw our universe outside the windows. He knew what “heaven” was because he had two previous NDEs experiences where he was brought to “heaven” but this time he was in a seemingly different location-- he was onboard a perceived “spaceship”. During his NDE, he met many individuals, physical human beings that he had not known previously, who greeted him (“Look, it’s Ezequiel” and “Welcome Ezequiel”). These greetings by many strangers are eerily similar to hundreds of NDE stories where many complete strangers greet the NDE experiencer in a perceived “heaven”. These greetings seemed to match many other NDE experiences. Previous to this NDE event, Ezequiel saw a Small Grey in Miami, Florida, that jumped in front of his car while he was at a stop light. The small being looked at him and then the being ran quickly and jumped over a fence. This was the only other time that Ezequiel has seen a Small Grey being. What was the relationship between Ezequiel’s three NDEs, his experience inside a perceived spaceship during his last NDE, and his direct contact experience with a Small Grey? Again, one can surmise the connection between the NDE and the Small Grey and the CAP-UFO contact experience.

We also have an article in Volume 4 of our book by an experiencer, Sharleene Howard, who details that during her NDE, she was first brought to “heaven” where she had an extensive NDE experience very similar to other NDE stories. She was later informed that “Sharleene, it is not your time, you need to go back”. Suddenly, her consciousness left this heavenly realm and her consciousness

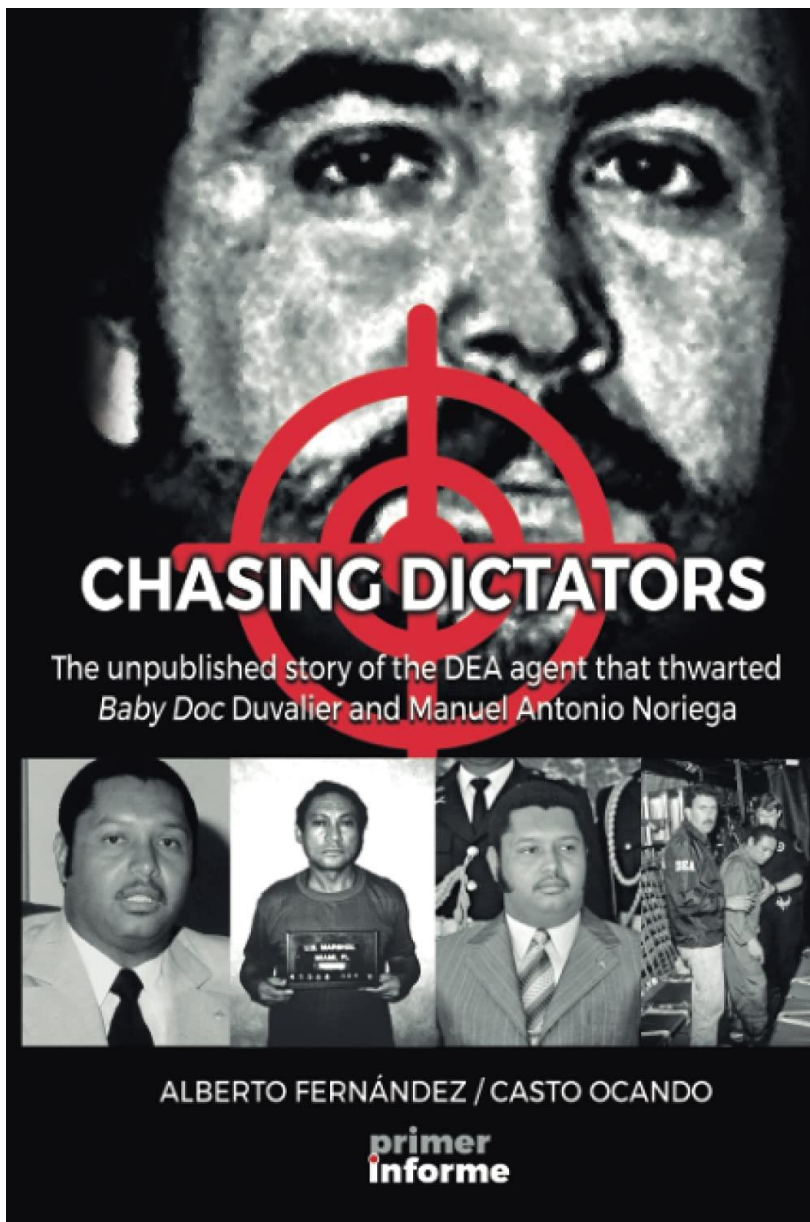
then appeared floating on the ceiling of a perceived CAP-UFO circular craft very similar to the one Ezequiel described. She saw several large humanoid beings sitting, seemingly asleep, on chairs in this perceived spaceship. The physical beings were described as 6-8 feet tall, and they looked like a humanoid with bug features. They were sitting motionless, almost in a state of sleep, on seats in this craft. Suddenly, one of these beings woke up and sensed her presence and it began looking in her direction. Sharlene was startled and frightened and she then heard a “voice” that instructed her that she should not be there and that she needed to leave. She was frightened and her consciousness returned to her physical body where she woke up.

Yet another experiencer who had a joint OBE experience associated with a Small Grey physical being was Ms. Gina Paschall. She discusses an experience that occurred when she was 16 years old. While sleeping, Gina woke up and found a Short Grey being staring right at her.

“I immediately shot up out of my physical body. I then flew out of my body, through the roof, very rapidly, and there was some type of spaceship on top of the roof with other beings that looked just like him (Small Grey). This scared me and I immediately went back into my body. Later in my life, I then encountered other types of beings who brought me via an OBE to other multidimensional realities. This OBE experience involved many different types of humanoid beings. These beings telepathically taught me about the importance of love and spirituality. I have been brought via OBEs many times by different humanoid beings to different realms where I have been taught many things.”⁴⁵

All of these examples, and so many more that I have not provided, involving the Short and Tall Greys interacting not only via the UFO contact phenomenon but also associated with the NDE, OBE, Astral Travel, and even with Remote Viewing, leads to the following question: What is a Short Grey, commonly described in the UFO contact experience, doing in an NDE?; what is this Grey Being doing accompanying you during an Astral Travel Experience? Is this a “physical being” from a physical planet or is this intelligence derived from a conscious-based phenomenon?

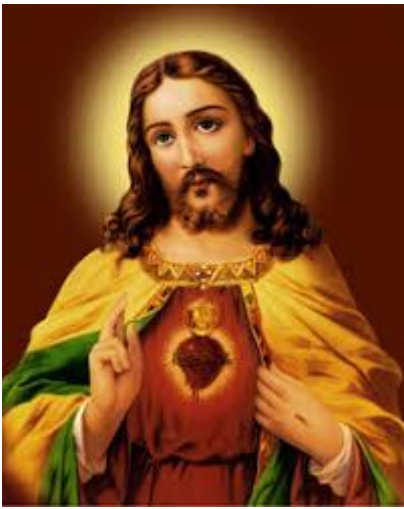
⁴⁵ YouTube interview located at this site: <https://www.youtube.com/watch?v=RvdZHwMn2l4>



One of my best friends is Alberto Fernandez who is a retired US federal DEA (Drug Enforcement Agency) agent who was stationed in the Caribbean in the late 1970s and 1980s and he also worked closely with the CIA to combat drug trafficking during the height of the cocaine drug trade between the Caribbean and South Florida. Alberto recently published a book titled “*Chasing Dictators: The unpublished story of the DEA agent that thwarted Baby Doc Duvalier and Manuel Antonio Noriega*”. (Fernandez and Ocando, 2021) What humanity does not know is that Alberto

is one of the world’s major Contact Experiencers of the Contact Modalities-- he has experienced almost every one of them. I made many video recordings of the experiences of Alberto, his wife, Dr. Rebeca Fernandez, a Ph.D. Psychologist, and also the experiences of their adult daughter, also a Ph.D. Psychologist and even his bother.⁴⁶ What follows is just an example of his many experiences.

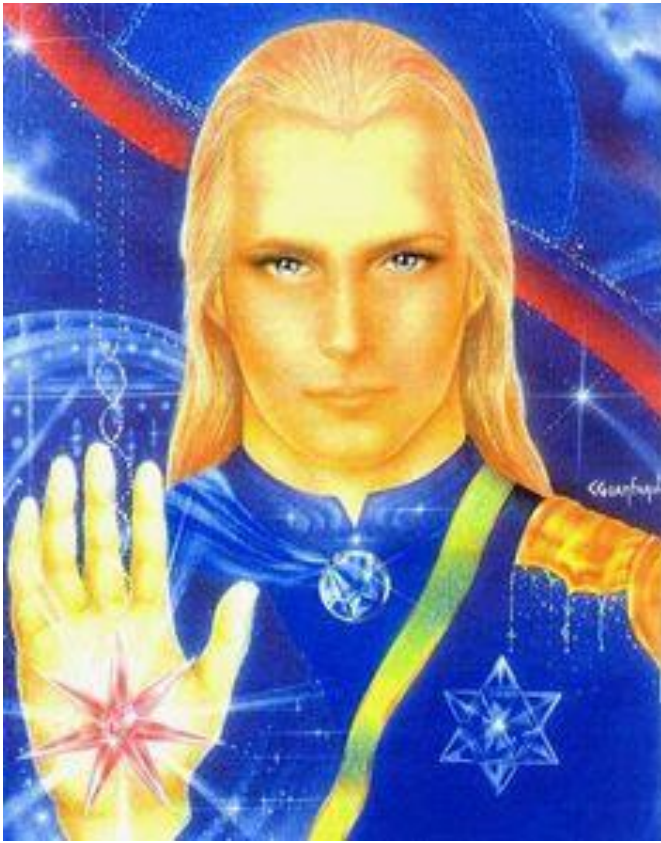
⁴⁶ Alberto’s interview can be viewed at the CCRI website: <https://agreaterreality.com/>



Alberto has seen a physical Jesus Christ appear to him various times even though he never went to church, and he was never a Catholic. The first event relating to Christ was when he was a little boy in rural Cuba. It was pitch dark outside and he saw an object that was at a distance-- it looked like a flaming red orb. As it got closer it appeared like a heart that was transparent and was beating. The heart floated and came right up to him. It then entered his body and Alberto felt a vibration throughout his body. It was only a few years later when he entered the home of a Catholic family, that he noticed a picture of Jesus Christ who had a

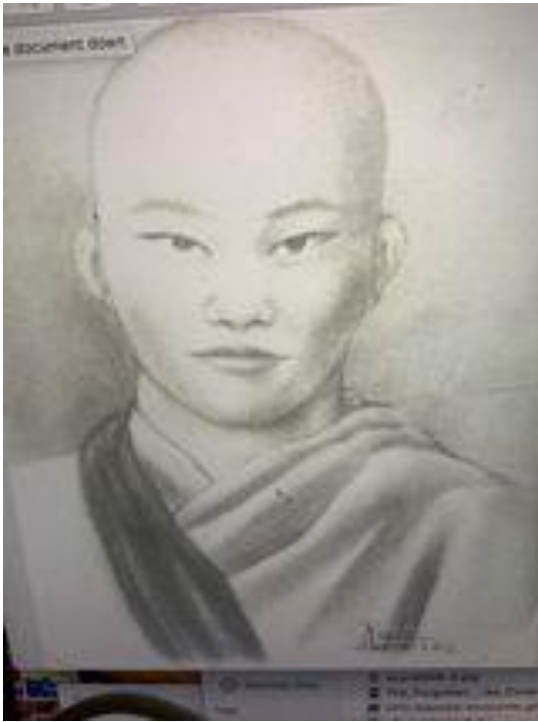
flaming enlarged red heart painted outside the body of Christ. Latin American Catholics call this “El Sagrado Corazon de Jesus”, which translates to the Sacred Heart of Jesus.

Alberto also had a Near Death Experience as a teenager. It can also be described as a “Angelic” Being saving his life from drowning. You decide what term to use. I have heard and read many similar experiences; how some physical intelligence carries your body to shore so you avoid being drowned. In each case, these experiences can be viewed as you are saved from death by some type of “divine source”. Alberto and his friends were jumping from a small bridge into a river, a bridge that was right next to the ocean shore in Havana, Cuba. In one of his jumps to the river, a strong current caught him and brought him away from the shore. He was trying to swim against the current but he quickly became tired. He began to sink into the ocean and once he touched the bottom, he immediately thought of his deceased mother and called for GOD. Suddenly, he felt a large hand carry him from the bottom and pushed him into the air. Once he was in the air, he became unconscious. What he remembered next is being thrown to the ground with a loud thump. He was thrown all the way across a 6-lane road that ran parallel to the “Malecon”, the road that ran parallel to the sea wall of Havana. He was soaking wet. He then did not care what had happened to him and ran back to the bridge to find his friends. I certainly understand this reaction because I acted in a similar way when I saw the Energy Being in my living room. I waved my hand at it, and said to myself that “this was BS”, I ignored what I was seeing or that my wife disappeared in front of me, and I proceeded to go upstairs to go to sleep. Now I realize this Non-Human Intelligence can control your conscious thoughts and I believe this is what happened to Alberto.



Alberto has a history of seeing numerous large and up-close CAP-UFOs. Many were also seen by his wife and his daughter. He has had a history of having numerous diverse paranormal experiences and contact with different types of Non-Human Intelligence (NHI). He has been brought numerous times to other multidimensional realities, all while he was awake and not while he was asleep. In addition, Human Looking Beings, who Alberto calls "Masters", appeared to him in their physical form, appearing as real-life humans, in our 4D physical reality, usually while he was sitting on his living room couch watching TV or before he was asleep in his bed. He has never had these

experiences while he was asleep-- only while he was fully awake. These beings appeared to him in many forms such as Asian, Caucasian, and a being with African-looking features. One time he saw a being described as a Pleiadean, a 7-9 foot tall being, who had blonde hair, blue eyes, and was dressed in blue skintight clothing. When Alberto opened the front door to his house, a Pleiadean being (featured in the above drawing) appeared to him inside the doorway, and then he dematerialized right in front of him. This being did not attempt to communicate with Alberto. Just like many other contact experiences, the experience lasted for only a few seconds. This is the typical pattern of many CAP-UFO contact experiencers, the sighting of the physical being only lasts a few seconds to a few minutes.



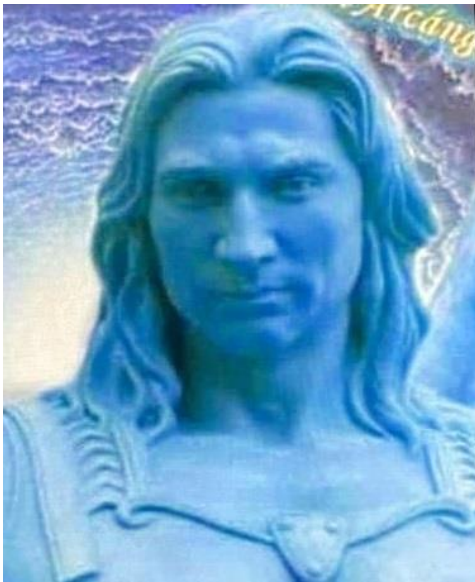
Alberto also saw an Asian-looking being that was wearing a brown monk's robe. He had just woken up and when he opened his eyes, he saw an Asian-looking man with a brown monk's robe right next to his bed. The man then telepathically told him **"Go back to sleep, I am working on your subconsciousness."** The picture that appears on the left is very similar to the physical being Alberto saw. Alberto then was put to sleep by this being.

Many times, these human-looking beings would take him out of his body to other multidimensional realities. *All of these experiences started while Alberto was awake and not asleep.* These were not typical OBEs that occur while one is asleep but these experiences occurred while he was fully awake. This has occurred numerous times since the late 1980s and these experiences are still occurring to him. I will now provide a few examples.

A diverse array of human-looking Non-Human Intelligence brought Alberto to other multi-dimensional realities and taught him many lessons, including the following: the death process; the afterlife; receiving tours and information about the spirit world; he was brought and shown different dimensions, and the uniqueness of these dimensions; he was given downloads and shown a scrolling holographic projection of advanced physics that looked like a very large holographic Apple tablet. Another member of FREE's research committee, Ralph Steiner, who was a child prodigy in math and physics, had the same exact experience in the late 1960s (no, no drugs were involved). Alberto was watching TV in his living room when he saw a large transparent holographic Apple tablet appear right in front of him which began to scroll down physics and math equations. Unlike Alberto, Ralph understood the equations and took out a pad, and began writing them down. He described them as if Einstein was seeing Maxwell's field equations for the first time and Einstein made a left turn in theoretical physics. He described that the equations were Einstein turning to the right-- a radical way of seeing physics. After approximately 15 minutes, Alberto simply walked away because he did not know physics and it was boring. During this experience, his wife was next to him but she could not see the holographic screen.

She repeatedly told him “Ask why it was here, what is the purpose of this”. Alberto did not receive a response. Our book, *Beyond UFOs*, has an entire chapter, written by Dr. Jon Klimo and Susan Manewich, that described the hundreds of CAP-UFO Contact Experiencers who received science and physics downloads. Thus, this type of experience is not unusual.

Another time Alberto saw a tall and muscular being, Caucasian looking, that had long hair, who appeared to be wearing some form of Greek or Roman tunic. He later called me and told me that he was on his couch reading something and then suddenly a being appeared to him. He told me “***Guess what? Today I saw Arc Angel Michael***”. I responded; how did you know it was Arch Angel Michael? He said it looked like him from the drawings I have seen of him and that was what I am calling him. He was surrounded by many other Arch Angels.



Alberto informed me of another experience. He also informed me that he heard a voice that telepathically told him “***Alberto, you have been thinking about death lately and I want to show you that you should not fear death***”. He looked around and did not see anyone. Then, his consciousness was taken out of his physical body and he was transported very quickly through a tunnel. This Non-Human Intelligence gave him an NDE and brought him to “heaven”! After a tour of heaven, Alberto was returned to his living room couch. Like the majority of the hundreds of survey respondents to the FREE survey, Alberto also stated that almost all of the human-looking beings wore either monk’s robes, usually white or brown colored, or a white Greek or Roman tunic.

Alberto has also had various other spontaneous OBEs, while fully awake, where he was brought to many dimensions where he was shown his many past lives and that a part of our human consciousness is also simultaneously living as a separate consciousness in other realities. When brought to these realities he immediately knew that the family he was shown was his family. He recognized where he lived, the history of his life, and the lives of others, and he knew all of his family members in this alternate reality. In many of his Astral Travel journeys, he was given lessons about spirituality and the importance of love. Alberto also gave

numerous examples of his ability to heal others and his ability to see Energy Auras around humans.



Most of Alberto's experiences with Non-Human Intelligence started while he was either in his living room couch reading a document or while he was wide awake in his bed. This is where the human-looking intelligence would appear to Alberto. In one case, Alberto was on his couch watching TV and he suddenly saw a very physical heavy set Asian looking man, dressed in an Ancient Chinese wardrobe, who communicated with him telepathically. This Asian looking being told Alberto his name and that he was a famous warlord for many years in a region of China from approximately 600 BC. This being then told Alberto that he was his adopted son in

a past life. He then told Alberto his name and Alberto's name in this past life. This Chinese man then told Alberto that they were in many battles together and that Alberto had 23 kills in his past life. This Asian-looking man told Alberto how to spell his name and the Warlord's name. This being told Alberto that if he did not believe him, he needed to go to a good library to look him up in the Ancient Chinese section of the library. He told Alberto that if it was a good book, he would find both of their names in the book. He then disappeared in front of Alberto.

Several days later a large sword appeared in Alberto's home which was also seen by his wife who then proceeded to take various Polaroid pictures of the sword. For the youngsters that do not know what is a Polaroid camera, these were cameras that took pictures that developed right in front of your eyes. You cannot manipulate or manufacture the image on a Polaroid picture. By the way, the sword had 23 notches for the 23 kills in Alberto's past lives. Alberto was not sure what was the origin of this sword-- from what country or from what time period it was from because the sword disappeared the next day. Alberto then went to the University of Miami library and he went to the Ancient Chinese collection and he looked up the name of the ancient Chinese warlord, and the name he had in this past life. He was successful and read about this man and his own personal experiences in this past life which matched what this being that looked like an Asian warlord told him. The following day, the sword disappeared. This is just one example of the numerous experiences where a human-looking being appeared

to Alberto in his 3D Physical Reality and either brought him to a multidimensional reality or taught him lessons-- in the case of this Chinese warlord, it was a lesson on reincarnation-- that reincarnation was very real. Similar to other experiencers, these human looking beings appeared in many different shapes, different ethnic features, and different wardrobes.



Polaroid photos of the apport sword taken by Alberto's wife, Dr. Rebeca Fernandez. As previously stated, Alberto's wife is a Ph.D. psychologist with her own psychology practice for more than 40 years and their daughter is also a practicing Ph.D. psychologist. All 3 have seen CAP-UFOs and all 3 have had "paranormal" experiences-- many were joint experiences



Alberto has had many experiences of missing time and he and his wife also showed me an entire large enclosed shelf that contained almost a hundred different apports—physical items that would mysteriously appear and disappear in his house. He has received many objects which include jade statues, swords used in his past lives, crystals, rocks, chain medallions, finger rings (all to his exact size), and hundreds of other objects that that would drop in front of him and his

(picture of some of the apport rings)

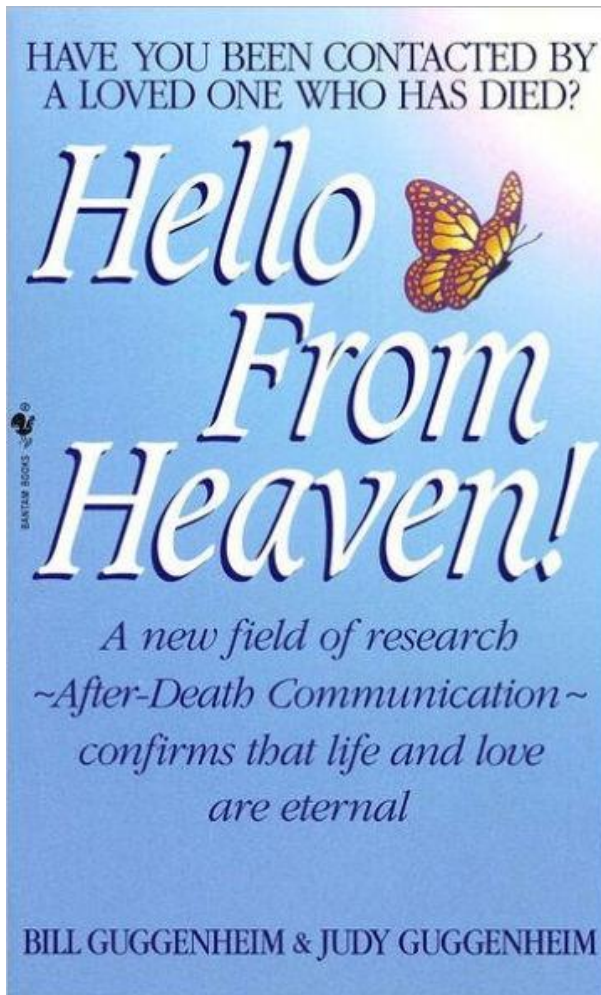
wife in their home. Above is a picture of the many apport rings Alberto has received. All fit his exact ring size except for one ring that was too big. He then put it in his drawer. The next day that ring appeared in a different drawer and he put it on again and it was a perfect match. Thus, this Trickster is also a jeweler.



Many of Alberto's experiences were also witnessed by his wife and some with his daughter. As I mentioned previously, Alberto's wife and his daughter are both practicing Ph.D. Psychologists. Alberto's wife, Rebeca, mentioned to me that over many years Alberto would vibrate while sleeping and that numerous times he was levitating at least 3-4 inches off of the bed. I asked her how did you know. Her response was that each time she would move her hand under his levitated body he was not

touching the bed but instead his physical body would be floating. Alberto's daughter also told me that she has also seen several CAP-UFOs, each time with both of her parents. In summary, I consider Alberto one of the world's major contact experiencer but like so many others, almost no one knows about this man and his experiences because until now, he has been very private.

4. Ghosts Forms of Non-Human Intelligence



Many books have been written on what is commonly called after-death communications, usually deceased relatives informing their family members that they are “fine”. “After-death communications,” or “ADCs”, occur when someone is contacted *spontaneously* and *directly* by a deceased family member or friend, without the help of any medium. Many of these experiences involve the spirit of the deceased relative appearing to them, either in a spirit form or as an actual physical human form, even though their physical body is dead. There are many books written on the topic of after-death communications but I highly recommend the book: “*Hello from Heaven: A New Field of Research. After-Death Communication Confirms That Life and Love Are Eternal*”, by Bill and Judy Guggenheim. (Guggenheim, 1997) Guggenheim’s book details

hundreds of stories from individuals who have seen a deceased family friend, or a stranger, who appeared to them as a real physical human being or in a translucent form commonly described as a ghost.

Dr. Sharon Hewitt Rawlett, a Ph.D. in Philosophy from New York University, wrote a paper for our book, in our section titled “**Near Death Experiences and Survival of Human Consciousness**”, where she discusses numerous topics associated with the survival of consciousness, including an extensive discussion on after-death communications. Her paper is titled “*Best Evidence for the Survival of Human Consciousness.*” Volumes 3 and 4 of our book, *A Greater Reality*, have numerous experiences of individuals that have also seen deceased humans, commonly called ghosts or spirits.

5. Entheogenic Experiences with Non-Human Intelligence

Most of the academic research on entheogenic research,⁴⁷ and the thousands of internet accounts on the internet, Facebook, and other media, contain thousands of testimonies of individuals who used entheogens such as DMT (the active hallucinogenic drug contained in Ayahuasca), Psilocybin (the active hallucinogenic drug in what is commonly called “magic mushrooms”), LSD, Mescaline, and others. These types of “psychedelic experiences” have been historically described in ancient literature and used by most cultures known to mankind. Hemp, more commonly called Marijuana, in all its various forms, was known in ancient China, India, Europe, in the Americas as well as in ancient Greek and Roman traditions. Psychedelic mushrooms were also used by ancient Europeans and Meso-American native cultures. Two of the still-unidentified psychedelic drugs of history are the soma of the Rig Vedas and the nepenthe of Homer's Odyssey. Thus, the use of entheogens has been used by ancient cultures all over the world since the dawn of mankind.

The importance of this section of my book is not to present a historical account of entheogens but to instruct those who are not familiar with psychedelics, that the use of entheogens, also known as “psychedelic drugs”, produce outcomes similar to NDE, OBE, Astral Travels, and even CAP-UFO Contact Experiences. The individual's human consciousness is brought outside of spacetime, into other multidimensional realities, and the majority of the time, these individuals have contact and communication with the thousands of diverse entities encountered in NDE, OBE, Astral Travels, and CAP-UFO Contact Experiences. This is yet another reason why I argue that the Contact Modalities need to be viewed and researched as one integrated phenomenon under consciousness.

Writings on the use of Psychedelics have been known to modern Western audiences via the writings of Terrence McKenna and his brother Dennis McKenna, who received a Ph.D. in Botanical Sciences and specialized in Ethnopharmacology.⁴⁸ Both brothers mainly lectured over a 20-year period on the benefits of Psilocybin, the ingredient of “Magic Mushrooms”. While the use of DMT, the ingredient in Ayahuasca was known for hundreds of years via the use of

⁴⁷ Per the Merriam-Webster dictionary, the term “entheogen” is “ a psychoactive, hallucinogenic substance or preparation (such as psilocybin or ayahuasca) especially when derived from plants or fungi and used in religious, spiritual, or ritualistic contexts”.

⁴⁸ Dennis McKenna's memoir, *The Brotherhood of the Screaming Abyss*, detailing his and his brother Terence's life and journeys together, was published in 2012.

Amazonian indigenous tribes, the use of Ayahuasca has exploded over the last 30 years via the publicity of numerous authors, TV personalities, and radio hosts.⁴⁹ The use of LSD was first synthesized by Swiss chemist Albert Hofmann in 1938 but it was not widely known until its publicity by Harvard clinical psychologist, Dr. Timothy Leary, in the early 1960s. LSD eventually became the drug of choice by many middle-class college students during the 1960s and 1970s.

Our book contains two academic articles, one written by Dr. Roland Griffiths, a professor at the John Hopkins School of Medicine, and the other by Dr. Christopher Timmerman, a Post-Doctoral Research Fellow, at the Imperial College London, Division of Brain Sciences, at the Centre for Psychedelic Research. Both articles describe that over half of the research participants who were administered DMT or Psilocybin had experiences where they were interacting with a variety of Non-Human Intelligence which closely matches contact experiences with Non-Human Intelligence described by experiences of the other Contact Modalities. Dr. Timmerman even titled his paper “*DMT Models the Near-Death Experience*”. Dr. Griffiths’s paper is titled “*Survey of subjective "God encounter experiences": Comparisons among naturally occurring experiences and those occasioned by the classic psychedelics psilocybin, LSD, ayahuasca, or DMT*”. These two academics are clearly stating that these psychedelics are producing effects similar to Near Death Experiences where individuals are having the classic NDE experiences including meeting and conversing with the being associated as GOD in the NDE experience.

What many individuals who have never tried a psychedelic drug or who have never read about these experiences do not know is that during these psychedelic experiences, a large percentage of these individuals are having experiences with a diverse range of Non-Human Intelligence. Most of these beings are even “seen” in a physical form even if you have your eyes closed. Why, because your human consciousness is taken to other multidimensional realities, and not your physical body, just like the other Contact Modalities. The closest Contact Modality that I can compare an Entheogenic experience to would be an Astral Travel Experience, an experience to a dimension higher than the 5D Reality. Just like an Astral Travel experience, you are interacting in a terrain that is not on planet Earth. You are also encountering thousands of types of beings, similar to the beings of UFO Contact Experiencers and Astral Travel Experiencers. You

⁴⁹ Ayahuasca experiences have been detailed in the book by Wade Davis (*One River*), by the English novelist Martin Goodman in *I Was Carlos Castaneda*, by Chilean novelist Isabel Allende, writer Kira Salak, author Jeremy Narby (*The Cosmic Serpent*), author Jay Griffiths (*Wild: An Elemental Journey*), American novelist Steven Peck, and radio personalities Robin Quivers and Joe Rogan and even athletes like Mike Tyson and TV guru Tony Robbins

name the type of being and a Psychedelic Experiencer has probably seen and communicated with it, similar to the Experiencers of the other Contact Modalities.



I have a friend, a doctoral student in Chemistry, who was seeing very large 8-foot-tall Insectoid being. These beings, usually one at a time, would physically appear and would tell him how he needed to change his life. This might be considered unusual to some but over 423 individuals that took our FREE survey, admitted seeing a similar Mantid Insectoid being. My friend used his chemistry background and he learned how to synthesize DMT, the active ingredient in Ayahuasca, and began to experiment with DMT. During his DMT experiences, he began to see the same Insectoid being but this time he saw him while he was using

DMT, in particular, while ingesting Ayahuasca. Giles has written a short description of his experiences for Volume 3 of our book. This is how Giles described his experience with this Insectoid being:

After these two experiences, there was a period of 6-10 days where I experienced total peace with an understanding of things I now struggle to recall. It was a state of mind like I understood everything but at the same time wasn't sure what it was I understood. I felt a connectedness to everything around me. I really struggled socially for a while as it was almost like I could feel people's emotions and negativity. These sensations eventually faded and left me very confused and concerned about my mental health.

Once again, the experience of being “downloaded” with universal wisdom is typical of not only the NDE Experiencer but also the UFO and Astral Travel Experiencer. Might there be a relationship between this Insectoid Mantid being and the afterlife? Needless to say, my friend was extremely frightened because this being looked like an 8-foot-tall human ant with humanoid features. By the way, this friend has also “called down” numerous CAP-UFOs and these CAP-UFOs were also seen by numerous of his friends. Thus, was this DMT experience CAP-UFO related, or did the DMT allow the Insectoid Being to appear to him via the being’s consciousness form? There are literally thousands of similar stories of

telepathic communications with varied forms of Non-Human Intelligence with the use of entheogenic drugs-- some are human-looking while others appear as thousands of different-looking beings or creatures. Volume 3 and 4 of our book, *A Greater Reality*, provides many accounts of experiencers who have used psychedelics and detail their varied experiences with Non-Human Intelligence.

By now you should clearly understand that all of the Contact Modality experiences, while different, are very similar. For this reason, I argue that all of the Contact Modalities are consciousness-based experiences and that they need to be studied as ONE phenomenon. But what lies as the source of this diverse array of contact experiences with thousands of different perceived Non-Human Intelligence? I argue that the answer is Consciousness itself-- the Universal Mind of GOD. Everything begins and ends with GOD, the Universal Consciousness. We can now address the question, why is this happening-- Why is this diversity of Non-Human Intelligence interacting with us? This is a more complicated question that we might never resolve until we physically die and when we meet our maker. The tens of thousands of Experiencers with Non-Human Intelligence involving the Contact Modalities are not able to point out exactly where these beings originate from. What they all discuss is that this intelligence is a consciousness-based phenomenon and not a physical-based phenomenon.

d. Commonality # 4: Telepathic Communications in One's Native Language

Yet another commonality of all of the Contact Modalities is that Contact with Non-Human Intelligence occurs in one's native language and that the communication is "telepathic", which is mind-to-mind communication without using vocal cords and moving your mouth.⁵⁰

It does not matter what is the individual's primary language, the communication is in their native language. Telepathic communication occurs in the Near-Death Phenomenon, in the Out of Body and Astral Travel Phenomenon, in Ghost/Spirit Communication, in Entheogenic contact experiences, and even in the CAP-UFO Contact Phenomenon. This commonality is important to understand that all of these experiences are a consciousness-based phenomenon involving consciousness.

⁵⁰ Dictionary.com, the world's leading online dictionary, defines "telepathy" as: "communication between minds by some means other than sensory perception."

1. CAP-UFO Contact Communications

Let us first explore CAP-UFO-related contact with Non-Human Intelligence. Out of all of the thousands of individuals that responded to the Dr. Edgar Mitchell FREE Experiencer Research Study surveys that had CAP-UFO-related contact, 78% of our Phase 2 survey participants have received “some type of telepathic or thought transference, or direct knowing from Non-Human Intelligence (NHI)”. The other 22% CAP-UFO-related Non-Human Intelligence but there was no communication. Many also had telepathic communications with a Non-Human Intelligence who was not physically present. We asked the question ‘Did you have an encounter with an NHI being but the NHI being was not physically present?’ A very large number of individuals (N=1,235, or 70.4%) of those who answered the question agreed they had communications with a Non-Human Intelligence, but this intelligence was not physically present. We also asked various other questions regarding non-physical contact and communications with NHI. The vast majority, or 46%, have had more than 10 of these types of telepathic contact experiences. 12% have had between 5-10 of these non-physical contact experiences and 20% had between 3-5 of these types of telepathic contact experiences. The following are the categories of this telepathic communication:

- 66% stated that the communication was personally relevant information.
- 52% of these dealt with spiritual or religious messages.
- 51% described the information received as philosophical or metaphysical.
- 46% stated that it was some other type of communication.
- 34% stated that the information was scientific or technological in nature.
- 34% stated that the telepathic communication dealt with global or social-political issues.
- 53.4% of the respondents, stated that there was a vision, a video, or a picture associated with telepathic communication. (Hernandez, Klimo & Schild, 2018)

It is important to note that of those that stated that they had communication with a CAP-UFO-related Non-Human Intelligence, 100% stated that the communication was telepathic mind-to-mind communication. Of these, almost all stated that the communication was in their native language. We also conducted our surveys in other major languages, such as Spanish, German, and Slovak. In all of these three languages, once again, the communication was telepathic and the language was in their native language. For an English-speaking person, the communication was in English. For a Spanish-speaking person, the communication was in Spanish, etc. For several individuals that are bilingual,

communication is in the predominant or preferred language. (Hernandez, Klimo & Schild, 2018) All of the other CAP-UFO-related experienter books that I have read stated that communication between the CAP-UFO intelligence and the individual was telepathic and also in their native language. (Hernandez, Davis, Scalpone, Schild, 2018), (Hernandez, Klimo & Schild, 2018) (Rodwell, 2010, 2016) (Raynes, 2004, 2009, 2019) (Vallee, 1960, 1988, 1991)

Dr. Jacques Vallee, in my opinion, is the most important Ufologist alive. Dr. Vallee has been researching CAP-UFO contact cases since the mid-1960s. His research revealed that he investigated a case in France and that the communication from the Non-Human Intelligence was in French. When the case involves a Contactee from Latin America, the communication was in Spanish. Vallee also discovered that when the contact occurred in an English-speaking language, the communication was in English. Dr. Jacque Vallee has investigated many CAP-UFO-related contact cases both in France, Latin America, the US, and in many other English-speaking countries and his many published books reflect this fact of telepathic communication in one's native language. (Vallee, 1969, 1988, 1991)

2. Near Death Contact Communications

The NDE Research Community has published hundreds of books. (Alexander, 2021, 2017) (Greyson, 2009, 2021) (Long, 2011, 2016) (Ring, 1994, 1992) (Moody, 1975) There are also several hundred books that have been published by NDE Experiencers. In addition, the Internet and YouTube also feature thousands of video testimonies by NDE experiencers. All of these NDE experiencers, no matter what is their native language, they all received telepathic communication in their native languages. There are many YouTube NDE websites that interview NDE experiencers in their native languages with English subtitles and all involve telepathic communications in one's native language.⁵¹

3. OBE & Astral Travel Communications

There are not as many books on OBEs and Astral Travel as books on the NDE phenomenon but once again, all of the literature by researchers of OBEs and Astral Travel and books written by its experiencers, also comment that all communication is in their native language and telepathic. See the two articles in our book published by Julia Sellers, Preston Dennett, and Marilyn Hughes who

⁵¹ For a resource on various NDE websites and literature, I encourage everyone to review the site of Dr. Jeffrey Long which is located at: <https://www.nderf.org/>

provide numerous experiences that their contact with Non-Human Intelligence OBEs and Astral Travel was always telepathic and in their native language. Both confirm telepathic communication in one's native language. Also, read the books written by OBE and Astral Travel Experiencers (Campbell, 2003) (Dennett, 2004). (Minero, 2012) (Monroe, 1971, 1985, 1994) (Tart, 1974), (Ziewe, 2008) Campbell, Dennett, and Monroe understand English and received their telepathic communication in the English language. Minero is bilingual but Spanish is his dominant language and he received his telepathic communication in the Spanish language. Ziewe speaks German and all of the various contact experiences with a diversity of Non-Human Intelligence, including deceased relatives, were in the German language. Once again, all of these communications were telepathic and in their native language.

4. After Death & Spirit Communications

There are not many reputable books on post-death communications with the deceased but the few books that have been written on this topic suggest that once again, the communication is telepathic and that the communication is in one's native language. The 50-year research of Paul Eno suggests this fact. (Eno, 2019). Dr. Jon Klimo, one of the co-editors of this book, wrote a book on the Channeling phenomenon in 1998 and all of the channelers received their information from Non-Human Intelligence in their native languages, including a few Spanish language channels. (Klimo, 1987) Dr. Gary Schwartz was a professor of Psychology at the universities of Harvard, Yale, and Arizona State University and he has written several books on Mediumship and communicating with the deceased. All of the mediums that he used in his research were described as receiving communications from the deceased telepathically and in their native language. (Schwartz, 2003, 2007, 2017). Finally, Bill Guggenheim meticulously researched 476-page book, titled "*Hello from Heaven*", provides hundreds of accounts of post-death communications from deceased individuals, most being either friends or relatives of the person receiving these messages. Out of all of the passages from this important book, the overwhelming majority of communications were in one's native language and they were also telepathic communications. (Guggenheim, 1997).

The materialist Ufologist would argue that the ETs are physical beings from a physical planet and that they have a special machine technology that can help them translate every language of the world. Well, what happens to a ghost or a spirit that appears in our bedroom? Does this ghost also have a special machine technology that helps them translate and communicate in the Contactee's native language? How about the OBE and Astral Travel Experiencer? Does the Non-

Human Intelligence they are interacting with also have some type of “magic machine technology” that helps with these translations while they are having an Astral Travel experience? There have been many cases where the deceased person did not speak English but yet appeared and spoke telepathically to a Grandchild only in English. Did this ghost, who when alive did not speak English, automatically learned how to speak a different language-- the language of the grandchild? For those that have had NDE experiences, these individuals are telepathically conversing not only with deceased family members but with a vast array of angelic beings in their native language. Are these perceived deceased family members and angelic beings also wearing a secret “magic machine technology” to assist them in their translations”. It does not matter if the Contact Modalities Experiencer was from Latin America, Africa, Asia, Europe, North America, etc.-- all communication is telepathically and in their native language. By now you should have a better foundation to arrive at the conclusion that a materialist “secret machine physical translation technology” does not exist-- this type of Apple iPhone wrist phone has not yet been developed. Why, because the technology is consciousness itself, the Universal Mind of GOD.

e. Commonality # 5: Human Initiated Contact and Holographic Projections

All of the Contact Modalities also have in common that humans are able to “call down” Non-Human Intelligence or else initiate a specific Contact Modality. The way this is happening is via human consciousness-- your mind is interacting with the Universal Mind of God, which then hears your request, and responds and reciprocates your request. I will argue that in addition to this call to initiate contact or an experience, what humans are seeing in their 4D physical reality in response to this request are “Holographic Projections” from the Universal Mind. Let me take you through a series of examples of the Contact Modalities.

1. CAP-UFO Contact, HICE & Holographic Projections

My dear friend medical doctor Joseph Burkes has been “calling down CAP-UFOs since 1992. He called this process of telepathically calling down a perceived CAP-UFO “Human Initiated Contact Events”, or HICE. This is exactly what I did in late August of 2012, except I did not know that one can actually call down a CAP-UFO. What I did was follow the example of my wife, who was calling down CAP-UFOs. She calls them her “Angels” and they appeared to her while she was praying outside wanting to see the “Angels” that had medically healed our dog, Nena, in our living room on March 4, 2012. She does not want to talk about these experiences but as far as I know her experiences of calling down a CAP-UFO

occurred only in the year 2012. On July 8, 2012, our now miraculously healed dog, Nena, woke up my wife at 3:30 am. When my wife went with her outside so Nena can go to the bathroom, she saw a very large CAP-UFO very close to her. She described it as the size of the Goodyear Blimp, having no wings, and silver color. Many years later, at the ranch of fellow Florida attorney, Mike Marburg, I called down a similar craft seen by Mike and two of his friends. Two months later, when my wife went to Mexico to stay 30 days with her family, she began to pray outside and a large CAP-UFO would appear to her each time. Twice these CAP-UFOs were witnessed by her family and other friends. For my wife, these CAP-UFOs are her “Angels” because when she was praying for a miracle for our paralyzed dog, she was praying to the La Virgen del Guadalupe, the Virgin Mary of Mexico. Thus, for my wife, she sees CAP-UFOs as messengers of GOD. I agree with her but I view them from a non-religious perspective.

My wife and daughter arrived from Mexico on August 17th but she did not tell me of her adventures calling down CAP-UFOs. It was only later that week after she found out that I had “called down” a CAP-UFO, that she told me of her experiences in Mexico. Several days later, on a very cloudy night, I was waiting for a friend to give me some of his legal papers so I can review them. He said he was close by and would be at my home in minutes. It was 9:30 at night, a hot and muggy night in Miami, and I decided to wait for him outside.

I was waiting for my friend outside my home and after 15 minutes of waiting outside, he had not arrived. It was at that point that I remembered a video of a man named “Prophet Yahweh” who had “called down” a tiny CAP-UFO object in daylight-- he had many YouTube videos calling down small CAP-UFOs in the daylight. The one I remembered involved a video from an NBC camera crew with a professional camera. It was approximately 9:30 at night and I was about 5 meters from my home. I thought to myself, I want to try to call down a CAP-UFO just like Prophet Yahweh and try to call down the CAP-UFO that my wife had been calling down. I was not very sincere about it but I wanted something to do while I was waiting for my friend-- I never really believed that the CAP-UFO would appear. With my conscious telepathic thought, I then tried to call down the large multi-colored CAP-UFO craft my wife saw on July 8th to appear in front of me just like it did for her. Approximately every 2-3 minutes I turned around 360 degrees to see if I saw anything. I did this for about 15 minutes. I then thought to myself the following: “I need to stop this because I am going crazy trying to call down a CAP-UFO”. Immediately, after I had this thought, I saw this huge object right on top of my neighbor’s house and back yard extending approximately 600-900 meters back and about 100-200 meters in height. The object was the size of a small football stadium. The bottom of this object was less

than 5 feet from the roof of my neighbor's house. The object was only 30 feet away from me.

The object was not a solid object. It was made up of hundreds of very long oblong streaks of white thin lights. There were hundreds of them that moved around 3 large objects that were all connected to each other. They appeared to form the shell or outside portion of the object. It appeared like a skeleton around this tall and long object. Inside the object was swirling white energy moving around. I recall the portion that was nearest to me was partially covered by the palm trees in front of my neighbor's house-- that is how low to the ground this object was. The bottom of this object was literally about 5 feet from the rooftop of my next-door neighbor's house.

I asked a friend of mine, who was a graphic artist, to draw what I saw but his drawing was not correct because the object was much larger than what he drew. I actually saw two distinct objects and not one. He drew the combination of both objects I saw. Let me explain. First, the drawing was not accurate because I should have been much further back when I took that picture that served as the foundation for his graphic drawing. I could not further back because there was a large tree that obstructed my view. Thus, the actual object was about 3 times the size of the drawing but he only had this smaller space on the picture to draw the object and he had to squeeze the drawing into the size of the picture taken.

Secondly, the graphic artist should have drawn TWO completely different objects. What you see is the drawing of both objects as one picture. Let me explain the details. In the following section, I will explain how I reached the conclusion that this was a holographic projection and that the intelligence behind the CAP-UFO can actually upload memories from your Mind, your conscious thoughts, process the information, and then reload it into your conscious memories. Let me explain the details of what happened.

While watching this object, I heard a telepathic voice, which was my daughter's voice, that stated: **“Daddy, next time you see a UFO please let me know. You and mommy have seen a UFO and I want to see one too”**. The voice sounded like my daughter was right inside my head. Note that I had never had a telepathic communication and it appears like someone is talking right next to you. You do not hear it but your “mind” hears it. In hindsight, it was not an actual voice but a telepathic message. This was the first time that this had happened and I interpreted it as a voice.

I then took a few steps toward my house and I started yelling for my daughter to come outside. My daughter had just turned 10 years old 2 weeks before. In hindsight, how can a responsible father call a 10-year-old to see this large object outside your house? It was not logical but this is exactly what I did. After yelling outside her bedroom, she opened the window and I told her to hurry and come outside-- I had just seen a UFO. She quickly ran outside where she asked me “**what is that Daddy**”? I told her that I did not know but I believe it was a UFO in “hiding”, it did not want to be caught by radar. She just looked at the object in amazement.



After about 10-15 minutes of observing this object, my friend, Luis, who was 48 years old, his wife, who was 52 years old, and their daughter who was 17 years old, drove up to my house. Both Luis and his wife were college educated in their native countries. Luis is a conservative Catholic who was raised in Mexico. He goes to Catholic Mass every Sunday and participates in various ministries. His wife is from Colombia and is also a college graduate. Both worked as professionals and they each own their own businesses. Both never believed in CAP-UFO or anything associated with the paranormal. Both he and his wife were shocked and constantly asked me “what is that?”. I told them in Spanish “You know very well what this is”. For the next 10 minutes, each tried to come up with an explanation of what they were seeing but they clearly could not come up with one that adequately explained this phenomenon. They both doubted whether this was indeed a CAP-UFO and discussed the following possibilities: circus lights;

lights bouncing up from the car headlights from the street behind us; atmospheric conditions; lightning; and that it must be some type of large light “anomaly”.

I did not tell them that I was the one that had “called down” this object because that would have caused even more confusion for them. After 10 minutes of them trying to “explain” this object, I started laughing out loud because their explanations became more outrageous and sillier. I still do not know why I did what followed. It was as if I had “talked” to this intelligence all of my life. **I then told this intelligence telepathically: “My friends don’t believe you, you better come up with some better bullshit than this.”**

Immediately, the entire object completely disappeared and what replaced it was something totally different. The old object was replaced by a new object. What now appeared were hundreds of large light objects, like large orbs the size of a large Volkswagen car, that appeared inside the location of the disappeared original object. These large orb-like objects then began to rapidly turn themselves on and off, on and off, on and off, like the strobe lights in the back of a bicycle at night. This occurred instantaneously after I had thought “you better come up with some better bullshit than this”. These were not stars in the sky appearing at a distance. Instead, these very large orbs were located at a close distance just above my friend’s home. These large orb objects were on top of my neighbor’s house”, the total size was alike a small football stadium. I could have thrown a rock at one of these orbs and hit it. These orb-like objects were quite large—like 10X the size of Venus as seen on the ground. The thousands of oblong streaks of light were miraculously replaced by approximately one hundred huge white-colored orbs quickly flickering on and off. It was surreal. The star orbs then would take turns and grow in size, like 10X bigger and they would return to their normal size. They would take turns, one at a time, increasing in size and returning to their normal size.

Because my friends were doubting what they were seeing, and because I **telepathically thought to myself “they don’t believe you, they don’t believe you”**, the UFO intelligence, the Mind of GOD, wanted to put on a show for us to demonstrate to us that in fact what we were watching was not man-made. It indeed was surreal. We were not scared but instead we started yelling— “look at that, look over there” -- pointing to the star-like orbs bursting all over the different parts of what was now a completely different object. It was clearly putting on a show for us and no one was frightened.

After watching this light show of blinking large orbs, going on and off all over the place in the area where we saw the previous object, my friends said they

had things to take care of and they drove off. Looking back at it I did not even question them leaving. Here they were in the middle of an “event of a lifetime” and in the middle of this they decided to leave and I did not even question this. This was not rational but I know why they left at that time-- they were there so I can have witnesses to this experience. Having only a 10-year-old child is a fleeting moment that can be easily dismissed by others. But having two additional adult friends and their 17-year-old daughter is a memorable event that cannot be easily dismissed because there were 5 witnesses.

About 15 minutes after they left, I felt that hundreds of mosquitoes were attacking my arms and legs. I had been wearing shorts and a white T-shirt. I told my daughter that it was time to go inside because these mosquitoes were killing me. My wife was waiting at the front door and she appeared to be in a trance. I then began to tell her what had happened and she said “Oh, how nice” almost in a sleep-like state. My daughter then told me “**Daddy, there were no mosquitoes outside.**” After she told me this, I “woke up” from my hypnotic state. I realized that I was in a semi-hypnotic trance but I was now wide awake. I ran down the stairs to get my professional camera and camcorder. But to no avail. When I got outside, the object was gone. All of us had cell phones but not one person took a video or photo of these two separate objects less than 10 meters away from us. Not even the 17-year-old who carried her cell phone in her hand.

Now let me analyze this experience from the knowledge that I now have after spending 5 years collecting data from thousands of CAP-UFO contact experiencers from over 125 countries and interviewing hundreds of CAP-UFO contact experiencers.

a). Use of Cameras and Videos

During this first CAP-UFO contact experience which took place on August of 2012, I was fully cognizant and “awake” for almost everything except the realization that we were actually looking and interacting with a CAP-UFO object. We all had cell phones and yet no one even bothered to take a picture, especially my friend’s 17-year-old teenager who always had her cell phone glued to her hands. I also did not notify my neighbor to inform them what was above their house. They were aware of us looking at them because they had turned the light on in their living room and they saw us staring at the roof of their home. I also did not tell them what was happening. This was not logical. It was only after my daughter told me that there were no mosquitoes outside, that was when I “woke up” from this hypnotic trance and realized that I was under some type of altered state of consciousness where I was not fully aware of my cognitive thinking. I could not

understand why I had walked away from a scenario that should have been the front-page story of Time Magazine and every media outlet around the world for the next 20 years if I had captured it on video. I quickly got my camera and camcorder and ran outside but the huge CAP-UFO object was gone.

Several months before this event, after my wife saw the huge multi-colored CAP-UFO outside our house, I had purchased a large telescope, a night vision CCTV camera with adapters to attach this camera to the telescope, an old used SONY camcorder with the old night vision technology and a digital camera with high powered zoom for night shots. I said to myself “the next time my wife or I see these objects we will be prepared to capture them on video and on camera so no one will doubt us”. We know what we saw and they were very real. “Next time we are going to prove it.”

The irony was that while we were watching this huge object it never even entered my mind to go inside the house and get these newly purchased items and take a video or a picture. About one minute after I entered my house with my daughter, I woke up from my trance and ran out with my digital camera and my SONY video cameras but the CAP-UFO had disappeared. I now believe that via these imagined mosquitos, I was “instructed” by this Non-Human Intelligence to go inside and not to take any videos or pictures.

I have learned that ALL HICE CAP-UFO contact experiencers have never been able to take good up close quality videos or pictures of CAP-UFOs, even when it is up close and you have either a camcorder or cellphone. In the previously referenced experience at the home of attorney Michael Murburg, he had right next to him a huge professional video camera, which could have taken an up-close video of a small ant on the large silver-shaped oblong object we saw that was approximately 100 meters on top of us. If he wanted to zoom in on the object, he could have captured a tiny ant walking on this silver object. Yet when the CAP-UFO appeared up close to us he did not take the video. He had plenty of time to do this because this object approached us at a very slow speed and was very low to the ground. We were seeing this object for at least 2-3 minutes before it was close enough to appear right on top of us. When we saw it, one of Mike’s two friends said “***Look, it got no wings***”. I and the others also had cell phones but no one bothered to capture a video or take a picture of this object. Thus, the intelligence behind the CAP-UFO has the ability to read your thoughts and influence your thoughts and not allow any up-close pictures. That is why we do not have any up-close videos or pictures. I had two prime opportunities, all with many friends, but the intelligence would not allow it.

b) Telepathic Request to see a CAP-UFO (HICE)

My good friend, medical doctor Joseph Burkes wrote a chapter for Volume 2 of our book, *A Greater Reality*. His article is titled “*Report from the Contact Underground: Human Initiated Contact, the Consciousness Connection and the Virtual Experience Model*”. In his article, he developed the term HICE, Human Initiated Contact Events, for the procedure of contacting a CAP-UFO telepathically.⁵² There are literally hundreds of groups all around the world that are telepathically “calling down” CAP-UFOs. Facebook is littered with numerous HICE groups (also called CE-5 Groups) located in many different geographic locations. Joseph’s article provides a history of how this phenomenon spread all around the world after the wide publicity received by a group in Lima, Peru named Grupo Rahma which began to call down CAPs-UFOs since 1974. The work of Grupo Rahma has spread all around the world and continue to this day. Their telepathic protocols then began to spread all around the world.

I have tried to call down a CAP-UFO 5 times and 4 times I was successful in calling down a large and up-close CAP-UFO object. I no longer see the need for doing this. All of these objects have appeared within 15-20 minutes after I commenced to call down the CAP-UFO. The last time I called down a CAP-UFO was at the rural home of attorney, and Princeton grad, Michael Murburg, who lives in Dade City, Florida, where a large physical silver-colored cylinder craft appeared to a group of 4 that remained outside after nearly 20 individuals went home at 12 am. I rented a van and brought a group of 10 individuals from Miami to Mike’s place. Approximately half of my friends had seen CAP-UFOs. My friends Alberto and Rosita, members of Grupo Rahma in Peru, had seen dozens of CAP-UFOs. Another friend, Jatta, had also called down dozens of CAP-UFOs in Miami. I was a witness to several of these objects that he had called down. It was February in North Florida and it was freezing cold. I and a few of my friends I brought up from Miami called it quits at 12 am. We just could not take the freezing cold. We went inside and many went to sleep. I was still up. Mike was outside freezing his butt off with two of his friends still trying to call down a CAP-UFO.

⁵² Quote from Dr. Joseph Burkes: “I coined the term “contact underground” to designate those groups that are staging what I call Human Initiated Contact Events (HICE) a.k.a. Close Encounters of the Fifth Kind (CE-5s). In Latin American, the “underground” is represented by Grupo Rama, a contactee network established in Peru in 1974.² They are now known as Rahma. In mostly English-speaking countries, the “CE-5ers.” carry out the work of the “contact underground” as well.”

15 minutes after I got inside, at approximately 12:15 am, I got an intuition to “Go Outside”. I thought to myself, “hell no, it is too freaking cold to go outside”. I then got another thought “Go Outside!”. I then put on my coat, pulled a heavy Mexican poncho that Mike had on his living room sofa, and pulled it on top of my coat. I went outside and I began to look northeast and I looked at a very specific location in the sky. Every time I called down a CAP-UFO, I always focus on one specific location. Mike and his friends were looking in a Southernly direction. Within 15 minutes, a low-flying large light appeared. I thought it was a helicopter because it was a very bright light, it was close to the ground, and it was moving very slowly. I then told the other 3 who were facing south to look north-- this was where the action was. All this time I still thought it was a helicopter. We all witnessed this large light slowly coming at us. I still thought it was a helicopter. Then when the large light was almost on top of us, it turned West almost on top of us and we all clearly saw it. It was twice the size of a school bus, elongated, silver in color, and was approximately 100 feet (30 meters) on top of us. One of Mike’s friends yelled out, “Look it’s got no wings”. It also did not make any sound at all, except for a very low humming noise. This was the only time that I saw a physical CAP-UFO. Michael had a huge Video camera on a tripod but he never bothered to try to record it. This was the last time I tried to call down a craft. I just do not see the need for doing this. My attitude now is “been there and done that, what’s next”. These were not very stimulating experiences but a HICE event is a good way for socializing with other CAP-UFO Contact Experiencers. In summary, the process of “calling down” CAP-UFOs begins with telepathic communications.

c). Ability to Upload & Download Human Consciousness

Information

For 6 months after I had my first encounter with that Energy Being in my living on March 4, 2012, I would always ask myself “Why did I behave that way?” “Why did I not care that my wife disappeared right in front of me?” “Why did I wave my hand at the Energy Being and totally dismissed its importance? I did not have any answers until my next major experience which occurred in August of 2012.

After this experience outside of my house in August of 2012, I finally had my answer. First of all, I realized that the CAP-UFO Non-Human Intelligence had the ability to scan my conscious thoughts after I first requested to see them and they actually appeared within 15 minutes of me “calling them down”. If these are physical “Aliens” from a physical planet, then they must be traveling faster than the speed of light to arrive in 15 minutes. Also, I made the call to see them. They

listened and responded. How does this work? Later I will explain exactly how this works.

Secondly, the CAP-UFO Non-Human Intelligence was able to upload the memories of my conversations with my daughter from my consciousness. They then uploaded these conversations, they (this intelligence) reformatted them into a new sentence structure, and finally, this new conversation from my daughter was then uploaded to my consciousness. Let me provide an example. Even though neither I nor my wife ever spoke to our daughter about CAP-UFOs and our experiences, and even though I had never before seen a CAP-UFO, I clearly heard my daughter's voice in my mind (a telepathic communication) saying "**Daddy, next time you see a UFO please let me know. You and mommy have seen a UFO and I want to see one too**". The voice sounded like my daughter was right next to me telling me these things. This intelligence operates like a computer storage device. It has the ability to tap your human consciousness (your own Akashi Records), it uploads your memory information (my daughter's previous conversations with me), it then reprograms and reformats this information (my daughter's statement, "Daddy, next time you see a UFO..."), and then "downloads" the reprogramed information back to your human consciousness as if your daughter actually told you this statement. It operates like an information storage and retrieval device, like a hard drive; this is exactly what Dr. Edgar Mitchell references in his article in our book, *A Greater Reality*, Volume 1, titled *The Quantum Hologram & the Nature of Consciousness*.

d) All Sensory Information are Holographic Projections

The CAP-UFO Non-Human Intelligence put the thought in my human consciousness that I was being attacked by hundreds of mosquitos. I did not see one mosquito but in my mind, they were all over me. When my daughter told me that there were no mosquitos outside, I then woke up from an altered state of consciousness and realized that I was in a trance and that the mosquitos never existed. Again, this was a consciousness-based telepathic thought process that can influence all of your 5 senses-- what you are seeing, what you are hearing, what you are feeling, what you are tasting, and what you are smelling. It can literally control all of your perception of your physical reality-- In my case, my perception was I was attacked by hundreds of mosquitos. In addition, when I told the CAP-UFO intelligence in August of 2012, "You better come up with some better bullshit than this because my friends do not believe you", the object that we were watching completely disappeared. The holographic projection that we were seeing completely disappeared and was replaced by a totally different object. The image was withdrawn from its projection device and a new one replaced it. The

holographic projection that was placed into your Consciousness was replaced by another one-- one that could not be explained by my friends. I realized later, and to this day, that what I was physically seeing did not exist-- It was actually a holographic projection from a consciousness-based intelligence. How can we begin to understand this process of “holographic projections”? Let me begin to provide an explanation.

One of the most important concepts I learned that evening in August 2012 was that these up-close contact experiences, especially visual experiences of CAP-UFOs and even perceived physical Non-Human Intelligence, are actually holographic projections. We see these physical beings and these CAP-UFOs physically. The CAP-UFOs might even appear on radars, but as I presented earlier in this chapter, our 5 senses and our cognitive neuroscience perception of our reality, is not the best view of our reality.

Let me first start with a quote from the Father of Modern Ufology, Dr. Jacque Vallee, who for more than 50 years has been researching the topic of Ufology and CAP-UFO Contactees. He is considered the most respected and consistent researcher in the field of Ufology. In his book “*Passport to Magonia*”, Dr. Vallee stated:

*“If it were possible to make **three-dimensional holograms** with mass, and to project them through time I would say this is what the farmer saw... Are we dealing... with a parallel universe, where there are human races living, and where we may go at our expense, never to return to the present?... **From that mysterious universe, have objects that can materialize and “dematerialize” at will been projected? Are UFO’s “windows” rather than “objects”?** (Vallee, J. 1969)*

If the Father of Modern Ufology also hypothesizes that CAP-UFOs and even the physical beings we are interacting with are holographic projections from a multidimensional reality, then my hypothesis does not sound too outrageous. In Vallee’s many books, he speculates that the CAP-UFO phenomenon is a multidimensional phenomenon and that the CAP-UFOs are not a physical ET craft from a physical planet, but they might be a multidimensional intelligence from another reality-- a reality very similar to what I have presented in this chapter. Vallee states:

*“My personal contention is that the phenomenon is the result of **an intelligence, that is technologically directed by an intelligence, and that this intelligence is capable of manipulating space and time in ways that we***

*don't understand... The essential conclusion I'm tending to is that **the origin of the phenomenon of the intelligence is not necessarily extraterrestrial.** ... I think we are dealing with something that is both technological and psychic, and seems to be able to manipulate other dimensions. This is neither wishful thinking nor personal speculation on my part. It's a conclusion that comes from interviewing critical witnesses, and then listening to what they have to say.”⁵³*

These past two quotes from the Father of Modern Ufology are the antithesis of materialist Ufology. That is why Dr. Vallee is considered a “Heretic Among Heretics”. I am proud to declare myself a member of this club, LOL.

Thus, my hypothesis is that the CAP-UFO phenomena, in particular, the perceived CAP-UFO objects and the CAP-UFO related physical beings, are actually holographic projections, induced by a consciousness-based intelligence, just like the other Contact Modalities. One can also argue that telepathic communications, just like the telepathic communications I received about the mosquitos (the voice of my daughter) and how I informed this intelligence to change its physical appearance was also an example of consciousness-based telepathic communication. To remind everyone, the deletion of the old object I was deleted AFTER I telepathically told this CAP-UFO Intelligence the following: **“My friends don’t believe you, you better come up with some better bullshit than this”**. Immediately, this visual graphic display, this holographic projection, was immediately recalled and a brand-new image was projected. This was a clear case of a holographic projection by this perceived CAP-UFO intelligence.

Where I differ from Dr. Vallee is that I place an emphasis that our reality is both a Spiritual and Virtual Reality and that the intelligence behind the CAP-UFO phenomenon is an intelligence, just like the vast diversity of Non-Human Intelligence witnessed by CAP-UFO, OBE, Astral Travel and NDE Experiencers, which originates and is derived via human consciousness interacting with the Universal Mind of GOD. My hypothesis incorporates the literature and academic research on Consciousness Studies, NDEs, OBEs, Astral Travel, Remote Viewing, and Afterlife Research, while Vallee primarily makes his domain the field of Ufology. His mindset is conceptually within the CAP-UFO literature while my mindset is centered on the relationship between Consciousness and all of the Contact Modalities-- a much more expanded focus. He understands that the

⁵³ Dr. Jacques Vallee, Ufology research pioneer and consciousness scholar. (YouTube video titled “Thinking Allowed – Implications of the UFO Phenomena”), interviewed by Dr. Jeffrey Mishlove, dated 2003)

phenomenon involves the paranormal and multidimensional experiences but what he was lacking was the comparative approach of applying modern Consciousness research together with academic research on the unified Contact Modalities.

Dr. Mitchell also had very strong arguments about the nature of the CAP-UFO phenomenon and holographic projections. Edgar argues that the Quantum Hologram is nature's built-in information storage and retrieval mechanism where humans can retrieve information from Zero Point Energy Fields (commonly known as the Akashic Records). His article in our book on the Quantum Hologram discusses how the Universal Mind can learn, self-correct, and evolve as a self-organizing interconnected holistic system. Edgar has stated in this paper that ***“there is no reason that it should not also apply to extraterrestrial consciousness as well.”*** The CAP-UFO intelligence has tapped into our consciousness, just like we tap into the Quantum Hologram, to retrieve all aspects of our reality and all aspects of our historical conscious thoughts that are stored in the Quantum Hologram (Akashic Records). We also have this ability via ESP, especially precognitive information. Since our reality is an information storage device, the projected information can also be downloaded and uploaded. This is how holographic projections work, as an information storage device that instantaneously interacts with our human consciousness. I highly encourage everyone read Edgar's "Magna Opus" article in Volume 1 of our book, ***A Greater Reality***. In my opinion, Edgar's article is the most important article in our entire book. (Mitchell, 2022)

2. OBE & Astral Travel Initiated Contact Experiences

Robert Monroe and his writings were the first to publicize on a worldwide basis the phenomena of OBEs and Astral Travels. An equally important message was that anyone can initiate this phenomenon. Together with physicist Tom Campbell, Robert Monroe developed what became to be known as the Hemi-Sync Program. To be brief, what they discovered is that playing binary beats to specific frequencies in each ear can induce altered states of consciousness which can induce to an Out of Body Experience. The Monroe Institute has classes that teach you how to induce OBE and Astral Travel experiences by you playing different types of previously recorded binary beats that you play before you go to sleep. Upon reading Tom Campbell's publication in our book, titled *“A New perspective: An information-based theory of Consciousness in which the “hard problems” of Consciousness and Modern Physics are solved”*, I learned that individuals that already have the ability to induce OBEs are greatly assisted by using the Hemi-

Sync methodology. Hemi-Sync can be viewed as a stimulant to induce OBEs by those that already are proficient in having OBEs.

Most of the OBE books written by Experiencers of OBEs, however, state that they did not use any external devices such as binary beats but that OBE occurred naturally. Many of these individuals, learned over time how to self-induce an OBE by thinking of the OBE experience and by relaxing and holotropic deep breathing exercises. Various articles in our book, articles by Julia Sellers, Marilyn Hughes, Tom Campbell, Preston Dennett, Lynn Miller, and others, discuss their preparation for inducing OBEs and Astral Traveling. Tom Campbell even teaches classes on how to induce OBEs.⁵⁴ As previously stated, all of the major OBE and Astral Travel Experiencers have initiated many of their OBE and Astral Travel Experiences.

3. Remote Viewing Initiated Contact Experiences

The skills of clairvoyance and Remote Reviewing also come naturally to many individuals, especially Experiencers of the Contact Modalities. Physicists Russell Targ and Harold Puthoff, researchers at the Stanford Research Institute (SRI), are generally credited with coining the term "remote viewing" to distinguish it from the closely related concept of clairvoyance. Targ and Puthoff initially worked with individuals, such as Ingo Swan and Uri Geller, individuals who were already gifted with clairvoyance skills. These two were the initial testers and Swan began to make suggestions to what eventually became known as Coordinate Remote Viewing. Dr. Edgar Mitchell told me that he was the one that brought Uri Geller to SRI because one of his connections in US Military Intelligence told him that Israel was using someone that can visualize various "targets" that were enemies of Israel. Edgar told me many stories about his time with Uri Geller, especially how he received several "apports" of objects he had lost several years ago which appeared in his coat pocket while he was walking next to Geller, not once, but twice. Uri Geller later made millions finding oil wells for the Mexican government and for many other clients.

SRI eventually conducted many Remote Viewing demonstrations, several times in front of military intelligence, where military intelligence and the CIA later contracted out with Targ and Puthoff to teach several specialized military units how to remote view. This project lasted many years. (Targ, 2012) Many of these students, after they left the US military, began teaching Remote Viewing classes--

⁵⁴ <http://www.tomcampbell.info/>

individuals such as Ed Dames, Joseph McMoneagle, Paul Smith, and many others. Other non-military individuals learned how to do Remote Viewing and they in turn also began to teach classes on Remote Viewing. As of this writing, there are thousands of individuals that have taken Remote Viewing classes and the internet is filled with numerous Remote Viewing websites and articles on the success of Remote Viewing.

Yet another type of Remote Viewing, a non-coordinate form, was developed by Stephan A. Schwartz in the late 1960s, before the SRI Remote Viewing work was started. Our book contains a very lengthy and detailed article by Stephan A. Schwartz on the history of Remote Viewing which discusses the many experiments conducted by several universities and research laboratories and also the many success stories of Remote Viewing. I encourage everyone to read his article titled: “*Through Time and Space: The Evidence for Remote Viewing*”. The extensive literature on Remote Viewing, as detailed in Stephan A. Schwartz’s article demonstrates that almost anyone can learn how to do Remote Viewing. Thus, the literature on OBEs and Remote Viewing leads one to conclude that Remote Viewing is much more easily taught than teaching someone how to initiate an OBE or an Astral Travel experience. To learn more about Remote Viewing, I encourage everyone to read the article by Stephan A. Schwartz and to review the extensive articles in his website: <https://stephanaschwartz.com/>

4. Channeling & Mediumship Initiated Contact Experiences

The phenomenon of Channeling and Mediumship is yet another way that humans can initiate contact with Non-Human Intelligence. My dear friend, and co-editor of my previous book, “*Beyond UFOs*”, and our current book, “*A Greater Reality*“, is Dr. Jon Klimo, who wrote a 500-page academic book in 1987 titled “*Channeling: Investigations on Receiving Information from Paranormal Sources*”. In my opinion, Jon’s book is the best book one can read about “what is Channeling”. According to Jon, Channeling or Mediumship is not as simple as one would think. Channeling is synonymous with the term Mediumship but is slightly different. Mediumship is usually associated with communicating with the deceased or a deceased relative. Channeling is a bit more expansive and is usually associated with communicating with higher forms or higher realms of Non-Human Intelligence. In both forms, the consciousness of the Non-Human Intelligence communicates through the medium or the channeler and this information is then communicated to an interested human, usually a family member or friend, or even a researcher.

The practice of mediumship, of trying to communicate with deceased “spirits”, reached its height in the late 1800s when there was a large movement in the US and Europe where individuals used Séance tables and Ouija boards to communicate with the dead, with “spirits”. The phenomenon has been used in ancient cultures, including Shamanism, Voodoo, and other African and indigenous cultures where individuals, usually the shaman, the voodoo priestess, the medicine man or woman, etc., would enter into a trance and communicate with the dead, religious elders, with the angelic realm, or other forms of Non-Human Intelligence. Jon states that channeling involves "the communication of information to or through a physically embodied human being from a source... on some other level or dimension of reality other than the physical as we know it." (Klimo, 1987)

Dr. Klimo’s book details the history and experiences of various channelers, such as Moses, Solomon, Muhammed, Merlin, Nostradamus, Swedenborg, and Edgar Cayce. He also discusses numerous well-known recent channelers and their work, such as the “Ra” books channeled by Carla Rueckert, the various channeled books featuring Jane Roberts, etc. Jon discussed the types of individuals who serve as channelers, their personality traits, the sources of their information, the various kinds of information that are channeled, and the different types of varieties of channeling such as automatic writing, clairvoyance, and even clairaudience techniques. What I learned from frequent conversations with Jon is that many individuals who began to serve as channelers or mediums began these experiences after they had a major experience via a Contact Modality-- many began after having a Near Death Experience, after a major OBE or Astral Travel Experience, or after a close contact experience with a Non-Human Intelligence. Many also began to channel after hearing a voice talk to them while they were trying to meditate. Later they continued to meditate and later continued to receive messages from this Non-Human Intelligence. (Klimo, 1987)

Others, such as my friend Ruth Ann Friend, one of the authors in the Experiencer section in Volume 3 and 4 of our book, began to engage in automatic writing and began to do mediumship after the passing of her son David. Ruth Ann had an NDE as a teenager which triggered numerous experiences via the Contact Modalities. It was after the passing of her son David, that Ruth Ann began to communicate at will with her son and can ask him any question and receive an

immediate response.⁵⁵ Yet another close friend, Francisco Valentin, who also wrote two articles for our Experiencer sections in Volume 3 and 4 of our book, *A Greater Reality*, had an NDE. Years later, Francisco had an experience with an Angelic Being in his own house. After this experience, he began to engage in automatic writing and he now has thousands of pages of information received from the “Angelic Realm”, on the nature of our reality derived from his automatic writing, just like Ruth Ann Friend. Various chapters from the Experiencers in Volumes 3 and 4 of our book have engaged in mediumship and channeling after a major experience via the Contact Modalities. After reviewing Dr. Klimo’s book, it appears that not anyone, but many major experiencers of the Contact Modalities do engage in mediumship or channeling. It seems that you are either born with it or a major Contact Modality experience triggers this ability.

5. Entheogenic Initiated Contact Experiences

Most of the literature on Entheogenic experiences can be divided into two components-- one is the extensive academic literature on entheogens that has been circulating in academic realms since the early 1960s. The other is the newer academic research studies, recently authorized by many countries around the world, that are formally studying entheogenic research. This new research has provided research data for treating various illnesses associated with depression and chemical dependency. The other component of hallucinogenic testimonies is the hundreds of internet websites, Facebook sites, and YouTube sites that feature testimonies of individuals that have used entheogenic drugs such as DMT, psilocybin, LSD, Mescaline, etc. Needless to say, anyone can have these types of experiences as long as they have access to these drugs which are still illegal in most western European countries, Canada, and in the US. As previously stated, a large percentage of the individuals that have taken these hallucinogens have had a diverse array of contact experiences with various forms of Non-Human Intelligence. The two academic research articles in our book compare these experiences to Near Death Experiences.

6. Mystical Meditation Initiated Contact Experiences

Let me first define the term “mystical meditation” before I begin to discuss this Contact Modality. As I have already described, humans can induce altered states of Consciousness and have contact with Non-Human Intelligence via various

⁵⁵ Later in this chapter I will detail an experience with Ruth Ann where in a 3-minute timeframe she was able to communicate with her deceased son and told me information about my wife, my daughter, and my father that I had never told her. This experience, done in a 3 minute session, totally blew me away.

forms of the Contact Modalities. One of these is called “mystical meditation”, which is inducing an altered state of consciousness while one meditates, prays, or a calling to communicate with a Higher Form of Intelligence. The various literature in the ancient Vedic tradition, the literature in the Buddhist tradition, the literature of Greek and Roman history, Christian medieval meditative practices, the anthropological studies of most Native American cultures and other indigenous cultures also reveal the practice of inducing altered states of consciousness, via a form of meditation or intense prayer, where the practitioner begins to communicate with a Higher Form of Intelligence.

The Yogic tradition is just one of many historical cultural, philosophical and religious traditions that practice a form of meditation or intense prayer which induces an altered state of consciousness that results in communication with a Higher Form of Intelligence. The following is just a very short discussion of other practitioners. The various Oracles of Delphi were well known in ancient Greece to engage in deep meditation, inducing an altered state of consciousness where they received information from a Higher Form of Intelligence and predicted the future, and guided various individuals in their decisions. (Mishlove, 1997)

The ancient tradition of Indian Yoga, in particular, the “Yoga Sutras of Pantanjali”, provides the most detailed description of the use of meditation to contact Higher Forms of Intelligence. Written more than 2,000 years ago, this classic work in Yoga details “how to attain direct experience” via the application of Hindu understanding of mind and consciousness. I highly encourage everyone that is interested in beginning to undertake Yoga Meditation to learn the proper way and for the proper reasons, to absorb and digest this classic book. (Bryant, 2009) The Yoga Sutras is best known for its reference to the eight elements of practice culminating in a “Samadhi Experience” -- an experience where all senses are withdrawn (also called the “monkey brain”) which allows for direct contact with Source, our Universal Mind. There is a lot of technical Hindu and Yogic terms involved but this was a very simplistic form of the practice. (Mishlove, 1997)

The Catholic tradition has hundreds of examples of a Catholic priest who via deep prayer connects with GOD and receives information from a Higher Form of Intelligence. Meister Eckhart was a German Catholic theologian, philosopher, and one of the early mystics in Catholicism. He was ordered to be burned at the stake for his writings but died in 1328 before the flame was lit. St. Francis of Assisi, as well as Anthony of Padua, were Middle Age theologians who received much of their teachings from intense prayers. It is well documented that after Padre Pio engaged in intense prayer, his physical body was transformed by the

appearance of stigmata. One of our co-editors, Dr. Michael Grosso, wrote a book on Saint Joseph of Cupertino, who after intense praying, would miraculously levitate many times in front of witnesses. He would also have ecstatic visions of GOD, Christ, and the angelic realms. (Grosso, 2015) Almost all of the other religious traditions, such as Hinduism, Buddhism, Islam and Sufism, Judaism, and all diverse shamanic practitioners around the world share similar stories and experiences-- with intense meditation, prayer, and intent. All of these traditions have informed humanity that an altered state of consciousness can induce, and in many cases can result, in contact with Higher Forms of Intelligence, i.e., Non-Human Intelligence.

Many non-religious individuals, and non-yoga practitioners, would have contact with Higher Forms of Intelligence after beginning to meditate. One important case is Dr. Eben Alexander, the ex-Professor of Neurosurgery at the Harvard School of Medicine who had an NDE. After his NDE he learned how to meditate. Dr. Alexander states in his book “*Living in a Mindful Universe*”, the following:

“Other means of connecting with the finer aspects of consciousness are techniques that reduce, as much as possible, the steady stream of sensory information that ties us down to the Supreme Illusion. Various forms of sensory deprivation result in fascinating alterations in perceptual awareness. By reducing the visual, auditory, and tactile stimuli that bombard us every waking minute, we are able to connect more with that Collective Mind.” (Alexander, 2017)

Thus, if Dr. Eben Alexander, an ex-atheist and materialist, can learn how to meditate and connect with the “Collective Mind”, then almost anyone can accomplish this task.

Let me provide a clear example of how meditation can lead to contact with Non-Human Intelligence. We have various Ph.D. academic professors whose articles appear in our book, who first became interested in the topic of Consciousness and the paranormal Contact Modalities after they heard a voice-- a separate consciousness, who began talking to them. Let me provide an example of one particular professor, who will remain anonymous. This man and his wife had been trying to have a child for many years. They had gone to many fertility specialists and tried all treatments including many IVF treatments but they were not successful in having a child. A friend of his, who began attending a Yoga meditation class, invited him to join him to see if he would like it. The professor was not interested but he told his friend that since he was not doing anything that

Saturday morning, he would accompany his friend. He knelt down in a lotus position and began to do deep breathing exercises per instructions from the Yoga teacher. After a while, he became extremely relaxed. He then heard a voice in his mind which stated. *“Don’t worry about your wife becoming pregnant. Within 2 weeks she will tell you that she is pregnant. Later you will find out that it will be a girl. Later you will give her the name of (XYZ – the name of the girl).”* The professor was shocked, he thought he was having a psychotic episode, that he was going crazy, and ran out of the Yoga place. Within 2 weeks, his wife told him she was pregnant. Later, they did an ultrasound which revealed it was a baby girl. Later the wife told him “I have been thinking of a name for our girl... what do you think of the name XYZ, which was the name of what this voice told him. He later lost his fear and went back to the Yoga studio. He then heard the voice again speaking to him telepathically, but this time, he was not afraid. Now many years have passed and he has constant 2-way telepathic communications with this non-physical being who has taught him about the nature of our reality, consciousness, our afterlife, and who serves as a guide for this professor. You thought you have heard enough “crazy stories” in this paper but this one is very special because it came from an academic Ph.D. Professor that has written a chapter for our book. Actually, three of these academic professors who heard a voice speaking to them have written chapters for our book. Is this a coincidence?

f. Commonality # 6: After Effects Trigger Paranormal Experiences

1. The NDE Experience

The NDE research community has fully documented the fact that after the individual has a Near Death Experience, the individual begins to have many so-called “paranormal” experiences which include the following: 1) an increase in Precognition; 2) the individual begins to have many poltergeist activity in their home; 3) they begin to experience many OBEs; 4) they begin to see and interact with many deceased spirits; 5) they begin to see many Orbs; 6) many individuals would see energy auras around the body of other individuals; 7) many obtained healing qualities and large percentage became reiki healers, many have their own reiki healing practices. In essence, they begin to experience all of the Contact Modalities and all of the PSI phenomena that I previously discussed. These are the same exact after-effects for CAP-UFO Contact Experiencers. If one is interested in learning the details, I recommend that you read the following NDE literature previously referenced that detail hundreds of paranormal after effects after an NDE. (Alexander, E. 2012, 2017) (Long, J. 2011, 2016) (Greyson, J. 2009, 2021) (Moody, R. 1975) (Ring, K. 1984, 1992)

Dr. Melinda Greer after her second NDE began to see deceased beings at the hospital where she worked as a Pediatric Hospitalist medical doctor. Shortly after her NDE, she saw a man, who appeared very physical, that was in a hospital gown. He looked very sickly, pale and barefoot. She then looked at him and told him “Sir, you do not belong here. You do not look well and you need to return to your room. Where is your room?” The man then ran right through the closed elevator doors and disappeared. This spirit was also witnessed by other nurses. She has seen many dead people in her hospital after her NDE. She has also had a history of having paranormal experiences after her first NDE which occurred when she was 7 years old. She also began seeing various CAP-UFOs, had 3 Bigfoot experiences, and other paranormal experiences. You can read Dr. Greer’s story in Vol 1 of this book.

Dr. Yvonne Kasten, also a medical doctor, wrote in 2019 a book titled “*Touched by the Light: Exploring Spiritually Transformative Experiences*”, which was based on her 5 NDE experiences which began in 2017. After her 2017 NDE, she began to have various paranormal experiences, such as having OBEs, seeing deceased people, and even seeing CAP-UFOs, just like Dr. Melinda Greer. Dr. Kasten has stated:

“Looking back, I can see that my Near-Death Experience accelerated my own spiritual journey. Psychic experiences and a number of phenomena associated with other types of Spiritually Transformative Experiences are now part of my daily life.” (Kasten, 2019)

Numerous other researchers have detailed the aftereffects after having an NDE experience. (Alexander, E. 2012, 2017) (Long, J. 2011, 2016) (Greyson, J. 2009, 2021) (Moody, R. 1975) (Ring, K. 1984, 1992)

2. The CAP-UFO Experience

The after-effects of a CAP-UFO Contact Experience have been frequently documented and are a well-established fact. Nearly every CAP-UFO contact book that has ever been published mentions these aftereffects. What follows is just a short summary of these after-effect phenomena. The CAP-UFO research community, in particular, the historic 5-year academic research study has documented many of these after effects. One of the most common was an increase in psychic abilities, which was documented by 58% of the more than 4,300 survey participants. Similar to the NDE experiencer, the CAP-UFO contact experiencer also began to have many “paranormal” experiences which included the following:

- an increase in Precognition;
- the individual begins to have many poltergeist activities in their home;
- they begin to experience many OBEs;
- they begin to see and interact with many deceased spirits;
- they begin to see many Orbs;
- many individuals would see energy auras around the body of other individuals;
- many obtained healing qualities and a large percentage became reiki healers, many have their own reiki healing practices.

In essence, they begin to experience all of the Contact Modalities and all of the PSI phenomena that I previously discussed. If one is interested in learning the details, I recommend that you read the following CAP-UFO literature previously referenced that detail hundreds of paranormal after effects after a CAP-UFO Contact. (Hernandez, Davis, Scalpone, Schild, 2018), (Hernandez, Klimo & Schild, 2018) (Rodwell, 2010, 2016) (Raynes, 2004, 2009, 2019) (Vallee, 1960, 1988, 1991). What follows is just a brief description of some of these after-effect experiences.

Dr. Jacques Vallee has written numerous books about the UFO Contact Experience. In his book “Dimensions”, Vallee provides a short description of the psychic after effects from UFO Contact where he states:

During the 1970s, the report of paranormal events in connection with close encounters with UFOs seems to have become the rule rather than the exception, and most investigators have found it very difficult to deal with this aspect of the cases... Still other psychic events are the distortions of time and space reported by witnesses and the apparent violations of physical laws... close observers often report something akin to a trip into a parallel time stream. These observations constitute collectively what I call the “psychic component” of the UFO Phenomenon. (Vallee, 1988)

In his same book, “Dimensions”, Dr. Vallee thoroughly investigated the case of a French medical doctor, who he names “Dr. X”. Dr. Vallee states some of his after-effects after he saw a UFO craft outside his house. Vallee states:

“Friends of the family... have noted a change in the mental attitudes of the doctor and his wife: they seem to have acquired an almost mystical acceptance of the events of life and death... finally, there is the matter of the

paranormal phenomena that now take place around them... Coincidences of a telepathic nature are frequently reported, and the doctor has allegedly, on at least one occasion, experienced levitation without being able to control it. Clocks and electrical circuits have been affected, apparently without cause. (Vallee, 1988).

The case of Dr. X is very similar to the case of an ex-DEA federal agent, my friend Alberto Fernandez. Both had levitation experiences, both affected the use of electrical devices, both acquired telepathic psychic abilities, and both had mystical experiences which caused them to be highly spiritual. The numerous case studies that we present in Volumes 3 and 4 of our book contain hundreds of additional examples similar to Dr. X and DEA agent Fernandez, which describe hundreds of CAP-UFO after-effects. The phenomenon is very real and Ufology needs to pay attention to this highly neglected after effect upon CAP-UFO contact. Once again, many books describing CAP-UFO contact experiences also detail additional after-effect experiences.

Unfortunately, as far as I know, outside of the Dr. Edgar Mitchell FREE UFO Experiencer Research Study on CAP-UFO Contact Experiencers, there have not been any major research study that has detailed the after-effects (paranormal, PSI, etc.) from OBE and Astral Travelers, and from Entheogenic Experiencers. There are testimonies from the various books written by the experiencers of these phenomena but no significant academic research study on this topic. Volume 3 and 4 do contain many chapters written by OBE, Astral Travelers, and Hallucinogenic experiences that discuss these after-effects.

g. Commonality # 7: Medical Healings

The literature on both the NDE and CAP-UFO Contact Phenomenon is littered with hundreds of case studies of miraculous medical healings resulting from both an NDE Experience and a UFO Contact Experience. The OBE and Astral Travel literature, Experiencers of perceived deceased spirits, and experiencers of Hallucinogenic journeys, to the best of my knowledge, does not have the vast detailed medical healing descriptions as provided by NDEs and CAP-UFO contact experiences, even though there are a few OBE and Astral Travel books that discuss medical healings. Thus, additional research on the specific topic of miraculous medical healings must be conducted regarding the phenomenon of OBE, Astral Traveling, contact with the deceased and Hallucinogenic experiencers.

1. NDE-related Medical Healings

The NDE literature is filled with hundreds of case studies of NDE experiencers that have been miraculously healed during their NDE. Once again, I will only present a summary of some of these experiences but if one wants to learn more about these experiences, I highly recommend that you read the works cited in the reference section of this chapter by authors Dr. Bruce Greyson, Dr. Jeffrey Long, Dr. Raymond Moody, Dr. Kenneth Ring, and others. (Alexander, E. 2012, 2017) (Long, J. 2011, 2016) (Greyson, J. 2009, 2021) (Moody, R. 1975) (Ring, K. 1984, 1992)

Probably the most publicized case of a miraculous medical healing associated with a Near Death Experience is the case of Anita Moorjani, who had her NDE in 2006. Ms. Moorjani's NDE experience was detailed in her book *"Dying to Be Me: My Journey from Cancer, to Near Death, to True Healing"*. (Moorjani, 2015) She describes being diagnosed with lymphoma, a form of deadly cancer, which over the next 4 years spread to her entire body. In 2006 she was hospitalized and her doctor informed her and her family that it was "too late" to save her life-- her organs had shut down, her cancer had metastasized throughout her body, and she entered into a coma. Her doctor stated to her husband:

"Your wife's heart may still be beating," she told Danny [her husband], "but she's not really there. It's too late to save her. Her organs have already shut down. Her tumors have grown to the size of lemons throughout her lymphatic system, from the base of her skull to below her abdomen. Her brain is filled with fluid, as are her lungs. And as you can see, her skin has developed lesions that are weeping with toxins. She won't even make it through the night." (Moorjani, 2015)

Anita then had a typical Near-Death Experience, where her consciousness left her body and she entered another multidimensional realm where she was embraced by immense unconditional love. In this heavenly realm, she met her father who had died 10 years earlier. She also met her best friend, Soni, who had died 3 years earlier from cancer. She then had telepathic communications with her father and Soni. Initially, Anita did not want to return to her body but after receiving information from the Universal Mind of God, that she needed to be true to herself and not the wishes of others, she agreed to return to her physical plane. She was told that if she chose to remain in heaven, that *"everything was exactly as it should be in the grand tapestry of life"*. If she chose to return to her body, she was informed that she would have a quick and total healing. (Moorjani, 2015) Anita states:

I discovered that since I'd realized who I really was and understood the magnificence of my true self, if I chose to go back to life, my body would heal rapidly—not in months or weeks, but in days! if I chose to go back to my body, I knew that the doctors wouldn't be able to find a trace of cancer. (Moorjani, 2015)

Anita came out of her coma 30 hours later. Upon her return, she told her family and her doctors that she did not need any further cancer treatments because she was already healed and not to give her any drugs. Her doctors told her that they will not give her any additional cancer treatments because the cancer was all over her body and that she only had a few hours or days to live. Within a few days, her cancer had shrunk by 70%. Within two weeks, she was cancer-free and released from her hospital. This was without any cancer treatments after she woke up from her coma. In essence, Anita Moorjani had a miraculous medical healing that was stimulated by the Universal Mind of God during her Near-Death Experience! Materialist science cannot explain her healing but understanding Consciousness and the Mind of GOD is able to solve this riddle.

A second well-known case of a miraculous medical healing was the case of Dr. Eben Alexander, a professor of neurosurgery at the Harvard School of Medicine for more than 15 years. Eben's NDE experience was documented in two of his books, "*Proof of Heaven: A Neurosurgeon's Journey into the Afterlife*" (Alexander, 2012) and his latest book, "*Living in a Mindful Universe: A Neurosurgeon's Journey into the Heart of Consciousness*", co-written with Karen Newell. (Alexander, 2017)

Eben's NDE occurred in 2008. I will not detail the expansive details of Dr. Alexander's NDE experience but instead, I will focus on his miraculous medical healing. Dr. Alexander was brought to the emergency room unconscious and was diagnosed with a rare form of bacterial infection of his brain. The doctors informed Eben's family that he would have a 2% chance of survival and even if he survives, he would be a vegetable, with minimal cognitive abilities. He had no neural brain activity which revealed no brain function at all. In layman's terms, his bacterial infection had turned his brain to mush. His family was ready to pull him off life support. Then he slowly began to wake up from his coma and within a few weeks, he was released from the hospital. He not only lived but all of his memories and cognitive abilities fully returned when he initially had no chance of recovering his mental abilities. Eben had a miraculous medical healing, which one can argue, was triggered by the Universal Mind of GOD during his Near-Death Experience.

In Dr. Alexander's book, "*Living in a Mindful Universe: A Neurosurgeon's Journey into the Heart of Consciousness*", Eben states: "As to the miraculous nature of my own recovery, an independent objective medical review, headed by Dr. Bruce Greyson, (Professor at the University of Virginia School of Medicine), noted the following":

Three physicians not associated with Lynchburg General Hospital completed an independent review of the complete medical record of Dr. Alexander's hospitalization, and spoke with the hospital's two consulting neurologists to gather additional information. The records indicate that Dr. Alexander was brought to the emergency department unresponsive, with evidence of a bacterial infection, and he was assessed to have moderate brain injury, which rapidly progressed to severe brain injury over the next few hours. Brain scans showed that the membranes covering the brain as well as the grooves in his cerebral cortex were swollen with pus-filled liquid, compressing the cortical tissue. Laboratory examination showed evidence of a bacterial infection in his cerebrospinal fluid, due to an organism that very rarely causes meningitis in adults and, when it does, is almost always fatal or resulting in permanent neurological deficits. Nevertheless, after a profound near-death experience, Dr. Alexander eventually awoke from his coma and within a few months had made what his surprised neurologists called a "complete and remarkable recovery" from an illness they agreed might well have been fatal, without any residual neurological deficit." (Alexander, 2012)

There are many YouTube NDE testimonies where NDE Experiencers speak of their own miraculous medical healings, just as profound to those of Anita Moorjani and Dr. Eben Alexander. What follows are just a few of hundreds of examples of YouTube testimonies on NDE medical healings.

1. Rosemary Ringer had been diagnosed with stage 2 cervical cancer when, after a routine medical procedure, she ended up bleeding to "temporary death," during which she had an intense Near-Death Experience... Assured by angels during her sojourn in the afterlife, Rosemary had a complete remission of cancer and rapidly healed from her medical trauma. She also had a healing from the grief of her husband's earlier suicide.

<https://www.youtube.com/watch?v=0OjYtaWv2HA>

2. Miracle Cure after Near-Death-Experience. When Sabine Kalbus was a teenager, a brain tumor was diagnosed in her brain. Before her brain surgery, she

was in her hospital room and an angel, appearing as a “Light Being”, appeared to her, told her that she was cured and she did not need an operation. She told her MD of her experience and she requested to be retested. Her MRI revealed no brain tumors and she was not operated. To this day, she still sees light beings.

<https://www.youtube.com/watch?v=kTSAoIN01cQ>

3. Miracle From Heaven - The True Story Of Annabel Beam: Meeting Jesus, Her Angel & Miraculous Healing. Hear the incredible real-life true story of Annabel Beam with this first-hand interview as she explains her near-death experience; how she went to heaven where she met #Jesus and her guardian angel only to come back to life as we know it to find her health unbelievably yet miraculously healed of both of her rare life-threatening digestive disorders: pseudo-obstruction motility disorder and antral hypomotility disorder.

<https://www.youtube.com/watch?v=nTwu2dM3r2o>

4. Her Cancer Was Healed During Her Near-Death Experience - Rosemary Thornton. During her NDE experience, she encountered angels. Rose was diagnosed with a life-threatening illness. After a “routine” medical procedure, Rose bled to death. During her NDE experience in heaven, she was told that if she agreed to return to earth, she’d be restored to wholeness. Subsequently, when she was returned to her body, medical tests affirmed that her disease disappeared.

https://www.youtube.com/watch?v=28QEzLK_qV8

2. CAP-UFO related Medical Healings

"One of the most interesting findings that emerged from this work was the many medical healings and attempts to heal on the part of the visitors... In about one-half of the cases I've been involved in, there have been healings due to operations and/or treatments. Sometimes the cures are permanent. At other times the conditions recur."

Edith Fiore from her book “Encounters: A Psychologist Reveals Case Studies of Abductions by Extraterrestrials”. (Fiore, 1997)

... many UFO Contact Experiencers “have experienced or witnessed healing conditions ranging from minor wounds to pneumonia, childhood leukemia, and even in one case reported to me first-hand, the overcoming of muscular atrophy in a leg related to poliomyelitis.”

Dr. John Mack, Professor of Psychiatry, Harvard School of Medicine from his book “Passport to the Cosmos: Human Transformation and Alien Encounters”. (Mack, 1999)

I have already detailed my very first “paranormal” experience which was the miraculous medical healing of our Jack Russel Terrier by an Energy Being which occurred in our living room on March 4, 2012.

The CAP-UFO literature is filled with thousands of specific case studies of individuals that have been healed by CAP-UFO intelligence. Numerous UFO researchers have demonstrated this fact. Preston Dennett has authored two books on this topic. His first book, published in 1996, was titled “*UFO Healings: True Accounts of People Healed by Extraterrestrials*”. This book was followed by a 540-page second book published in 2019 titled “*The Healing Power of UFOs: 300 True Accounts of People Healed by Extraterrestrials*”. (Dennett, 1996, 2019).

The survey data from the Dr. Edgar Mitchell FREE UFO Experiencer Research Study revealed that 50% of the more than 4,300 survey respondents stated that they had a medical healing on either themselves or another family member from CAP-UFO related Non-Human Intelligence. Medical doctor Dr. Joseph Burkes and Preston Dennett jointly wrote Chapter Six in our book, “*Beyond UFOs*”, which was a detailed analysis of 10 individual case studies from the thousands who stated that they had a CAP-UFO-related medical healing in our FREE survey. (Hernandez, Klimo & Schild, 2018)

Let me provide just a summary of one of the many examples of miraculous medical healings described in Chapter Six of our book. Like Dr. Joseph Burkes, this particular Experiencer was also an Emergency Room medical doctor, who wished to remain anonymous. This medical doctor is a personal friend and I have known him for many years. He is one of the major contact experiencers that I have ever met, certainly one of the top 5 Experiencers of the Contact Modalities, yet I am the only one who knows who he is. Since he is still a young man, and a practicing Emergency Room physician, he fears that he might lose his medical license should this information be released publicly with his real name. Let me refer to him as Dr. Z. Dr. Z’s aunt informed me that he was skipped 4 grades before the 8th grade before his parents intervened. He was doing advanced calculus and physics at the age of 8. He also learned how to meditate at the age of 8 years and during his initial meditative experience, he had a major OBE experience. He then continued to meditate and each time his consciousness would travel outside of his body. At a very early age and he began to have daily OBEs and Astral Travel Experiences while meditating. He soon mastered the ability to initiate Astral Travel experiences at will. He soon began a life-long journey of initiating contact with diverse non-physical Higher Forms of Intelligence which last to this date. He graduated high school at the top of his class. At the age of 14 he began college and graduated at the top of his college class at the age of 16. He was then told by the

Non-Corporeal Beings that he interacts with that he was too young to attend medical school and that he needed to wait two years. He took advantage of these two years to live in an OBE state for most of the day, only returning to do human physical necessities such as eating, going to the bathroom, and showering and grooming himself. While living with his elderly grandmother for those two years, he travelled to different dimensions, learning spiritual lessons, and learning about all of his “past lives” and the mission for his current life which involved advanced science and physics. He started medical school at the age of 18 and graduated at the top of his class at one of the major research medical schools in the US. Needless to say, this man is extremely bright and gifted. He has had a history of experiences via the Contact Modalities, including OBEs, Astral Traveling, seeing hundreds of beings, mainly while was undertaking Astral Traveling. The following is a summarized account of his miraculous medical healing from Chapter Six from our book “*Beyond UFOs*”. (Hernandez, Klimo & Schild, 2018)

Case Study # 1: “Anonymous Physician.” Hemorrhagic Shock

Following Dental Surgery. (Interview by Joseph Burkes MD). Dr. Burkes stated that “I have thoroughly vetted this witness who in fact is a practicing physician in his mid-thirties.” The MD underwent extraction of his lower wisdom teeth. He then began to bleed profusely and a jet of blood squirted into his mouth with each beat of his heart. He suspected an artery had been severed. His room was filled by mounds of blood-soaked gauze and no matter how hard he pressed down on the extraction site; the bleeding continued. He became light-headed and he knew he was going into shock and soon passed out on his bed. The next thing he remembered was that he was enveloped by a beam of intense white light and was floating in space that was not in his apartment. He then appeared in a circular room, about twenty feet across, and was made of some kind of metal. Dr. Burkes states that:

He looked down and to his surprise the floor was transparent and he could see Earth and many stars. What he recalled didn't feel like it was a dream. In this strange environment he caught a glimpse of a non-human being that he identified as looking like the Small Grey alien stereotype. It was short, perhaps four feet tall, with large wrap-around dark eyes. It appeared to be wearing some kind of large garment that altered its appearance. Instead of the typically thin body build associated with this alleged alien phenotype, the grey non-human being looked somewhat stout. Several seconds after seeing this strange creature he reported that the scene vanished and he found himself back on his blood-soaked bed. The apartment was a mess, but to his surprise, he felt perfectly fine. The bleeding had completely stopped and he was able to rise without the lightheadedness that he had experienced

before passing out. In the mirror, he could see that the pallor in his face was gone. The color of his complexion was totally normal. This young physician denied experiencing a powerful thirst that is associated with blood loss. He soon realized that he had been completely healed from this potentially dangerous condition.

In his book “Dimensions”, Dr. Jacque Vallee also provides a short description of a medical healing from the French medical doctor he was investigating. Vallee states,

He awoke his wife and told her what happened. At that point it was she who observed, with considerable amazement, that the swelling and pain in his leg had completely disappeared. In the days that followed, he became aware that all the after-effects of a wound he had received during the Algerian war had also dissipated. (Vallee, 1988)

h. Commonality # 8: Visions of the Future and of the Past

1. Near-Death Experiences

The Near-Death Experience research has presented hundreds of examples of NDE Experiencers who have received visions of future events and past events. The past events are the most common because of the thousands of individuals who have had a “Life Review”, a “showing” to the NDE Experiencer of their major life events, often seen via a panoramic view, usually initiated by a being identified by the experiencer as GOD. Almost every book written by an NDE researcher such as those by Dr. Bruce Greyson, Dr. Kenneth Ring, Dr. Jeffrey Long, Dr. Pim Van Lommel, Dr. Raymond Moody, etc., all discuss at length stories of NDE experiencers that have had a Life Review. (Alexander, E. 2012, 2017) (Long, J. 2011, 2016) (Greyson, J. 2009, 2021) (Moody, R. 1975) (Ring, K. 1984, 1992) What is not as common is that many NDE experiencers are also shown visions of future events. I will briefly present an example of a “Life Review” told to me by my own father, now deceased. I will then present future events told to NDE Experiencers.

My own father had an NDE during a quadruple heart bypass surgery when he was in his late 60s. During his NDE he also had a major life review that according to his own words, “lasted 20 to 30 years”. He told me that he relived major parts of his life and relived these experiences simultaneously inside of his body reliving the event and also inside of the body of the other person he had affected. He told me that he felt the emotions and thinking of both himself and the

other person he had impacted simultaneously. Just like many other NDE experiencers, he told me that GOD did not judge him but that he judged himself and that he was embarrassed by the many decisions he had made in his life. This was balanced out by the many good deeds and judgments he had made in his life. I would encourage everyone to read Dr. Bruce Greyson's Chapter 3, titled "Life Review", from his book *After: A Doctor Explores What Near-Death Experiences Reveal about Life and Beyond*. This chapter contains more than 30 pages of examples of Life Review stories he has researched over his 45 years of NDE research. (Greyson, 2021)

In addition to receiving spiritual messages and the need for humanity to learn to love each other, both the NDE and the UFO Contact Experiencer have received warnings from NHI regarding potential ecological disasters, including the possibility of nuclear war.

Dr. Kenneth Ring has published numerous important books on the NDE Experience. In 1984 Dr. Ring published a book titled "*Heading Toward Omega: In Search of the Meaning of the Near-Death Experience*". (Ring, 1984) In this book, Dr. Ring presents the finding that numerous NDE Experiencers were receiving "***Prophetic Visions relating to future events that have a global rather a personal focus... and they are highly consistent from person to person***". Dr. Ring stated that these prophetic visions were given to the NDE Experiencer during their NDE, "***often in association with an encounter with guides or a being of light.***"⁵⁶ Similar to many UFO Contact Experiencers in our FREE research study, Dr. Ring also states that many of the NDE Experiencers were also told that "***they would not be able to recall much of this information but would be given access to some of it when and if it was needed***". (Ring, 1984) Regarding the ecological and nuclear war warnings received by NDE Experiencers, Dr. Ring stated as follows:

"The individuals report that ... there will be an increasing incidence of earthquakes, volcanic activity, and generally massive geophysical changes. There will be resultant disturbances in weather patterns and food supplies. This world economic system will collapse, and the possibility of nuclear war or accident is very great (respondents are not agreed on whether a nuclear catastrophe will occur). All of these events are transitional rather an ultimate, however, and they will be followed by a new era in human history marked by human brotherhood, universal love, and world peace. Though

⁵⁶ By the way, human looking NHI guides and beings of light were the top two types of NHI that were mentioned by UFO Contact Experiencers in Chapter One of my book "*Beyond UFOs*", published by the Dr. Edgar Mitchell FREE Foundation, which is also included in the book "*A Greater Reality*" book series. (Hernandez, Klimo and Schild, 2018)

many will die, the earth will live.” (Ring, 1984)

Many NDE Experiencers also receive information of future events in their personal future. Again, this example has been documented in numerous NDE research books and NDE experiencer books written by NDE experiencers. One important case study was that of another medical doctor, Dr. Mary Neal, an orthopedic spine surgeon, who was told during her NDE that her son would die before he was 18 years old. Previous to Mary’s NDE, her then four-year-old son told her that he will die before he reaches 18 years old. Dr. Neal states “*The way he said it hit me like a ton of bricks. I knew it to be true. I don’t know how I knew. It was as clear in my mind today as it was then... He said that was part of the plan. I never forgot that.*” Later, in 1999, Dr. Neal was kayaking the white-water rapids in the very rural area of Los Rios region in southern Chile. As described in her book *To Heaven and Back*, Mary describes that she was flipped overboard and remained under the river currents for more than 30 minutes, and drowned. (Neal, 2012) She initially floated out of her body and saw her body underneath her. Dr. Neal’s consciousness then went to another non-earthly realm where she met various “angels” and a being she identified as “God”. She was then informed that her son would die before the age of 18, just like her son had previously told her. As Dr. Neal states in her book:

Ultimately my son was killed and even that was an example of God’s perfect timing because even though I knew one of the mandates was to share my story with others... I didn’t want to do it so for ten years. I came up with all kinds of reasons why I couldn’t do it and didn’t need to do it but then one day I was thrown out of bed and God said: ‘Now is the time you’re going to do this’. And I did it. I finished the final manuscript only a few hours before my son was killed and I look at that as an incredible gift and a wonderful example of God’s timing. (Neal, 2012)

Needless to say, YouTube contains hundreds of testimonies of NDE Experiencers who have been told during their NDEs of future events, either pertaining to them or to our planet or other individuals. The following links provide just some of these testimonies of NDE Experiencers being told of future events.

<https://www.youtube.com/watch?v=ZdSneXxQ6v8>
<https://www.youtube.com/watch?v=1Y7byTgqRx4>
<https://www.youtube.com/watch?v=eXwFmD414XA>
<https://www.youtube.com/watch?v=W6Kxrs0VTj8>
<https://www.youtube.com/watch?v=cKh3K0GDGr4>

<https://www.youtube.com/watch?v=UtdTqjJoOhU>

https://www.youtube.com/watch?v=bmpUF_riOuU

https://www.youtube.com/watch?v=UIp20jp_Lbo

2. UFO Contact Experiences

The CAP-UFO Contact Experiences in the FREE Experiencer Research Study also received similar information about future events. Chapter 11 from our book *Beyond UFOs*, titled “*Chapter 11: Ecological and Human Behavioral Messages Received from UAP Related Non-Human Intelligence: Analysis of the FREE Research Data*”, stated the same information, almost verbatim as the NDE testimony about future ecological catastrophes for planet earth. Chapter 11 contained almost 30 pages of messages received from CAP-UFO Non-Human Intelligence regarding ecological warnings and the possibility of nuclear destruction of humanity. Our FREE surveys asked 70 open-ended questions, one particular question dealt with information about future ecological events received from CAP-UFO-related Non-Human Intelligence which was the following:

Question # Q117: Did you receive any information affecting our Planet’s Future or Past (e.g., a planetary extinction or a major catastrophe), and/or information on any earthly global, social-political, or related EVENT that has taken place or will take place in the future? If applicable, how was this information communicated to you. In addition, why do you have this belief?

(Hernandez, Klimo and Schild, 2018)

Hundreds of statements were received and the following were just examples of what UFO Non-Human Intelligence told the human experiencer:

- “I saw the end of the world. The sun was raining down fireballs on Earth, and the land was barren, fire everywhere, and people were running with nowhere to go...”
- “I was shown a hologram or picture in the air of a nuclear explosion from an Earth leader and set of every known natural disaster as a result. It spread over the whole planet... space ships swooped in and took as many humans as possible... until another planet was ready.”
- The being showed me “the end of the world, with fireballs and burned-out cities, countries, with widespread devastations, and then, humans with deformities. He presented a dire picture for humanity. With so much devastation revealed for our future, it indicates or suggests that we never grew up or were able to stop

warring and hating and killing, as well as continuing to ruin our environment.” (Hernandez, Klimo and Schild, 2018)

Most of the cases involving ecological messages were telepathically transmitted by a Non-Human Intelligence. Numerous types of beings (Energy Being, Human Looking, Small and Tall Grey, Mantid Being) transmitted this information to the human contact experiencer. In addition, many Contactees also received this information while they were in an alternate reality. As I stated earlier in this paper, approximately 50% of the CAP-UFO-related contact experiencer stated that they were brought to another multidimensional reality, which we called a “Matrix” type of reality.

We asked numerous questions about this experience and one question was, **“While in this ‘Matrix-like’ type of reality, did scenes from the future come to you?”** The result was that 10% stated that scenes from their future were shown to them. We also asked the question, **“While in this ‘Matrix-like’ type of reality, did scenes from the Earth’s future come to you?”** Over 30% were shown scenes of our planet’s future. Many of the specific information received were previously discussed in other parts of this paper. (Hernandez, Klimo and Schild, 2018)

3. Mediumship

Mediumship is the practice of mediating communication between the spirit of the dead and living human beings. Practitioners, or the intermediaries that mediate this communication, are known as "mediums" or "spirit mediums", individuals who report experiencing communication with the deceased and who regularly, reliably, and on-demand report the specific resulting messages to the living. There is an enormous amount of literature on the topic of mediumship but I encourage everyone to read the works of Dr. Jon Klimo (Klimo, 1987), Dr. Gary Schwartz (Schwartz, G., 2003, 2007, 2017, 2020) and Dr. Julie Beischel (Beischel, 2014, 2015). Dr. Gary Schwartz is the Director of the Laboratory for Advances in Consciousness & Health at the University of Arizona. His research and his many books published over the last 25 years have been on the topic of mediumship. Dr. Julie Beischel is the Director of Research at the Windbridge Research Center. For over 15 years, Dr. Beischel has conducted scientific research on studying mediums. The combined research of Dr. Jon Klimo, Dr. Gary Schwartz, and Dr. Julie Beischel not only have numerous communications from perceived spirits communicating to family members, but also hundreds of information discussing verified past and future events.

4. Precognitive Experiences

Finally, there is the example of Precognitive experiences from both NDE and CAP-UFO Contact Experiencers. The book by NDE Experiencer Elizabeth Krohn, titled “*Changed in a Flash*”, she provides numerous examples of precognitive events. (Krohn, 2018) Many of the NDE academic research also demonstrate that NDE experiencers return with precognitive abilities. Chapter Two of our book “*Beyond UFOs*” details numerous examples of CAP-UFO Contact Experiencers that have detailed their precognitive events. My wife, for example, had numerous precognitive experiences for at least two years after seeing the Energy Being in our living room and after calling down numerous CAP-UFOs. One experience involved an experience where she refused to go on a long trip in our car because the car engine was going to explode even though our car was only 3 years old. After 2 weeks of harassing me, and my hotel and conference tickets were already prepaid, I was forced to bring my car to my mechanic and he told me “*You are luck Rey. If you had gone on that long car trip your engine would have exploded because many of the belts were loose and broken and your engine might have been destroyed*”. This was just one of many examples of her precognition during this time period. Our book “*Beyond UFOs*” was also able to determine that Precognitive Abilities were a very common trait after the individual has had a UFO Contact Experience. (Hernandez, Klimo and Schild, 2018)

5. OBEs, Astral Travel & Remote Viewing

These examples, just like the NDE and UFO Contact Experience, lead one to the hypothesis that time is not linear. The NDE experience is the classic case for supporting the hypothesis that “time” might not even exist. Our consciousness is literally “outside” spacetime-- our human consciousness can go forward in time and back in time because time is not linear. As Chart # 3 illustrates, human consciousness can travel from our 4D physical reality to other higher multidimensional realms outside of spacetime. For example, many remote viewers discuss bringing their consciousness back to specific time periods and are able to observe various details of these specific time periods. Other literature on remote viewing also discusses how human consciousness can also travel to the future and literally “see” and describe the future. Stephan A. Schwartz, in his many writings and in his monthly “Schwartz Report” postings contains numerous articles on this topic.⁵⁷ (Schwartz, S, 2020, 2022)

⁵⁷ <http://www.schwarzreport.org/>

Thus, the commonality of receiving information about our future and our past is just another example that all of the Contact Modalities need to be researched as ONE integrated phenomenon. By now the readers of this chapter should be able to understand that we are dealing with the same phenomenon involving different Contact Modalities. Our Greater Reality serves as an information storage and retrieval mechanism where humans can retrieve information about the past and future (Akashic Records) and how this mechanism of retrieving past and future stored information can allow the Universal Mind to learn, self-correct, and evolve as a self-organizing interconnected holistic system.

i. Commonality # 9: Total Personality and Worldview Transformation

1. NDE Information

Dr. Kenneth Ring was one of the academic pioneer researchers on the NDE phenomenon. Since the late 1970s, shortly after the publication of Dr. Raymond Moody's 1975 book, *Life After Life*, Dr. Ring began to investigate and publish academic articles and books on the NDE phenomenon. His first book was titled "*Life At Death: A Scientific Investigation of the Near-Death Experience*", which was published in 1980. This pioneer research study involved 102 NDE Experiencers. (Ring, 1980) He subsequently published many other books, including *Heading Toward Omega* (Ring, 1984) and *The Omega Project* (Ring, 1992). Both of these books were focused on the near-death experience and how they change people's lives. Dr. Ring stated on his website: ⁵⁸

*After going through an NDE, people reported a loss of fear of death as well as a greater appreciation of life. They also reported stronger feelings of self-acceptance and a greater concern and sense of caring for other people. They had less interest in material things for their own sake. Many tended to become more spiritual - though not necessarily more involved in organized religion.*⁵⁹

Almost all subjects who experienced an NDE found their lives transformed and a change in their attitudes and values, and in their inclination to love and to help others. Dr. Ring was convinced that these were absolutely authentic experiences and noted that since returning, many of them had

⁵⁸ See Dr. Ring's website: <http://www.kenring.org/>

⁵⁹ Ibid.

occasion to think about 'what might have been.' And their subsequent lives were powerful testimony to our common ability to live more deeply, more appreciatively, more lovingly, and more spiritually.⁶⁰

In Dr. Ring's book "*The Omega Project: Near-Death Experiences, UFO Encounters, and Mind at Large*" (Ring, 1992), Dr. Ring administered a lengthy survey questionnaire comprised of 360 questions to 85 NDE Contact Experiencers and 85 CAP-UFO Contact Experiencers. Over 100 of these questions in his "Life Change Inventory", "Psychophysical Changes Inventory" "Psychological Inventory" and "Ecological Inventory" questions dealt with how did both of these groups, the NDE and UFO contact groups, change after their respective experiences. **What he concluded was that both groups changed in the same exact way. All the changes were for the positive.** They became a different human being with completely new outlooks on life and worldviews.

2. UFO Information

Another major finding of the Dr. Edgar Mitchell FREE UFO Experiencer Research Study was not only that the majority of CAP-UFO related contact experiencers with Non-Human Intelligence have been extremely positive, equally as important was the overwhelming evidence that these "Experiencers" underwent a profound and positive transformation. I had a series of conversations with Dr. Kenneth Ring regarding his research study and his book, *The Omega Project: Near-Death Experiences, UFO Encounters and Mind At Large*, and I asked if he could give the FREE Research Committee permission to utilize approximately 70 questions from his survey. (Ring, 1992). Our intention was to ask the same inventory lifestyle change questions he asked but instead of administering it to 85 UFO Abductees, we wanted to administer these questions to possibly thousands of CAP-UFO contact experiencers from all over the world, in multiple languages, who had these experiences. We received more than 4,300 survey responses from CAP-UFO contact experiencers from over 125 countries to our English language survey. Our Spanish language survey had over 1,200 survey responses. Interestingly, our findings were not only similar, but matched exactly the survey responses received by Ring's historic study. Our data supported his conclusion that contact experiences with NHI "tend to initiate some profound alterations in one's personal values and belief system" and that these experiences, in the long-term, were positive experiences. (Ring, 1992). Let's explore some of these

⁶⁰ Ibid.

profound alterations of one’s personal belief system and values as documented in our book, *Beyond UFOs*.

Table 1 illustrates responses to the concept as follows: “An interest in your UFO related contact experiences may or may not bring about certain changes in an individual's life. We would like to know in what ways, if any, your interest in UFO related contact experiences affected your life. In responding to the following items all you need to do is check the appropriate alternative, according to the instructions given below. Each statement should be understood as beginning with the phrase, “Since I first became interested in my UFO contact experience ...”

TABLE 1

LIFE STYLE INVENTORY CHANGE

“Since I first became interested in my UFO contact experience ...”

Question	Strongly Increased	Increased Somewhat	Had Not Changed	Decreased Somewhat	Strongly Decreased
INCREASED					
My desire to help others has	51.36%	23.86%	23.22%	1.22%	0.35%
My compassion for others has	54.71%	24.77%	18.55%	1.51%	0.47%
My appreciation of the "Ordinary Things of Life" has	52.09%	22.39%	18.97%	3.83%	2.73%
My sensitivity to the suffering of others has	53.33%	24.93%	19.01%	1.97%	0.75%
My concern with spiritual matters has	59.77%	22.84%	14.80%	1.39%	1.10%
My desire to achieve a higher consciousness has	67.63%	19.14%	12.70%	0.29%	0.23%
My appreciation of nature has	64.07%	20.08%	15.73%	0.12%	0.00%

My Spiritual feelings have	59.76%	22.77%	15.43%	1.16%	0.87%
My concern with the welfare of the planet Earth has	62.27%	22.62%	14.24%	0.35%	0.52%
My understanding of "What is Life all about" has	54.04%	28.31%	14.13%	2.17%	1.35%
My personal sense of "Purpose in Life" has	46.78%	30.91%	18.09%	2.46%	1.76%
My concern with Ecological matters has	49.56%	30.11%	19.28%	0.70%	0.35%
My conviction that there is life after death has	55.74%	13.11%	29.86%	0.76%	0.53%
My acceptance of others has	33.37%	36.58%	23.45%	4.03%	2.57%
DECREASED					
My concern with the material things of life has	2.15%	3.54%	26.96%	32.07%	35.27%
My interest in organized religion has	3.25%	5.64%	27.19%	12.03%	51.89%
My competitive tendencies have	1.86%	4.25%	34.77%	24.75%	34.36%
My fear of death has	1.46%	2.34%	23.95%	22.61%	49.65%
My desire to become a well-known person, to become famous, has	1.94%	6.17%	41.98%	12.17%	37.74%

My interest in achieving material success, becoming wealthy, has	1.93%	5.73%	32.32%	24.20%	35.83%
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The multiple questions posed in Table 1 provide results of our assessment of changes in the personal values of the survey respondent. The survey instrument questions measured whether and to what degree they felt they had changed after their extraordinary encounters.

The following psychological and personal values increased significantly: concern with spiritual matters, desire to help others, compassion for others, ability to love others, concern with the welfare of the planet, conviction that there is life after death, tolerance of others; insight to the problems of others and other factors.

The following profiles decreased significantly: concern with material things in life, interest in organized religion, fear of death, desire to become well known, and other factors.

Based on such reported psycho-spiritual outcomes and major changes of the Contact Experiencer, the question remains as to what specific characteristic of the contact experience serves to actually trigger an increase in one's appreciation of life, become a more loving person, concern for the welfare of others and the planet, and a decreased concern with material goods and fear of death. These outcomes beg us to ask the following questions which as of now cannot be answered:

- What is the nature of the reality of these experiences?
- Can it be that there are actually Non-Human Intelligence who are orchestrating the strange encounters whose effects we have been considering here?
- What is the intelligence that is the governing force behind the CAP-UFO-related contact experience with Non-Human Intelligence which is resulting in a positive transformation of the Contact Experiencer?
- Could the Contact Experiencer with Non-Human Intelligence, contact via CAP-UFOs, NDEs, via OBEs, Astral Travelling, via Remote Viewing, via Channeling, contact with perceived ghosts/spirits, via Entheogenic Journeys, and via the other Contact Modalities, actually be controlled by the same power or

intelligence for all of these Experiencers even though the phenomenology seems to be radically different?

○ Finally, can we associate the apparent “lessons” being taught to these experiencers, and the profound positive personal changes of the experiencer, as a response to the growing social ills of modern society-- social ills that might potentially involve humanity’s self-destruction?

j. Commonality # 10: Spiritual Awakening & GOD

After one has a Near Death Experience you certainly understand that you are an eternal spiritual being living a temporary physical reality-- a physical reality that is encompassed within a Greater Virtual and Spiritual Reality orchestrated by the Universal Mind of God (Consciousness). This spiritual transformation is found not only in the NDE Experiencer, but in all of the Experiencers of all of the Contact Modalities. The same spiritual conversion happens with UFO Contact Experiencers, with OBE and Astral Travel Experiencers, with Entheogenic Experiencers, and with all Experiencers that have the vast array of Post Death Communications. You are simply not the same spiritually after any of these experiences. You realize that your reality is merely “MAYA”, an illusion, and that underneath this illusion is a Greater Spiritual Reality. Dr. Yvonne Kason has termed these experiences “Spiritually Transformative Experiences.” (Kason, 2019) The following section, once again, only presents a summary of a very complex topic that can literally fill up thousands of pages with documentation and testimony. Let us first begin with the NDE phenomenon.

1. NDEs

All of the NDE researchers mention that spiritual messages and spiritual transformation are one of the major components of the NDE phenomenon. (Alexander, E. 2012, 2017) (Long, J. 2011, 2016) (Greyson, J. 2009, 2021) (Moody, R. 1975) (Ring, K. 1984, 1992) One of the pioneers of NDE research, Dr. Kenneth Ring, stated the following regarding the spiritual awakening resulting from the NDE phenomena by stating:

When we come to examine the core of full NDEs we find an absolute and undeniable spiritual radiance... The NDE is essentially a spiritual experience that serves as a catalyst for spiritual awakening and development. Moreover, the spiritual development that unfolds following an NDE tends to take a particular form. Finally, as a by-product of this

spiritual development, NDErs tend to manifest a variety of psychic abilities afterward that are an inherent part of their transformation. (Ring, 1984)

In addition to the spiritual transformation resulting from the NDE experience, a very high percentage of those that have a Near Death Experience have reported having had an experience with an intelligence that they call “GOD”. One of the co-editors of our book, *A Greater Reality*, is one of the world’s leading NDE researchers, Dr. Jeffrey Long. Jeffrey has written two important books on NDEs based on the thousands of NDE experiencers who have participated in his extensive surveys on NDES which is available on his website, nderf.org, which began in 1998.

Dr. Long’s NDE survey has several quantitative and qualitative questions on the NDE experiencer encounters with an intelligence perceived to be “GOD”. First, Jeffrey stated that he can not recall any description in NDEs of GOD using power to “harm” any fellow being. The reason is that “in NDEs, GOD is typically described as profoundly loving”. Dr. Long’s latest book is basically an entire book dedicated to the topic of “GOD” encounters during the NDE and he titled his book “*God and the Afterlife: The Groundbreaking New Evidence for God and Near-Death Experience*”. (Long, 2016) Jeffrey’s book contains numerous testimonies describing GOD and the information received from GOD. He termed his research “The God Study”. The following is just a very short summary of these descriptions.

Dr. Long realized that over 40% of NDE experiencers became aware of GOD or a supreme being during their NDE. Jeffrey’s study contained thousands of NDE experiencers. He stated that more than 40% reported a tunnel, encountered deceased loved ones, or had a Life Review, characteristics usually associated with an NDE commonality. Jeffrey states “This new information tells us one element of NDEs happens more often than any of these other NDE elements: *awareness of the existence of GOD*”. (Long, 2016)

In his 2016 book, *God and the Afterlife*, Dr. Jeffrey Long states that many of the experiences with GOD involved the sense of being fully embraced with LOVE where they sensed that everything is interconnected and that GOD loves each and every one of us and all of GOD’s creation. One important concept discussed in Dr. Long’s book is the concept of the “Oneness with GOD” where we, as human consciousness merge with GOD and that we are actually part of GOD. Some of his quotes from several experiencers are noteworthy:

“I became aware that I am the light also... Each soul is part of the whole or God”. “There was no separation felt”. “We are all brothers and sisters under the skin, and we all exist under the hood of one GOD.” “I was one with GOD or the Collective Soul... It was perfect love”. “I was aware of a oneness, a connection with GOD and all the other souls, but also individuality”.

In my previously discussed section titled “Contact with a perceived Non-Human Intelligence”, I describe the types of beings seen in an NDE, and in this section, I stated that while many describe GOD as a human-looking being, the vast majority of NDE researchers describe “GOD” as a light being. (Long, J. 2011, 2016) (Greyson, J. 2009, 2021) (Moody, R. 1975) (Ring, K. 1984, 1992) This description of what GOD looked like was very diverse but the description usually emphasized that GOD was a “pure form of energy”. (Long 2016) In the following section titled “Commonality # 11: The Importance of Love”, I will present information that the concept of “LOVE” is the most important information relayed by GOD to the NDE experiencer. Thus, in the vast majority of the NDE cases, the concept of LOVE is usually associated with a being identified as GOD.

2. CAP-UFOs

My book, *“Beyond UFOs”* had a chapter discussing the spiritual transformation of the CAP-UFO Contact Experiencer which was written by Reverend Michael Carter and attorney Michael Murburg. (Hernandez, Klimo & Schild, 2018) Reverend Carter wrote an updated version of his article which is now published in our book, **A Greater Reality**. The data from the FREE UFO Experiencer Research Study reveals, just like the NDE experience, that the concepts of spirituality and GOD were very important themes that were conveyed by the various forms of Non-Human Intelligence as a result of CAP-UFO-related contact.

Dr. Jon Klimo, wrote Chapter Two in our book *Beyond UFOs*. Chapter Two was an analysis of the **qualitative open-ended survey responses**. Several of the open-ended questions asked the CAP-UFO contact experiencer to discuss if they received a spiritual message or a spiritual transformation from their experience. Our survey defined the term “Spirituality” and stated that “Spiritual is a term associated with a transcendental experiential reality not confined to physicality, but transcends the physical, and which has as its essence the “inner” qualities of divinity, wisdom, compassion, and love.” (Hernandez, Klimo & Schild, 2018)

What follows are short excerpts from Chapter Two from *Beyond UFOs* that discusses the spiritual transformation of the CAP-UFO contact experiencer.

Edited-down verbatim and paraphrased cases compromising this category:

- "Belief in spirituality, material wealth not important. Nature and all life is sacred."
- "I have become very spiritual and file new divine purpose in my life: to do my part in saving our species and our home world."
- "I am a cosmic spiritual being on a primitive developing planet [earth]. All life is sacred... Fully conscious in a spiritual state of nonlocal outreach filled with love and cosmic appreciation.
- "I now know who I truly am I am an eternal being of light having an amazing experience in a human skin suit and when the time comes, I will shed this meat bag and go back home."
- "Very spiritual, but not religious at all. Believes in the creative God for all."
- "I have been on a spiritual path ever since the incidents."
- "The only thing that happened to me spiritually was that I gained a higher appreciation for a universal God. If anything, my belief in a higher power was increased, not decreased"
- "I feel more spiritual. These experiences help me to expand my consciousness."
- "I have had a spiritual awakening from these experiences"
- "Highly positive experiences relating to my spiritual growth and evolution, have contributed to acceptance of spiritual dimensions of life and the ongoing nature of consciousness beyond my current incarnation."
- "The contact reinforced my personal beliefs and higher spiritual matters reincarnation."
- "My interactions and experiences with Non-Human Intelligence has opened up my mind both spiritually and to the possibility of life out in the universe."

The following is a table from Chapter One from *Beyond UFOs*, which was an analysis of the two **quantitative surveys** from the FREE UFO Experiencer Research Study. The following table focused on various spiritual messages and messages received relating to GOD. (Hernandez, Klimo & Schild, 2018)

TABLE 2

Spiritual Messages and GOD

	YES	NO
Did the ETs give you a message of Love or of Oneness to you?	54%	46%
Did the ETs provide you with a spiritual message to you?	53%	47%
Did the ETs give you any message about God or a Creator?	31%	69%
Was any of this ET communication concerning life after physical death (Heaven or a perceived Spirit World)?	28%	72%
Did the ETs give you any message of Reincarnation?	26%	74%
Do you believe that you have interacted with ETs in your Past Life?	26%	74%
Did the ETs give you any information about the death process, about life after death, or the spirit world?	19%	81%

TABLE 3

Spiritual Messages and GOD

	Agree	Disagree	No Opinion
No matter what your religious belief is, there is Life After Death	81%	2%	17%
We are already in or at least on the verge of a New Age and that the ETs have a role in this.	79%	3%	18%
I believe that the changes I've undergone since becoming interested in UFO experiences are part of an evolutionary unfolding of humanity.	78%	5%	17%
Evolutionary forces are already at work which will transform humanity at large into a more self-aware, spiritually sensitive species and that the ETs have a role in this.	74%	7%	19%
My thinking became more "Holistic."	74%	9%	17%
We are now living through a time of greatly accelerated spiritual evolution.	73%	8%	19%
Evolutionary forces are already at work which will transform humanity at large into a more self-aware, spiritually sensitive species.	72%	7%	21%

I believe that my UFO experiences occurred so as to awaken me to the existence of larger cosmic forces which are affecting our lives and that the ETs have a role in this.	72%	7%	21%
In my opinion, the widespread occurrence of UFO experiences is part of a larger plan to promote the evolution of Consciousness as a species-wide scale.	71%	6%	23%
I believe that my UFO experiences were "arranged" or "designed" by a higher intelligence and that the ETs have a role in this.	69%	6%	25%
I became more sensitive to "other realities, other dimensions."	69%	12%	19%
I believe that there are powerful cosmic forces operative today that are working to "spiritualize" the planet.	67%	8%	25%
I believe that I am a more spiritual person now than I was before my interest in UFO experiences.	66%	18%	16%
I felt I had flashes of cosmic consciousness at times.	63%	18%	19%
Telepathic or other forms of psychic awareness between me and others increased.	62%	18%	20%
I believe that there is a higher power guiding my life and that the ETs have a role in this.	62%	12%	26%
I became more psychic than I was before.	58%	18%	24%
I seemed to become aware of multiple, overlapping realities at the same time."	56%	17%	27%
My mind became tremendously expanded compared to how it functioned before.	56%	18%	26%
I became able to channel information from other dimensions.	28%	39%	33%

3. OBE, Astral Travel & Remote Viewing

Again, there are no large scale comprehensive statistical research studies comparing OBE, Astral Travel, and Remote Viewers on the topic of "Spirituality and GOD". The overwhelming majority of the OBE and Astral Traveler articles contained in our book, in both the theoretical volumes (articles by Tom Campbell,

Julia Sellers, Marilyn Hughes, Stephan A. Schwartz) and the many articles in our experiencer volumes, including the various cited books on experiencers of OBEs and Astral Travelling in this chapter (Minero, 2012) (Dennett, 2004) (Ziewe, 2008), all discuss spiritual communications and messages they perceive to be from GOD. I would encourage the reader to review the many OBE and Astral Travelling articles in this book to review the specifics of these spiritual messages.

4. Entheogenic Experiences

Our book, *A Greater Reality*, contains two academic articles on the topic of entheogenic research, specifically how the use of psilocybin, lysergic acid diethylamide (LSD), ayahuasca, and *N*-dimethyltryptamine (DMT) experiencers have spiritual experiences and even encounters with a Higher Form of Intelligence that many individuals associate with as GOD. One article was written by Dr. Roland Griffiths, Ph.D., a Professor in the Departments of Psychiatry and Neurosciences at the Johns Hopkins University School of Medicine, and founding Director of the Johns Hopkins Center on Psychedelic and Consciousness Research. The second article in our book on this topic was written by Dr. Christopher Timmermann, a Ph.D. in Neuroscience, and a Post-Doctoral Research Fellow at the Imperial College London, Division of Brain Sciences, at the Centre for Psychedelic Research.

I am not going to provide a detailed analysis of the article by Dr. Griffiths, titled “*Survey of subjective "God encounter experiences": Comparisons among naturally occurring experiences and those occasioned by the classic psychedelics psilocybin, LSD, ayahuasca, or DMT*” because our readers can go directly to the article. Instead, I am providing the abstract from the actual article. Dr. Griffiths states:

Naturally occurring and psychedelic drug–occasioned experiences interpreted as personal encounters with God are well described but have not been systematically compared. In this study, five groups of individuals participated in an online survey with detailed questions characterizing the subjective phenomena, interpretation, and persisting changes attributed to their single most memorable God encounter experience (n = 809 Non-Drug, 1184 psilocybin, 1251 lysergic acid diethylamide (LSD), 435 ayahuasca, and 606 N,N-dimethyltryptamine (DMT)). Analyses of differences in experiences were adjusted statistically for demographic differences between groups. The Non-Drug Group was most likely to choose "God" as the best descriptor of that which was encountered while the psychedelic groups were most likely to choose "Ultimate Reality." Although there were some other

differences between non-drug and the combined psychedelic group, as well as between the four psychedelic groups, the similarities among these groups were most striking. Most participants reported vivid memories of the encounter experience, which frequently involved communication with something having the attributes of being conscious, benevolent, intelligent, sacred, eternal, and all-knowing. The encounter experience fulfilled a priori criteria for being a complete mystical experience in approximately half of the participants. More than two-thirds of those who identified as atheist before the experience no longer identified as atheist afterwards. These experiences were rated as among the most personally meaningful and spiritually significant lifetime experiences, with moderate to strong persisting positive changes in life satisfaction, purpose, and meaning attributed to these experiences. Among the four groups of psychedelic users, the psilocybin and LSD groups were most similar and the ayahuasca group tended to have the highest rates of endorsing positive features and enduring consequences of the experience. Future exploration of predisposing factors and phenomenological and neural correlates of such experiences may provide new insights into religious and spiritual beliefs that have been integral to shaping human culture since time immemorial.

I am also not going to provide a detailed analysis of the article by Dr. Timmermann, titled “*DMT Models the Near-Death Experience*” because our readers can go directly to the article. Instead, I am providing the abstract from the actual article. Dr. Timmermann states:

Near-death experiences (NDEs) are complex subjective experiences, which have been previously associated with the psychedelic experience and more specifically with the experience induced by the potent serotonergic, N, N-Dimethyltryptamine (DMT). Potential similarities between both subjective states have been noted previously, including the subjective feeling of transcending one’s body and entering an alternative realm, perceiving and communicating with sentient entities and themes related to death and dying. In this within-subjects placebo-controlled study we aimed to test the similarities between the DMT state and NDEs, by administering DMT and placebo to 13 healthy participants, who then completed a validated and widely used measure of NDEs. Results revealed significant increases in phenomenological features associated with the NDE, following DMT administration compared to placebo. Also, we found significant relationships between the NDE scores and DMT-induced ego-dissolution and mystical-type experiences, as well as a significant association between NDE scores and baseline trait ‘absorption’ and delusional ideation

measured at baseline. Furthermore, we found a significant overlap in nearly all of the NDE phenomenological features when comparing DMT-induced NDEs with a matched group of 'actual' NDE experiencers. These results reveal a striking similarity between these states that warrants further investigation.

k. Commonality # 11: The importance of LOVE

1. NDE

All of the major NDE researchers, in particular, Dr. Raymond Moody, Dr. Bruce Greyson, Dr. Kenneth Ring, and Dr. Jeffrey Long, among others, all discuss the importance of the immense feeling of “LOVE” the NDE experiencer feels once they enter the NDE “heavenly realm”. It is probably one of the most lasting emotional memories they have of the NDE.

In his most recent book, titled “*After: A Doctor Explores What Near-Death Experiences Reveal about Life and Beyond*”, Dr. Bruce Greyson stated:

*It may have been presented to each of us in different ways, but the same message comes out loud and clear. We all know what it is, and though it can be said in a thousand ways, there is only one word that says it all: **Love. And the message is this: “Just as I have loved you, you also must love one another. This is the irrevocable Truth”.** And in fact, I found the most impressive after effects were not the changes in attitudes, but the dramatic changes in lifestyles that often follows NDEs. (Greyson, 2021)*

In addition to feeling immense love during their NDE, all of these researchers state that a very large percentage of individuals that return from an NDE were told during their NDE that “LOVE” is the most important concept to apply upon their return to our physical realm. These individuals are told that “we need to learn how to love one another”. What religion we are, how much money we have, how important we are, etc., are **not** important goals in life. Instead, the most important objective in life is that “we need to learn to love another”.

I interviewed Dr. Raymond Moody in 2021 for my documentary, titled “*A Greater Reality: One Man’s Journey of Discovery*”. During the interview, Dr. Moody informed me the same message as Dr. Greyson-- that the most important message NDE experiencers received during the NDE is that the NDE experiencer “must learn how to love.” Dr. Moody also told me that “a day does not go by where I don’t feel like strangling someone”. What he meant by this statement is

not that every day he wants to physically assault someone but that the concept of “LOVE” is the most important concept NDE experiencers are told by NDE-related Non-Human Intelligence. In addition, while the concept of learning to love someone might appear a simple task, in fact, it is probably one of the most difficult concepts for humanity to master.

2. UFO

In my opinion, Dr. Kenneth Ring’s most important book is “*The Omega Project: Near-Death Experiences, UFO Encounters, and Mind at Large*” published in 1992. (Ring, 1992). Yet very few know about this seminal book. Our book “*A Greater Reality*”, is actually a continuation of the pioneering work established by Dr. Ring in this book. One of my co-editors, Dr. Michael Grosso, is quoted extensively by Dr. Ring in this book. *The Omega Project* was a statistical research study that compared Near Death Experiencers with CAP-UFO Contact Experiencers. Dr. Ring administered the same survey instrument to 85 NDE Experiencers and 85 UFO Contact Experiencers. One of the areas that he explored was how these individuals changed after their NDE and after their CAP-UFO contact experience. What Dr. Ring found was that both groups made a profound personality and world view change for the positive. Both groups changed in exactly the same way as if they had one common experience. (Ring, 1992) ***One of the major findings from our book “Beyond UFOs” also matched the finding of Dr. Ring-- that the UFO experienter group also became much more loving and compassionate towards their fellow human beings, just like the CAP-UFO and NDE experiencers in Dr. Ring’s Study.*** Was this a coincidence or is this finding much more profound?

Chapter Two from the book *Beyond UFOs*, written by a retired professor of psychology Dr. Jon Klimo, documented hundreds of cases where CAP-UFO Contact Experiencers received information from Non-Human Intelligence that humanity needs to become more spiritual and more loving. Instead of the NDE Experience, where NDE experiencers are interacting with a being identified as GOD or a higher form of intelligence that some identify as angelic, many UFO contact experiencers also interacted with Higher Forms of Intelligence that present the same or similar messages to NDE experiencers. (Hernandez, Klimo, Schilds, 2018)

The resulting information can be categorized as messages of “cosmic consciousness”, a term introduced in 1901 by Canadian psychiatrist Richard Maurice Bucke, who introduced the term "cosmic consciousness" defined as

a higher form of consciousness than that possessed by ordinary man... This consciousness shows the cosmos to consist not of dead matter governed by unconscious, rigid, and unintending law; it shows it on the contrary as entirely spiritual and entirely alive; it shows that death is an absurdity, that everyone and everything has eternal life: it shows that the universe is God and that God is the universe, and that no evil ever has or ever will enter into it. (Bucke, 1901)

Individuals who reported CAP-UFO-related contact with Non-Human Intelligence have in the process undergone some kind of unavoidable destabilizing consciousness-altering or consciousness-raising event that leaves them thereafter changed. Due to the anomalous nature of these experiences, the CAP-UFO contact experiencer seems to have been irrevocably moved beyond their earlier normative baseline state of consciousness. We found that these CAP-UFO contact experiencers were experientially transformed into entering what Bucke called "a higher form of consciousness than that possessed by ordinary man," which he called *cosmic consciousness*. This is appropriate since the encounter experience and related excursions into a more inclusive paranormal or spiritual lived experience seems to usher the experiencer into what has often been referred to as the larger reality of a *cosmic neighborhood* that includes but far transcends our own local physically based earthly neighborhood and our human existence within it. As Dr. Klimo stated:

It could be argued that our fellow human beings who have in this Phase 3 report borne witness to their anomalous interactions with... nonhuman intelligent beings have been offered what UFO/ET researcher John Mack calls, in his final book, "A Passport to the Cosmos". (Hernandez, Klimo & Schild, 2018)

The following are just a few of the examples contained in Chapter Two of the book *Beyond UFOs* where UFO related Non-Human Intelligence conveyed to the experiencer the concept of "cosmic intelligence" and where they felt love being extended to them by one or more of these Higher Forms of Intelligence with whom they were in contact.

- "I love them and trust them to do no harm to any living thing... I only feel love and concern from them and I am never afraid, only awed."
- "I feel like I am loved."
- "I was humbled by the love and respect they showed me".
- "Love and compassion for all life... Love oneness and unity. An entity who is beyond reproach but is the balance of all life and things (God?)...."

- “I have no fear of death because I have a belief in spirituality-- material wealth is not important. Nature and all life is sacred, happier, more open-minded, a belief of oneness of all things.”
- “Positive and mind bending.... The 12 days together with this being were the most incredible days of my life. I consider myself blessed to have had the experience. I would like to have it again. Furthermore, I developed a deep relationship with 'Tezjbar' over those 12 days, and it continues to this day. He explained that he was my mentor and protector, and would be with me for the rest of my life... I have been an atheist my entire adult life. Within 24 hours of my communion experience, I learned that we are eternal spiritual beings living a physical life, and that we learn through the process of reincarnation (living many lifetimes) until we "graduate" to the next stage of our conscious evolution. I am now very spiritual and practice meditation daily... We made a 'covenant'" during our communion together. We committed ourselves to 'save the planet'... Very positive: I now know that we never die; our bodies die but our consciousness (identity) lives on forever. I have become very spiritual and feel a new divine purpose in my life: to do my part in saving our species and our home world. I have changed my eating habits (I no longer eat red meat) and am much more conscious of the consequences of my actions. I am blessed (as we all are) and marvel at the miracle of life and the universe.”
- “I now understand myself to be part of universal consciousness that is linked not only to every being in the universe but also to the entire universe itself.”
- “1000% positive.” Says he is a “cosmic spiritual being on a primitive, developing planet [*Earth*]. All life is Sacred. We are all ONE. The ego divides us. Fully conscious in a spiritual state of nonlocal outreach filled with love and cosmic appreciation for their Peace Corps mission on earth.
- “The only thing that happened to me spiritually was that I gained a higher appreciation for a universal God. If anything, my belief in a higher power was increased, not decreased. I am less afraid of death; I feel more comfortable being alone versus socializing. I see more detail in nature.
- “I had highly positive experiences related to my spiritual growth and evolution, have contributed to acceptance of spiritual dimensions of life and the ongoing nature of consciousness beyond my current incarnation. I understand myself as having been indoctrinated into the mechanistic view of science that has dominated earth in the past few centuries. My contacts with NHIBs challenge this worldview and have been a large part of my evolution toward more holistic models of science. I see this change as very positive. I take much comfort in knowing that the universe is much bigger than just one planet and that there are NHIBs that are growing and evolving in their own way just as I am in mine.

- “I would say the impact is positive because I am more comfortable with myself and I see the potential for good in society... The contact reinforced my personal beliefs and higher spiritual matters in reincarnation. I do not fear death for I know life continues.”

(Hernandez, Klimo and Schild, 2018)

3. OBE, Astral Travels, Remote Viewing

Many OBE and Astral Travel Experiencers have also received universal messages about the importance of LOVE and spirituality. As previously stated, unlike the NDE and the FREE CAP-UFO Experiencer Research Study, there does not exist a large statistical research study on the OBE and Astral Travel phenomenon. This is the reason we simply cannot adequately compare the complex questions we are posing in this short article-- the comprehensive statistical data on these types of experiencers simply does not exist. For example, that is no extensive statistical survey that addresses the topic of spirituality and even the topic of “love” experiences by OBE and Astral Travel Experiencers. Even though it does not contain any statistical data, the article in our book authored by Marilyn Hughes, titled “*Out-of-Body Travel, Astral Travel, and Remote Viewing: Definition, Similarities, Differences, Spiritual Potential and Related Hierarchies*”, provides numerous illustrations of the information on LOVE and Spirituality received by Astral Traveler experiencers. I encourage everyone to read and digest her important article.

Nevertheless, I will use the theories of one of the world’s major Astral Travelers, Mr. Tom Campbell to illustrate the importance of LOVE and spirituality for the Astral Travel experiencer. Tom Campbell, a physicist, was a research associate of OBE pioneer, Robert Monroe during the early 1970s when Monroe was beginning his pioneering research on OBE. Since his time with Monroe, Tom has engaged in controlled Astral Travel Experiences for more than 50 years since the early 1970s. Mr. Campbell wrote a short 16-page article for our book, A Greater Reality, titled “*An information-based theory of consciousness that explains the “hard problems” of consciousness, fundamental physics, all of the Contact Modalities and Parapsychology as well as deriving the origin and nature of our multidimensional reality*”. This short article is basically an abstract of his 600-page book, titled “*My Big TOE (Theory of Everything)*”. (Campbell, 2003) In both documents, Mr. Campbell argues that the concept of “LOVE” is the most important instrument that the Universal Mind of GOD uses within our Spiritual and Virtual Reality to reduce entropy and thus, to stabilize consciousness itself. It is a very complicated model which cannot be reduced to a summary of a few sentences

but I will try to discuss Mr. Campbell's use of the term "LOVE" in a few short paragraphs.

As I previously stated, almost all of the authors in our Vol 1 and 2 Theoretical Volumes hold the thesis that "Consciousness is Primary" and that we, as humans, are living within a Greater Reality. I previously stated that many of these authors utilize different terminologies (a Quantum Hologram, a Virtual Reality, a Greater Reality, a Spiritual Virtual Reality, a Larger Consciousness System, etc.) but as I stated earlier, it does not matter how you slice the bread, you still arrive at the same conclusion-- that Consciousness is Primary. What I call the "Spiritual Virtual Reality Model of Consciousness: or the "Universal Mind of GOD", Tom Campbell's term is "an evolving Larger Consciousness System (LCS)". I previously argued that all forms of Consciousness, whether they be human consciousness or consciousness of an almost infinite number of Non-Human Intelligence, are all a small part of the Universal Mind of GOD-- "A Larger Consciousness System" -- "We Are All One". As previously stated, this concept is an ancient concept seen in all forms of Idealism. Tom Campbell, in turn, argues the same-- that the Larger Consciousness System (LCS) is made up of evolving "Individuated Units of Consciousness" (IUOC), the separate consciousness of all living things. I also used the term IUOC but I specifically referred in my illustrations in Chart #2 and Chart #3 to individuated units of consciousness that are made up of all forms of human consciousness and the consciousness of all forms of Non-Human Intelligence.

Finally, Tom argues that all IUOC have a purpose of trying to "increase the quality of their consciousness" and that this in turn decreases the entropy of the Larger Consciousness System (LCS).⁶¹ Tom argues that our consciousness system, the LCS, is in a state of continued chaos, just like in a state of entropy. Tom argues that the Universal Mind of GOD has devised a mechanism to try to stabilize this unstable system and the mechanism for this is by reducing entropy. For Mr. Campbell, if we learn how to LOVE, we then reduce hate, ego, disorder, war, exploitation, etc., and thus reduce entropy in our human physical reality.⁶²

I want to extend Tom's theory a bit further, it is actually an extension of his thesis. I argue that since all forms of consciousness, both human and non-human,

⁶¹ The term "entropy" is a complicated term but Wiki provides a very brief definition, describing "entropy" as "a scientific concept as well as a measurable physical property that is most commonly associated with a state of disorder, randomness, or uncertainty.

⁶² I encourage everyone to listen to this video interview of Tom Campbell where he discusses the importance of introducing LOVE to his model of consciousness. <https://www.youtube.com/watch?v=mBo3MxY6llo>

in our physical and non-physical reality have “Free Will” -- the ability of the individuated consciousness unit to make decisions to either reduce or increase hate, ego, disorder, war, exploitation, among others, we have the ability to reduce these negative items by introducing LOVE into humanity. It is LOVE that reduced entropy in our Greater Reality. Yet, as I described earlier, this is one of the most difficult tasks for humanity to accomplish-- it is almost an impossible task. That is why when we die, our human consciousness then has a Life Review and we are then able to understand if we made the appropriate decision to LOVE under our ability of Free Will. We, in turn, have Free Will, the ability to change our current destructive path and ensure humanity’s survival. When one reviews the state of humanity’s hate for each other, the increase of egotistical needs, the need for the one instead of the needs of the many, the increase of wars and needless deaths resulting from these wars, the continued economic exploitation of humanity, the resulting greed for more power and more individual wealth at the expense of others, humanity will soon have a Life Review, and the decision will be that humanity might need to be reincarnated-- that is death and restart in a new Earthly body for the entirety of humanity. Given that we are still exploitive and efficient barbaric killers, I am not very optimistic for humanity’s survival.

As Tom Campbell states, we reduce entropy by introducing LOVE. This is just one of the most important concepts that Campbell discovered by researching his own OBEs for more than 40 years and also the most important concept for CAP-UFO contact experiencers and NDE experiencers. This is yet another of the many similarities of the Contact Modalities and why we need to approach them as possibly ONE phenomenon involving a manipulation of space-time and consciousness-- we are living a very unique and transformative time period where we are being awakened to this reality. Why? Because we need to evolve if we are to survive as a species.

4. My friend, Ruth Ann Friend: The importance of LOVE

Since this sub-section discusses the importance of the role of “LOVE”, as an important component to balance the entropy of our Greater Reality, there is no other person that I know that encompasses this ideal than my friend, Ruth Ann Friend, a beautiful woman that I met several years ago at the Arkansas UFO Conference. In my opinion, Ruth Ann is one of the world’s major contact experiencers, yet so few know about the story. Well, humanity needs to know about Ruth Ann and her son, David, because their experiences describe the complex nature of our multidimensional reality. I can boldly say that Ruth Ann has had everyone one of the Contact Modalities-- everyone one of them. I would consider her a modern mystic, a sage, and one who is on equal status with the most

famous scholars and followers of the ancient Vedic traditions, the ancient Buddhist traditions, and the ancient Taoist traditions. I do not mean that she is a scholar of each of these traditions, but instead, and more importantly, she embodies these traditions with how she conducts herself and her worldviews. Ruth Ann is the embodiment of LOVE and Consciousness.

I first met Ruth Ann in 2019 when I was giving a lecture at the Arkansas UFO Conference. I immediately recognized and acknowledged her and I had this special attraction to her even though I had various individuals waiting to greet me after my lecture. Only a major contact experiencer would understand what I am about to tell you. Even though I had never met Ruth Ann, I immediately recognized her energetic attraction. I realized that I needed to communicate with her. When I finally got a chance to interact with her, she told me that her deceased son, David, told her to go to this conference and that she will then meet a “special” person who would understand her and her experiences. This “special person” will then tell her story, a story that very few know about, and that he would help her disseminate her thousands of spiritual messages from her “Angels” and other messengers. Her deceased son, David, told her that once she saw me, she would know who I was. When we introduced each other, I was literally blown away from her. First, I detected a strong “energetic field” from her. I know that she had been “touched” and she was indeed a major Contactee”. It had been 2-3 years since I had this feeling and it was during a time period that I would get this knowingness almost at a weekly basis. Now this awareness had returned but it was not “full blast”. I was also struck by her wide range of experiences and how articulate she was in detailing and explaining the consciousness-based aspects of her experiences. She was explaining it to me as if she was a powerful mystic and sage—it was literally mind-blowing. She then began to show me picture after picture and a detailed explanation of each picture and what it signified. There were pictures of various light configurations (CAP-UFOs), various ORBs, various pictures of waving energies on the photos, shadow beings, ghostly pictures, etc., etc. The average person would think she might be fantasizing but as a fellow major experiencer I realize the opposite, she was a wise sage and that I needed to keep in touch with her.



I decided to travel to her home in Centralia, Illinois, with my documentary video crew of Helene and Kevin Layne, and she did not disappoint. She literally blew us away. I encourage everyone to read her article which will appear in Volume 3 of our book titled “*Daily Living with Extraterrestrials*” for her detailed experiences. She has had hundreds of Astral Travel Experiences. She had an NDE at the age of 16

where she was pronounced dead on arrival. Hundreds of times she was brought to other multi-dimensional realities by various forms of Non-Human Intelligence which included Angels, human-looking Masters, Energy Beings, and humanoid-looking beings. She considers that all of them are derived from the Angelic Realms. She was shown numerous of her past lives.

In addition, she has had physical interaction with various forms of human-looking beings, many humanoid beings, and even various angels, including Archangels, who appeared to her when her son David, who was critically ill and only had a short time to live. His doctors did not express much hope for his survival. The Archangels that interacted with her only came when her son David was gravely ill at the hospital, which occurred many times. When the Archangels would tell Ruth Ann, “For he shall be well”, she knew then that he would be given more time and that he would be healed. During the years these Archangels and on three occasions, the Virgin Mary, appeared to Ruth Ann to let her know she felt her sorrow as she herself did when her son Jesus was on the cross. They would appear in his worst times in the hospital intensive care unit where they would be in a circle around him with the power of love and healing. In a short time, he would begin to get better. He was a miracle in those times and doctors could not understand this. Each time after the Archangels appeared, her son David would recover quickly and walk out of the hospital within a few days.

The Story of David

Based on a true story

This is the true story of a young man reincarnating back to join his mother for their work on earth. He came back choosing to give his life for others to learn from. The covenant they had made was sealed with a promise to the Creator in the beginning of their Creation.



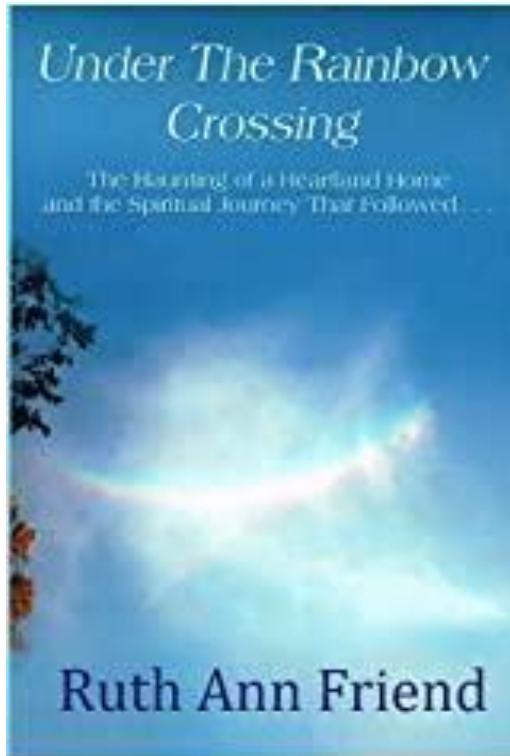
RUTH ANN FRIEND

Author of Under The Rainbow Crossing

Ruth Ann's house was constructed in 1955. Ruth Ann told us of the many deceased people who would physically appear to her since she was a child. They did not appear as transparent ghostly figures but they instead appeared as a normal physical looking human person. Her first vision of a deceased person in her old house was an elderly African-American man with white fluffy hair. He told Ruth Ann his name was Joseph and that he was a runaway slave from nearby Missouri, a slave state. He told her that he was a runaway slave, that her house was part of the "Underground Railroad" that was used to house and transport runaway slaves, usually from the nearby state of Missouri, to southern Illinois, where she lived, and then the slaves would keep on moving north. Joseph had died in her home. She interacted with

Joseph and six other spirits for many years. She interacted with Joseph so much that she considered him a friend.

Another deceased person that appeared with her for years was a 7-year-old child named Katy, who also died in her home in the late 1800s. Again, Katy appeared to her as a physical person. Ruth Ann also had numerous conversations with Katy for many years. That little child called her "mother" and Ruth Ann suspected she was her biological mother in a past life. Katy also asked Ruth Ann if she wanted to see where her siblings were buried. Ruth Ann had no idea that she had siblings who had passed. Katy, in her spirit form, was on the passenger side of her car and guided Ruth Ann to an old part of the cemetery where Katy pointed to two very old tiny slate tombstones which had names on them. Katy told her that it was her twin baby brother and a baby sister. Ruth Ann then soon spoke with her surviving aunt and asked her if she had a twin brother and a sister who died. Her aunt told her that her mother had a twin boy and a baby girl who died at childbirth and she could only remember the name of one of these children. It matched one of the names that Ruth Ann saw on the tombstones. There were many other deceased persons that Ruth Ann has interacted with for years. But this is just a sample of her physical sighting and communication with the deceased.

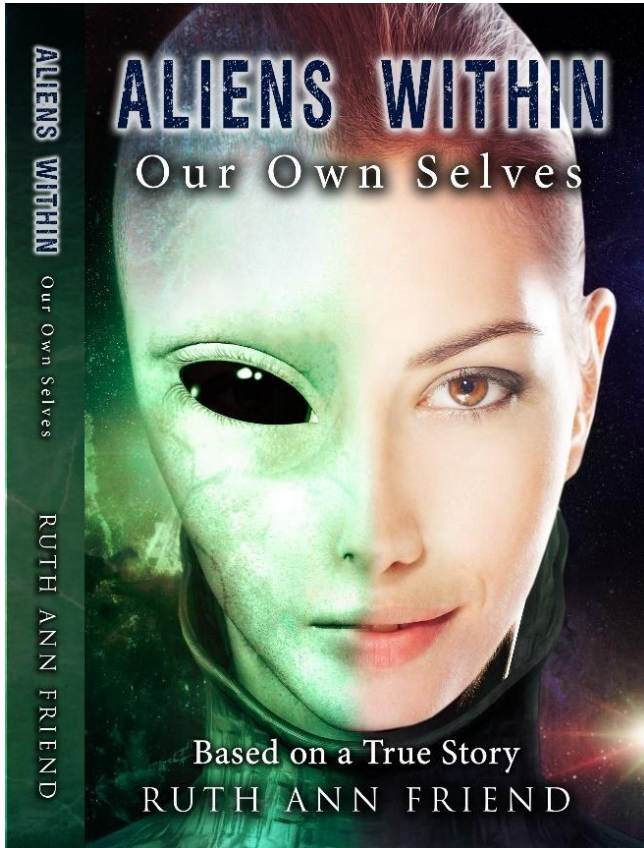


After two days of filming and interviewing Ruth Ann, I just could not accept all of the experiences she told me because she just blew me away with the multitudes and details of her experiences. She was actually living in another multidimensional reality. It literally was too much for me to accept. I have interacted and interviewed hundreds of major contact experiencers, including Dr. Melinda Greer, Whitley Strieber, and my friend Alberto Fernandez, the ex-DEA federal agent. Ruth Ann just literally blew them out of the water because she literally was living in two realities, on a daily basis, for more than 50 years. It was just very difficult for me to accept all of her stories-- there were literally thousands of stories. A wonderful confirmation happened-- it was not planned but orchestrated by the Mind of God to validate Ruth Ann.

It was 10:30 pm and I and the video crew, Kevin and Helene Layne, were packing up and ready to leave Ruth Ann's home. We were all exhausted, especially Ruth Ann. I then told Ruth Ann, "I am so sorry but I forgot that you were going to give me a psychic reading". Ruth Ann responded that it was very late and she was so tired and that her psychic readings are usually done earlier when she is refreshed. I knew that this was my only time to ask her and after a few seconds Ruth Ann happily agreed. She thought I was going to ask about only one person but instead, I asked her about 3 individuals-- my wife, my daughter, and my deceased father and she knew nothing about all three. She was shocked and told me "Rey, I usually read for one individual but you want three individuals?" I told her "Please Ruth, Ann, do it quickly because we just want some tape of you doing a psychic reading." She agreed. I just wanted to capture something for the camera before we left her home. Ruth Ann said, once they make contact, I will give you any information I get from whoever comes in. There isn't time on the other side, but I can see and hear the spirits.

Ruth Ann asked me first, who do you want to know first? Sometimes other spirits want to get a message out too. I told her I want to know about my wife who is still living. Ruth Ann put her hand to her ear as if she was listening to someone

then she wrote down every word she heard on a tablet. I later learned that she still communicates with David, her deceased son and they have never stopped communicating together. She paused and looked at me very seriously and said **“Oh my God Rey, your wife almost died a few months ago she was very ill.”** I said yes. She then put her hand to her ear to listen to David again. She told me with her eyes wide open and within a few seconds she started to smile with relief and said **“Don’t worry, whatever procedure they did on her was successful and she will never have to worry about that problem again”**. I was shocked. My wife was diagnosed with a Brain aneurysm, had brain surgery, and her aneurysm was plugged up. How could Ruth Ann possibly know this?



Ruth Ann then asked me “Who do you want to know about next?” I responded, my daughter. She put her hand to her ear again and responded **“Science, lots of science”**. She then puts her hand to her ear again to receive information from David. She then told me, **“Rey, she will be studying science all of her life-- OMG, how can someone study science all of their life”**. She appeared confused with the information. She then resumed with her hand to her ear and she again started to smile and said **“Rey, ‘she is going to be a ‘HEALER’” -- David told me ‘she is going to be a Doctor’!**

How could Ruth Ann know this? My daughter graduated high school with an Associate’s Degree, she was a straight A student, and she was admitted to numerous prestigious colleges and universities. She is currently attending college on a science and mathematics scholarship. My daughter is actually a pre-med student, is doing extremely well in college, and wants to be a medical doctor. Even though my daughter was about to attend college when we interviewed Ruth Ann, she could not have possibly known this. At this point, it did not hit me. I still thought that Ruth Ann had “good

luck". It was the final psychic reading that totally blew me away and erased any doubts I had about Ruth Ann.

My wife and my daughter's readings lasted less than 2 minutes total. Ruth Ann then asked me, "**Ok Rey, who is the last person you want me to read**". Ruth Ann had no idea that my dad had passed away only a few years ago. She also did not know that my father toiled in an embroidery factory, with its large machine noises all day long, 6 days a week, 12 hours per day, where he was paid minimum wage for his 35 years of work in this field. When my father came home, the only thing he wanted was peace and quiet and to take care of his numerous prized canaries. Our living room was filled with almost 100 trophies from his many years of entering his canaries in the New York/New Jersey Canary Associations contests. Ruth Ann then puts her hand to her ear and she then stops and tells me that David also is communicating with my father, and was told that "**you worry too much about him**". Ruth Ann told me "**Don't worry about him-- he is fine and he is very proud of you**". Ruth Ann again puts her hand on her ear and she appears startled and confused. She asked me, "**Rey, David did not tell me anything about your dad but instead he showed me what I will call a video. What I saw was a small built older man opening up one of the small bird cages in the kitchen, and this tiny bird started flying around the living room**". Ruth Ann then asks me, "**Rey, why was I shown this video? Did your dad raise canaries?** I was in total shock; how can anyone possibly know this personal intimate detail about my father. How could someone, in less than 3 minutes, tell me personal intimate details of my wife, my daughter and even my deceased father. My tongue was hanging on the floor until it hit me-- "**This was a validation of Ruth Ann because I was doubting her!**" **Boy oh Boy, what a validation-- it literally blew my socks off.** Luckily, all of this was videotaped or else no one would believe me.

Now let's get to the topic of LOVE and Ruth Ann Friend. At her home Ruth Ann showed me numerous boxes of handwritten messages she had directly received from her spiritual guides and teachers over many years. Guess what? The majority of these messages deal with the need for humanity to change and that we need to become a more spiritual and loving species-- if not, humanity is heading towards a path of self-extinction. Is this also a "coincidence" or are these messages part of a consistent message from Non-Human Intelligence for the immediate need for humanity to change our self-destructive ways and that only LOVE and compassion is the way to begin this change? Let me end his section by showing you just one of the thousands of messages Ruth Ann has directly received from her "Angels", who she called "The High Council and Extraterrestrial Beings of the Christ Light from the Eight Worlds."

*There is NO silver lining at this time in history. Man overstepped his bounds long ago. We have given man's development hundreds of times to learn and begin change. The hope lies in the people and Star children who have been brave enough to help on this Earth planet! Those who are here are to lead humankind to a higher level; a few are moving towards this direction. Those in power over the planet will not succeed! Listen to Ruth Ann and David, they are of us and brave enough to return once more to help humanity! Signs will come to help open your eyes! Just be aware these signs can open doorways to change for the better. If ignored the planet will be much worse off than ever before! **The answers are so simple, love and compassion to those on Earth.** Everyone will not take heed but many can make a change to rise to a higher consciousness and go into the Light of blessings. **If most raise their consciousness, things will change to a good and loving world.** Those with the power over countries will only get worse, but man must not continue to be led like he has NO MIND! This is all we have, set the boundaries; there will be no turning back!*

Ruth Ann wants to inform every one of the following: **“There is one very important thing David and I want to say, never give up hope for a better world and the most important of all is to LOVE one another! Love is the key!”**

I. Questions for Future Research on the Contact Modalities

Based on reported psycho-spiritual outcomes and major changes reported in the academic literature of both the NDE and UFO Contact Experiencer, the question remains as to what specific characteristic of the contact experience serves to trigger an increase in one's appreciation of a spiritual life, allows us to become a more loving person, promotes a concern for the welfare of others and the planet, and stimulates a decreased concern with material goods and fear of death. These outcomes beg us to ask the following questions:

1) What is the nature of the reality of these contact experiences via the Contact Modalities?

2) Can it be that our reality is filled with countless numbers of Non-Human Intelligence and if so, what is the nature of these diverse forms of intelligence?

3) Do we live in a virtual reality and does this virtual reality also have a spiritual component?

4) Is there a non-religious GOD, or a Mind of GOD, that is orchestrating human consciousness and the various Contact Modalities we are experiencing, and if so, why?

5) How can this GOD-like intelligence be categorized, what is the governing force behind both the NDE and UFO contact experiences and why are the Experiencers of the Contact Modalities having positive spiritually transformational experiences?

6) Are the contact experiences with diverse forms of Non-Human Intelligence via the Contact Modalities controlled and orchestrated by the same power or intelligence for all of the Contact Modalities, even though the phenomenology seems to be radically different?

7) What can researching the Contact Modalities teach us about who we are as humans? Are we eternal spiritual beings living a temporary physical "life"? Or, do "we" die when our physical bodies die? Is there a continuation of human consciousness? Are we separate from "GOD"? Or, are we "One with GOD"? Are we "One with all forms of Life"? Does Reincarnation exist and if it does, in what forms can we reincarnate? Do we reincarnate only as humans on planet Earth? Can we also reincarnate as other life forms on planet Earth? Or can we reincarnate as other life forms on other planets, or in other realities or dimensions? What is the

purpose of reincarnation? What is the purpose of life and living in our physical bodies?

8) Are we only one individuated unit of consciousness or can our consciousness be divided into different components? Does part of our consciousness remain behind with the Mind of GOD but another part moves into our physical body? Is the Higher Form of Intelligence that guides us, informs us, warns us, heals us, an angelic being, or might it be our higher self, the part of our human consciousness that remains with GOD? Or is our perceived human consciousness an illusion in our physical plane and there is only one consciousness, the one that remains in the Mind of GOD since there is no separation and all consciousness is interrelated?

9) Why is the concept of LOVE so important to Experiencers of UAP/UFO contact and to NDE Experiencers? Do both groups receive similar messages from the Non-Human Intelligence they interact with? Is there a relationship between the teachings of various religions, shamanic and indigenous cultures, and world philosophies that share the Golden Rule and the same information of love and compassion that Experiencers of the Contact Modalities have received?

10) Finally, can we associate the apparent “lessons” being taught to the Experiencers of the Contact Modalities and the profound positive spiritual transformations that result from these contact experiences, to the growing social ills of modern society? Is the Mind of GOD promoting a slow spiritual transformation of humanity to awaken us to understand that we, as a species, need to change in order to avoid self-extinction?

These are fundamental questions and addressing them will have profound consequences on what we value as a species and how we organize our future society. At this time, this is a highly speculative response since it appears that humanity is on the brink of self-extinction.

VII. Reincarnation: The Recycling of Human Consciousness

a. Introduction

The previous sections of this paper presented a hypothesis that human consciousness survives physical death and that human consciousness can leave our 4D reality and “travel” to other dimensions via the Contact Modalities. I also present the hypothesis that Consciousness is Primary and that all of the Contact Modalities are one integrated phenomenon under consciousness. One area that I have not discussed is the question “What happens to human consciousness after our body physically dies?” The Near-Death Experience literature discusses what happens when individuals temporarily die-- their spirit/soul/human consciousness travels to a “heavenly domain” and they return to life in the same physical body. But what happens when we actually die? There is a lot of information that addresses this question from the research on Mediumship. I will not highlight this “Bardo” state, an intermediary state of consciousness, or transitional state between death and reincarnation, because there have been wonderful essays that describe this Bardo state.⁶³ Nevertheless, I will instead present in this section a discussion of a topic that has received limited publicity in the western world, and that is the topic of reincarnation. This is a vast topic but I will present a brief overview of reincarnation and how this topic fits into my model of a Greater Reality and the Universal Mind of GOD.

Since the dawn of mankind, humanity has embraced the concept of “reincarnation”. The concept of reincarnation is the belief that the human physical body, upon reaching its physical death, returns to Source, the domain where our soul or spirit is created, and your soul/spirit is once again reborn into a new physical body, but with all of the memory of its previous life erased. Only a few, and even then, only very young children, remember glimpses of their previous past life. Nevertheless, the evidence is overwhelming, almost undeniable, that reincarnation is very real, and like the other Contact Modalities, is little understood, mainly because only a few individuals have dedicated their lives researching this phenomenon, a phenomenon that is rarely discussed in western societies.

⁶³ I highly recommend that everyone try to read the many award-winning essays submitted to the Bigelow Institute for Consciousness award. Many of these essays discuss what research on Mediumship has revealed about the Bardo state, or the state of consciousness after physical death. https://www.bigelowinstitute.org/contest_winners3.php

While modern science and academia, with a few exceptions, have ignored and even refused to explore the concept of reincarnation, most cultures and civilizations before the onslaught of modern science not only accepted the concept of reincarnation but also embraced reincarnation into its cultural and philosophical foundation. For most of human history, reincarnation became part of the cycle of birth, death, and rebirth for many ancient cultures. (Head and Cranston, eds., 1977) I will now present a very brief history of how the concept of reincarnation was embraced throughout human history by reviewing the writings of ancient Indian and Greek traditions. Given limitations on space, I will not discuss how almost all cultures and their philosophical and religious traditions have at one time embraced the concept of reincarnation, including all shamanic traditions, the early Christian Gnostic traditions,⁶⁴ and the Jewish tradition of Kabbalah.⁶⁵

b. Ancient India

Reincarnation is a central belief of most Indian-based religions such as Hinduism, Buddhism, Jainism, and Sikhism. The concept of reincarnation was directly introduced to humanity via the written Sanskrit writings of the Upanishads of the late Vedic period which predates the appearance of the Buddha (c. 1100 – c. 500 BCE). The Indian philosopher, Radhakrishnan, argues that even before the Upanishads, the earlier Rigveda also discuss elements of reincarnation. Radhakrishnan states:

The passage of the soul from the body, its swelling in other forms of existence, its return to human form, the determination of future existence by the principle of Karma are all mentioned. (Radhakrishnan, 2009)

The Upanishads have as a major focus the liberation of the human soul from the cycle of reincarnation. In particular, the Bhagavad Gita presents the various paths to liberation from the cycle of reincarnation which is described as an end to Samsara-- the endless cycle of rebirth and re-death. The Bhagavad Gita has several important sections which describe reincarnation and how to end Samsara and states:

⁶⁴ For those that want to delve into the history of reincarnation in early Christianity, I highly recommend the book “*Reincarnation: The Missing Link in Christianity*”, by Elizabeth Clare Prophet.

⁶⁵ *Kabbalah*, a sacred school of thought in Jewish mysticism and in Hasidic Judaism, teaches a belief in *gilgul*, transmigration of souls. Since Hasidic Judaism regards the Kabbalah as sacred and authoritative, reincarnation is a sacred belief to Hasidic Jews. In addition, the *Zohar*, published in the 13th century, discusses reincarnation at length. The *Zohar* states that Souls cycle through lives, or incarnations, which are attached to different human bodies over time.

Just as in the body childhood, adulthood, and old age happen to an embodied being. So also he (the embodied being) acquires another body. The wise one is not deluded about this. (2:13) ... As, after casting away worn-out garments, a man later takes new ones. So, after casting away worn-out bodies, the embodied Self encounters other new ones. (2:22) ... When an embodied being transcends, these three qualities which are the source of the body, released from birth, death, old age, and pain, he attains immortality. (14:20)

The ancient texts of Jainism, texts which are post-Vedic writings from the period of the first millennium BCE, provide much commentary on the topics of rebirth and karma. Jainism philosophy holds that the soul (“*jiva*” in Jainism) exists and is eternal, and the soul passes through cycles of transmigration and rebirth. After death, there is reincarnation into a new body. Jainism also holds that depending upon the accumulation of karma, rebirth can occur in a lower or higher bodily form, either in an earthly, heavenly, or hellish realm. This philosophy holds that there is no permanent bodily form and that there is constant death, reincarnation, and rebirth. A soul can avoid this cycle of constant reincarnation by removing and ending karmic accumulations on one’s soul. (Long, 2009)

The Buddhist texts also discuss rebirth. The doctrine of “*Samsara*” holds that the nature of reality is one of a “suffering-laden cycle of life, death, rebirth, without beginning nor end.” This concept seems similar to the Jainism approach to reincarnation and karma. Similar to Jainism, Buddhism also holds that the human soul can also be liberated from this endless cycle of existence via “*Nirvana*”, which is the most important concept in Buddhism. The *Tibetan Book of the Dead* introduces the concept of the Bardo, the intermediate state between lives. Thus, for a Buddhist, the ultimate goal is Nirvana, the accumulation of good karma acquiring the necessary traits to achieve a better reincarnation of the next life. (Gethin, 1998)

c. Ancient Greece

Ancient Greece also had a strong tradition of discussing the topic of reincarnation. Several scholars affirm that the well-known Greek intellectual, Pythagoras (c.570c – 495 BCE) was the writer Pherecydes of Syros who wrote about the idea of reincarnation. These scholars have affirmed that reincarnation came from the doctrine of Orphism, a Thracian religion, which brought the teaching from India. (Chambers Guthrie, 1978) While Pythagoras left no direct writings, many of his disciples mentioned Pythagoras’s teachings on reincarnation. Hierocles, a Pythagorean, specifically stated in *Commentary of the Golden Verses of Pythagoras*:

He who expects that after his death he shall put on the body of a beast, and become an animal without reason, because of his vices, or a plant because of his dullness and stupidity; such a man... is infinitely deceived, and absolutely ignorant of the essential form of our soul, which can never change; for being and continuing always man, tis only said to become god or best by virtue or vice, though by its nature it cannot be either the one or the other, but only by its resemblance to the one or the other. (Head and Cranston, eds., 1977)

Without a doubt, the most prominent early Greek writer on the topic of reincarnation is Plato (428 – 348 BCE). In one very well-known work, titled the *Myth of ER*, Plato describes how Socrates, his teacher, tells how Er, the son of Armenius, returned to life on the twelfth day after his death where he recounted the secrets of the other world that he visited during his death. Some of Plato’s other allegories, such as the *Chariot Allegory of the Phaedrus*, in the *Meno*, *Timaeus*, and *Laws*, also describe similar stories of death and the afterlife. In Plato’s famous *The Allegory of the Cave*, in the *Republic*, Plato describes that once the soul is separated from the body, the soul spends an indeterminate amount of time in this otherworldly realm, and then assumes another body. In his work *Timaeus*, Plato discusses how the soul moves from human body to human body and describes how reincarnation is either a reward or a punishment for how the person has lived. Once again, this concept is very similar to the ancient Hindu philosophies of reincarnation. **Finally, in *Phaedo*, Plato writes that Socrates, his teacher, prior to his death, stated “I am confident that there truly is such a thing as living again and that the living spring from the dead.”** (Head and Cranston, eds., 1977)

d. Jewish Kabbalist Tradition

The Jewish mystical tradition of Kabbalism has supported the notion of reincarnation and soul migration. The term “Kabbalah” literally means “reception, tradition, or correspondence”, and is a school of thought in Jewish mysticism. The term reincarnation, the transmigration of the soul after death, was first introduced into Judaism via the Kabbalah during the medieval period. The term “Gilgul Neshamot”, which translates to “cycles of the soul”, does not appear in the classic rabbinic literature and was initially rejected by many traditional medieval Jewish scholars. An article by Rabbi Benjamin Resnick, titled “*What Judaism Says About Reincarnation*”, argues that it was through Hasidic Judaism and its interpretation of Lurianic Kabbala that the concept of reincarnation entered popular Jewish culture.

Rabbi Resnick states that the early Jewish Kabbalists provided their own interpretations of the sacred Jewish texts and used these sacred texts to detail the mystical teachings in what became “Hasidic Judaism”. In Hasidic Judaism, the Zohar became the foundational text of the Kabbalah, which was composed in the late 13th century. However, it was Isaac Luria, a scholar of the Zohar, who is considered the father of the modern Kabbalah who first discussed reincarnation. Rabbi Resnick stated:

Present also in the Jewish mystical tradition is the belief that one’s actions in this life can affect one’s subsequent reincarnations, for good or ill. According to his students, among the wondrous qualities of Rabbi Isaac Luria, a towering 16th-century Kabbalah scholar, was his ability to discern the history of a soul’s reincarnations by peering into the face of another human being. Through this process of discernment, Luria was able to advise his followers about specific spiritual aspects they should focus on in this life.⁶⁶

One of Luria’s followers, Rabbi Hayyim Vital, in his book *Sha’ar HaGilgulim* (“The Gate of Reincarnations”), was one of the most well-known Kabbalists. Rabbi Vital details how the soul migrates from one body to a new body over many generations. Rabbi Resnick states:

According to Vital, souls are reborn specifically to perfect certain aspects of themselves or to complete unfinished tasks. Ideally each subsequent gilgul marks an ascent to a higher rung of spiritual attainment, however progress is not a given. In fact, a sinful life can lead to a diminished form of reincarnation, including reincarnations as animals, plants, or even inanimate objects.⁶⁷

Rabbi Nissan Dovid Dubov, a rabbinic scholar, lecturer, author, and Director of Chabad Lubavitch in Wimbledon, UK, in the publication “Chabad.Org”, has written various articles titled “*The Soul and the AfterLife*”, “*Reincarnation*”, and “*Practical Kaballa*”.⁶⁸ Rabbi Dubov discusses that the soul may be reincarnated to complete certain tasks, such as repaying a debt or rectifying

⁶⁶ Rabbi Benjamin Resnick. “*What Judaism Says About Reincarnation*” in My Jewish Learning. <https://www.myjewishlearning.com/article/reincarnation-the-transmigration-of-a-jewish-idea/>

⁶⁷ Ibid.

⁶⁸ “Reincarnation”, in Chabad.Org. https://www.chabad.org/library/article_cdo/aid/361889/jewish/Reincarnation.htm

a sin. In fact, the concept of reincarnation as rectification for sin is well documented by the Kabbalists. Usually, a soul does not complete all of its mandate from GOD in one incarnation. Rabbi Dubov stated that a famous Kabbalist, Rabbi Arizal, wrote that every soul must be repeatedly reincarnated until it has fulfilled all 613 *Mitzvot* in thought, speech, and action. This became known as the notion of purification through *Gehinom* which describes how the soul is cleaned in order to be elevated to the Garden of Eden. According to Rabbi Dubov, for a Kabbalist, a soul returns to this world to be cleansed in order to be elevated to the Garden of Eden. How is this concept reconciled with the possibility of reincarnation and a return to our world? For Kabbalists, when a soul returns to this world, the part of the soul that did not complete their Torah learning and Mitzvah performance will not reincarnate. What reincarnates are the other parts of the soul that was not affected by the first incarnation.⁶⁹ Thus, according to the Kabbalist, a soul can be divided. According to both Rabbi Resnick and Rabbi Dubov, the Kabbalah discusses not only reincarnation but also the division of the soul in the reincarnation process.

e. Academic Research of Dr. Ian Stevenson & Dr. Jim Tucker

Now that I have presented a very brief historical overview of the concept of reincarnation, I will now present an equally brief overview of modern academic research on reincarnation. This research is mainly centered on the historical works of Dr. Ian Stevenson and his protégé, Dr. Jim Tucker, both professors of Psychiatry at the Division of Perceptual Studies, the University of Virginia.

Dr. Ian Stevenson was the chair of the department of Psychiatry at the University of Virginia School of Medicine who since the late 1950s had an interest in the topic of reincarnation. In 1969, Dr. Stevenson wrote an academic paper on 44 cases of individuals, mostly children, who claimed to remember past lives. Chester Carlson, the inventor of xerography, also had a personal interest in the topic of reincarnation and provided funding for Stevenson to travel to Asia to continue researching reincarnation cases. When Carlson died and left the University of Virginia \$1 million dollars for further research on reincarnation, in 1967 Stevenson resigned his position in the School of Medicine and formed the Division of Perceptual Studies at the University of Virginia, with the purpose of continuing his work on reincarnation. From 1960 to his death in 2007, Stevenson produced an extensive and detailed database of over 2,500 individual cases of young children who had memories of past lives. Of these cases, over 1,700 of

⁶⁹ Ibid.

these cases were considered “solved cases” -- cases where the identity of the deceased previous person was discovered.

Stevenson’s cases were meticulously detailed, investing hundreds of hours on each case. He personally interviewed the child, the child’s parents, the family of the deceased previous person as well as police and autopsy reports. In many cases, the children were able to identify their names, the name of previous relatives, the city where they lived, their profession, the name of their children, their personal habits, such as liking alcohol or a particular food and even how they died. Remember, this information came from very young children, usually between the ages of 3-6 years old. Stevenson would later interview the children and family members years later to scrutinize the consistency of their memories.

Because of this focus on details, many insights were discovered. Stevenson determined that of the 252 cases he studied where the deceased previous person died from a violent death, in 50% of these cases the child remembered how they died and they had a corresponding phobia associated with the death. For example, if the person died via drowning, the young child had a fear of water. If the person died from an auto accident, the young child had a fear of cars. In many cases, once the child saw the surviving wife of the decedent, the child acted as if he was still the husband and acted like he was still in love with his spouse.

Stevenson’s 2,200-page two-volume book, published in 1997, titled *Reincarnation and Biology: A Contribution to the Etiology of Birthmarks and Birth Defects*, was a pioneering work. The research from this book documented that the children not only shared memories of the other deceased individuals from their past life, they shared multiple aspects of their behavior, they also shared physical characteristics. Stevenson was able to fully document hundreds of cases where if the decedent died of a stabbing or gunshot wound, the child would be born with a scar or mark in the exact location where the decedent had the injury.

The following is a discussion of one of the many reincarnation cases that Stevenson investigated. The case involved a young Burmese girl named Ma Tin Aung Myo who insisted that in her past life she was a deceased male Japanese soldier who had been a cook. She also stated the following: the Japanese soldier had 5 children, the oldest was a boy; he owned a small shop in Japan; he worked as a cook for the Japanese army and was killed by bullets from a US airplane while the Japanese army was evacuating Burma; and finally, the airplane from which the strafing came had two tails. The young child detested the hot climate of Burma and longed to return to Japan. She refused to wear girl’s clothing and insisted on only wearing pants and other male clothing. The young girl insisted that she was a

man in a girl's body and would never accept being female. The young girl was born with a birthmark on the exact location where the bullet pierced the groin of the Japanese soldier. The young girl was also extremely scared of any planes that flew over her village. Finally, she insisted on eating raw fish and other Japanese cuisines. After researching this case, Stevenson discovered that the girl's mother met the Japanese cook and that the Japanese soldier had lived only 75 meters from her parent's home when the American plane strafed him to his death. (Stevenson, 1983)

Dr. Bruce Greyson was also a professor of Psychiatry at the Division of Perceptual Studies at the University of Virginia and worked very closely with Dr. Stevenson and later with Dr. Jim Tucker, a fellow professor in the same department. Dr. Greyson together with Dr. Kenneth Ring, were two of the early pioneers in NDE research. The case studies of Dr. Greyson and Dr. Ring also confirmed that many NDE experiencers also received information during their NDEs of their past lives. A recent paper by Dr. Sharon Hewitt Rawlette, titled "Beyond Death: The Best Evidence for the Survival of Human Consciousness", is published in this book. Dr. Hewitt Rawlette's paper details numerous NDE cases where the NDE experiencer learned of their past life or past lives. (Rawlette, 2021) Our book, *A Greater Reality*, also contains various articles in Vol 3 and 4, which discuss Experiencers who detail memories of a previous past life or memories of the Bardo state (life between lives).

f. A Graphic Model of Reincarnation

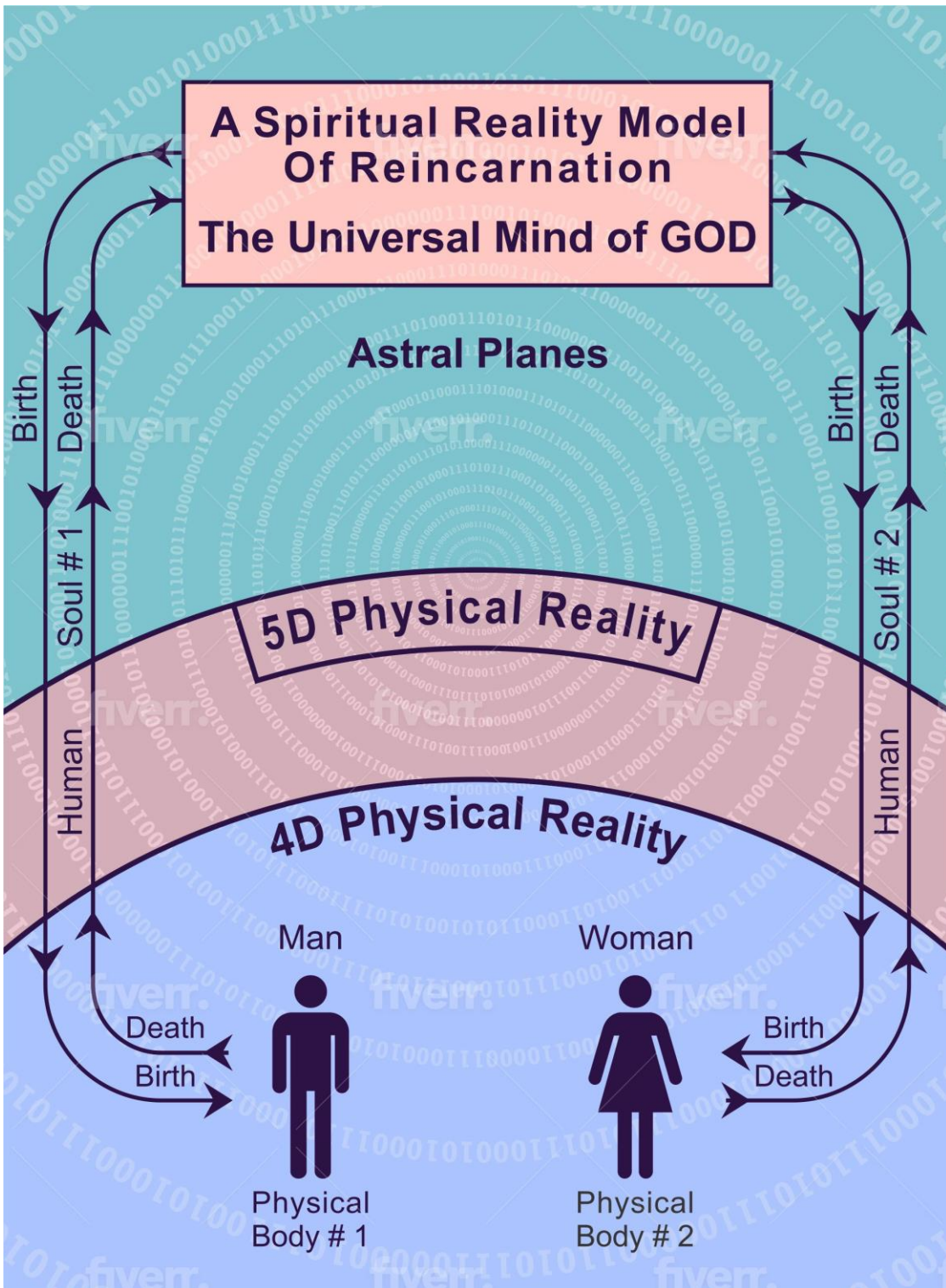
The following chart, Chart # 4, provides a simple hypothetical graphic illustration of my Model of Reincarnation. It is titled "A Spiritual Reality Model of Reincarnation". From what I have termed "The Universal Mind of GOD", the creator of all humanity and all creation, a human soul is created and migrates down our Greater Reality, through the various Astral Planes, and is born into the Earthly 4-D Physical Reality as a Male (Physical Body # 1). When this body dies, the human soul travels back up through the various Astral Planes back to the "The Universal Mind of GOD". This process of birth and death is illustrated with the two arrows on the left side of this chart and leads to the Male illustration (Physical Body # 1).

After the human soul arrives at the "The Universal Mind of GOD", the same human soul, the same human consciousness, is reincarnated, but this time the soul reincarnates as a Female. This is illustrated with the Female illustration (Physical Body # 2) and is shown on the right side of this chart. The arrows going

downward to the 4D Physical Reality illustrates the birth of the same human soul but this time into a Female body. When this Female body dies, the human soul migrates back to the “The Universal Mind of GOD” to be reincarnated again into another body.

The important issue to understand is that almost all of the mystical traditions such as Hinduism, Buddhism, Jainism, Taoism, Hasidic Judaism, etc., share the same premise that what reincarnates is the SAME consciousness and that with each reincarnation, your memory, the digital database stored in the Mind of GOD, is erased when you physically enter your new body but the history of your consciousness, the information of all of your previous past lives, still remains and is retrievable when you return to the Mind of GOD. These diverse mystical traditions all have different interpretations as to how many times the soul reincarnates and the reasons for reincarnating, etc. We also do not know whether the soul can reincarnate into other living entities, such as other animals, plants, or even what is commonly called an Extraterrestrial, if this higher form of intelligence even exists. These are all puzzles that remain to be solved.

Chart # 4: A Spiritual Virtual Reality Model of Reincarnation



VIII. Conclusion

When I was a student at Rutgers College in the mid-1970s, I read an influential book by Thomas Kuhn titled *The Structure of Scientific Revolutions*. (Kuhn, 1962) In his book, Kuhn argued how phenomena that are unable to be explained by the dominant scientific paradigm of the time, slowly evolve to eventually accommodate those anomalies. Our scientific knowledge of the phenomena slowly evolves to a point where these “anomalies” can then be explained. Kuhn states that “normal science”

is predicated on the assumption that the scientific community knows what the world is like... and it is dedicated to defending this assumption. However, in doing so, normal science often suppresses fundamental novelties because they are necessarily subversive of its basic commitments” (Kuhn, 1962)

For Kuhn, a scientific revolution takes place when an anomaly confronting the scientific community cannot be explained according to the current paradigm of its normal science and thus can potentially subvert the existing tradition of scientific perspective and practice. A shift comes when a scientific revolution is provoked by finally learning from the anomalous by coming to terms with it on its own terms, not according to the terms of normal science. Examples of this shift is the shift in acceptance of Einstein’s Theory of Relativity and another shift occurred with the slow acceptance of the Theory of Quantum Mechanics. Initially, both of these theories were rejected by mainstream science but over time, mainstream science eventually came to terms with these revolutionary theories, and eventually, both of these theories became “normal science” and accepted by mainstream academia.

As Kuhn points out, when the novelty of the anomalous is no longer ignored or denied under the rubric of current normative science, only then can scientists begin to "see nature in a different way" than had been able to be the case using the lenses of the previous normal science. (Kuhn, 1962) For Kuhn, it is only when scientists take risks and lose the fear of directly confronting the novelty of the anomalous, that humanity can begin to seriously research this novelty and eventually replace this old perspective with a new paradigm with greater explanatory power and utility. According to Kuhn, our scientific understanding of the world and of ourselves continuously grows thanks to what the anomalous has to teach us. Therefore, in Kuhn's view, concepts we present in this book, concepts that are perceived to be “anomalous” to mainstream scientific academia-- 1) that

Consciousness is Fundamental and not our 4D Physical Reality, and, 2) that the Contact Modalities need to be researched and understood as one integrated phenomenon under the rubric of Consciousness-- have a crucial role to play in the advancement of our scientific understanding. We hope that our book, *A Greater Reality*, and our future academic research study and future publications of the Consciousness and Contact Research Institute (CCRI), can play a significant role in creating a new “normal science”, a new paradigm, in viewing the nature of our Greater Reality and that humanity, indeed, needs to change for its own survival.

As I have articulated in this chapter, humanity is at a crucial crossroads. We have amazing technology but our spiritual and emotional intelligence has not kept pace with our technological evolution. There are too many of us that are primarily guided by our fear, anger, hate and our cultural, economic, and political divisions. For all of these reasons, we are heading towards a path of eventual self-destruction- - a self-destruction resulting from the ecological destruction of our beloved planet Earth and the self-destruction from the ever-growing tendency to increase and create more effective ways for humanity to destroy itself via nuclear weapons, ecological self-destruction, and an ever-increasing growing income inequality and tendency toward autocracy.

Instead of these tendencies, we need to embrace love, compassion and forgiveness and get rid of our negative emotions so we can survive as a species. The messages of LOVE, compassion and forgiveness, messages given to Experiencers of the Contact Modalities, are messages that are known as the “golden rule” -- the principle of treating others as one wants to be treated. This message of LOVE and the golden rule has been taught to us since the dawn of mankind by all of the major religions, creeds, and mystical traditions such as Buddhism, Christianity, Hinduism, Islam, Judaism, Taoism, and Zoroastrianism, among others.

We have been born at the cusp of an Awakening of Humanity, if and only if, we survive our propensity for self-destruction. What is this awakening? It is the awareness that we are eternal spiritual beings, that we are interacting with the Universal Mind of GOD via many different forms (The Contact Modalities), and that understanding our Greater Reality and the role of Consciousness will be fundamental to our awakening. Most importantly, this change will occur if we implement the information that Near Death Experiencers are told before they are told to return to our physical plane—

*"When you return, it is not important what is your religion, it is not important to
have
material wealth, it is not important for you to be famous...
what is important is that you need to learn how to LOVE each other."*

**Yet, this simple message is the most difficult task for humanity to master--
a task that is essential for its own survival.**

**I do not fear death and I await my lengthy Life Review.
May my family forgive me for my inability to learn how to
LOVE.**

Reinerio (Rey) Hernandez

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BIO: Reinerio (Rey) Hernandez graduated with honors from Rutgers College, was a Masters Candidate at Cornell University and was a Ph.D. candidate at the University of California at Berkeley where he was the recipient of a National Science Foundation Ph.D. Fellowship. He previously was an Adjunct Professor for six years at the New School for Social Research and at the City University of New York. He is currently an attorney with the US Department of Treasury.

Previous to March 2012, Rey had zero interest in the topics of Consciousness or any of the paranormal Contact Modalities. On March 4, 2012, Rey and his wife personally witnessed a miraculous medical healing of their paralyzed dog, who they were going to euthanize that same day, by an Energy Being that appeared in their living room. After seeing large CAP-UFOs randomly appear to them, they later began to call down large CAP-UFOs, some appearing at a distance of fewer than 10 meters. Over the next 3 years, Rey began to have a series of non-stop paranormal experiences. Since then, Rey, and a team of Ph.D. academics and medical doctors, have dedicated their lives to studying the relationship between Consciousness and the Contact Modalities.

Rey is currently the Director of the *Consciousness and Contact Research Institute, or CCRI*, a 501c3 academic research institute comprised of more than 25 Ph.D. academics, medical doctors, and researchers whose mission is to explore a new paradigm that seeks to integrate the findings of consciousness research and the phenomenology of extraordinary experiences, what the CCRI calls the Contact Modalities, a term that he coined in 2013.

Rey was previously one of the 4 co-founders of *The Dr. Edgar Mitchell FREE Foundation*, an academic research foundation comprised of 12 Ph.D. academics and lay researchers, who during a 5-year period, conducted the world's first and only comprehensive academic statistical multi-language research study on CAP-UFO contact experiencers. Much of FREE's research data, based on responses from over 4,300 UFO contact experiencers from over 100 countries, contradicts much of what is circulating in mainstream materialist Ufology. Rey was one of the 3 co-editors of the historic 820-page academic book titled "*BEYOND UFOS: The Science of Consciousness and Contact with Non-Human Intelligence.*" Nevertheless, Ufology has ignored the data findings from this 5-year academic research study because the findings contradict what has been circulating in mainstream materialist Ufology over the last 80 years.

Rey has also published in several peer-reviewed academic journals including the *Journal of Conscientiology* and the *Journal of the Society for Scientific Exploration*. Rey's new project is a 5-volume book, "*A Greater Reality: The*

New Paradigm of Nonlocal Consciousness, the Paranormal and the Contact Modalities” and a feature science documentary titled “*A Greater Reality: One Man’s Journey of Discovery*”.

Rey has published the introduction to *A Greater Reality*, as a separate book, for those that do not want to read the thousands of pages of *A Greater Reality*. This separate book is titled: “*The Mind of GOD: A Spiritual-Virtual Reality Model of Consciousness & the Contact Modalities*”.

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**Example of an
Experiencer of
Consciousness
and the
Contact
Modalities**

A Medical Doctor and her Many Contact Modalities Experiences

Melinda Greer, M.D.

In the past several years, I have attended various conferences where paranormal topics were discussed. Several speakers at these conferences gave great presentations, but when I would ask them afterward whether they themselves had experienced a paranormal event, some would appear shocked and at times affronted by such a suggestion. I came to have the impression that they found the study of paranormal happenings intellectually stimulating and no doubt financially lucrative, but they in no way wanted to be ranked with the “lunatic fringe” that they studied and wrote about, or perceived themselves as the type of person who could witness such occurrences. Some seemed to be frightened by the very thought that they might see, or be abducted by, a UFO/UAP, or cross paths with a “Bigfoot”, or have a Near Death Experience (NDE).

In a search for answers regarding my own paranormal experiences, I stumbled across a reference to The Edgar Mitchell FREE Foundation (FREE). When I initially spoke with FREE Foundation Co-Founder Rey Hernandez by phone, it was in an effort to reach out to someone who could possibly provide insight into the origin of a number of bizarre experiences I had encountered over my lifetime. I had reached a point where the accumulated angst generated by these events was interfering with my life. We had a long chat and the ability to recount many of the paranormal episodes that had plagued me since childhood was very therapeutic. When I finally met Rey Hernandez in person, it was a moment which involved a strange synchronicity, (and even he is not aware of the full story). But then, I have come to understand that such happenings become commonplace for “Experiencers”.

It was very refreshing to speak with someone who, while having somewhat different experiences from my own, was a bona fide fellow Experiencer. When Rey later approached me and requested that I write a chapter for this book, discussing some of my own experiences and my subsequent “take” on what it means to be an Experiencer. I’m sure he saw my immediate “deer in the headlight look” and he reassured me that I could write the chapter anonymously as a “Dr. X”.

Other than a sense of anxiety regarding potential exposure of my identity,

and my lack of literary skills, I was quite amenable to taking on the task of writing this chapter. Mostly, I felt this way because of memories and a compulsion I returned with after a near-death experience (NDE) in 2013. I recall being instructed (perhaps impelled is a better term) to relate the events of the NDE to others, and I began doing so almost immediately upon regaining consciousness in the CVICU after the NDE. As it had never before been my nature to expose myself to public scrutiny and potential ridicule for other strange occurrences in my life, this need to share my NDE with anyone and everyone was an anomaly.

As I sought further information on NDE phenomenon after my own NDE event, I discovered many amazing sites online. The one that most piqued my interest was the Near-Death Experience Research Foundation (nderf.org). It was founded by a fellow physician, Jeffrey Long, MD, and was a vast database of NDE's from all over the world. Many of the persons who submitted narratives of their own near-death experiences on the site, and completed the questionnaire, did so anonymously. I found it very therapeutic to tell of my own NDE and to use structure of the formal questionnaire to further explore my thoughts and feelings about the event. At some point in the process of submitting a NDE to the website, you must choose to use your true name or be assigned a pseudonym to maintain anonymity. I joined the ranks of many others on the site and chose to remain anonymous.

And so, when I agreed to share some of my experiences in this chapter, I was once again faced with the frightening choice of exposure vs. anonymity. Over the years, I have come to recognize that there are many others out there with similar occurrences who are similarly afraid to share the paranormal events in their life in a public venue.

But the more I mulled over all the strange events that I have experienced since childhood, the more I realized that I no longer wished to be an “Anonymous Coward” in my own life. The thought of stepping away from anonymity, though, created a great deal of turmoil in my psyche. I came to understand how difficult it is for anyone to “step out of their closet”.

There are many reasons for being in the proverbial “closet”. Some examples would be sexual orientation, lifestyle choices, infidelity, peccadilloes, being or having been victimized, even past or ongoing criminal activity. Many reasons involve deliberate choice. Some are due to circumstances beyond a person's control. All bring the need to hide from scrutiny of others, to prevent the revelation of just what it is you have stuffed, along with yourself, in your “closet”. To expose the contents of your closet to the light of day could bring ridicule,

shame, loss of friends/family/employment, with resulting loss of self-respect, and a profound change in the public perception of the persona you project out to the world. And yet, many who have over the years, opened and stepped out of their closets, have found it to be a liberating and transformative experience.

In writing this chapter, I am stepping out of my closet and admitting that I am an Experiencer. Furthermore, I consider myself to be a rational, logical, fairly skeptical person with a background which respects the scientific method. I am also fully aware of the scorn and censure that many other rational, logical, skeptical scientists have for those who step off the path of conformity and are curious about, or give credence to, the study of the “Paranormal”.

To publicly admit that I have had many experiences of the paranormal is daunting. And so, until recently, I have lived a double life, blending in and conforming to provide that necessary anonymity, yet being a party to what has been termed “high strangeness”. The closet provides a sense of safety, but no answers. I realized that have reached the point where the desire for answers, and sheer overwhelming curiosity, outweigh the need to avoid scrutiny and potential upheaval to my “normal” life and career, and so I am taking the plunge. Such a move potentially invites criticism from my peers, my employers, credentialing agencies, and those I serve as a physician. I also risk being labeled mentally deranged, or, in the part of the world where I live and work, under the control of “evil influences”. Yet, I have come to feel that if I continue to deny, and try to suppress and ignore, these extraordinary occurrences that have helped to shape my world view and define my being, I am denying the main reason for my continued existence. Plus, so far on my own, I have yet to find any answers.

I have not sought out these experiences, but rather they have come to me unsolicited, unannounced, and (mostly) unwelcome for much of my life. When I deliberately and consciously try to have similar experiences, I am disappointed.

I have shared the stories of some of these occurrences with friends, family and some colleagues over the years, but the majority of the paranormal experiences over my lifetime have been confined to my own thoughts and memories. As the experiences accumulate, the occasional musings have morphed into rather frequent rumination and mental rehashing of the events, which have become exercises in futility with no definitive conclusions. I thankfully have a wonderful spouse and a few friends with whom I can share the details of these paranormal happenings in their entirety. This has kept me sane.

Credibility, Credulity, and the Incredible

I would be the first to suggest that all my experiences were “incredible”. The term incredible in its original definition is “not credible”, accompanied by a host of similar synonyms such as “improbable”, “inconceivable”, “implausible”, “beyond belief”, and “fantastic”. But the term incredible is also now used to describe events that are “wonderful”, “phenomenal”, “astounding”, “awe-inspiring”, “spectacular”, “miraculous” and “extraordinary”. It is the latter set of synonyms that I resonate with when I use this term.

Since childhood, I have had one or many experiences in most of the categories on the “Contact Modalities” wheel: UFO/UAP sightings with missing time, Communications from Non-Human Intelligences (NHI’s), Near Death Experiences (NDE’s), Out of Body Experiences (OOB’s), Lucid Dreams, Mystical Meditation, Shamanic Journeys, Spirits/Ghosts/Poltergeist activity, as well other paranormal events such as several encounters with what I’ll call HUH (Hairy Unidentified Hominids), AKA Bigfoot or Sasquatch. Also, I have been subjected to an additional category of experiences that I have not, as yet, found reported elsewhere. To write about all my paranormal experiences would require an entire book, and I am not willing at this time to come that far out of the closet. Maybe I’ll write that book after I retire.

Let me say up front, my experiences are anecdotal. I have no proof, and rarely were other humans involved with the experience.

In this chapter, I plan to relay both of my near-death experiences, and one rather profound mystical event. These occurrences, as well as all the others, have shaped my life and my world view paradigm in profound ways, which may be of interest to others. I suspect that there are many others out there like myself (professionals who are afraid to come forward as their credibility is key to maintaining their standing in their professions and their communities), who have had experiences in one or more of the Contact Modality categories. Perhaps, if more of us exit our closets, and look around and realize our true numbers, then we can seek out the answers to the underlying nature of these events and therefore better our understanding of just what is Consciousness, and how does it shape (and create?) our individual and consensual “realities”.

The process of exposure to unusual events, which resulted in multiple profound paradigm shifts over my lifetime, began in my youth. Being a rather naive and sheltered child, these happenings were initially frightening and disruptive. As a child and adolescent, I quickly learned not discuss such events

with my family or friends, as I came to realize that these phenomena were not a part of the “reality” that most humans share. Now, with the hindsight provided by my years, I feel gratitude for the opportunity to feel, see, and think about aspects of existence that are beyond the humdrum and ordinary. Because of my experiences, I am constantly analyzing my own personal “reality” on many levels. I can ponder an event in my life as does any typical Homo sapiens: bogged down in fear and the in the communal mire of human existence, bounded by the rules laid out by family, religion, community and government. I can also ponder the same event from several distinct levels above the mundane from which I gain a very different perspective on the event and on what it means to be a **conscious** living entity in the physical, and non-physical, worlds. The latter gives a much larger and longer view of existence which does not seem to be commonly spoken of, or shared by, the majority of other humans in so called “developed” society.

Such a perspective can be a blessing and a curse, but mostly a blessing. I have received several experiences which I can only call “Moments of Grace” for which I am eternally grateful, and three are included in this chapter. Despite my religious upbringing, I had not understood the concept of “grace” until I lived these events. As to Whomever/whatever provided these gifts, I can only speculate.

So, who am I? I was the fourth and last child for my parents who were in their forties when I was born. I recall having a great childhood filled with love, learning, and fun for the most part. I resided in a small Evangelical Christian community in the heartland of the USA. My parents were an integral part of this community and provided the model for all their children to become ethical and moral humans. In my early childhood, I fully embraced the religious belief structure of my parents. Later, in mid to late childhood, I was distressed to find that I did not resonate with the religion into which I was born. This was a disquieting change that set me apart from family and peers in the course of my otherwise contented childhood, living from birth through college in the same small town.

As an adult, I attended the college where my father was a professor, and attained a bachelor’s degree in Biology, Magna Cum Laude. I eventually became a Medical Technologist, then entered Medical School at the age of 33 and graduated “with honors”. I am now a Board-Certified Pediatrician in my 60’s with 20+ years of experience in this field. Bottom line is that I am a bit of a biological sciences nerd, a MD, and someone that patient's parents trust to care for their infants and children. As far as I know, none of my colleagues or the other medical personnel that I work with, perceive me as having any psychological issues.

Yet, when I talk of the paranormal events in my life, I feel I should wear a hat or shirt stating “I am not a lunatic”. I used to tell myself that if someone else told me of similar accounts, I would question their credibility and their sanity. And so I mostly kept these paranormal events to myself. But as the experiences began accumulating over the years, I laid aside those attitudes and have shared at least some of my stories with friends, colleagues, and, more recently, even total strangers. More importantly, I have listened to the paranormal stories of others, accepting them as being, at the very least, a part of their own personal reality. I have also begun to speculate that perhaps at least some of the folks currently or historically labeled as mentally ill or psychotic, could actually be those who are capable of sensing, or co-existing in, and being influenced by other realities. Many may also be perceiving energies beyond the “normal” and currently defined spectrum of human sensory capabilities. I have also come to speculate that we may all be living, to varying extent, separate but equally legitimate realities.

Because of my own NDE experiences, I have come to suspect that my brain merely is part of a biological apparatus to transduce or anchor into physical existence, a small aspect of “my” greater non-local consciousness, which exists beyond the 3D physical world.

These events from my perspective have truly happened as I recall them. I perceived them to be a part of “reality”, just as real as is my everyday life. Through extensive reading, I have learned that many other humans have experienced similar events, so I am hardly alone in this, thankfully. Because paranormal happenings and events seldom make mainstream news, we tend to think of them as being rare, but I would speculate that a majority of humans on the planet have had, or will have, at least one paranormal experience in their lifetime.

To illustrate this speculation, consider the incidence of what is called a “rare disease”. Any one particular “rare diseases” as defined medicine, may occur only in one in several tens of thousands to several hundred thousand, or millions of humans, but because of the sheer number of different rare diseases (~ 7,000 per the NIH) the likelihood of an individual being in some way affected by a rare disease (as a patient, parent, family member, etc.) is 1 out of every 10 persons worldwide. The total number of persons worldwide with a rare disease is thought to exceed the population of the USA.

Is it the same with the many different types/modalities of experiences that are beyond the realm of normalcy for the average human? Add together, in every culture and time, the small percentages of those who have experienced any of the many categories of paranormal occurrences: NHI (aliens, extra dimensional

beings, jinn, fairies, elves, trolls, dragons, angels, devils, Spirit Guides, etc.) OOB's, NDE's, Ghosts, Poltergeist activity, Missing Time, Shamanic Journeys, Remote Viewing, Cosmic Consciousness, Mystical experiences, verified remembrances of past lives, etc.... and I suspect you would have an impressive overall cumulative incidence of paranormal events planet wide. And yet, the usual answer of mainstream Science is to systemically ignore, suppress, ridicule and censure, for the most part, those who take seriously the witnesses of such occurrences.

As Experiencers, we deserve a voice. We deserve answers. We need, at the very least, to come together and **listen to each other**, even if another's persons take on reality does not mesh with our own. We also need to realize our numbers, and demand answers and meaningful research from mainstream Science and our Governments.

That is not to say that there is not a place for skepticism. It is what keeps us from acting upon wishful thinking, or from being up to our eyeballs in unscrupulous researchers conducting "bad science", or from giving additional funding to those creating fraudulent research results. I would speculate, though, that in order to have a paranormal experience, you must have an open mind. You have to be free of the blinders placed upon those who live within the "consensual reality" and cultural paradigms foisted upon humans with their birth into any particular society. Professional skeptics seem to have a particularly hardened shell of rationality and stubbornness that prevents them from seeing beyond their own personal belief paradigm. I have noticed that humans often tend to fall into two major categories: the "I Believe only what I Perceive" type or their "I Perceive only what I Believe" counterparts. The former rejects the sheer number of paranormal events witnessed by others. The latter dismisses outright any declaration or evidence that does not fit their belief system, or, as in the case of some Experiencers, will only validate the testimony of those who share the same category of experience as their own. It is rare to be open minded enough to be able to "Perceive" and "Believe" what "Is" at that particular moment, and to accept the perceptions and beliefs of others as valid even if we have not shared them. For all the skeptics out there, I would say to them: "Feel free to be a skeptic, as I once was, but please understand that unless, and until, you have an experience that truly changes how you perceive reality and your very place within the framework of your existence, you really don't have the ability to shed light upon the issue. Your only contribution is to cause those of us who have had such experiences to remain in darkness, in the closet, full of fear".

Childhood NDE-like or NDE Event

My first recollection of a paranormal event in my childhood occurred when I was quite young. Was it an NDE, or was it a so called “NDE-like” event? I remain uncertain, but looking back, I can say that it triggered a profound change in my life, and afterward, my experience of life and “reality” in general was not the same.

I was ~ 4-5 years old and recall being badly bitten by our elderly Siamese cat on my right arm. I was carrying him and, while opening the patio door, I must have bumped his arthritic hip and he lashed out, biting me in rapid succession about 3 times. I recall feeling that he had bitten down hard enough to hit bone and I had about 8 puncture wounds around the circumference of my forearm which bled profusely. He had never bitten anyone previously, and never harmed anyone else following this particular occurrence. It was quite unexpected and he was clearly remorseful afterward.

My mother doctored the wounds, but my parents did not seem to realize the severity of the injury. Several days later, my arm was red, hot, intensely painful and swollen. I developed fever, and was “put to bed” as this seemed to fix most childhood maladies at the time and my mother, who usually took me to clinic for serious health issues, did not seem to recognize just how ill I was. From my current adult medical provider vantage point, I suspect I had a cellulitis with a severe deep tissue infection and possible sepsis. As a child, I remember thinking that I was going to die, drifting in and out of sleep or delirium, and at one point singing the “Now I Lay Me Down To Sleep” song with special emphasis on the “If I die, before I wake, I pray the Lord my soul to take” part.

My next recollection is of being in the vast darkness of space. I was able to “see” all directions at once, yet felt somehow surrounded and embraced by a loving presence who comforted me and showed me the vast wonders of space and Creation. I felt wonderfully cherished as I was shown planets, suns, galaxies and inexplicable brilliant energies. I also heard the most incredible music which far surpassed any music I had ever known. (Even to this day, 57 years later, the experience remains so profound that I am crying as I type this). Unlike my adult NDE in 2013, in this earlier NDE or NDE-like episode, I recall having a sense of still being myself, a naïve small human child. But, unlike my Earthly physical self, I was able to “see” and “sense” in all directions at once. I also had sensory abilities that are not a part of our usual human awareness and perceived and heard energies, and witnessed things that do not translate back into usual human abilities and experiences on the physical plane.

At some point, I was returned to my normal existence and “awakened” in my bed. The sense of loss was overwhelming. There had been so much love and knowledge in that other place and it was devastating to return to my life on Earth. Instead of being grateful that the fever and the infection were gone, I sobbed despondently, alone in my bedroom. I felt such grief because I had been returned to “this place” and had lost all those wonderful abilities and unconditional love that I had in that “Other Place. (I am embarrassed that I was such an ungrateful child. I guess my personality and nature hasn’t changed much over time, as you will observe as I relay the NDE I had ~ 50 years later). Afterward that childhood event, I was changed. It was then that I began questioning the indoctrinations of family, church and society. I also, for many years, continued to have dreams where I would again hear that unearthly music and would awaken, mourning as the notes dissolved into the nothingness of the “real” world. I also had invisible guides that kept me safe, and provided comfort, insight and assistance on my journey of being “human”. In the privacy of my own mind, I would refer to them as “They” or “Them”. I never visually observed Them, or heard an audibly spoken word from Them, but They would occasionally give impressions and guidance. At times, it was if they inserted packets of knowledge or complete concepts into my brain, in answer to a problem I had been pondering. These knowledge “downloads” were far beyond my years and not a part of my accumulated experience at the time. “They” were also, I suspect, the architects of the “other” category of a Contact Modality that I referred to earlier, one which I have not found to be reported by other Experiencers.

Adult NDE Experience

(Much of the following is based on the information I placed on the Near-Death Experience Research Foundation (NDERF) at the www.nderf.org website under the assigned pseudonym “Gillian M”. I originally completed the form in January 2014, approximately 6 months after my NDE. In this updated version, I have elaborated upon some aspects and memories regarding the event, and I have also corrected some mis-statements that had been inserted when the narrative was transcribed from one of the NDERF archives to another. When a NDE is submitted at this website, you give a narrative of the event and then answer a series of questions, with the option to elaborate upon the experience. I existed as three distinctly different forms of a conscious being during this single event, and this makes the incident difficult to relate to others. To help define the different states of existence, I have designated my current human self without quotes, as I, me, my, etc. The NDE self that existed as an energy-being-in-the-white-light is denoted with double quotation marks, as “I” and “me”. The other self that was a

transition between the two existences, is denoted with single quotes, as 'I' and 'me'.)

It was 5/26/2013 and I was feeling rather unwell. Over the past month or so, I had experienced gradually worsening fatigue and ~ 20 pounds of unintentional wt. loss. Additionally, I had symptoms of occasional non-productive cough, right peri-sternal chest pain, fever, and headache. I also had experienced night sweats for about a week. I had managed to continue to work (medical school and residency teaches one to slog along, no matter what), and after a full-time week of work in the clinic, I was making hospital rounds and was “on-call” that weekend. (For the medical personnel and concerned public, let me assure you that I had been checked for communicable diseases including TB, and was wearing a mask when at work during this time).

By Sunday afternoon, I had finished inpatient rounds and, reaching the end of my endurance, headed to the Emergency Dept. A chest x-ray showed a suspicious nodule in my lung and a CT was recommended. The CT report, resulted in a medical helicopter flight to a regional Heart Hospital as I had been diagnosed with a dissecting thoracic aortic aneurysm. The CT also showed hilar lymph nodes and a peripheral pulmonary nodule (abnormally swollen lymph nodes in the right central lung area and a abnormal mass in the periphery of the upper right lung), but this was not the primary concern at the time. After arrival at the tertiary care center, I was met by a thoracic surgeon and a cardiologist. A conventional bedside echocardiogram in the Cardiac Intensive Care Unit (CVICU) did not support the diagnosis of an aortic aneurysm.

I was then sedated due to erratic and alarming blood pressure swings. (My last memory at this point was of signing a procedural consent form for thoracic surgery, and then seeing the cardiovascular surgeon glance at my vital sign monitor. He appeared alarmed, and then glanced at the nurse next to me making a slashing gesture across his throat. She injected something into my IV and unconsciousness descended.) I was then transported to the operating room with plans for cardio-thoracic surgery. Later I was informed that I had been prepped for a heart bypass procedure and intubated. The team then did a trans-esophageal echocardiogram, which also did not confirm an aortic aneurysm, but showed some questionable anomalies near the aorta, so the surgery was, thankfully, cancelled. The next morning, I woke up in the CVICU with a bad headache, a very sore throat and an arterial line in my left wrist. There was still some doubt as to whether an aortic aneurysm was present, so they ordered another test (MRA/MRI).

It was on the way to this procedure that the NDE occurred. I was conversing with my nurse, who was pushing me down a long underground empty tunnel in a wheelchair. We were en route to the imaging center in another building I felt tired, but recall no other symptoms. We were chatting about the usual inconsequential things that two strangers talk about to pass the time socially – the weather, our jobs, etc. As we approached the elevator to access the MRI suite, I realized that I was losing my vision. As the visual loss worsened, I mentioned it to my nurse, telling her that I felt like I was about to “pass out”. She asked if we needed to return to the intensive care unit. I told her, “I think so”, as I had lost all vision and was beginning to lose my hearing. I recall telling her that I needed to get on the floor and I tried to put my head down, and was about to fall out of the wheelchair when she yanked me upright by my hospital gown and my hair. That was the last thing that I recalled on the physical plane.

At this point, I had been off the blood pressure-lowering drip for at least an hour, and the last morphine injection, (for the bad headache upon awakening that morning) was about 2 hours prior. I don't recall being on any other medications, or feeling sedated, and did not have a fever at the time, so I have no medical explanation for what occurred and the events that followed. [SEP]

“My” next recollection is being in a vast, seemingly endless, space filled with brilliant white light. “I” seemed to have no limits on perception. “I” did not have binocular vision, but rather perceived things in a panoramic/spherical/360 degrees view which is hard to describe, and very much like the experience I had as a child. Also, as with my experience in childhood, there was an incredible sense of being surrounded by an overwhelming experience of unconditional love. Unlike the experience in childhood, though, this unearthly place was full of white light, instead of the darkness of space. The light was brilliant, but diffuse, surrounding me and without a focal source. I do not recall any planets or physical celestial bodies or any distinct forms. Instead, “I” was with a group of energy beings that “I” felt “I” had known for a very long time, since the beginning of “my” existence.

I have a vague recollection of having my Earthly experiences “downloaded” into these other beings, and similarly, other experiences were “uploaded” to “me” to fill a gap in knowledge for the time “I” had been separated from the group. I recall having a wonderful reunion with these beings, with a great period of relaxation and recuperation. I have no idea how long “I” was there. Time in that place was not as we experience it on Earth, at least it was certainly not minutes, hours, days, or years. More like millennia or eons. Time was meaningless.

I retain a kinesthetic-like sense of where “I” was in this realm in relationship to the Others in the group, as well as in relationship to the Source of the all-pervading love. I have some recollection of transferring to other environments over the course of my existence in this place, but it seemed as if those settings were projections created to accomplish a particular task or for teaching/learning or acquiring knowledge.

Communication was non-verbal and instantaneous. It involved relaying not just words and sentences, but of entire occurrences, concepts, and events with associated emotions and context. The entire gestalt of my human existence to that point was instantly transmitted to these other beings. There was no sense of any condemnation for “my” shortcomings and failures while in “my” human existence. Only total acceptance, love, and admiration for having undertaken a daunting task (living as a physical being on Earth). I have no recollection of what is referred to as a “life review” in the NDE literature, but rather a sense that “I” was greatly relieved to give up the burden of the memories “my” life as a human, and return to “my” true form and realm of existence. “My” perception of this place while “I” was there, was that it was “my” origin, and “my” home.

I also recall that “we” performed some type of necessary tasks as a group. “We” had seemingly infinite knowledge available to the group, and operated at our tasks as if “we” were a group mind, although each retained distinct individuality. I recall that “we” had individual personalities. I haven't a clue as to what type of energy “we” radiated, just that “we” were discrete and contained forms of energy, not physical beings. There seemed to be a guiding force that existed outside of “us”. I have no idea just what this force was, but “we” seemed to have given over our individual and collective free will to its guidance. *

At some point, (again, time is meaningless and irrelevant there), a consensus was reached by the group that “I” should return to the physical life “I” had left, as it was unfinished. ^[1]_{SEP} The choice to decline the decision of the group was possible, but not something “I” would have considered. I recall my “I-self” feeling an emotion similar to sadness, while contemplating the need to return to human existence.

I don't recall how “I” appeared, but I do recall how the other beings appeared at a distance as “I” departed from them. “We” were all still surrounded by brilliant white light and a sense of infinite love, but against that white surrounding backdrop, “I” saw them as brilliantly colored, jewel bright points of scintillating light. Like colored stars with radiating long spokes of light coming from a central point. They shone in only two vivid colors - emerald green and

deep purple. (I later thought “Why only two colors. Why not all colors?). “I” recall watching them receding into the distance as I again returned to having binocular vision, while feeling force pulled on “me” from behind. “I” felt a sense of great longing to return to them. (Afterward, I couldn't say how many were in the group, but I had a sense that there were more than a dozen and less than 25 of these colored star-like objects. I initially thought of them as each being individuals in “my” group, but they may also have been a cluster of similar groups, including my own. I only know I felt a great longing to be back among them).

The next memory is being pure consciousness, hovering weightless in a new environment. I was no longer in the expanse of Love filled white Light, but surrounded by a velvety darkness. I don't recall there being any sound in this state of being. I don't recall in this form having any sense of self or a personal past or history. I don't recall this new 'I' having a memory of the Love/Light realm, or recalling the former “I-self”, or anything else.

I'd like to elaborate on this recollection regarding free will. At the time that I completed the NDERF (www.nderf.org) questionnaire, in my answer to the question: “Did you seem to encounter a mystical being or presence, or hear an unidentifiable voice?”, I wrote: “No voices or sounds. Mind to mind communications. Beings encountered were intelligent points of consciousness with which I seemed to have had a prior long-term relationship. We seemed to be like a group mind, but yet separate individuals. It was more like we were united in a common purpose and came to decisions by consensus. It was wonderful to experience the reunification. Yet looking back, the setting where we existed was very simple. There was only the white light everywhere. No other additions to the backdrop, except the beings. We were highly intelligent and had vast stores of knowledge, but were as uncomplicated as our environment. I'm not sure if we had ‘free will’.”

A few days after completing the questionnaire, the founder of NDERF Jeffrey Long, MD wrote: “I have a question that I would appreciate your comments on. In what you shared, you stated “**I'm not sure that we had "free will"**". Any further comments that you could share on that would be greatly appreciated!” My response was: “*As for the comment on free will: Much of what I recall in the vast white place are impressions, not distinct memories. It felt like the group I was with had access to incredible stores of knowledge and data. We acted as individuals, but there was seemingly no potential for disharmony among us. Almost like a bird species where the individuals always sing the same song - an ingrained, instinctual action. A Cardinal has a different song than does the Goldfinch. It is like, as a human, I am a Mockingbird - able to sing many songs, choose many choices. Not*

so while "I" was in the white vastness. No deliberating, or decisions being subject to change or even scrutiny. We just were what we were. Again, the bird analogy comes to mind: birds fly as individuals, but when they flock together, they often fly as a unit. Or a school of fish. We were happy, joyous, blissful, content, but were we able to be any other emotion? ^[SEP]It may be that in that stage of existence, there is no ignorance, no inability to see the big picture, no inability to not know the total design. Maybe there just is no doubt. I do feel like I was following a plan. I was not allowed to bring that perspective back to the human existence, so I just don't know. At this point, it would be purely conjecture on my part. The sheer mystery of it all is awesome, but also somewhat disgruntling, as there are no answers..."

I do recall that in this state, 'I' had a sense of up and down, and frontal vision. 'I' was emotionless (compared to my human self), but capable of perception and analysis, and 'I' quickly began analyzing the situation, absorbing data like a sponge. 'My' entire field of vision and total concentration was taken up by what 'I' determined was called a *face*. I recall this 'I-self' examining and trying to understand this *thing* over which 'I' was hovering, and eventually 'I' realized it was the face of living *being*. Again, it was as if 'I' was rapidly retrieving stored data from some vast knowledge base to assist in the evaluation of what 'I' was perceiving.

Then something shifted, and 'I' felt the first emotion. First it was a sense of pity for the *face/being*, as 'I' concluded that *it* was child-like and primitive. As 'I' watched *it* a little longer 'I' had the sudden realization that the eyes of the *face/being* were a "color" called "green" and that they looked somehow familiar. 'I' then felt a shift from a sense of pity to one of compassion as 'I' came to the realization that *it* was suffering (the eyes were blankly staring and the mouth gaping open).

With that feeling of compassion, came an instantaneous sense of remembrance and connection and 'I' was suddenly sucked back into the body below 'me' and the memory of who I was and the circumstances of where I was quickly returned. (It was a very rapid transition. My memory is that 'I' rapidly rotated 180 degrees and was drawn back into my physical body with a vacuum-like sensation). Back in the physical world, I could hear again, and was aware of general chaos and the medical staff yelling orders. I was drenched in sweat and felt awful with every muscle in my body feeling pain and weakness, but do not recall any mental confusion, but was instantly alert and processing the situation.

I was looking toward the ceiling at hospital lights, with a sense that I was looking up out of a well or tunnel. (Hypoxia, or lack of oxygen, can cause loss of peripheral vision with retained central vision). I recall a bald-headed man leaning over me with only his head and shoulders visible due to the tunnel effect. He yelled “she's back!”. A man to my right loudly asked “Do you have epilepsy?” I turned my head and told him “No” as my vision cleared and the illusion of a tunnel dissipated. A young man on my left was fumbling gingerly up under my hospital gown trying to put on defibrillator pads. When it was evident that I was conscious, he nervously asked the other staff “Should I leave them off?” Another male voice said “No, we may lose her again!” I recall my medical-doctor-self critiquing the interaction, thinking “Yes, put on the pads, and cut open the gown and quit worrying about my modesty! I just died”!!! With that jolting realization, I began remembering some of the details of the NDE and the memories of the event overwhelmed me and I began crying.

While sobbing, I began berating those around me in the CVICU. I recall babbling: “Why did you bring me back to this place? It was so wonderful there. Everyone was so nice and loved each other. It was so beautiful. Why did you have to bring me back here?” Those near enough to hear me seemed shocked, but remained professional, as I recall. I was then quiet for a while, silently crying, while processing what I remembered of the experience as the medical staff worked. I recall eventually asking them not to tell my husband that I didn't want to come back. I'm quite sure they thought I was an ungrateful lunatic, but they were relieved I was alive.

It is currently embarrassing recalling my behavior at the time, not to mention putting it on paper to for others to read. I have to say that at the time, I was not a bit grateful to God or anyone/anything else that I had been returned to physical life. It wasn't long, though, before I settled back into my human body, personality and ego, and came to somewhat terms with the return to physical existence. But with an additional added layer of mystery as to what it means to be Human.

The rest of what had taken place with my physical body while I was “on the other side”, I pieced together by asking a lot of questions. My nurse confirmed that my heart had stopped (cardiac arrest) en route to the MRI/MRA building, after I had developed hypotension (systolic BP to 30) and bradycardia. This was evident to personnel back in the CVICU as I still a radial artery line in place with telemetry equipment transmitting data on pulse and blood pressure back to the CVICU. I was told that it took a while for the personnel monitoring data in the ICU to realize that the telemetry info was not a malfunction and that there was actually a code

situation in effect. I also learned from my nurse that I experienced major seizure activity prior to the cardiac arrest while she was attempting to wheel me back to the CVICU. She was a small, petite person, and managed to wheel me back to the Unit by holding me in the wheelchair with her arms, while pushing with her torso, and with her chin hooked over my head in an effort to keep me from slumping to the floor. Staff came rushing out of the CVICU unit doors to meet her, and several doctors and nurses picked up my cyanotic and unresponsive self out of the wheelchair and “threw” (her words) me onto a bed. This apparently resulted in a return of cardiac activity with spontaneous circulation, and I regained consciousness. Later, another nurse told me that my nurse that morning was one of the most experienced CVICU nurses there. Yet, I was told that she was pretty shaken up by what had happened. She went home early and I never saw her again to thank her.

Seizure activity certainly accounted for my sore muscles (and several days of helpless disability and elevated CPK-MM, an enzyme produced after muscular trauma), but furthered the mystery as to how I could have been immediately lucid after regaining consciousness after a severe seizure and cardiac arrest. Anyone who has witnessed a generalized seizure (irrespective of one associated with cardiac arrest), knows that the victim is not lucid and alert for some time following the event.

Mostly, no one in the CVICU wanted to talk about what had happened, except me. The medical specialists wrote as little as possible in the chart about the event, describing it as “brady arrest”, or “Valsalva with prolonged pause”, or “brady vagal arrest”, or “status post asystole”, as a part of their assessment in their daily notes.

The MRA/MRI procedure was performed later on same day as the NDE, but two nurses were involved that time, and I was transported on a gurney, not in a wheelchair. I remained in the intensive care unit for several more days and was told my heart and cardiovascular system were in perfect shape with no evidence of any plaque buildup let alone an aortic aneurysm. Apparently, the original CT had been “mis-interpreted”.

It was two days before I could roll over, sit up or walk without assistance due to severe muscle strain with debilitating pain from the seizures. After recovering the ability to perform the minimal self-care “activities of daily living”, I was still very weak and having erratic heart rate and blood pressure issues, so I was sent to a cardiac step-down unit for about four more days until these issues resolved and I regained some strength. I underwent a pulmonary work-up with

bronchoscopy and trans-tracheal biopsy, and a CT guided biopsy of the lung nodule, but the results were non-diagnostic. I was eventually released after about a week, to continue recovery at home.

At an Outpatient follow up appointment with the thoracic surgeon and pulmonologist, a recommendation was made that I undergo thoracic surgery (posterolateral thoracotomy), to acquire a better lung biopsy, in order to definitively obtain a diagnosis. I initially agreed to the surgery. But after learning of potential consequences of this particular surgery (a significant number of patient's have moderate to severe, long-term to lifelong pain with laughing, movement, or even breathing due to post-thoracotomy neuralgia, and some contemplate or commit suicide due to unremitting pain), I elected to decline the procedure. I called the office of the thoracic surgeon and tried to express how, having died and finding the experience quite wonderful, I was not interested in the possibility of living with severe chronic pain. No definitive diagnosis was ever found for the initial CT findings with associated erratic BP, or of the lung findings. But now almost 7 years later, my heart is just fine, and there is only a small calcified peripheral nodule evident in my CXR's to show for the ordeal.

I call it an ordeal, and physically and financially, it was quite a challenge. But mentally, emotionally and spiritually, it was actually an incredibly transformative experience. To be alive as a human with no fear of death is the greatest gift one can receive. During the NDE, I was able to experience two distinctly different states of non-physical, but conscious existence. Both of these "other selves" were still perceived as being in continuity with my physical self, although absent were my human emotions and memories to various extents, and I had various greater abilities in the other forms of being.

In the case of the first energy-body self which existed in the white light, "I" initially had the memories of my earthly existence, but was able to shed them. "I" seemed to return to a prior existence where "I" was not a physical being, but rather existed as my REAL self. I had abilities, memories, and connections to a different reality, existing seemingly outside of time that I cannot access as a physical human. I find that the second 'self' that I remember existing as during the NDE, a bit more unnerving to recall. It is even more difficult to try to relay this second form to other people, as I have a hard time relating to this second 'other self' as it seemed so foreign.

Looking back on the experience as this second or transitional 'self', what I recall is more like what others describe as an out of body state. But I had no memories or attachments. No emotions initially. It was like 'I' was pure

consciousness, hovering very closely over something that was unknown to me. 'I' was taking in data and comparing it to some huge (??internal or external??) database to determine what 'I' was viewing. 'I' had a sense of time passing in this state, but it seems that the whole process, (data processing and retrieval to determine what 'I' was “seeing” in front of me), was very rapid. It seemed to be a matter of seconds between the realization that 'I' was viewing a living being, morphed into the realization that the “thing” in front of me had a face, with green eyes. Similarly, as the emotions came, the feeling of pity (an emotion that distances one from another) was quickly replaced by compassion (an emotion of inclusiveness) as I made a connection with the “thing” as 'I' realized it was suffering and 'I' felt both empathy and sorrow for it. 'I' was then very rapidly reconnected with my earthly self, memories, etc. and was instantly pulled back into my body.

As stated earlier, I find the recollection of this second OOB - like state to be unnerving. I suppose that I feel this way because it is NOT a state I would choose to return to after I eventually again shed this physical body and ego. The memory of existing even for a moment without attachment, memory, emotion, and connections, as a *tabula rasa*, is very disconcerting.

As for the first “other self” as an energy-being-in-the-white-light, I can emphatically relay to you that not a day goes by since my NDE that I don't think of that wonderful place and that existence immersed in love, and wish that I could return, despite the foreignness of that existence as compared to my life as a human.

For the most part, I am content to wait here, participating in earthly existence. I was made aware, prior to my return from that other realm, that there is something (or many things?) that I need to complete in this life. The main impression that I returned with was that I had to share the experience with others.

As indicated previously, I quickly began fulfilling this assigned task. I immediately told the CVICU staff working on me about it, although I'm not sure how coherent I was at the time, as I was rather upset. My husband, sister, nurses, and visiting friends also patiently listened to my account that first day “back”. As I stated previously, I have often shared my other unusual Experiences with my husband and close friends over the years, but have rarely shared them with casual acquaintances or strangers. I have always abhorred the thought of being ridiculed or having my credibility questioned).

But despite being a fairly private and introverted person, as well as being fearful of the consequences of personal disclosure of such atypical events, since the NDE I have felt compelled at times to share my experience with more distant relatives, colleagues, co-workers, and even total strangers in the check-out line at the grocery store. I say “compelled”, as there seems to be an impulse that is external to myself that nudges me to relay the account. This compelling impulse is almost tic-like in that I can suppress it, but if I do, there is a buildup of tension and stress within me. If I then give up and relay the experience, the tension resolves. I have the same sensation with writing this chapter. I suspect that once it is finish, a sense of a compelling force will be removed. My human ego does not like the idea of being coerced into compliance, but I also suspect that at some level, I have agreed to all of this.

Entangled Light

Regarding this next event, it is unclear as to which category of paranormal types of events, or to which spoke of the “Consciousness Modalities” wheel it should belong. For me, it was a initially frightening, but became transformative, a gift of grace which was indelibly seared into my memory. It involved no episodes of meditation, nor was it a shamanic type event as there was no known mind-altering substances or rituals involved.

Through my husband's work, I had the opportunity to be a guest for an extended vacation on a private island in the Bahamas in November of 2009. I won't disclose the name of our host, the owner of the island, as I have not requested permission to do so, and the person deserves privacy. It was at the close of my first sojourn to this magical place that this unusual experience began, but the effects continued for another day. I have combed my memories for anything that could have triggered this event, but recall nothing especially different about that day as compared to other days spent on the island prior to or since this experience. I have included the few things that do stand out as possible triggers in the narrative.

I was a guest on the island with my own golf cart to tootle around in, but was quickly bored, with little to do that was meaningful. There is only so much reading, photographing, swimming, snorkeling, and beach combing a person can do by themselves on a small secluded Bahamian island before looking for other means to occupy one's time. I began helping with a project being completed by a colleague of my spouse, who I will call Evan (not his real name). It involved building an enclosure for large exotic birds on a lovely and shady island white sand beach.

Earlier on that particular day, I had been at another central island work site, taking photographs of the deep pit that had been excavated. The pit was a part of a planned special exhibit being built on the island. No one else was working there at the time, so I had the place to myself. I had followed the carved steps down into this pit in the heart of the island, with walls of brilliant chalk white limestone from an ancient tropical coral reef surrounding me. It was a refreshing sunken oasis providing coolness and shade to offset the heat and intense sun above. I had been looking up out of the pit and photographing the intensely blue sky against the pure white walls, then settled down to sit at the base of the wall for a time, enjoying the beauty and the cool environment.

Later that afternoon, I went to help with the bird exhibit. Evan was in the trees above the exhibit in a climbing harness, helping to string the stainless-steel netting to the anchoring branches and guy-wires. I was assisting with anchoring the base of the wire mesh sides of the large enclosure to horizontal metal pipes under the sand in a trench with a team of Bahamian young men. Evan and the majority of the Bahamian workers were then called to another project, and I stayed to assist a wonderful Bahamian gentleman, that everyone called Rasta-Man, finish the anchoring project. I had no previous experience with Rastafarianism, and he had no previous experience with bored middle-aged island guests that chose to dig in the dirt with no expectation of compensation, rather than play in the sun and surf. Both being, therefore, curious about the other, we began conversing as we worked. Initially, we discussed mundane topics, but later branched out to discussions on Spirituality vs. Religion and other more esoteric things. We also talked about living in the Bahamas, growing foods in the challenging local environment, and edible and medicinal plants native to the area. He did show me a local small diminutive palm tree nearby with a cluster of fruit that he reported to be edible, but not very palatable. I picked one of the fruits and sampled a small bite, but quickly agreed with his assessment on lack of palatability (!) after one bite and discarded the rest of the fruit. I have wondered afterwards if it was the conversation on Spirituality, or perhaps the ingestion of this palm fruit that later that evening precipitated the following extraordinary experience. Certainly, none of my research has turned up information on any palm fruits having hallucinogenic effects.

As Rasta-Man's shift ended and the sun was waning, I left the beach work area, heading across the path to the center of the island to meet my husband at the limestone pit worksite. Entering into the semi-darkness of the forested area between the two work sites, I was astonished to see golden-copper wires criss crossing the path. My initial thought was that it was some type of sick joke as this

path was the main route back to the paved road, and the wires would cause people to trip and fall in the gloom. Then I realized that the “wires” were semi-transparent, glowing with their own light, and I could put my hand or leg through them. These golden-copper lines were slightly curved, not straight, and seemed to connect everything to everything else in a vast web. It wasn't as if every leaf or every grain of sand was connected, but the main shrubs, trees, logs, and large rocks had lines of connection to each other, and some were connected to me, at my fingertips. After realizing that they weren't tangible, I continued on through the forest trying to get back into the light of the clearing beyond, as I was rather uneasy by this point. As I returned to the brighter light beyond the forest, the effect dissipated. Feeling rather mystified and spooked, I went on to meet my husband and explore what the team had accomplished that day. (My husband had been responsible for the purchase and importation of full-size coconut palms and other flora to the island. They had been barged over from Florida. He was then a part of the team that was helping to install the trees and plants around the planned central island exhibit. Forklifts and cranes were involved, and the noise of jackhammers echoed around the island for days as they dug pockets in the limestone to accommodate the larger specimens).

It was now approaching twilight. As we returned along the path between the island center and the beach, and I reentered the same (now even darker) forest, the glowing wire/web effect was again visible, and in the waning light, was even more evident and astonishing than the first time. Again, I felt as if I was about to trip over the “wires” or collide with their crisscrossed web, and I recall gasping with surprise and grabbing my husband's arm. I then had to explain why I was so amazed/puzzled/frightened. I quickly ascertained that he could not see anything out of the ordinary. Tamping down a sense of panic wasn't easy, but he assisted me in navigating back toward the beach area and again the effect dissipated in the brighter light.

Returning to our isolated lodging at dusk again required additional encounters with dark patches of trees and forest and the interconnecting lines would again be evident. Once inside with the lights on, all was normal again. Later, we went down to the beach and in the moon and starlight, the effect was pronounced. Not just animate, or once animate, objects were connected to me by these lines, but inorganic structures and man-made objects. When I gazed out over the open water or overhead into the sky, though, the lines became patterns. At times the pattern was like a netting with the “wires” in a hexagonal pattern, like giant glowing golden-copper chicken wire in the sky. At other times, it recalled to me the stainless steel netting of the Toucan cage that I had been helping to anchor into the ground earlier that day, and the pattern was diamond shaped (<>) rather

than hexagonal. These patterns seemed to morph and transition, as if there were incoming waves from space (?) that affected them, just as the Earthly wind was causing waves upon the shore. Some morphing was into parallel lines or interwoven lines, like the warp and weave of a loosely woven fabric.

Sitting on the beach that night, I tried to describe what I was seeing to my husband. Words could not then, and cannot now, do justice to the phenomena I witnessed that night. It wasn't just the beauty of it all, but the sense of interconnectedness and peace I had throughout the experience. It was exciting, but it was also calming in a way that is hard to explain. It seemed as if EVERYTHING was as it should be, and that there was an underlying order and connectedness to all of manifest creation that existed beyond my ordinary awareness.

We eventually returned to our thatched beach cottage, and under the incandescent lights inside, the phenomenon was not evident. Also, when the lights were turned off, I could not see the effect in the total darkness. I puzzled over the memories of what I had seen that day as I fell asleep. On awakening the next morning, all was returned to normal. It was a busy day, as I had to scramble to pack and prepare to return to the US. My husband was to remain, but I would be returning on the same flight as our friend Evan. Nothing out of the ordinary occurred as we boated South to Exuma International Airport, nor for the initial part of the flight. My seat was disappointingly located on the right aisle, about halfway back in the jet. I was about 5 rows behind Evan, who was in a left aisle seat. Without the benefit of a view, or someone I knew to talk to, I settled down to reviewing photos on my digital camera. As it was late afternoon, the bright sunlight was intense in the plane, and over the ocean, everyone shut their viewports and settled down to nap or watch movies. The cabin lights were quite dim and I was astonished at some point to realize that the glowing lines were back. No longer bored, I began playing with the phenomena, trying to figure it out. I extended my left index finger out into the aisle, and noted that there was a golden-copper connection between it and every seat and person in my view. If I pretended to stretch, and moved the finger up above my head, the lines anchored to my finger also moved accordingly. If I turned in my seat and looked across the aisle, or to the rows behind, the lines to those seats and persons were evident. In this setting, I did not see lines connecting objects or persons to other objects or persons. There was only a single connecting line from the person or object to my finger. I recall feeling wonder, consternation, and a need to be able to scientific analyze this event, but I didn't have the sense of interconnectedness and "rightness" that I felt the night before. The opportunity to scrutinize the lines was short lived as we approached the Florida coast and folks began opening their window shades to view the

coastline.

Then came the mad scramble of de-boarding, Customs, and the dash to the next flight to DFW. On that flight, the lights were never dimmed and nothing unusual took place. Arriving in Dallas, I parted ways with Evan, recovered my luggage and car, and began the long trip home to SE Oklahoma. Nothing out of the ordinary happened on that return trip. I arrived at our isolated cabin in the Ouachita Mountains well after midnight and parked in the circle drive. We had no light pollution there and no outdoor security lights, so nothing but moon and starlight greeted me as I switched off the car lights. Quickly opening the car door to greet the pets, I stepped out of the car and glancing up at the sky was unexpectedly overwhelmed. The phenomenon was back and more spectacular than ever. The sky was not the expected black with pinpoint stars that I had seen on my journey home. Instead, it was alive with swirling currents of light. The stars themselves appeared to be huge, and were surrounded by whorls of golden-copper light that were interconnected with the swirling energy patterns in the sky. The stars seemed to be close, as if the usual vastness of space we experience was an illusion, and I appeared to be connected by a copper-gold strand to each one of them that were in my view. I stretched my hands above my head, and all 10 fingertips were aglow with a seemingly infinite number of incoming lines connecting me to the stars. Again, I experienced an intense connectedness to all things, and a sense that all was as it was intended to be. Eventually, the effect waned, and I began the process of unpacking the car and greeting and counting the noses of the pets. Finding that all were present and accounted for, I eventually made it upstairs for some well-deserved rest. As I turned off the lights, the glowing golden lines and currents were back in the sky outside the window, and the stars were once again ablaze, but with less intensity than what I had seen on my arrival. I fell asleep with my head under this large window, speculating that I knew where Van Gogh had received his inspiration for “Starry Night”. Later, when I read about Vincent Van Gogh, I learned that he was in an asylum at the time he painted that iconic piece of art (NOT reassuring to contemplate). During his voluntary confinement at the asylum, he created many of his most beautiful works. Art historians state that he tended to use blues and contrast when depressed. I certainly was not depressed at the time of this experience, but that particular painting remains visually the closest approximation I have yet to see of what I experienced that night.

The year prior to painting “Starry Night” and two years before his suicide, Van Gogh, in a letter to his brother, said this of stars: *Painters ...being dead and buried, speak to a following generation or to several following generations through their works. Is that all, or is there more, even? In the life of the painter,*

death may perhaps not be the most difficult thing. For myself, I declare I don't know anything about it. But the sight of the stars always makes me dream in as simple a way as the black spots on the map, representing towns and villages, make me dream. Why, I say to myself, should the spots of light in the firmament be less accessible to us than the black spots on the map of France. Just as we take the train to go to Tarascon or Rouen, we take death to go to a star. What's certainly true in this argument is that while alive, we cannot go to a star, any more than once dead we'd be able to take the train. So, it seems to me not impossible that cholera, the stone, consumption, cancer are celestial means of locomotion, just as steamboats, omnibuses and the railway are terrestrial ones. To die peacefully of old age would be to go there on foot".

I wish I could state that the above experiences have resulted in a person that is calm and bliss filled, and full of wisdom. Unfortunately, nothing could be further from the state of my current self. Mostly I go around puzzled about the reason for physical existence. I feel annoyed and miffed with the Universe/God/whomever is making my life so strange, yet providing no answers. Having seen how everything is connected, well, it does not necessarily translate in to application of that knowledge in day-to-day existence. I still am mostly rooted in the human ego with the associated day to day human dramas and departures from an ideal state of being. I remain very much a work in progress. Ask my husband.

But, with a memory of having existed in a non-physical state, and now with a permanent sense of "knowing" that I will continue to exist beyond this body, after death, I tend to wonder just what the point is to life in a physical state in the first place. When I left this physical existence in 2013, I took **nothing** of my material possessions with me, let alone my physical self. All the material things I have acquired over this lifetime were meaningless and valueless there. All I took with me were intangible things, such of the memories of the good, the bad, and the ugly of this lifetime. And more importantly, I took the **memories** of the human **emotions** I felt while experiencing the good/bad/ugly. It was those memories **with associated emotions** that seem to have a value (and a useful purpose) on the other side, although I was able to discard the memories/emotions and resume my former existence while there. When you come to suspect that you only exist on this world as witness to (and thereby the means to document) the emotions humans generate when dealing with individual and societal dramas, well it changes you. Because of prior experiences I have had in my lifetime, that I do not plan to relay in this narrative, I have a suspicion as to what the purpose of a "downloaded" human lifetime might be. No proof, just trying to connect the dots and make sense of things.

And so, I am here again as a human with incomplete memories of that other existence. I am left with an even more colossal existential rabbit hole than had already existed in my psyche before my adult NDE. Who am I? Why am I? Why am I here? What is here? Why does human existence and experience here matter when it is so much better There? What/Where is There? What/Who generates that white light? What/Who generates the intense sense of oneness, perfection, and love There? Why do I feel like all humans are a part of that oneness, love and light, but have forgotten? Why are some allowed to remember?

I can't help but feel that, at least for some, human reality is being manipulated. If so, I personally would like to know the means, methods and justification for doing so, as well as the identity, origins and credentials of the architects and engineers of the manipulation.

Anyway, none of my experiences have resulted in answers to any of my speculations. They just generate more questions. They are pretty much only anecdotal and I have little concrete evidence on which I can prove beyond a reasonable doubt that they actually happened. This is the case for most experiencers of the paranormal.

As a human, I hope that in my human lifetime, I will have at least one of my many questions answered. Will it come in the form of Governmental “Disclosure” on the topic of UFO's/UAP's? Will someone definitively find evidence of “Bigfoot”? Or prove the existence of the continuity of mind/consciousness after physical death”? Or prove that everything is connected to everything else at fundamental levels? I can only hope. But this wish is purely a human desire. I suspect that on the other side of life, “I” will be otherwise occupied, and seeing a relatively greater part of the overall “Big Picture, “I” won't really care.

Unanswered Questions

As for the underlying purpose to this chapter, Rey Hernandez asked me, as well as other “Experiencers”, to write down some of our experiences for the upcoming Consciousness and Contact Research Institute (CCRI) book *A Greater Reality: The New Paradigm of Consciousness, the Paranormal, and the Contact Modalities*, and to give our perspective on this question: "What is the relationship between Consciousness, our Cosmology, and Contact with Non-Human Intelligence via the Contact Modalities."

I have to tell you Rey, I haven't a clue as to what my perspective is about all of this. I just take in and try to process the data and make sense of it. Anything I would relay here as to the causality of the non-ordinary, non-consensual, or paranormal experiences I personally have witnessed, (from hence forth referred to as Experience with a capitol E), would only be speculation. I can only tell of my Experiences as they occurred. I will say that I believe that most Experiences need to be viewed in the context of the filters, such as personal or cultural belief paradigms, of the Experiencer that were in place at the time their experience occurred. Personally, when I recall my own Experiences, they only generate questions, not answers. So, I will explore some of my many questions and some of my speculative musing.

What purpose would a NHI have for exposing humans to non-ordinary Experiences, or differing realities? This question is one of many I have pondered over the years.

For some Experiencers, the events reinforce their belief structures. In my case, it has been the opposite. The various Consciousness Modality events that I have witnessed were at odds with my former rational/logical/minimally spiritual/scientific world view. I have come to assume that these episodes were an endeavor to “rattle my cage” or “wake me up” so to speak, and they certainly did result, over time, in a massive upheaval and overhaul of my own personal concept of “reality”. I further speculate that there is an agency outside of my own human self that has an agenda and is capable of generating all types of anomalous Experiences in human subjects for reasons, and by means which are not at all clear. The particular instances I have relayed in detail in this chapter were positive, awe inspiring and transformative. But I have had other Experiences that have run the gamut from merely startling and mystifying, to frightening and terrifying. I suspect that these events that have intruded at intervals into the fabric of my life, provide the incentive for me to seek further understanding of, and adjustment to, my own personal world-view-paradigm-of-existence. Such research and adjustments would be necessary in order for me (as well as other Experiencers?) to understand and accommodate the bizarre things experienced. This definitely remains an ongoing work in progress, and perhaps that is the reason for the phenomenon. Perhaps it is to make us constantly question our personal and societal “reality paradigms”. Why some Experiences reinforce paradigms and other Experiences demolish them is as mysterious as is the underlying need for, and ultimate purpose of, such adjustments to a person’s psyche.

As previously stated, the process of profound recurrent paradigm changes that began in my childhood, were at times terrifying, mystifying, and disruptive, but there have been many positive benefits from what initially seemed to be negative experiences. I am now grateful for the opportunity to feel and see and think about things that are beyond the superficial consensual reality, and to have had the opportunity to overcome a major obstacle to happiness in human existence - fear. Fear regarding public humiliation and ridicule, well I am still working on this one. But as for the usual fears of loss of possessions, fear of exposure, fear of the death of loved ones, fear of personal death, fear of the unknown - much of that resides in my past. Oh, don't get me wrong, I can be just as fearful as anyone with sudden trauma, or experiencing some unexpected and frightening event - for example, a "Code Blue" emergency at work, or a stubbed toe, or being witness to "poltergeist" activity. But given a few seconds, or minutes, depending upon the circumstances, I can shift out of fear mode and into a conscious curiosity-with-analysis mode which can then more capably assess the situation and deal with it properly. I also have a much different view on world events than in my past. Taking a long view of history can change one's perspective. Events viewed as negative in current times, may ultimately have very positive outcomes generations, centuries, or millennia in the future. The whole "where would we be without the asteroid that wiped out the dinosaurs" perspective to existence.

As for my own personal paradigm evolution, my world view is constantly shifting as I encounter new inputs. In the company of many other humans, I have currently come to suspect that there are intelligent, conscious energies that exist in non-physical realms which are trying to communicate with humans for reasons that remain unclear. They seem to choose different ways of communicating depending upon the particular world view of each individual, and the purpose for the communication. I have also come to suspect, that when it comes to the varied ways in which this communication transpires, it comes from various "sub levels" of one ultimate Consciousness or Source of which my current physical manifestation is a small part. As to whether this Consciousness (at whatever sub-level of its own existence) downloads a communication as a NDE, UFO encounter, Shamanic journey, paranormal event, etc.; I suspect that this would depend more upon the purpose of the communication, and the physical being receiving the communication, than the Consciousness directing the communication. What I call "Same Energy, Different Paradigm". The same external agency (God, Angels, Aliens, NHI, etc., I suspect that personal beliefs on the matter are probably irrelevant) may applying a similar input of data into the perceptive fields of several Experiencers. The resulting Experience may vary from Experiencer to Experiencer depending upon the Experiencer's own personal filters and blinders.

An example of would be the mystical traditions of the world. Mystics exist in all faith groups and religions. They are thought to have a direct connection to, an ability to communicate with, and understanding of, the positive aspects of the “Divine”. They are set apart and revered, as this is an ability that does not usually manifest for the majority of humanity. Their experiences and the “Deity/Deities” that they interact with are often what they would expect to experience based upon the world view and traditions of their society, much as when NDE persons are often met by the iconic and historical persons of their own world view.

What I suspect is that if you took a group of mystics from any of the many regions and faiths and asked them to each describe what they feel when they connect with their God/Goddess/Source/Absolute/Holy Spirit, etc., each would essentially describe the same feeling - Joy, Ecstasy, Oneness, Unconditional Love. But to order to relay their beliefs verbally about what they think/conceive about the Entity causing their mystical experience, they would relay the answer using the lens of the World-View Paradigm in which they are each personally immersed as well as the language of their culture. Words, as well as world views, are always subject to (mis)interpretation and improper translation. If you add that to the ability to perceive extraordinary realities may differ from person to person, then a lot of miscommunications may result on individual and cultural levels with regards to transcendental experiences.

A simple analogy would be that of asking a group of people to imagine a red apple lying on a lush and vibrant lawn. Then ask each to write a description of what they are “seeing”. Some might be describing a Red Delicious Apple. For others it might be a Rome apple. For some the apple might be lying on a dark green Bermuda lawn. For others, it may be on the chartreuse green of crabgrass. We as humans generally agree as to what is an apple, and what is the color “red”, and that growing grass is green, as a part of a consensual reality. Now think of the person who is red/green colorblind. What they perceive is a “red” and “green” are very different from a person with normal color vision. For them, the colors red, orange, yellow and green may all appear the same. Now imagine a person with monochromacy who is unable to perceive any color and sees all things as black, white, or shades of gray. How would they describe the apple and the grass?

Perhaps, like those rare individuals who lack the ability to see color, the majority of humanity is not capable (or not interested in?) perceiving colors other than what they have been told they can see, let alone non-ordinary realities, or other dimensions. Perhaps a minority do have such abilities, at least under certain conditions. Would the majority believe the minority? Or would they ostracize them, and ridicule such abilities that they themselves cannot perceive?

As for myself, I seem to have developed new sensory abilities over the past several decades. Are they somehow caused by my Experiences. Who knows? Here are some examples of things I now experience as quite real that I am quite sure I was unable to experience in my youth and early adulthood. It is hard to talk about, as it is all so strange, and if you have made it this far into this chapter, I'm sure the following may make you think I am certifiable, but here goes.....

In my 30's, I began to see the sky differently. On a bright sunny day, the sky is no longer appears as what I recall being "sky blue", but it is rather a violet purple with hints of glowing iridescent silvers, golds, and pinks. Blue larkspur and delphinium flowers in our garden now have a similar purple/silver/iridescent glow that makes me wonder if I am seeing somewhat more into the UV spectrum than I did as a child, or is there more incoming UV energy to be reflected than there was in my childhood. Certainly, science would support the latter. The problem is that my husband, family and friends still see the heavens as being "sky blue".

I know that I now sense/perceive additional other things and energies that others around me do not sense or perceive. It can be disconcerting at times, so I know that if others could see these things, they would talk about them and experiment to define the nature of these phenomena. My ability to see some of these "energies" typically requires certain conditions - lower lighting and a relaxed and reflective state of mind. I cannot see them in complete darkness or in extremely bright light. In my opinion, if a phenomenon is reproducible, then it should be measurable given the right instrument. It is too bad that I have always personally detested the study of physics and mathematics, dabbling only enough to get by in the biological sciences and medicine. A better understanding of both could prove useful at this point. To quote Carl Sagan, "extraordinary claims require extraordinary evidence". But how can we gather the proof of what the minority is experiencing if no one is willing to listen to our claims and create the necessary testing protocols and sensitive instruments to measure the phenomena, and we don't ourselves have that ability?

Another example of a new-to-me sensory phenomenon is the ability to see what I can only describe as thin, curved, near transparent "lines of force" that enter (and/or exit?) all physical things. It is similar to what is seen with Kirlian photography, only without electrical input, and the lines extend farther from their source than is seen in Kirlian photos. The lines are always subtly curved and are best seen when I am in motion, because they distort what is behind them. I find them best seen in dim lighting, but can see them in sunshine with a little more effort. I have no idea as to what they are, but they remain something I can

visualize at will, but I don't have to see them all the time, thankfully. It would be too disruptive to my day-to-day existence. As for what these energetic lines represent, I can only speculate. A few intuitive flashes have illuminated them somewhat for me, but I have no idea if I am actually seeing a measurable energy.

I have no way to determine if it is anything approaching a measurable reality, but an example to describe such an intuitive insight is as follows: I once watched my cat, Luna, crossing the yard with these lines entering/exiting her. I felt for a moment that I was witnessing an incoming energy that was creating/assembling matter (my cat) as my cat moved from point A to point B. While experiencing this, I had a sudden strange intuitive sense that ALL that we experience in the "physical" 3D universe is nothing but a huge "Holodeck"-like matrix where there are an infinite number of infinitesimally tiny points which have omni-potential to be ANY thing, or a part of multiple things, depending upon the presence/absence and type of energy that energizes each point. It seemed to me that it was the incoming lines-of-force energy which stimulated/vibrated/illuminated these points and caused each point to manifest as a component of my cat, or of the chair upon which I was seated, or my hand waved across my face. So that when I move my hand from right to left, it seemed to me that it was the incoming energy that was "moving" through this matrix causing my physical hand to manifest and appear to change location.

There seems to be a corresponding outflowing energy as well, as in a feedback loop. It also occurs to me, when I am witnessing this, that a molecule in my left toe may share the same particle as something existing in another dimension, and that a bio-photon coming out of my left index finger might be exhibit quantum entanglement with one in another galaxy. I certainly don't pretend understand the phenomenon, I just see it, on occasion, and get these weird intuitive flashes.

As for the concept of bio-photons, I also can at times see incredibly tiny, but bright and extremely rapidly moving discrete particles entering and leaving material objects, especially my fingertips as they are readily available for scrutiny. Can the human eye be capable of seeing a single photon? If not, then what are these bright particles? Are they aberrations of my vision?

Also, the "lines of force" that I can see entering/exiting my fingertips seem to be most concentrated at the tips, and especially at the whorls of my finger prints. They are also visible to me surrounding and at the top of the head of some persons. Sitting in a crowded auditorium, I have the luxury of being able to stare at the speakers, (something considered rude behavior that would generate askance looks

under other conditions), and analyze such phenomena. I also can see these lines as attached to the whiskers and longer guard hairs of my dogs and cats, who don't seem to mind if I stare at them. The only way to describe the appearance to others is that it is like the lines seen around a certain type of coronagraphs of the sun, especially the lines seen in the area of the solar poles.

Another phenomenon that I experience is that when I look at a forked branch on a tree, or a gate made of metal, or a metal fence, or two dead tall grass stems adjacent to each other, etc., I can perceive a membrane like connection, (it appears as visually real and substantial to me as a road mirage or a soap bubble), stretching between the components of the object (s). This is especially evident when it involves vertical objects that are in contact with the ground, especially if they contain iron or copper. The near transparent mirage-like field distorts the image of what is behind it and is also best seen when I am in motion.

When looking at electrical wires, I can see a standing wave-like effect coursing around the wire. It isn't a like a 2D sine wave, like on an oscilloscope, but rather it is like a sine wave in 3D spiraling around the wire. I see this in the cord on my hairdryer, but also around overhead electrical lines of all sizes. These phenomena do not require low light or a relaxed state as I can see them much of the time if I think about doing so. At times, they are so strongly manifested that they intrude upon my day-to-day consciousness and startle me, such as when I am driving and see cell phone tower spires in the distance with sine waves-like distortions coursing around them from ground to sky.

Yet another visual phenomenon can occur when I am examining my hand in a semi-dark room or under a starry sky. In addition to the filamentous lines and fast moving discrete glowing particles, I can see vaguely glowing wisps which exit the upmost elevated part of my hand, curling and writhing like smoke. It rises as would heat and is most closely concentrated next to the hand and dissipates with distance.

Another phenomenon that has me mystified is that when I watch a bird flying in the sky, they appear to be surrounded by a bright energy bubble. Butterflies and other large insects, as well as jet planes are also surrounded with this effect. With the birds, it is mostly slowly flying vultures, crows and eagles that I watch where I live and can easily see this phenomenon. I can occasionally see it around smaller birds, but they typically move too fast for my visual processing to pick up the phenomena. I can witness this energy bubble effect around large birds even as I am driving, so it does not require relaxation or a meditative state. I am always amazed at the brightness of the "energy bubble"

around vultures. If sharing the same sky with a Bald Eagle or hawk, the vulture bubble appears much brighter than the Bald Eagle or hawk in the same field of view. When I see flocks of migrating birds in the Fall, the energy bubble seems to surround the entire flock rather than separate individuals. If an individual or small group strays from the flock, a pseudopod-like extension of the energy follows them until they return to the group. In the Spring, with similar clusters of birds, they more often appear as separate energy bubbles even if flying as a flock. The appearance is somewhat like a cluster of frog eggs, with distinct margins between separate individual birds within their individual bubble.

At times, I seem to see a pattern in the sky of vague iridescent purple parallel lines. Sometimes, these lines appear in conjunction with what I referred to above as “energy bubbles” around other denizens of the sky such as butterflies, and other large insects. Butterflies at times, appear to slip between and along these lines. For example, I once watched a large Yellow Swallowtail butterfly flying rapidly against a very strong wind about 12 feet above the ground. It was encased in this bright vacuole-like energy bubble and seemed to be propelled forward against the wind by slipping between two of these parallel lines. It was as if the lines in front of the butterfly were open, and they then closed up behind the “bubble”, causing forward motion. Frankly the wind was so strong that something as light as a butterfly should have been swept away, rather than being able to oppose it. The large yellow Sulfur Butterflies in our area also seem to zip against the wind along these lines.

If I hold my hand above me in semi-darkness and wave it around, the lines coming from my fingertips seem to intersect with this same type of grid-like energy, and both (the lines from my fingers, and the grid) become more visually evident with any movement. At times, the visual effect is so strong that I feel like a puppet with filaments coming into me from all directions, animating my existence. Visually somewhat like a inside-out wire-frame animation.

The ability to see these things began in the early 2000’s, well before my event in the Bahamas as relayed earlier in this chapter. The ability was just magnified during that event, and involved a golden-copper color which illuminated the distinct connection to other persons and things. Also, at that time there was a timeless and mystical/spiritual quality to that event that does not typically occur in my day-to-day perception regarding these atypical sensory events.

As I age, of course, my vision has changed and I now deal with presbyopia in addition to myopia and a mild astigmatism. I do not require corrective lenses for most things, but wear them to drive or for close-up work. With correction,

though, I tend to see all of the above phenomena even more clearly. If pushed to speculate, I would have to doubt that these abilities are due to some up-grade in my hardware (physical sensory organs and brain), but rather an upgrade in the software (mind/consciousness) that allows me to experience the physical plane in a new way. I know that I did not have these abilities earlier in my life, and so I am able to appreciate the difference regarding to what I assume is “normal” for the majority of humans including my past self, and what is “new” for the current “me”. I also, over the years, have asked a few trusted friends and my poor long-suffering husband if they have any similar perceptions. So far, the answer has been “No”.

I know that I haven't a clue as to what these energies are (??? Biophotons, UV, IR, quantum effects, electromagnetic energies, etc.???), or what has changed to allow me to now perceive them. Furthermore, just what I am supposed to do with these new abilities so far eludes my understanding. Perhaps that seems as ignorant as a person saying “what am I supposed to do with the abilities to see, hear, feel, smell, & taste.” The problem for me lies in the fact that I have had the usual human sensory abilities lifelong. These are new. I did nothing (that I know of) to cause them to manifest. I did not ask for them. I do not know what to do with them. Without the ability to understand their characteristics/essence, their genesis/causality, or their function/ purpose, I am at a loss and witnessing them only generates unease.

Additional questions

I had some pretty bizarre and profound experiences as a child and I had no

- human confidant to share them with. How many current kids all over the world are enduring similar experiences. How many are also unable to talk about such experiences with friends and family, etc. How many bear psychological labels for a phenomenon that totally exists beyond their individual mind, and of which they are actually, at least on a physical level, victims.
- How many others of all ages are joined with me in this ability to see things beyond the “normal” and commonly measured processes of our 5 human senses?
- Are these new sensory abilities the reason that I have had more than my fair share of experiences of the paranormal (“Ghosts”, “Bigfoot”, UFO/UAP's)?

- Are those able to see such phenomena as afraid as I am to admit to seeing them?
- Are such faculties a part of our underlying sensory abilities that lay dormant and require some sort of input or trigger to be expressed? If so, what is/are the trigger/triggers. What is being triggered.....is it our DNA? Is it an ability that could be taught? Or artificially stimulated. If so, would it be of benefit to do so?
- What would human society look like if the minority with atypical or paranormal abilities of any type were recognized, accepted, and their skills used for beneficial purposes?
- How would the world change if all humans were able to see such energies and thereby witness the interconnectedness of all things at every moment of their existence?
- How would the world change if all humans knew without a doubt that there is a continuity of existence after death of their physical body?
- How much of what we have already “discovered” in human existence is just a very simplistic and rudimentary understanding of the much greater Universal Laws of Consciousness which are being slowly infused into the physical plane and human conscious awareness, as we develop the educational, technological, and societal infrastructures to utilize the information? Is that why so many of Science and Technology’s greatest minds describe “downloads”, dreams, and sudden intuitive leaps which result in great scientific and technological advancements, as seemingly coming from outside their own consciousness? If so, who or what is providing that data infusion? And why?

I obviously have no answers to any of these questions. I can only hope that the efforts of the folks behind CCRI, both scientists and Experiencer's, can at least illuminate the beginnings of how to formulate questionnaires and procedural protocols in order to generate much needed answers. And that these same endeavors will allow those like myself to recognize our numbers, and connect with each other. Perhaps with such collaboration will come insight and understanding of these diverse phenomena that have plagued (and stimulated) human individuals and civilizations through the ages.

Synchronicity and Rabbit Holes

I thought I had finished this chapter a few weeks ago, but then I encountered something from a very unexpected source that had a profound effect on me. I had not intended to relate any of my UFO experiences in this chapter, but having encountered this recent strange information, I have reconsidered. So let me begin with an account of my first encounter with a UFO/UAP.

This occurred in 1984. My husband and I lived near the town of Wewoka, OK, on Lake Wewoka. We were taking photography courses at a local Jr. College in neighboring town of Seminole in SE Oklahoma. He, an experienced photographer, was in an advanced course, and I was in a beginning course offered at the same time. Both were night classes, and were held once a week, and it was about a 30-minute trip from home to the college. I was also taking daytime classes in Medical Laboratory Technology at the same Jr. College, and he was working full time. After we left the classes late one night, I had to be up early the next morning and was trying to catch some sleep in the back seat of the car when I was awakened by my husband's rapid and erratic driving on a very bumpy road. Annoyed, I asked why he was taking this particular road, and he excitedly said "I had to.....look at that light! Nothing that bright should be out here". I crawled over the seat to view what he was so excited about, and saw a cluster of incredibly bright lights in the distance. We had exited OK 270, and were on what the locals referred to as "the brick plant road". This was an area of cow pastures, hills, and swampy/riparian areas of river bottom around the Wewoka River. There was NOTHING in that area that should have had lights as bright as these. We approached the lights as closely as possible on the road and realized that there was a craft hovering over the nearby Wewoka River to the Southeast of us that was generating these lights. I recall that were curious and amazed, but not fearful as we exited the car and stood on the side of the road watching the object. It then began to drift slowly toward us. It was huge, but I could not get a feel for how large it was as I had no context for comparison. I also, was not sure how high it was flying, but it seemed quite low – only a few hundred feet up if I had to guess. There was no sound from it until it was directly overhead, at which time I could hear a soft whirring sound, like a fan heard from a distance. When it was directly over us, it pretty much blocked out the majority of the sky from horizon to horizon. It seemed to hover over us briefly, but then slowly continued on the same trajectory and was lost to sight behind a bluff to the Northwest of the road.

To describe this UFO/UAP: Again, it seemed huge, but without knowing the altitude, it is hard to guess the size. As for the shape, I have described it to others as being kite shaped, diamond shaped, or manta ray shaped (sans tail) with

the side triangular wings in the downward position. The longitudinal dimension was ~ twice the width, and the height was much less than the width. The relative dimensions if you were to build a mock-up of the craft would be that if it was 100 feet long, it would be 50 feet wide and only ~ one to two stories in height. I recall seeing only 4 of the bright lights, and they were on the edges of the craft. The lights pointed outward, not downward, and did not illuminate the ground. The lights were white colored and were as bright if not brighter than modern stadium lights, but much larger. I could not see any protruding mounting for the lights. The underside of the craft had grate like openings in several areas.

Ok, I'll admit that it never even occurred to us to try to take a photo of this craft. I'm sure we had several cameras in the vehicle, but not sure if they were loaded. Also, remember that this was 1984, long before the digital revolution. We had older Minolta SLR's and used conventional 100-400 ASA films at the time which would probably not have captured anything but perhaps the lights. After the craft departed, we excitedly continued our journey home and for several days brainstormed ways to capture pictures of this craft if we ever again had the opportunity. My husband, Jesse, had an extra SLR body which he loaded with infrared film. He spent about a week practicing loading the film in a dark bag, and taking photos with it. We were quite excited and this camera went with us to the night classes every week between us on the car seat. This makes what subsequently transpired even more bizarre.

We were again returning from our night classes about halfway through the semester when we again encountered the craft. I was the first to see it as Jesse was driving and it was on the passenger side of the car. It was again hovering over the Wewoka River, but over a mile distant from the area of our other sighting and less than a minute from our home. My recollection is that while driving along the road, and as we transitioned from a forested area to an area of open fields, I suddenly saw the same 4 bright lights and the same apparent craft over the river. I recall saying to Jesse, "look, there is that UFO again". He then leaned forward to peer around me and said "you're right". What I recall then is quite bizarre. My recollection is that we stiffly turned our heads, facing forward, and resumed driving home, going to bed, and not discussing or even remembering the incident for over a week.

You have to understand that we had planned for this eventuality and had prepared for it with a camera with infrared film on the seat next to us, and would have climbed over gates and fences and slogged through briar patches and fields of angry bulls to have captured this craft on film! Yet I recall us passively going home, our movements almost robot like. I can't get Jesse to talk about this second

experience with the craft to this day. He will talk about the first encounter with it, but not the second. I have a tremendous sense of unease when I think about it myself, but I'm unsure if this is due to some type of suppressed memory involving the event, or our very abnormal behavior during and after the event.

Afterward, we quit going to our classes. I had expected a failing grade, but we had such high grades at the time, that even though we quit about midterm, we both made Cs for the courses. We never attempted to withdraw from the course. I had only had one other C and no D's or F's in my schooling from grade school through college, but was not disturbed enough by the thought of making an F, to impel me to return to the class. I also began to have a vague fear of lights in the sky at night that persisted for decades.

Fast forward to the early 2000's. At this time, we were living further into SW OK in the Talihina area, and in the Western most portion of the Holson Valley to the North of the beginning of the scenic Talimena Drive (OK Highway 1). During the decade of residence in this sparsely populated area, I was witness to sightings of a distinctive dark triangular shaped UFO's on probably at least a dozen occasions. (I have always been loath to formally document the dates/time and particulars of my bizarre experiences over the years, so never kept a diary. One of my few phobias and I certainly regret the lost data).

The first sighting was probably 2003. I was standing South of the house on a old basketball court that the original owners had built. It was a nice slab of bare concrete that I used for stargazing, to avoid the chiggers and ticks in the surrounding pasture. I was alone and standing upright, looking at the star scape while facing SE toward Winding Stair Mountain that forms part of the Talimena Drive, which was less than 2 miles away. I heard a faint sound overhead, and glanced up to see a dark triangular craft. I have excellent hearing, and hadn't heard a sound until it was essentially directly overhead, and it was flying below the level of the mountain. Despite being directly overhead, and less than 800 feet in altitude, the sound was only a soft whine, similar to a very distant jet engine, but very muffled. I was amazed and stood rooted in place trying to process what I was seeing. It wasn't just the craft that was amazing, but what was projecting from it.

The craft was not quite an equilateral triangular shape, but more the shape of a isosceles triangle, with the trailing edge diameter less than the two sides. As the leading part was the front corner, the two rear corners did not have as acute an angle as the front one. The craft seemed to have two bright beams of white light coming from the front corner. One beam seemed shorter than the other and the two converged and crossed. It seemed as if the beams of light were striking an object

ahead of the craft as they abruptly terminated. Visually, this was as if seeing the beam from two huge Star War movie “light-sabres” of differing lengths, only the beams were white, or of seeing two large tubular fluorescent lightbulbs projecting from the nose of the craft that were of different lengths, but the same width. If these were white laser like light beams as they appeared to be, then whatever they were striking was not visible to me. As I continued to watch, I was very concerned that the large, slowly moving craft was going to hit Winding Stair Mountain as it was headed toward the ridge (again this ridge was ~ 1 ¾ miles from my position as the crow flies), and was at an altitude that was lower than the ridge. (Winding Stair Mountain is the visible edge of a huge uplifted slab of sedimentary layers extending miles underground and running for miles along the surface toward Arkansas). At the point where the craft was headed, the ridge of the mountain was about 1000 feet higher than where I was in the valley. I was mentally preparing for what seemed to be an inevitable crash, when the craft began to rapidly gain altitude. I was still watching the white light beams which seemed to become shorter as if the craft was gaining on whatever invisible structure it was striking. (Again, I never saw another craft, but this is how my mind explained these abruptly terminating white beams that appeared to be shortening in length. I really don't know what I was witnessing – no context). The craft gained sufficient altitude to clear the ridge, and then continued to gain altitude as it slowly (compared to a conventional jet aircraft) departed into the distance over the mountain until it was just a point of light.

Although I have focused on the front protruding white lights on this craft, it had another light that was fairly remarkable. This was a large circular area of intense, but diffusely glowing orange-red light in the middle of the underside of the triangle. The closest description of this light that I can use is the color of the light from an infrared heater. The glowing area was fairly large, approximately one forth to one third the width of the craft at that point, and essentially in the center of the underbelly of the craft. The remainder of the craft seemed to have no features, but was uniformly quite dark in color, seemingly a matte black.

I had gotten over my phobia of lights in the sky by this time, and often was out at night stargazing, so I would see the same appearing craft on several subsequent occasions until we moved away in 2012. Once, I was actually up on Winding Stair Mountain when I saw the craft and it again flew directly overhead. I was at the Panoramic Vista pullout on Scenic Hwy. 1, where I often went alone at night to stargaze, or watch meteor showers. It was about a 10-minute drive from my house and I could enjoy the much cooler temps and mosquito free conditions found up there in the Summertime, as compared to the surrounding valleys. As it was a “scenic drive” with tortuous up and down curves and terrain, so few others

traveled it a night, and I usually had the entire mountain to myself). I was reclined in a lawn chair when it flew overhead. It was moving more rapidly on that occasion than on my first sighting, but on a similar trajectory, and with similar minimal sound that was only evident when it was essentially overhead. I had not heard the approach, and once past, I could no longer hear any sound from the craft.

Another close-up sighting was while traveling with my husband. We were taking an alternate route home from Talihina, OK one night, and heading East toward Whitesburo on Hwy 63. I noted a bright light down the valley to the east of us. I pointed it out to my husband and he pronounced it a star. I pointed out that there were no stars that bright other than Sirius, and it was not yet visible at that time of night. He then said it was a planet, but I also knew there were no planets other than Venus even close to being that bright, and Venus also would not be on the Eastern horizon at night, nor was it the right color. By this time, it was apparent that the light was slowly moving closer and was therefore not celestial. We eventually pulled over and watched it approach from within the vehicle. It became evident that it was the same triangular craft I had seen previously, and it was following the course of the Kiamichi River parallel to the road and below and between the ridges of Winding Stair Mountain and Kiamichi Mountain. Once again it was traveling slowly, about the pace of a small prop plane. Much too slow moving to be any type of conventional craft given its size/shape, and it lacked any of the usual lift providing structures necessary for known aircraft, even the military stealth aircraft. As it approached nearly parallel to our vehicle, it began a slow turn that took it over our car (we had to lean forward to see it out the windshield). I again thought it would hit the Winding Stair Mountain, but it gained altitude and easily cleared the ridge, and was lost to our view.

During the time I lived in that location, I saw this same or similar craft on at least a dozen occasions. The sightings I have relayed above were quite close. The remainder were more distant from my point of observation, but it was clearly the same craft or type of craft: Black, perfect triangular form, central glowing orange-red light, although at times that central light was less intense in color. With most of the sightings, there were lights on the corners of the craft, but they varied from white to amber or even green. On two occasions, the perfect black matte surface of the underside was marred by occasional pixel-like white rectangular patches, as if there was a missing or transparent panel that was allowing interior light to shine through.

I'm sure you are wondering at this point why any of this discussion of UFO encounters is relevant to a discussion on consciousness, altered reality, and interactions with non-human intelligences (NHI). In the particular encounters with the diamond shaped and triangular shaped UFO's that are relayed above, I make no mention of meeting with NHI because I have no recollection of such an occurrence. My husband and I did have aberrant behavior after our second encounter with the 1984 diamond shaped UFO, but I have no recollections that would suggest definite “abductions” or “missing time” with any of these particular sightings.

In fact, unlike two other types of rather bizarre UFO's I have seen, these craft to me appeared consistent with what a human could build, if the craft remained on the ground. The problem was that these craft were airborne, and that they did not appear to have any means of creating lift at such relatively slow speeds, nor evidence of mechanisms for motivation/propulsion, such as external props or engines. I had, at the time, no reason to believe that humankind had achieved the technological ability to create such an air craft. It appeared to be a large, apparently heavier than air vehicle that could hover, or move at a slow to rapid rate of linear motion with almost no sound. I developed an extensive collection of books on the topic of UFOs, after I mentally reconciled the 1984 incidents, but books provided no answers. The sightings from 2003 to 2012 only deepened the overall mystery.

Postscript: Pandemic Era Realities and Reflections

So here it is mid-April, and I am long past the deadline for finishing this chapter. But who would have thought several months ago how quickly our world and world-view would have changed, in so short a time. And all due to something that is unseen and invisible to us without the technological innovations developed in the last century. Imagine the skeptics of centuries past if they had been told that all illness, pestilence, and plague were cause by invisible incredibly tiny marauding invaders of human flesh. Perhaps today's scientists and pantheon of paranormal skeptics should take note.

Although our state, our local community, and the hospital where I work have seen relatively few COVID-19 cases so far, we still are dealing with the same stressors and fears which have been felt in areas that have had greater impact from the virus. After all, the entire Pandemic began with just one infected person, so having few patients currently is not necessarily reassuring if spread is not proficiently prevented. The additional stressors for our staff and health system have range from early shortages of personal protection equipment; day to day

changes in policies and roles at work; shutting down of the hospital to visitors and elective surgeries; daily screenings for illness; and learning new virtual methods of providing medical advice, medications, and care to the isolated and quarantined. It has all been quite challenging for individuals and systems.

In addition, it has been a great “learning curve”, with tremendous chaos on multiple fronts, as well as a time of examination and reflection for many. For me, it has been a privilege to work among so many day-to-day heroes – doctors, nurses, lab, radiology, and housekeeping personnel, among many others - who are caring for patients “in the trenches” at great risk to themselves, and potentially their families. As a pediatrician, I am less likely to have patients who are persons under investigation for the virus (PUI's), or of having severely ill hospitalized children with the virus, than are my Internal Medicine and Emergency Care colleagues. Conversely, as a pediatrician, I have greater risk for exposure to asymptomatic carriers of the virus, as this is more common in children and young adults.

And so for myself, being in a higher risk age group and with “co-morbidities”, I recognize that in the next year or two, I may be facing serious illness with possible hospitalization and even death if I should become infected with the SARS-CoV-2 virus before the development of a reliable treatment or vaccine. But, having previously experienced a wonderful continuity of existence following an apparent physical death, I don't experience the same level fears that the rest of my family, colleagues, and humanity in general experiences, when faced with the prospect of extinction of my human form.

And that is the commonality that for myself at least, connects this pandemic experience, and my experiences with the paranormal. Once you are past the fear, then there is only the dual role of being the Experiencer and the Observer while living with and accepting that so much of our fate in this physical life is unknown. One has little other option than to just carry on, embrace the moment, and make time to enjoy the unique benefits of being on a fecund planet surrounded by vast and still unspoiled beauty, in a body capable of assimilating incredibly wonderful sensory data. And, in doing so, to continue the assigned “mission” of collecting and recording the data – experiential, and emotional - to pass on at some point to “the other side”. For what end? Well, that hopefully remains to be learned, once I permanently transition from this physical life. But, in my current human role, I have the privilege of having a unique perspective regarding physical plane existence, as well as existence beyond the constraints of the physical, and I remain puzzled, but optimistic.

Bio: Dr. Melinda Greer is a licensed Pediatric Medical Doctor in the United States. She has had experiences with almost all of the diverse Contact Modalities since she was a young child yet, until recently, she has not told anyone of her experiences for fear of losing her license to practice medicine. She was convinced to write a chapter for this book because she saw that many other medical doctors have also written chapters for the book “*A Greater Reality*” and many of these medical doctors are also major experiencers of the Contact Modalities themselves. Melinda has had two Near Death Experiences, she has had many Out of Body Experiences and she has seen very large and up close UAPs/UFOs, some with her husband. She has also had 3 encounters with Sasquatch, two of them very close encounters. He has seen Orbs and after her last NDE, she began to see the spirits of many deceased individuals. She has also had many hours of what is commonly called “missing time” where she was driving her car, sometimes with a friend, and then would “wake up” many hours later and many miles away, still in her car. She has also had almost all of the diverse PSI phenomenon. She is a classic case of the many experiencers that have written chapters of their experiences with the Contact Modalities that are included in Volumes 3 and 4 of our book, *A Greater Reality*. There are probably thousands, if not millions of individuals around the world with similar experiences as Melinda but unfortunately, the vast majority have remained silent all of their lives because of fear, ridicule, and fear of losing their employment. Melinda, and the more than 70 experiencers that are telling their stories in Volumes 3 and 4 of our book are walking examples of the relationship between Consciousness and the Contact Modalities. As you will read in Volumes 3 and 4, these experiences are not just theoretical, but very real. Dr. Melinda Greer has finally come out of her closet and we are grateful. Thank you, Dr. Melinda Greer!

**The Primacy
of
Consciousness
& the
Contact
Modalities**

Contact With Transcendent Mind

Michael Grosso, Ph.D.

Perhaps one of the most potent rebellions of this time is the refusal to walk in the mainstream western herd, conforming to expectations and values that have ultimately ravaged the Earth. Opting out at its core means realignment with an inner knowing about what is ours to do, from the inside out. Each one of us must choose the path that is ours. The sum total of this is legions of people taking action in their unique ways, and supporting one another.

Dahr Jamail & Barbara Cecil, *Rethinking Activism*, Truthout

My perspective on this momentous research project is threefold: as philosopher, artist, and experienter. I think the title is apt, almost understated: *A Greater Reality*. The prospect of advance is enticing and involves the paranormal, which is where the ‘greater’ comes in. The paranormal is going to require a new paradigm of consciousness, a new general model that links various non-ordinary states and actions of consciousness together. The research is oriented toward understanding the nature of the extraordinary contact experiences, and the modalities of mind that facilitate them, which in fact are multiple. These are not ordinary scientific challenges, as they seem to involve not just scientific but metaphysical challenges. In other words, they break new ontological ground, which to some will appear incredible, especially if it seems at odds with deeply held beliefs and assumptions, religious and/or scientific.

With the title and subtitle in mind, let me sketch how I think it is possible to build a new paradigm of consciousness. Consciousness to a physicalist is an embarrassment, a bad relative one can’t be get rid of. In the new paradigm, consciousness will not be an unintelligible nuisance; it will occupy a primary place, as will the concept of mind.

A new paradigm of consciousness can in part be built, as I will try to show, from four groups of phenomena and their modalities of contact: evidence for survival after death; evidence for the transformative mystical experience; evidence for psi powers, i.e., telepathy, psychokinesis, clairvoyance, precognition, retrocognition; and evidence for ‘contact’ experiences, which exist in many forms, now and throughout history.

To build this new paradigm, we need a new model of the relationship between mind and body. In contrast to the materialist view, according to which our minds are at best a transient by-product of brain mechanisms, the present view has a long and rich history, which, following William James, is the transmission theory of mind. On this view, the brain does not create but it does permit, filter, and transmit consciousness. Consciousness, on this view, pre-exists and might therefore post-exist a particular living body. For us in this book interested in the various modalities of contact consciousness, the transmission theory of mind and brain may be of use. It is a theory that explains how altered states may generate contact experiences. For the history and contemporary neuroscience behind the transmission theory of mind, see chapters 3 and 4 of *Beyond Physicalism* (2015).

By way of understanding my emphasis on the empirical, let me explain how my own experiences set me on this curious inquiry. As a university philosophy and humanities teacher for thirty years, I took an interest in the philosophy of mind. I found myself at odds even in graduate school at Columbia University when I mentioned to a fellow student that I once had an “ESP experience.” He looked at me shocked and promptly replied: “But that’s impossible, it would imply dualism.” I immediately recognized this as what R. D. Laing would have called “the destruction of experience.”

I’ve had experiences that I don’t understand; how, that is, they were possible in the first place. I could describe a variety of them I have written about but cannot explain. They have sent me on a search for answers to questions about the nature of my own mind. What did it imply that I had these experiences? What powers in the universe were out there that made such things possible? Here’s an example, a memorably strange incident of contact with something that emerged inexplicably from nowhere. My experience was triggered by being immersed in listening to music.¹ It was *The Father, the Son, and the Holy Ghost*, a challenging jazz composition by the great John Coltrane. I was standing by the window in my sixth-floor apartment at 14 Bedford Street, in Greenwich Village, NYC. An hour before midnight, I was listening and gazing into the clear night sky when suddenly a cluster of lights appeared out of nowhere and began to dance wildly in the air before me—and my companion who quickly came to the window. The lights were performing impossible movements before us, in tune, it seemed, with the edgy music of Coltrane. Then the display ceased, and the lights shot a few blocks North to the dome of Our Lady of Pompeii (a Catholic church) where they stopped and

¹ Grosso, M. (1997) *Soulmaking: Uncommon Paths to Self-Understanding*. Anomalist Books.

beamed, on and off, clearly (to our minds) signaling us. Then the light cluster took off again and zigzagged North, and in a fraction of a second, vanished over the Empire State Building. Jane my friend saw exactly what I saw and we immediately met a third witness (neighbor Louie) who was on the roof and also observed the same inexplicable light show. I should add that I had recently introduced the music of John Coltrane to Louie who was a neophyte drummer.

What we saw was something real and external, but to this day I don't know what it was or where it came from or what kind of reality we had encountered. It was intelligent and seemed to know what we were listening to—underscored when it flew to the dome of Our Lady of Pompeii.

What did we see that night? Could it have been a flying saucer? The idea that some aircraft should travel light years across galaxies to interact with me, Jane, and Louie, while listening to John Coltrane for a few seconds—is, in my opinion, not credible.

I've gradually come to suspect that *we* somehow unwittingly evoked this strange display, unconsciously, of course. Whatever it was, I'm inclined to believe it came from another dimension of reality, perhaps from the unknown depths (or heights) of our own minds. And it felt more spiritual than extraterrestrial.

As a result of this experience and others, I've come to reject the standard materialist worldview that undergirds the reigning culture of capitalism, consumerism, and militarism. It's hard to ignore certain facts, especially when they have mortal consequences. The ethos of materialist culture is no friend to living things or to the health of our planet. The reason for this can be stated quite simply; profit for this culture is the one and true god.

What is needed is a change of worldview, a transformation of lived values, a collective alteration of consciousness. Being equipped for this venture of renewal requires that we understand the full extent of our human capacities. The more informed about our potential, the greater the likelihood that we learn to make use of them. By looking at case histories we can determine in detail the extended potential of our mental life. That will be the main aim of this chapter: to outline types of empirical data and their associated or implied expanded mental powers.

For our needs, mainstream reductive materialism is useless. By reductive I mean the disposition to dismiss as illusory any concept or experience, mystical or paranormal, that cannot be explained by familiar physical principles. Automatically, it excludes many of the most interesting kinds of experiences that people have and might report. Reductive materialism should be rejected for two reasons: first, because it is false; for it fails to account for a formidable array of human experiences or, in fact, *any* conscious experience.² Second, it should be rejected because, boomerang-like, *it is killing us*. The reductive worldview is killing us in various ways: psychologically, environmentally, politically, economically, and spiritually.³

A full explanation of the phenomena cited in this essay awaits future developments. The facts, however, allow us to advance from views of mind as a causally impotent and much illuded byproduct of the brain to a more credible hypothesis of *transcendent* mind: that is, first of all, a mind not reducible to, or explainable by, any particular group of brain mechanisms. (There are, of course, correlations between mental and brain events.) The new view implies a dramatic shift from the everyday concept of a personal mind to the concept of an extended, more powerfully creative, transpersonal mind.

There is another part to the story. The considerable bulk of facts amassed from experience, viewed synoptically, point (as we may see it) to a higher stage of human psychophysical evolution. Much of the extraordinary data collected and analyzed in *Beyond UFOs* (2018) is grist for this evolutionary idea, to take one example, Chapter 8 by Mary Rodwell, *The New Human: Awakening to Our Cosmic Heritage*.⁴ The futuristic emphasis adds to the attraction of this venture, especially the challenge of reports of real, sometimes ongoing, ‘contact’ with nonhuman, otherworldly, superhuman beings.

Need For A New Vision

According to Proverbs 29:18, “Where there is no vision, the people perish.” People on Earth today need to come together with a new shared vision. A vision

² See Kelly, E. lead editor, *Irreducible Mind* (2007) and *Beyond Physicalism* (2015); also Raymond Tallis (2011) *Aping Mankind* and Steve Taylor’s (2018) *Spiritual Science*, Thomas Nagel’s *Mind and Cosmos* (2012).

³ As far back as Pitirim Sorokin (1941) *The Crisis of Our Age*.; see also Grosso, M. *The Final Choice: Death or Transcendence?* (2017) www.whitecrowbooks.com

⁴ Hernandez, R., R. Schild & J. Klimo, eds. (2018). *Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence*. CreateSpace Independent Publishing (Amazon Press)

powerful enough to help us stave off the convergence of unprecedented approaching dangers.

In *The Millennium Myth (1995)*, I described the recurrent failed predictions of endtime, doomsday, and apocalypse. Throughout history hucksters and prophets of different stripes have been announcing doomsday; the end was forever nigh. So, I quit listing all failed predictions. I never dreamed that in 2019 *scientists* would be predicting that in a dozen years manmade climate catastrophe could take down world civilization.⁵

Certain facts and certain trends show we're on a collision course with major threats to the delicately calibrated fabric of life on earth. The key word is *unsustainable*. That means, short of drastic change, the worst that science is predicting may now only be a matter of time. It seems we are trapped in a trio of unsustainable global trends steadily gaining momentum, worse, acting in deadly synergy. Besides encroaching climate catastrophe, there's another danger, a loosening of restrictions on what kinds of atomic weapons should be permissible; in effect, a new global arms race.⁶ No surprise that the Bulletin of Concerned Scientists has moved the Doomsday Clock to two minutes before midnight.

The third member of this lethal trio is perhaps the worst, and the root of the two other trends—the ever-growing gap between elite enclaves of the super-rich and the rest of life and nature on planet Earth. It is a notorious fact that the world's wealth is owned by a tiny minority, for the most part, persons not known for their civic probity or love of the natural world. This, some might say, is a symptom, deadly enough, of a spiritual disease called greed, a byproduct of narcissistic materialism. I don't of course mean to imply that all supposedly spiritual people are ungreedy or that all professed materialists are greedy and heartless.

However, depressing the sight of so much greed, we might recall the Dickens tale, *A Christmas Carol*, about a tight-fisted, money-grubbing, anti-social dolt named Ebenezer Scrooge—thanks to a little ghostly contact—transformed into a loveable, compassionate member of society. In a piece of good news, the classic Dickens fiction has counterparts in true stories of transcendent contact. Data suggest that our personal mental life is part of a much greater, more profound mental life. Throughout history people have been aware of, and sought to interact

⁵ See Kirkpatrick Sale. *The Illusion of Saving the World*, September 26, 2019: *Counterpunch*.

⁶ See Helen Caldicott (2017) *Sleepwalking To Armageddon: The Threat of Nuclear Annihilation*

with, denizens of this greater life; and have variously named, channeled, and interpreted them.⁷

History Our Primary Source

The transcendent contact experience (CE) is no stranger to history. Interaction with higher beings and agents is found in the religions of the world. All the great names in the history of religions, saints and saviors, and famous founders, like Moses, Jesus, Buddha, St. Teresa, St. Catherine, and Hildegard of Bingen, all recipients of transcendent contact. The mode of interaction between the finite and the assumed infinite takes on different shapes and forms. Rites evolved, prayers were devised, sacrifices made, and ascetic practices discovered. In effect, experiments were devised aiming to curry favor, good fortune, and wisdom from the greater mind, the greater power, however conceived by the community or as may be the case, the loner and the outsider. The reported modes of transcendent experience vary, but the orientation is always toward greater consciousness, deeper meaning, and above all, in some sense, more integrated personal power.

Where did the assumption of transcendent forces and agents come from? Are they more than hopeful projections of angst-ridden psyches? Unconscious fabrications stimulated by coincidences that occur all the time? Such may account for some of the claims but not the entire mass. Traditional belief systems presuppose the existence of a powerful creative spirit, a source of possible benefits, favors, and guidance.

The Australian aboriginal called it *The Dreaming*, an idea of mind as a diffused, all-encompassing presence wed to the native landscape.⁸ Names for the higher spiritual energy are found in different belief systems, ranging from the Holy Spirit of the Early Christians to the orgone energy of Wilhelm Reich. Beyond physicalism, the collective experience of humankind attests to the reality of spiritual energy and invisible intelligences. Entire cultures and epochs of history have created distinct systems, their own versions, of transcendent reality, the result of pioneers and original explorers of the “subliminal self,” to use the expression of Frederic Myers—a term for the cosmic reservoir of mind that undergirds our personal mental life.

⁷ See Jon Klimo’s pioneering study, *Channeling: Investigations on Receiving Information from Paranormal Sources*.

⁸ Elkin, A.P. *Aboriginal Men of High Degree*, St. Martin’s Press: New York, 1977.

Acquaintance with history and anthropology shows that the notion of greater mind was an assumption, an intuition, and a part of popular understanding, at least until the rise of 17th-century mechanistic physics. The then new scientific understanding of the laws of motion, and thus of astronomy, physics, and chemistry created a kind of intellectual enthusiasm, in which people believed that all things and facets of life could be understood, controlled, and improved, or if need be, destroyed, in accord with materialist principles. There are, however, other philosophies, and today there is a new physics.

Some of the phenomena that challenge the reductive view have in major ways impacted on history. Saint Paul on the road to Damascus is a perfect example of a ‘contact’ experience. Paul was mandated by the high priests to track down the followers of the Nazarene, and the story is told in *Acts of the Apostles*. Approaching the city “suddenly a light from heaven flashed around him” (Acts, 9:3). He fell to the ground and heard a voice. “Saul, Saul, why are you persecuting me?”

In the first letter to the Corinthians (15:8), Paul tells the story of his contact experience of fourteen years ago when he was caught up—“whether still in the body or out of the body, God knows—whether in the third heaven . . . into paradise, and who heard things which must not and cannot be put into human language,” 2 Corinthians (12:2-4). Notably, the light, the out-of-body state, and the ineffability of the experience are similar to a near-death experience.⁹ Of course, not every ‘contact’ experience changes history. But there are contact experiences that have a small effect on the public at large but may enlighten and transform an individual’s life.

Philosophical Underpinnings

Our main focus is empirical—an array of extraordinary phenomena normally excluded from “normal” science that challenge the inadequacy of materialism. The inadequacy may be shown by philosophical arguments. Think of them as the stagecraft and the lighting; the actors perform the stories and make visible the play of transcendence. For starters, in spite of all the brilliant advances in modern neurophysiology, our own immediate consciousness is a mystery to science. No one has been able to come up with a satisfactory explanation of how what we call consciousness can be explained by, or conceptually reduced to, the chemical and physical processes that go on in our brains. There is some kind of

⁹ See chapter 5, St Paul’s Conversion and the Near-Death Experience, a chapter in *Frontiers of the Soul* (1992), Grosso, M., Quest Books.

dance of correlation between mental and brain events, but nothing at all that remotely suggests identity or even reliable regularity.¹⁰

As I said above, it makes more sense to think of the brain as an organ that transmits rather than produces consciousness.¹¹ A distinction of fundamental importance, it respects the reality and functions of the brain but holds to the irreducible reality of our mental life. This is crucial to any attempt to restore the validity of the inner perspective, the sentient part of our being, the conscience and the consciousness.

Some are confident that a physical explanation of consciousness will eventually be forthcoming. So far there are few, if any, indications of how this is even conceivable. In contrast, there's a growing school of scientists and scholars that argue that consciousness is an irreducible fact of nature, whose depth and breadth are unknown, probably unknowable, as Heraclitus implied when he said, no matter how far you travel, you will never reach the boundaries of mind and psyche. Unbound by space and time, consciousness could not have been formed from brain matter. This permits us to infer the possibility of consciousness after death; for if you cannot reduce consciousness to brain processes, you are free to assume that it exists prior to, and independently of, any brain processes. Given *that*, our personal consciousness then seems likely to exist *after* brain demise. In the divorce between mind and body, mind seems to have the upper hand.

This is similar to one of Plato's arguments in the *Phaedo*.¹² The soul, says Socrates, is a simple substance; unlike physical objects with parts that can decompose, the soul is irreducibly itself, a timeless monad of being. The body decomposes, not the soul; this is an ancient argument, implicit in the Indian tradition of the Upanishads. In the Katha Upanishad, Nachiketa interviews the King of Death and begins like this: "I beseech you, O King, teach me whatsoever you know to be beyond right and wrong, beyond cause and effect, beyond past, present, and future." This surely counts as an example of a type of consciousness

¹⁰ For a thorough-going scientific and exhaustive review of challenges to physicalism, see Kelley, E., Kelly, E., Crabtree, A., Gaud, A., Grosso, M. and Greyson, B. (2007). *Irreducible Mind: Toward a Psychology for the 21st Century*. Rowman & Littlefield Publishers, Inc.

¹¹ In *Beyond Physicalism*, see chapter 3 by me, The "Transmission" Model of Mind and Body: A Brief History and chapter 4 by Edward F. Kelly and David E. Presti. A Psychobiological Perspective on "Transmission" Models.

¹² See Plato's *Phaedo*.

that sounds very much like the pure consciousness that mystics, yogis, and near-death experiencers describe.

If consciousness is not derivable from physical reality, the outer limits of our consciousness become unclear and the idea of definite boundaries becomes more elusive. In light of these reflections, and strengthened by psi phenomena, it appears reasonable to say that a timeless, nonlocal mind may be the deep root of our limited everyday mental experience. Plato, Plotinus, and the authors of the Upanishads had similar intuitions of the one transcendent mind. Mystics, poets, saints, artists, and just about anybody might think they experience it, under one description or another, relying on different words or symbols, culture-slanted but still, hopefully, pointing to the all-embracing one, the all-harmonizing source of the experience.

A bit difficult to imagine happening, but any really widespread experience of cosmic oneness would likely advance the well-being of our species. If a critical number of humankind were touched and shaped by the transformative power of this insight, it might well ignite a new phase of our species' history. It would begin, I would stipulate when the intuition of the one mind becomes the new common sense.

Irwin Schroedinger, one of the founders of quantum mechanics and a student of the Upanishads, argued that numerically there can only be one mind. Mind cannot be divided into parts, and the difference between your mind and my mind is the difference between the filtering effects of our brains and culture. Larry Dossey, who coined the phrase 'nonlocal mind', provides a rich tapestry of examples that illustrate the human reality behind this unifying experience in his book, *One Mind*.¹³

So, for philosophical starters we have mind that is irreducibly itself, not a mysterious secretion of the brain; nonlocal, not absolutely constrained by time and space; immortal, in light of survival evidence; and numerically one, all-permeating, and all-encompassing by its intrinsic nature.

As an exercise, a meditation, it appears that by reflecting on the nature of my own conscious life, I can see my way to a powerful self-understanding that made the idea of immortality self-evident to myself. Reflecting on the nature of consciousness lays the groundwork for an expansion of the concept of mind. But

¹³ Schroedinger, I. *What is Mind?*

now on to review the empirical phenomena that flesh out our claims against premature mainline assumptions as to what is possible in nature and beyond.

The Phenomena

Certain phenomena are plainly incompatible with reductive physicalism and point to the notion of an extraphysical agency let us call transcendent mind: 1) case histories that seem best explained by the afterlife hypothesis; 2) mystical phenomena; 3) psi phenomena (ESP and especially PK), experimental and spontaneous; and 4) The category that covers the varieties of contact experiences (CEs). We have at hand then an entire gamut of human experiences that seem to break the mold of what is normal and familiar in physical nature. It is time to confront all the metaphysical outliers and engage them with thought and courage.

Postmortem Consciousness

In the effort to transcend reductive materialism, nothing packs a bigger wallop than the case for life after death. It radically opens our worldview, allowing for currently unthinkable possibilities, some perhaps frightening, others, I believe, adventurous and humanly appealing. This data dramatically enlarges the scope of possible human experience.

Related to the survival question is extrasensory perception (ESP). If ESP is real, it is a step toward proving survival. PK and ESP prove that mental acts and perceptions can function beyond the limits of our known physical senses and motor capacities. ESP is a step toward disengaging the reality of mind from its setting in the physical world. But ESP, while in one sense advancing the cause of survival by extending the power of mind, can also be used to *explain away* the seeming evidence for an afterlife. On either interpretation, the psi factor in nature expands the concept of mind beyond the limits of what is physically possible. Hence the guilt-assuming epithet *anomalous*, aka “outlaw”.

Notice how telepathy helps us reinterpret the meaning of distance. Suppose our bodies are located 5 miles apart from each other. It makes no sense to say that our *thoughts* are five miles apart because our thoughts are not in physical space. Our thoughts ‘meet’ and connect not by clock time or in measurable space but by meaning, emotion, or memory—all things mental.

If our thoughts are not in physical space, then physical distance cannot separate our minds, although the psychological effects of distance may. What separates us is attention, awareness, and the ceaseless clutter of competing thoughts. Telepathy between the living indicates transcendence of the body but not quite survival of death; the persons involved in telepathy are, after all, still firmly planted in their living bodies.

But there is a question worth asking. Why do we possess psychic powers? How and why did we acquire these abilities in the first place? One problem is that extrasensory perception doesn't work through known bodily organs, as sight has eyes, sound ears, smells a nose, and so forth. A second difficulty is that our psychic abilities are mainly dormant, and as far as reliability and daily use or application, they are most of the time practically useless—barring the rare exception or in some cases of great saints, yogis, and assorted sorcerers.

If our psychic abilities are little or no help in surviving on earth, perhaps their purpose lies in our postmortem existence. If we survive death, it must be in an extrasensory world, perhaps like a dream world, as the philosopher H.H. Price once suggested. Our psychic capacities, after we shed our bodies, will spontaneously come to the fore; as a chrysalis turns into a butterfly, our psychic organs will open us to the postmortem environment. So, a possible answer to the question, why psi? Psi is an inherent aspect, potential, we might say of consciousness itself; when consciousness separates from the body at death, our normally latent psi capacities will emerge and enable us to interact in the new postmortem psychospiritual environment. This idea gains some strength when we note that being near death, either by accident or as a result of ascetic practice, is associated with increased paranormal manifestations.

Evidence for personal survival shows up in various situations: near-death experiences, reincarnation memories and bodily marks, different forms of mediumship, hauntings, veridical apparitions, and so on.¹⁴ There is no question about the reality of experiences that seem to some critically-minded investigators best explained by the afterlife hypothesis.¹⁵

¹⁴ There is a vast literature on this subject, which we cannot discuss in any detail here apart from some references. But see Rivas, T., Dirvin, A., Smit, H. *The Self Does Not Die: Verified Paranormal Phenomena from Near-Death Experiences*. 2016. IANDS; Grosso, M. *Experiencing the Next World Now*. Pocket Books, 2004; Bruce Greyson: *After: A Skeptical Scientist's Journey to Understand Life After Death*.

¹⁵ Braude, S, (2003) *Immortal Remains: The Evidence for Life After Death*. Lanham, MD: Rowman&Littlefield.

The alternative to accepting the reality of survival is the assumption that the human subconscious compulsively draws on its paranormal talents to take every opportunity to deceive us into believing there really is an afterlife when in fact there isn't. And yet, even if this were true (it is conceivable), it would still be a severe challenge to materialism. One has to assume that the subliminal mind has an obsessive need that never diminishes, a will to deceive us into believing in the reality of postmortem existence. But why? Is it meant to ease our passage through nature into extinction? One cannot help feeling thankful to evolution for being so kind, so thoughtful as to connive to trick us into feeling the pleasant delusion of immortality, even if it turns out to be a scam—which we'll never know anyway if it is.

Mystical Experience

Thales noun tou kosmou ton theon. To de pan empsychon. “Thales said that the mind of the world is God, and that the sum of things is besouled” (Aetius 1, 7, 11). Thales must have had unusual experiences that made him say such an unusual thing. Or else he just had an unusually fertile imagination.

Looking at the rich phenomenology of human experience, certain categories stand out as especially interesting. Mystical experience is a subject of great scholarly interest. It's not easy to pin down the criteria of mystical experience but to say it occurs at the outer limits of transcendence, revealing the ultimate source of life's meaning and well-being, a state ineffable, memorable, and transformative.

One could say it is the ultimate contact experience. It appears to involve contact with some infinite source of intelligence and vital energy. The essence of the experience is not rational, sensory, or visionary. Ineffable, it cannot be described or reduced to anything other than itself, an experience of all-pervading oneness, joy, and super-personal love.

“If you want to experience the One, says Plotinus, “Strip yourself of everything. . . For it is not possible to see it, or to be in harmony with it, while one is occupied with anything else.”¹⁶ To radically unoccupy yourself and be silent about it touches the core mystical idea. Not any easy project to pursue to the end. As far as a model of human potential, nothing could be more important than mystical transformation, known for its all-embracing spirit of communion and liberality of thought, qualities needed in our fractured, fractious world.

¹⁶ Stace, W. (1960) *The Teachings of the Mystics*. New York: Mentor Books, p. 116.

As for the moral progress of the species, a heavy draft of the mystical seems essential; survival together on Earth surely demands from us a lively awareness of our common humanity. But that is not enough; we need to extend that awareness to the whole living planet we're part of. For a contemporary study that places mysticism in the context of the human need to evolve in a fractured world, Paul Marshall's *Shape of the Soul* is essential reading.¹⁷

Some things are so basic we forget what they are. Unspoken assumptions, for example, that other people are like us—by virtue of our common humanity. But how strong is that basic human bond in our culture today? I see everywhere on the planet today discord and discontent, incivility, insurrection, revolution, sectarianism, oppression, and monstrous inequities of wealth, power, and privilege.

G. Vico wrote of the critical need for the *sensus communis*, the essential core of society, without which human societies cannot function.¹⁸ “Love thy neighbor as thyself” is the religious injunction to remember our common humanity, the oneness of spirit particularized in the other. The unifying power of the mystical experience is the great friend to all life and to the natural world. The mystical impulse latent in human consciousness aligns itself with Eros, not Thanatos, love of life and peace, not greed for profit and power.

A society in which the mystical sense was awakened would differ from a society dominated by the ethos of materialism: the three-headed beast of capitalism, consumerism, and militarism; a world where the appetite for wealth and power is all-consuming.¹⁹ It ought to be obvious to any sane person that such values are fatal to the cause of life on Earth. The disease may be cured by a new healed and healing consciousness. The great mystics and visionaries of the world tradition agree: the way out is within us—infinitely far and infinitely close. To master that single truth is perhaps the virtue we most need to cultivate. At the moment, the way life on earth has historically evolved is perhaps minimally conducive to acquiring that virtue. On the other hand, necessity has been known to be the mother of invention.

¹⁷ Marshall, P. (2018) *The Shape of the Soul*. Lanham, MD: Rowman&Littlefield

¹⁸ Vico, G. *The New Science*

¹⁹ We have only to point out the latest government budget proposal that increases military spending but slashes everything else, health, human rights, infrastructure, education, and so on. The worship of military power is a perfect illustration of the death-instinct taking over values and possessing consciousness. See Caldicott, H. (2017) *Sleepwalking To Armageddon: The Threat of Nuclear Annihilation*. The New Press.

Psychokinetic (PK) Phenomena

The next component of our evolutionary template is PK or paranormal action. Common sense allows that our thoughts, feelings, and desires can affect our own bodies; but not that they can directly affect *other* bodies—or our own bodies in obviously extraordinary ways. But on this, the facts belie common sense and the assumptions of mainstream science.

Data from diverse sources enable us to imagine dramatically extended possibilities of psychophysical life. The array of examples allows us to speculate on the extraordinary creative potential of humans.²⁰ As for our evolutionary potential, consider a statement from an ancient religious text, Genesis, 26: “And God said, ‘Let us make man in our image, after our likeness.’” Belief in this implied godlike creative potential of humans sparked the Italian Renaissance, as Charles Trinkhous’s two-volume study attempts to show in detail.²¹ A culminating text on this was Pico della Mirandola’s *Oration on the Dignity of Man* of 1486, which provides a philosophical rationale for the deification of humanity.

The Creator placed humans at the center of the cosmos, but without a fixed essence, so we are free to contemplate the cosmos and choose to identify with the highest or lowest forces and elements of the world. We can model ourselves after the divine or the bestial. Human consciousness, inherently open, makes this possible. As Trinkhous puts it: “This subjectivity comprised human freedom to potential, consider a statement from an ancient religious text, Genesis, 26: “And God said, ‘Let us make man in our image, after our likeness.’” Belief in this implied godlike creative potential of humans sparked the Italian Renaissance, as Charles Trinkhous’s two-volume study attempts to show in detail.²² A culminating text on this was Pico della Mirandola’s *Oration on the Dignity of Man* of 1486, which provides a philosophical rationale for the deification of humanity.

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²⁰ See especially Part IV, Parapsychology and Physical Systems. In *Handbook of Parapsychology* (1977) Ed. Benjamin Wolman

²¹ Rowland, I.D (2008) *Giordano Bruno*

²² Rowland, I.D (2008) *Giordano Bruno*

participate in the universe at whatever level and in whatever condition he chose.” The power of choice lies at the heart of this worldview plus the confidence that we can execute our choices. The range of options is daunting. We are free to debase ourselves groveling before power and money or to aspire toward the ‘celestial’ realm where one might “closely approach becoming akin to God Himself”.²³

Moving now from mythology to empiricism, I think we’re on the threshold of a new awareness of evolutionary potential. The need is to break out of the straight-jacket of a contracted worldview, according to which all reality is physically determined, and the world of mind and consciousness are minimized in causal importance. Prevailing views throw a blanket of passivity on our consciousness that must be abolished.

To exorcise this spell of passivity, I want to focus on psychokinesis (PK), which emphasizes the active pole of conscious life. As I define this, PK describes what happens when mind acts directly on physical systems, inside and outside one’s body. An example of the latter: J. B. Rhine’s famous dice-throwing experiments involved intentionality, and statistically proved the reality of direct mental influence on physical objects in motion. Later, physicist Helmut Schmidt performed PK experiments in which subjects succeeded in affecting events at the quantum level of physical reality. Intentionality as it operates directly in healing has been carefully documented and explored by physician Larry Dossey.²⁴

Note already the versatile character of PK. It can impose order on a random process (dice rolling); influence events on the quantum level; have healing effects on living systems. As we’ll see, the roster of PK phenomena will lengthen. Here I want to focus on Schmidt’s idea of PK as a goal-oriented process.²⁵ This makes it akin to the “real magic” that Dean Radin has written so engagingly about.²⁶ One doesn’t try to manipulate conditions to bring on the desired effect; one attends to the goal, the end-state. Regarding this process of directing one’s attention toward the goal, parapsychology and mysticism agree. Trying too hard, grinding your teeth, so to speak—in short, the wrong kind of anxious, pleading effort might get in

²³ Ibid, p. 506.

²⁴ Dossey, L. (2012). *One Mind: How Our Individual Mind Is Part of a Greater Consciousness and Why It Matters*. Hay House, Inc

²⁵ Schmidt, H. (1974) Psychokinesis. In E.D. Mitchell. *Psychic Exploration: A Challenge for Science*. New York: Putnum.

²⁶ Radin, D. (2018). *Real Magic*. Harmony: New York.

the way rather than lubricate the process. The challenge seems to consist of being able to imagine and even feel what the desired end state will be like. The image itself of the end-state triggers the manifestation of the actual end-state.

This indeed sounds like “real magic.” “Let there be light,” says God. “And there was light.” Nice display of PK from the Book of Genesis. Ancient philosophers, Aristotle, for example, accepted the idea of goal-oriented causality. Modern mechanistic science leaves little room for the idea of a final mentalistic causation. PK is the remnant of a supposedly outmoded type of causality, an effective, once highly appreciated, a power that connects the human mind with an order of supermind—atman, oversoul, mind at large. And so forth.

For the most part, it operates covertly, ignored by mainstream science. Yet one form of PK is commonplace in everyday experience; in typing these words, I’m using my PK—my mind, after all, makes my hand move, mediated by neurons. This is an example of commonplace endosomatic PK. Nobody really understands how an intangible, weightless, invisible thought can cause a nerve or muscle to react or how a mental agent can influence the fall of dice at a distance or events at the quantum level. The essential gap between mind and body is the same when I decide to point my right index finger at the moon as when I score positive in a PK test on something physically outside my body. If I get into a complicated yoga asana and hold it for a long period of time, the cause can be traced back to a series of mental images and volitions, which are completely mental. None of that is seen

by the external observer; still, a complex, sustained mental operation had to occur that made the posture physically visible in the first place.

There is a body of experimental evidence for different forms of PK, showing different aspects of the agency involved. Some are normal, like operating a computer keyboard or blushing; some abnormal like hysterical blindness and paralysis; and some are supernormal like levitation and instantaneous healings. Viewing PK phenomena as a whole—especially the spontaneous cases—a surprising picture of what some humans can do emerges. The full story is best understood in light of the recorded phenomena of mystics, yogis, saints, sufis, shamans, mediums, magicians, and very often of ordinary people in ordinary life.²⁷

²⁷ Lang, A. (1972) *The Book of Dreams and Ghosts*. A New Castle Book.

Poltergeists are phenomena related to the emotional disturbances of children but may have afterlife connections, the children's emotional problems providing the means for discarnate agents to enact their mischief.²⁸ The physical phenomena of mediumship are also well documented. The astronomer Camille Flammarion wrote an account of psychokinetic phenomena, including Count Gasparin's early investigations of table-tilting.²⁹ The right group dynamic seems to facilitate the expression of these normally quiescent powers. When Jesus said after healing somebody, "Your faith has made you whole," he was alluding to the need for the right group dynamic. Healing is about connection. The Greek word for faith is *pistis* or trust. This facilitates the healing. Trust is more than abstract belief; it means feeling, hope, and expectation. It's not an attitude you can force or fake. But then, you may have the right attitude, but circumstances around you may not resonate.

For example, Eusapia Palladino (1854-1918)³⁰ was perhaps the most widely investigated physical medium; but she had a highly idiosyncratic personality. There was no question about the reality of her phenomena and the due diligence of her investigators.³¹ But she had the volatile temperament of an opera star, and her performances were ontological, not aesthetic. Except for Myers and Feilding, her English investigators, haughty and hypercritical, drove her to crude attempts at trickery. Otherwise, with her hands and feet controlled, she produced unexplained sounds, caused curtains to billow out, levitated objects, materialized hands that tapped investigators on the head, and so on.

Franek Kluski was a writer, in business, and otherwise normal family man with a talent for causing animals and known deceased people to materialize during a séance.³² D.D. Home was perhaps the most famous Victorian medium and was closely studied by the great physicist Sir William Crookes.³³ More recently, sociologist James McClenon published a 50-year group study (1961-2015) by the

²⁸ William Roll (1972) *The Poltergeist*. New York: New American Library.

²⁹ Flammarion, C. (1907). *Mysterious Psychic Forces*. London: T. Fisher Unwin.

³⁰ See <https://www.survivalafterdeath.info/mediums/palladino.htm>

³¹ One of the best reports: Feilding, E. (1963) *Sittings with Eusapia Palladino and Other Studies*. New York: UniversityBooks; Bottazzi, F. (2011) Princeton, NJ:ICRL Press. Carrington, H. (1909). *Eusapia Palladino and Her Phenomena*. London: T. Werner Laurie.

³² Weaver, Z. (2015) *Other Realities? The Enigma of Franek Kluski's Mediumship*. UK: White Crow Books.

³³ Crookes, W. (1874) *Research in the Phenomena of Spiritualism*. London: Burns.

Society for Research on Rapport and Psychokinesis (SORRAT) describing a range of unexplained physical phenomena.³⁴

Among PK data are the physical phenomena of mysticism. Extraordinary phenomena are found in all religious traditions, but the legalistic tradition of the Roman Church requires collecting sworn eyewitness testimony to back up miracle claims. The Church, especially since the Counter-Reformation and the rise of modern scientific awareness, is not in the business of promoting false miracles.³⁵ A few examples will have to do with psi powers acting on physical and biological systems.

Physical effects—Consider some purely physical effects, for example, levitation. Here the super-naturally subverted physical thing was gravity, the most fundamental space-shaping agency in the universe. The best source for a critical treatment of the phenomenon of ecstatic levitation among Catholic saints is Herbert Thurston's *Physical Phenomena of Mysticism*.³⁶ According to Thurston, about two hundred cases of reported levitation among Catholic saints exist with credible eyewitness testimony. *Masters of Meditation and Miracles* covers Buddhist saints in India and Tibet and their miracle lore.³⁷ Mullin's study of *Tibetan Flying Mystics* provides a dazzling artistic rendering of levitational playfulness. What is less abundant are convincing eyewitness accounts of the aerial capers represented in the artworks.

Fortunately, there is ample testimony of highly expressive levitations of the 17th-century mystic, Joseph of Copertino.³⁸ Levitation is a physical manifestation of an ecstatic, possessed, or inspired state of consciousness—a state in which the normal conscious personality seems invariably displaced. Ecstatic displacement seems to permit the influx of *whatever it is* that causes the suspension of gravity. Nothing is more fundamentally physical than gravity.³⁹ That a particular state of consciousness, however rare and exotic, should somehow be instrumental in

³⁴ McClenon, J. (2018) *The Entity Letters*. Charlottesville: Anomalist Books.

³⁵ Haynes, R. (1970) *Philosopher King: The Humanist Pope: Benedict 14*. London: Weidenfeld & Nicolson.

³⁶ Thurston, H. (1952) *The Physical Phenomena of Mysticism*. London: Burns Oates.

³⁷ Tulku Thondup (1999) Shambhala.

³⁸ Grosso, M. (2016) *The Man Who Could Fly*. Rowman & Littlefield; Grosso, M. *Wings of Ecstasy*.

³⁹ For the central role of gravity in nature and biology, see Martin Rees' *Before the Beginning* (1997).

suspending gravity is pretty astonishing. How does a state of mind lead to bending physical space into what looks like dream space, which appears to happen during levitation? How can a state of consciousness affect what is at the bottom of the physical glue of the universe--gravity?

Other types of basic physical changes have been reported. Bilocation is perhaps more bizarre at first glance than levitation. In bilocation, the same embodied person becomes tangibly present in two different places at the same time, suggesting that our bodies, as well as our minds, are *nonlocal*. Joseph's mother was dying, knowing that her son was in Rome, hundreds of miles away; but independent witnesses saw him in Copertino at his mother's deathbed, and we have his mother's testimony that he appeared to her.⁴⁰

I am trying to draw a big picture and imagine what it would feel like if these phenomena came to life in the course of our daily experience. Levitation may manifest in different ways to suggest a new lightness of being. Our flying dreams seem to give us a vivid sense of levitation. I know from experience that when I'm in high spirits I feel lighter than usual as I walk and move about in the world. "Afoot and light-hearted I take to the open road," writes Whitman, "henceforth I ask not good fortune, I myself am good fortune." Walt Whitman was the great American poet of cosmic consciousness.

Now to something completely different, a venture into a metaphysical cartoon. Bodily elongation is a strange phenomenon; it was reported of the Victorian medium, Daniel D. Home. Measured before and after during an experiment, Home suddenly (and temporarily) grew five inches!⁴¹ An amusing epiphany of the shape-shifting talents we may all possess. There are accounts of Tibetan yogis turning into balls of flesh and their dead bodies shrinking and then slowly disappearing.⁴² These weird manifestations suggest an elasticity and malleability of physical reality that is more dreamlike than when we're awake and facing ordinary reality.

⁴⁰ In this case, others than Joseph's mother saw him in Copertino when in fact everybody knew he was in Rome.

⁴¹ Crookes, W. (1922) *Researches into the Phenomena of Modern Spiritualism*.

⁴² Tiso, F. (2016) *Rainbow Body and Resurrection*. Berkeley: North Atlantic Books

Among the strangest physical phenomena are accounts of materialization and the complementary dematerialization. The materialization of food and drink is a miracle cited in the New Testament. The first miracle of Jesus at a wedding in Cana was to turn water into wine (John, ch.2)—thanks to the recommendation of a woman, his mother. Similar practical wonders in the lives of the saints are reported. There is modern data about different forms of materialization among mediums. With Eusapia Palladino, the most widely investigated physical medium, loud raps, and hands that touched witnesses would materialize while the Polish medium, Franek Kluski, seemed able to materialize people and other animals, long enough to be photographed.⁴³

We are looking at examples of mind directly acting upon and even seeming to create physical reality *ex nihilo*. We have the careful research of psychoanalyst Jule Eisenbud with Ted Serios, a man who could project mental images onto Polaroid film.⁴⁴ Another well-known case involves a related talent, Eva C. (aka Martha Beraud) able to materialize a very curious substance called ‘ectoplasm’, extruded from some part of her body, which then temporarily morphed into visible faces and figures that were repeatedly photographed.⁴⁵ We must mention widespread reports of the materialization of blood and tears on artworks of religious figures, especially paintings of Jesus and especially statues of the Madonna.⁴⁶

Dematerialization is reported in various contexts, but one case that went global will serve as an all-purpose illustration. On September 21, 1995, I myself observed milk dematerialize on CNN. Early that day people all around the world that offered milk to statues of Ganesha, the elephant-headed deity, and ‘Remover of Obstacles’, watched the milk dematerialize. On that day I watched a British reporter hold a small cup of milk to a statue of Ganesha. Plainly, I observed the milk gradually disappear, indeed, *dematerialize*. Milk never left the cup; it just contracted into nothing. The reporter was visibly shocked. My jaw dropped too as I watched the impossible happen before my eyes.

⁴³ Kluski, Incredible Tales

⁴⁴ Eisenbud, J (1967) *The World of Ted Serios: “Thoughtographic” Studies of an Extraordinary Mind*. New York: William Morrow.

⁴⁵ See Schrenck Notzing, (1920) *Phenomena of Materialization* London: Kegan-Paul.

⁴⁶ Refs. Blood and tears materialized

Soon after I received a written eyewitness report from an Indian student of mine; twice he went online to make milk offerings to a Ganesha statue, and twice he was amazed to witness the prodigy of the milk sucked up into nothing.⁴⁷ So here we have a strange form of contact with a power acting for one day all over the world that through a statue of the Indian god Ganesha the Remover of Obstacles made a physical substance (milk) apparently disappear into nothingness.

Materialization and its negative, dematerialization, are so strange that we associate them with miracles and divine power. For one day, Ganesha ‘drank’ milk offerings in Jersey City, U.S.A., London, India, etc. The fact that it manifested abruptly all over the world for about 24 hours on that one day and then abruptly ceased is completely baffling. What turned it on and what turned it off?

This paradigm-busting phenomenon has made no impression on the world outside of India, where it has been called the miracle of the millennium. It was a series of events that cry out for explanation, and certainly, at the very least, for some thoughtful recognition. The attempt to explain the phenomenon away as an effect of the capillary action of milk that makes it defy gravity is nonsense. Why did this supposed action occur one day only, starting and stopping abruptly? This particular miracle has occurred at least twice in India in the new millennium. Whatever the explanation, whatever the cause of the phenomenon, given that it occurred anywhere in the world where a statue of Ganesha was available, it seemed to emanate from something we should rightly call *omnipresent*. The phenomenon caused a milk shortage in parts of India. With things appearing out of and disappearing into *nothing*, our confidence about the nature of reality could be reduced.

To inject a note from my experiencer self, I have sporadically been metaphysically jolted by PK and precognitive episodes, and for good measure been treated to three visitations from apparently quite dead souls, presumably from the land of the dead. Why? I can see no reason but to rough up my conceptual apparatus and throw my picture of reality into a kind of animated disarray. One effect is to have permanently agitated my metaphysical imagination. In short, I have a malleable sense of reality, useful if you study the reality-bending phenomena of this book’s subject matter.

Broadly, what we’re looking at are experiences of contact with forces and intelligence that transcend the prevailing scientific worldview. Each *contact*

⁴⁷ See *Experiencing the Next World Now* (2004)

reveals another layer of meaning for a theory of self, new domains of competence, effects that are ongoing, and life-reshaping-- a pattern of phenomena that point to higher forms of embodied life.

We've seen evidence for the surprising elasticity of the body, D.D. Home's elongation. The stigmata, a feature of mystics like Padre Pio, add to the picture. Stigmata are somehow a mentally connected tissue transformation linked to psychically identifying with the archetypal crucified Christ. More elasticity of biological substance, Padre Pio's wounds lasted fifty years, never suppurred or got infected, fading away toward the end of his life. All the wounds shrank and vanished, and, incredibly, left no visible scars.⁴⁸ Whatever the inner dynamics for Padre Pio, the fifty years of his stigmata demonstrate the extraordinary expressiveness of the body, *the malleability of the body in service to a belief, to an image*.

One wonders what would happen if a new breed of super-modern saints decided not to dwell on the crucified body of Christ, and magically replicate his wounds, but instead dwelled on his glorified, post-resurrection body. As a model for the countless sick, wasted, and toxified bodies, our new saints could be an inspiration for super-health instead of icons of self-torture and masochistic penitence.

The odor of sanctity is another mystical phenomenon, extremely well documented. Biographer Bernini devotes Chapter 23 of *Wings of Ecstasy* to vivid testimonials of the paranormal olfactory effects that emanated from Joseph of Copertino, the irrepressible levitator. Joseph's olfactions were rich in symbolic, aesthetic, and therapeutic overtones and effects. The interesting idea is that a state of pure consciousness can materialize into a fragrant atmosphere. The odor of sanctity is said to express the purity of transcendent consciousness; it was explicitly related to his triumph over his sexual desires. According to Bernini's account (all based on sworn testimony), Saint Joseph was plagued by unwanted sexual fantasies and desires. What made it harder for the besieged friar were the women who crowded him, eager if possible to make physical contact. Some apparently propositioned and some just wanted to watch him give out with his otherworldly scream and take to the air. The temptations were exceedingly powerful. We are told by Bernini that his levitations were correlative to the conquest of his temptations. The more heroic his resistance to the sexual fantasies,

⁴⁸ For medical studies, See Padre Pio of Pietrelcina: Acts of the First Congress of Studies on Padre Pio's Spirituality (1972). Flumeri, G, 71013 San Giovanni Rotundo, Foggia, Italy

the more invigorated his flights into the air. Bernini clearly connected the sublimation of Joseph's sexual desires to the propulsive power of his levitations.

Those who experienced the friar's ineffable fragrance claimed it was otherworldly and uplifting. That too must count as one of the fruits of supernormal sublimation. It is interesting to imagine a future state of human evolution where we communicate with each other by the subtle odors we emanate and modulate. I can also imagine the sport of the future or the dance of the future, conducted in the freedom of being up, unleashed from gravity, and cavorting about in the air.

Three further sets of phenomena—inedia, healing, and incorruption—speak to our possible future biology.⁴⁹ As for their broad meaning, they all point to lighter, purer, more mobile forms of embodied life. We could think of them as steps converging toward the creation of so-called subtle bodies, suitable for some yet-to-be-entered epoch of history or some new environment.

Inedia refers to prolonged periods of not eating, drinking, or eliminating. The cases of the Hindu goddess-worshipping yogi, Jani, and of the Catholic mystic, Therese Neumann—both reputedly inediatic for decades—were tested and observed for two weeks running and proven for that time that they ingested nothing, eliminated nothing, but remained physically normal and functional.⁵⁰

Being able to live without food, drink, or elimination suggests the possibility of a new mode of being on earth. Life on our planet, as we know it, is based on living organisms killing and eating others. What would happen if our species just stepped out of that framework? Inedia is a signal that an advanced lifeform may be sustainable without having to rely on common forms of nutrition. This, I imagine, might release enormous drafts of creative energy into the biocultural sphere, all the energy and attention devoted to producing, ingesting, and eliminating food and drink. We may have to say farewell to some very fond pleasures as we ascend the ladder of evolution toward becoming stripling gods and goddesses.

⁴⁹ See Michael Murphy's classic study of the *Future of the Body*

⁵⁰ Jani and Therese Neumann

Two types of physical phenomena point to the transcendence of bodily death, albeit in a roundabout way, stories of instantaneous healings and accounts of ‘bodily incorruption.’ There are credible reports of such healings from various sources.⁵¹ It’s the suddenness of certain well-documented cases, as in the instant materialization of Pierre de Rudder’s leg bone, and total restoration of his health after eight years of suffering from an infection. All he had done was stop by a statue of the Madonna at Oostacker, nearby Lourdes. He prayed for relief from unremitting pain so he could work and care for his wife and children. He made contact with a power that healed him instantaneously. Read the account of what happened; Pierre de Rudder’s fresh, newly white materialized leg bone was photographed after his death. The miraculous healing caused a sensation in its day.⁵² Other, similarly supernormal healings suggest an order of power capable of reversing the finality of death.

Bodily incorruption is different, though still an uncanny phenomenon. H.T. Rowe, L.A. Mortuary Director, wrote of the dead body of P. Yogananda: “The absence of any visual signs of decay in the dead body of Paramahansa Yogananda offers the most extraordinary case in our experience... No physical disintegration was visible in his body even twenty days after his death... This state of perfect preservation of a body is, so far as we know from mortuary annals, unparalleled.”⁵³

For an account of the phenomenon of bodily incorruption among Christian saints, see the well-documented books of Joan Carroll Cruz.⁵⁴ With regard to incorruption, something seems at work that retards the normal process of bodily decay; so that the bodies of saints like Bernadette Soubirous remain fresh, undiscolored, without rigor mortis, sometimes fragrant, for unnatural periods of time. Like the extraordinary healings, bodily incorruption symbolizes and seems to demonstrate a transcendent life force, a sign of life somehow resisting the onset of the normally inevitable ravages of putrefaction. It looks like a case of retroactive, expressive psychokinesis. The psychokinetic action is expressing the idea of resistance to the physical changes entailed by becoming a corpse.

⁵¹ Dossey on healing

⁵² Bertrin, G. (1908; 2018) *Lourdes: A History of Its Apparitions and Cures*. www.facsimilepublisher.com. See Suzanne Kaufman (2005) *Consuming Visions: Mass Culture and the Lourdes Shrine*. Cornell University Press. This book details the fanatic resistance of some parties to admitting that there are things material science cannot explain.

⁵³ Yogananda, P. (1975) *Autobiography of a Yogi*.

⁵⁴ Cruz, J.C. (1983) *The Incorruptibles*.

So let us imagine an evolved scion of ourselves when we combine the various “psi” manifestations that occur in human experience. The idea of a new spiritual body is major in our hypothetical template. This future human would be recognizable but radically different from creatures like us of today. The differences would be in kind: philosophical, cognitive, physical, social, and biological—the story of which we defer to the future. Now let’s focus on supernormal *contact*.

There is a sense in which all psi-mediated forms of experience are experiences of extraordinary contact. For example, in telepathy we contact each other mentally; in clairvoyance, we contact scenes, places, and events; in pre- and retro-cognition, we contact future and past times; in psychokinesis, our minds make contact (touch with) other bodies in various efficacious ways. In sum, all paranormal experiences are a type of extraordinary *contact*. The extraordinary feature of the ‘contact’ is its extra- or super-physicality.

Contact Experiences

On now to the all-intriguing category of *contact* experience recounted in the thousands of contact experiencers in the Dr. Edgar Mitchel FREE UFO Contact Experiencer Research Study.⁵⁵ The notion of *contact* suggests presence, connection, and possibly pressure—a metaphor fraught with meaning. It is perhaps dramatic and moves us on to the stage of a possible new and greater conception of reality, a taste, a touch of the Infinite. More than a metaphor, I think there is something, for example, that had to inspire Giordano Bruno to hold his vision of truth more powerful than the life of his body.

The Latin etymology of the word contact is *contingere*, to touch each other. The OED has a lengthy discussion of the different senses of the word *contact*—ranging from electrical to mystical. The type of contact experience that interests us here is close encounters with beings that seem extra-human, superhuman, or outright nonhuman. Something almost impossible to classify invades our conventional space. They seem high-powered paraphysical assaults on common sense and mainstream science. To complicate matters, the government has shown bad faith on the issues, but Leslie Kean’s *UFOS: GENERALS, PILOTS, AND GOVERNMENT OFFICIALS GO ON THE RECORD* (2011) should dispel any lingering doubts about the reality of unidentified aerial phenomena.

⁵⁵ Hernandez, R., R. Schild & J. Klimo, eds. (2018). *Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence*. CreateSpace Independent Publishing (Amazon Press).

We have reviewed types of data that enlarge our concept of possible mental life. With more dramatic contact experiences, we observe more signs of transcendent agency. Contact experiences (CEs) can be life-changing but also unsettling because they pose questions about identity, other worlds, and exotic forms of life and consciousness. The FREE research reported in *Beyond UFOs* focuses on such experiences and interprets them as generally more positive and upbeat than typical alien ‘abduction’ stories. The more expansive approach of John Mack and Edgar Mitchell, pioneers in inner and outer space research, informs the background of this huge research project. It covers the global variety of contact experiences in the second decade of our century; it covers parapsychology and ufology-UAPs, noting the empirical overlap in both fields (e.g., both groups include claims and reports of levitation, telepathy, healings, visions of extrahumans, i.e., aliens, angels, etc.) *Beyond UFOs* affords an enlarged database that points to something undoubtedly greater. We could look at it as foreshadowing the next stage of human evolution.⁵⁶

Two important books by Hilary Evans review “Encounters with Non-Human Beings.”⁵⁷ Evans covers encounters with divinities, gods, angels, demons, Marian visions, hauntings, extraterrestrials, and entities of all sorts, and analyzes possible explanations. *Beyond UFOs* covers a similarly wide and more up-to-date spectrum of experiences, as recent as 2018. We are presented with an array of features that cannot be easily explained in any plainly uncontroversial way. Mysticism, life after death, and the agency of mind over matter become conceivable once we posit the fundamental existence, nonlocality, and causal potency of a transpersonal mind.

The fourth group of phenomena centers around contact experiences (CEs) where now the contact is with ostensibly otherworldly beings: deities, demons, angels, saints, ghosts, fairies,⁵⁸ the nonhumans, and superhumans of ufology, and so forth. Some of the FREE research-based reports of CEs are ambiguous and sometimes suggest religious *and* outer space provenance. This is one reason why it serves the interest to combine the study of parapsychology and UAPs.

⁵⁶ See in *Beyond UFOs*, chapter 8 by Mary Rodwell, ‘The New Human.’ See also my forthcoming *Smile of the Universe: Miracles in an Age of Disbelief*. Anomalist Books

⁵⁷ Evans, H. (1987) *Gods, Spirits, Cosmic Guardians: A Comparative Study of the Encounter Experience*. The Aquarian Press.

⁵⁸ See Evans-Wentz, Y.W. (1911/1977), *The Fairy Faith in Celtic Countries*. Humanities Press.

There is a basic problem with the fourth group of case histories. No consensus exists about what the Contactees are in contact with. Reports describe encounters with a plurality of unexplained beings whose identity, origin, and reality status remain essentially unknown. There are those who think nothing is going on but misperception, unchecked imagination, possibly hoaxing, and so forth. Like innumerable other witnesses, I believe there is much that needs explaining. There is a mainstream assumption that UFOs (unidentified flying objects) are craft from outer space. Many stories exist of apparent alien “craft” easily out-performing our most advanced flying machines. Eyewitness testimony of military and air industry personnel have testified to that repeatedly.⁵⁹

There is another view that UFOs are at least in part a psychic phenomenon, engineered by an advanced technology, and more likely originate from a normally hidden dimension of reality, psychical or hyper-spatial.⁶⁰ It’s hard not to notice the mindlike properties of UAP phenomena. Related occupants may appear transparent or suddenly vanish like ghosts. The craft often appear and disappear like phantasms in dream space. The aliens repeatedly are said to communicate with Contactees by telepathy and to teleport and levitate them around.

The contact experience is mindlike in its whimsical variability. Researcher Manfred Cassirer wrote: “To convey an even approximately adequate idea of the multiplicity of the UFO syndrome and its shifting pattern over the years would be a truly gargantuan task.”⁶¹ The bewildering multiplicity of forms suggests a psychic origin, like the various ways an archetype is expressed in dreams and art. Patrick Huyghe’s illustrated *Field Guide to Extraterrestrials* provides a detailed overview of reported alien life forms—based on actual accounts and sightings.⁶² To mention the most popular: ‘human’, short gray, giant, reptilian, insectoid, avian, metallic, Nordic, apparitional, ghostlike—and so on.

⁵⁹ Kean, L. (2010) *UFOs: Generals, Pilots, And Government Officials Go On The Record*. New York: Harmony Books. Essential reading on the reality of the phenomenon.

⁶⁰ For such possibilities, see Bernard Carr in hyperspace, Ch. X in *Beyond Physicalism*.

⁶¹ Manfred Cassirer, *Dimensions of Enchantment* (1994, Breese Books, London), p.11.

⁶² Patrick Huyghe, *The Field Guide to Extraterrestrials*. 1996, Avon, New York. See also pp. 181-219 in *Beyond UFOs* for detailed descriptions of the alien lifeforms.

Veteran UFO researcher Jacques Vallee has stated that UFOs more likely originate from another dimension of reality. But, says Vallee, whatever exactly they are, they come with advanced technology that enables them to manipulate space and time. Psychological research supports the idea of mind as not intrinsically bound by time and space, inferred from cases of telepathy, precognition, clairvoyance, and psychokinesis. We may not possess alien technology, but we can believe such technology is possible.

The contact phenomena take us into spaces more dreamlike than ordinary reality-based. For example, Contactees report being taken inside a craft the size of a bus maybe; once inside they see a vast complex structure, perhaps like an office building buzzing with activity—totally unlike the initial entry scene. Of course, we have no idea how this technology (if that’s the right word) works; but in light of all the reported experiences of high strangeness, something that subverts our everyday perceptions of what is possible must be acknowledged.

A motif prominent in some otherworldly encounters is that we are loved by the higher beings. Descriptions of the sensation of transcendent love felt in their presence sound like accounts of mystical love, reported in more familiar religious environments. Moreover, they—the ultra-humans—seem to love us so much they want to blend genetically with us. This is supposed to be taken literally, and there are supposed to be hybrids of native human and alien stock walking among us. Or is this all some kind of pious fantasy of deluded Contactees? Or does it represent something real that wants to help us stave off the onset of eco-Armageddon? Something similar seems afoot in the religious movement of Marian visions—otherworldly visitors warn of coming global catastrophe. Is it part of the advanced technology of these alleged visitors to manipulate our religious beliefs and symbols in order to alter our behavior?

Jacques Vallee writes that the events in Fatima in 1917 had many characteristics of a UFO phenomenon; for example, the so-called miracle of the spinning sun that seemed to plunge from the sky before 70,000 witnesses seemed like a brilliant UFO that moved with a characteristic zigzag motion. Strange sounds were heard and strange healings produced, as often reported in UFO sightings (see Chapter 6 in *Beyond UFOs* by Joseph Burkes, MD and Preston Dennett for many interesting examples).

The Marian visions in Medjugorje and in Zeitun, Egypt, were large-scale manifestations, occurring repeatedly and for long periods of time. In Medjugorje, since 1981, a small group of young people began to see and interact with their visions of the Virgin Mary. Scientists came on the scene, studied, tested them, and found by all tests that they were absolutely normal kids. Also, the visionaries were totally synchronized in how they perceived the figure of Mary—as if they were in fact riveted upon a single object—but an object invisible to everybody else.⁶³

As for stories of strange happenings, I met a Catholic priest on a plane once who had been to Medjugorje; he was skeptical about the stories he heard there until he discovered his rosary beads changed their color. This annoyed him into deeper interest and perplexities. An artist acquaintance told me she went with a friend to Medjugorje, mainly to keep her company, not as a believer. When she and the group went to the place where the Lady was supposed to have appeared, the artist told me she saw a light structure that resembled a UFO. Only later it came out that

others also saw something unexpected, similar to what the artist saw, but preferred not to say anything. It certainly is highly strange that people should report seeing a UAP where others had seen specific appearances of the Virgin Mary.

In most of the famous Marian apparitions, it's usually just a few kids that 'see' the Blessed Virgin. But from 1968 to 1971 in Zeitun, Egypt, thousands if not millions saw a mysterious Lady of Light, silent and gesturing, almost night after night, around the dome of the Coptic Church in Zeitun, a suburb of Cairo. The "Lady of Light", as she was called, was photographed, and reportedly was linked to documented healings. I was able to interview five people from the Coptic Church in Jersey City, NJ, who were present in Egypt at the scene of Mary's appearances. They all described their experience with breathless excitement. However, one woman said that she was there but saw nothing. There were others like her, I was told. So, what kind of an entity can be seen by most, can be photographed, but that cannot be seen by some people?⁶⁴

⁶³ For excellent analysis of the scientific research on the visionaries, see Klimek, D. (2018) *Medjugorje and the Supernatural: Science, Mysticism, and Extraordinary Religious Experience*. Oxford University Press.

⁶⁴ Zaki, P. (2002) *Before Our Eyes: The Virgin Mary, Zeitun, Egypt*. Goleta, CA: Queensnip. See for careful scientific analysis, Kamell, G. Jackson, J. Jackson, R. (1996) *A Lady of Light Appears in Egypt*. St. Marks Press.

The Zeitun phenomena were essentially a light show. It was the figure of a robed woman who hovered and moved about in the air and made gestures to the crowds. They called her the Lady of Light. Now and then some birds of light would ‘fly’ by without moving wings. The Virgin was all light and sometimes only a fragment of her appeared.

An alien technology that could manipulate space, time, and light could have produced the Zeitun phenomena. The Zeitun story could be seen as orchestrated by some distinctly otherworldly, ultra-dimensional technology with benign intentions. One effect of the Zeitun appearances was to bring millions of Muslims and Coptic Christians together in peace and spiritual harmony. Muslims venerate the Blessed Virgin. But the benign effects did not last; recently Islamic fanatics are back to killing Coptic Christians.

Human beings throughout history and in all cultures have encountered beings transcendent in one or another way. The world’s belief systems, folklore, and mythologies are the sediments of these encounters, records of what was seen, felt, and learned. I believe enough data has been collected that justifies the working hypothesis that our species has been in dialogue with the transcendent mind, a dialogue that is evolving at all times and in ways as diverse as the times, places, and languages of the world. There is one mind and one light of consciousness, refracted in time and numberless perspectives through numberless sentient beings.

Concluding Speculations

Grant that anomalous psychophysical phenomena as described exist, what are we to make of them? One possibility is that the phenomena presage the possible evolution of future humanity. Henri Bergson’s philosophy of creative evolution is summed up in the last sentence of *The Two Sources of Morality and Religion* with an astonishing statement about “the essential function of the universe, which is a machine for the making of gods.”⁶⁵ In reviewing the spectrum of extraordinary human experiences, listing their types and functions, a picture does emerge of a more evolved human species, a possible human that Bergson might well term ‘godlike.’

⁶⁵ Henri Bergson (1935) *The Two Sources of Morality and Religion*.

In forming a picture of the next human, two factors come into play. First are all the paranormal extensions and powers of consciousness, from levitation to inedia, from materialization to dematerialization, including precognition and retrocognition, clairvoyance, and psychokinesis. We form this idea of evolution in terms of specific extra-physical types of phenomena. We also used philosophical arguments for the irreducibility, nonlocality, and numerical oneness of mind. These ideas conjoined constitute the concept of mind I'm trying to clarify in light of the empirical phenomena.

It doesn't seem that mind is an epiphenomenon of the brain; mind is irreducibly what it is through itself. It is no useless afterglow of the brain; it uses and can through patient effort rewire the brain. As for consciousness, it will never be manufactured in a chemistry lab or wired into a computer. The denizens of our mental life don't occupy physical space. Dig down anywhere into the micro crevices of your brain; you'll never find or detect your thoughts, feelings, memories, fantasies, dreams, or desires there.

We reviewed four types of narrative that pose big problems for physicalism, but provide empirical support for a new metaphysics of mind. Following the trail, step by step, we find reasons to show how the concept of mind gains in causal power. Each group is about a major theme, and each theme is part of a more comprehensive model we can use to imagine the new human. I would want to add that the superhero mythologies of popular culture have been paving the way to acceptance of the empirical pointers to real superhumanity.⁶⁶ In the template of the new human, the four types of narrative are prominent.

The first is large and varied and centers around the theme of an afterlife. The essence of this material proposes that the interior reality of a human being—as largely believed since time immemorial—continues to exist after bodily death. Moreover, the evidence we have suggests an expansion, not a loss, of consciousness in the postmortem state. The continuity of consciousness mortem would count as the cornerstone of a transcendent theory of mind.⁶⁷ The second body of data is about the mystical sense, another major building block in our model of transcendent mind. There are different forms of mystical experience, introverted and extraverted, and different degrees of intensity. Perhaps the most important feature is the experience of the all-pervasive oneness of being.

⁶⁶ See Jeffrey Kripal (2011) *Mutants and Mystics: Science Fiction, Superhero Comics, and the Paranormal*. Chicago University Press

⁶⁷ Greyson, B: *After: A Skeptical Scientist's Journey to Understand Life After Death*.

The awakening and the active education of this latent spirit of unity may be key to the enterprise of 21st-century spiritual evolution. Of all our slumbering mental faculties, this sense—this living, vibrant awareness—of the unity of life may be the most consequential for the future. The spirit of unity in question applies to oneself; to other people and other living creatures; to the world at large; and to the transcendent beings we call God, Goddess, Tao, nirvana, Great Spirit, the Dreaming, etc., --the ultimate principle, however, named or unnamed.

Suppose we expand our mental and physical powers without any of the mystical virtues of unity, peace, and love; it would make things worse, having extravagant powers without spiritual insight, or any sense of common humanity. In my opinion, the felt spirit of the oneness of being is the cornerstone of the new human. There is evidence suggesting that such experiences are part of our human potential as much as our psychic potential.

As for the third component, all those telekinetic phenomena, dramatic and perhaps unsettling: reports of levitation, bilocation, shrinkage, elongation, stigmata, inedia, materialization (various), dematerialization, instantaneous healing, paranormal olfaction, weather control, and so on and so forth.⁶⁸

Beings that possessed such powers along with an evolved mystical sense would appear superhuman and divine by comparison with human beings in 2019. The fourth category of contact experiences speaks perhaps most directly to the changes in the new worldview that may be shaping up. Chapters 10, 11, and 12 in *Beyond UFOs*, by Rebecca Wright, Michael Melton, and Michael Carter, respectively, all examine the after-effects, the psychological and spiritual changes described by people in the FREE surveys. The changes and values emphasized matched for the most part the model of the more evolved human, imbued with the sense of oneness linked to mystical states. Does it really require an extraterrestrial invasion to wake humanity up to the most vital truths?

Reports of UFO sightings broke into public consciousness around the time the first atomic weaponry appeared.⁶⁹ This does not appear to be merely a coincidence. In the most recent Contactee reports, we are warned of the convergence of cataclysmic forces descending upon us such as climate disaster and

⁶⁸ For weather control and contact experiences and much more. See Dr. Jeffrey Mishlove's *PK Man*, a critical study of Ted Owens, a 20th-century self-proclaimed UFO "prophet," apparently with incredible psychokinetic talents.

⁶⁹ Hastings, R. (2008.) *UFOS and Nukes: Extraordinary Encounters at Nuclear Weapons Sites*. Authorhouse

global anomie. Such ‘Contactees’ seems to represent a latter-day prophetic function that often finds expression during crises or cultural near-death.⁷⁰ I myself (with two others as I said) seem to have been contacted by an unknown intelligence at a significant time in our lives. The experience remains a major question mark—where did those lights come from and what were they trying to tell us?

We have questions, anomalies, and mysteries. We have data and a working model of a superpersonal concept of mind. The model is explicit about the fundamental reality status, the irreducibility, and the causal efficacy of mind and consciousness. We have gathered some theoretically provocative information about human capacities. We also know that these capacities won’t be bullied into performing tricks for us, but need to be carefully engaged with all sides of ourselves, all the faculties of our being, and even then, there’s no guarantee of results.

Perhaps the most interesting challenge this research poses for us is personal and experimental. This might be the challenge of making oneself a more attuned instrument for engaging with the greater mind and consciousness. Thus, we might explore old and new ways to test our theory of transcendent mind and explore in more practical, personal, and transformative terms. How specifically do the curious powers discussed in this chapter touch our lives?

Consciousness activists in history have discovered ways of freeing the default awareness from its normal bondage to sensory-intellectual life. There are methods for opening the mental space that allows transpersonal breakthroughs to occur more readily. Traditional methods like the many yogas, like prayer, fasting, meditation, drumming, music, and so on, all are methods of purifying, directing, and sometimes, vacating consciousness of specific content. The great lesson seems to be one of right orientation, so, for example, Augustine said, “If you seek the truth, go within.”

The thread that attaches us to everyday reality is much thinner than we normally suppose. It can be snapped suddenly, or slowly, and by different causes or methods. As an experiencer, my model for researching the contact phenomenon is to investigate more deeply my own experiences, or rather the entire pattern of extraordinary of experiences I have had since my early years. In addition, as I mentioned up front, my approach to exploring the mysteries of contact is through

⁷⁰ See my *The Millennium Myth* (1995) Quest Books, for striking examples of this.

art, and this in two ways. The first involves the study of the history of art, and how it has been a vehicle for remembering and for prompting the occurrence of contact experiences, works of art, or music that induce ecstatic and paranormal experiences. The second involves making art myself, which depends on a certain inner creative discipline, an attitude of consciousness conducive to making art.

Introspection—an inward reflexive orientation—seems the place to begin, the pure datum of immediate experience, our own moment-to-moment perception of the world. One of the strange properties of consciousness is the ability to observe and reflect upon itself. There is the place we can learn to contain, direct, inhibit, activate, deflate, and energize the various modalities of contact with the transcendent vehicle of ourselves, whatever form it may take in whatever context of our existence.

In reviewing the spectrum of extraordinary experiences, it's tempting to ask: Are we seeing pictures at an exhibition of future humanity? Given the current global crisis, we should be curious about anything that promises to enlarge our worldview and our sense of what it is to be human. The first two groups of phenomena we looked at are perhaps the most dramatic and potentially transformative—an intellectual path to an afterlife of consciousness and armed with a map and guide to the mystical dimension of that consciousness. Such a doubly magnified sense of reality is bound to heighten our perceptions and energize our actions and creative tasks.

Getting proactive about transcendence goes back to ancient history. Since the *soma* of the Rig-Veda, people have used psychedelics to explore alternative psychic realities.⁷¹ Substances like DMT, LSD, etc., can catapult us out of our mundane subjectivity into new far-flung worlds. For a recent account, Michael Pollan's *How To Change Your Mind* will turn us on to the possibilities of psychedelic transcendence.

Perhaps the most dramatic consciousness-changer is a close encounter with death; in the time it takes for the brain to be deprived of oxygen, one may find oneself in other worlds, out of body, and into the ineffable light of transcendent mind.⁷² In the near-death experience, attention is suddenly torn from everyday life, in ten or more percent of cases flooding the experiencer with extraordinary forms

⁷¹ See Wasson, G. *Soma: Divine Mushroom of Immortality*

⁷² Pim Van Lommel (2010) *Consciousness Beyond Life: The Science of the Near-Death Experience*. HarperCollins.

of consciousness. Yogis, mystics, and shamans devise ways of diverting consciousness from fixation on mundane existence in order to pry open psychic space. Contact is one of the eternal possibilities. It's uncanny to think how close we all lie to being precipitated into alternate realities.

Consciousness -- What Is It?¹

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Abstract

Conventionally, there is a tendency to view consciousness as simply a property or activity of the brain. One can explain a lot about consciousness in this way – but not everything. In this article, we draw attention to certain aspects of consciousness that resist the conventional interpretation including, in particular, out-of-body experiences, past-life memories, the apparent linked consciousnesses of twins, and healing at a distance.

1. INTRODUCTION

Oscar Wilde began a mini-essay with the words “Ah! Meredith! Who can define him?” (Wilde, 1889) Perhaps we should begin this essay with “Ah! Consciousness! Who can define it?” However, before discussing consciousness, it may be helpful to distinguish two different types of science.

What we might call “Type I” science is a “forward” or “deductive” process, in which we begin with agreed concepts and an established base of knowledge such as physical laws, and explore the consequences. The bulk of “everyday science” seems to fall into this category.

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What we might call “Type II” science is a “reverse” or “inductive” process in which, beginning with a phenomenon that is not understood and handicapped by the absence of useful concepts, we attempt to establish appropriate concepts and then derive the principles governing the phenomenon. Major paradigm shifts such as quantum mechanics belong in this category.

In discussing a complex problem such as consciousness, it makes a huge difference which scientific approach one adopts. Following the pattern of Type I science, it is natural to begin with the brain and to examine the possibility that consciousness can be fully understood as a brain activity. This approach is by no means straightforward, and raises challenging problems. If you had terminal health problems, a future surgeon might be able to remove your brain and implant it in the healthy body of some young person who had just been killed. Then we would suppose that, when you wake up from the operation, you recognize your own mind with its memories and peculiarities, and are happy to see that you now have a handsome, strong, and healthy young body.

But now let us fast-forward one hundred thousand years, when computers can read everything in your brain, and use that information to program another brain to have precisely the same informational structure and content as your original brain. Now, when you wake up from that operation, where are you? If you are in one body, which is it? Or can you be in both bodies at the same time? We see that there may be conceptual problems with the consciousness-is-brain-activity hypothesis.

However, to return to our main theme—the nature of consciousness, it is important to note that we do not test a hypothesis by looking for more and more facts that are in agreement with that hypothesis. On the contrary, we test a hypothesis by carefully searching for facts that are incompatible with that hypothesis. If no such facts come to light, the case for the hypothesis is greatly strengthened. If such facts do come to light, the hypothesis must be abandoned or at least modified.

The purpose of this article is to highlight four phenomena that appear to be incompatible with the consciousness-is-brain-activity hypothesis. One of these comprises “out-of-body” experiences (OBEs), in which a person reports being separated from his or her body and acquiring information that it would have been impossible for the person to obtain by normal means. This topic is discussed in Section 2. A second topic is reincarnation, indicated by evidence that a child remembers a previous life, when careful investigation finds correspondences between the child’s memories and facts concerning the

“previous personality.” This topic is discussed in Section 3. We discuss evidence for interactions between consciousnesses in Section 4, healing at a distance in Section 5, and offer some concluding thoughts in Section 6.

2. OUT-OF-BODY EXPERIENCES

In out-of-body experiences (OBEs), a person’s consciousness is experienced as having separated from the body. A tentative estimate is that at least 10% of the 5/26 general population have experienced one or more OBEs (Alvarado, 2000, pp. 184– 186). Models of consciousness that link it inextricably with the brain have included neural mechanisms to account for the experience of being out of the body and perceiving events as if from a different location. Sometimes these proposed mechanisms have been taken to imply that out-of-body experiences are nothing more than hallucinations or illusions produced by altered brain physiology (Churchland, 1986; Crick, 1994; Pinker, 1997).

For example, Joseph (1999, 2001, 2009) has written extensively about the role of hyperactivation of the amygdala, hippocampus, and inferior temporal lobe in splitting consciousness from the body under traumatic circumstances. However, Joseph prudently acknowledged that these neuroanatomical data are ambiguous with regard to whether altered brain physiology causes out-of-body sensations that are merely hallucinatory or, alternatively, whether it enables the mind truly to separate from the body, permitting accurate out-of-body perceptions that accord with external reality (Joseph, 2001, p. 132). If out-of-body perceptions are merely hallucinatory, then the neurophysiological findings elaborated by Joseph and others may provide sufficient explanation. Even if out-of-body perceptions are not hallucinatory, but are in fact veridical representations of external reality beyond the reach of the senses, these neurophysiological models may still contribute significantly to our understand of the phenomenon. But in the latter case, they do not provide sufficient explanation without some further explication of the mind- body relationship (Kelly et al., 2007).

Many out-of-body perceptions are entirely subjective, providing no evidence that the person actually separated from the body, rather than simply imagined separating. However, in other cases experiencers report that, while out of the body, they became aware of events either occurring at a distance or that in some other way would have been beyond the reach of their ordinary senses. Some of these accurate perceptions included unexpected or unlikely details, such as a woman in childbirth who reported being out of her body and seeing

her mother, a non-smoker, smoking a cigarette in the waiting room (Cook, Greyson, & Stevenson, 1998, p. 391). Notably, Ring and Cooper (1999) reported 31 cases of blind individuals (nearly half of them blind from birth) who experienced during their OBEs quasi-visual and sometimes veridical perceptions of objects and events.

A frequent criticism of these reports of perceptions of events at a distance from the body is that they often depend on the experiencer's testimony alone. The paucity of corroborating testimony in many cases has encouraged commentators to dismiss such reports cases as anecdotal. However, some cases have been corroborated by others (e.g., Clark, 1984; Hart, 1954; Ring & Lawrence, 1993). Van Lommel et al. (2001, p. 2041), for example, reported a case in which a cardiac arrest victim was brought into the hospital comatose and cyanotic, and even after restoration of his circulation he remained in a coma and on artificial respiration in the intensive care unit for more than a week. When he regained consciousness and was transferred back to the cardiac care unit, he immediately recognized one of the nurses, saying that this was the person who had removed his dentures during the resuscitation procedures. He said further that he had watched from above the attempts of hospital staff to resuscitate him in the emergency room, and he described "correctly and in detail" the room and the people working on him, including the cart in which the nurse had put his dentures. The nurse corroborated and verified his account. Cook, Greyson, & Stevenson (1998, pp. 399–400) reported a case of this type in which a patient undergoing open-heart surgery described leaving his body and watching the cardiac surgeon "flapping his arms as if trying to fly." The surgeon verified this detail by explaining that after "scrubbing in", and to keep his hands from possibly becoming contaminated, he had flattened his hands against his chest, while rapidly giving instructions to the surgical interns by pointing with his elbows.

A dramatic OBE from the 19th century involved Mr. Wilmot and his sister Eliza who were traveling by ship from Liverpool, England, to New York in a severe storm (Sidgwick, 1891, pp. 41-46). More than a week after the storm began, Mr. Wilmot's wife in Connecticut, worried about the safety of her husband, had an experience while she was awake during the middle of the night, in which she seemed to go to her husband's stateroom on the ship, where she saw him asleep in the lower berth and noticed another man in the upper berth looking at her. She hesitated, kissed her husband, and left. The next morning, Mr. Wilmot's roommate asked him somewhat indignantly about the woman who had come into their room during the night. Eliza Wilmot corroborated this

story, saying that the next morning, before she had seen her brother, his roommate asked her if she had been in to see Mr. Wilmot during the night, and when she replied no, he said that he had seen a woman come into their room in the middle of the night and kiss Mr. Wilmot.

Of course, not all OBEs are veridical in nature, and most provide no evidence of anything more than a subjective experience. Nonetheless, some OBE reports are corroborated by independent observers; the Wilmot case is not unique (see, e.g, Cook, Greyson, & Stevenson, 1998; Kelly, Greyson, & Stevenson, 1999–2000). Hart (1954) analyzed 288 published OBE cases in which persons reported perceiving events that they could not have perceived in the ordinary way. In 99 of these cases the events perceived were verified as having occurred, and the experience had been reported to someone else before that verification occurred. A type of OBE that particularly strains models that link consciousness inextricably to the brain involves “reciprocal apparitions,” again exemplified by the Wilmot case. In such cases, while one person is having an OBE, or having a dream in which he or she seems to go to a distant location, a person at that location, unaware of the first person’s experience, sees an apparition of that person. Hart (1954) summarized 30 such cases that had been published up to that time (see also Hart & Hart, 1933). In one unpublished case from the University of Virginia collection, a nurse became friends with a quadriplegic man who required several hospitalizations for pneumonia and other complications. During one of these hospitalizations, the nurse, feeling guilty that she had not recently visited this patient, had a dream in which she seemed to go to him in the hospital, stood at the end of his bed, and told him to keep fighting.

Shortly afterward, the patient’s sister told this nurse that he had reported seeing her standing at the foot of his bed, telling him to keep fighting.

A few individuals may have OBEs repeatedly or voluntarily, making them potentially amenable to observation under controlled conditions. Tart (1968) studied a woman who was able, while monitored by EEG in the laboratory, to have an OBE in which she read a five-digit number that was randomly selected and placed as a target on a shelf out of range of her normal sight. In another experiment, a person who could induce OBEs at will attempted during randomly selected periods to go to a specified location during an OBE and influence a variety of detectors located there, including his pet kitten, which showed significantly less movement and less vocalizing during the OBE periods than during the control periods (Morris, et al., 1978). Osis and McCormick

(1980) tasked another person who claimed to induce OBEs at will to view a randomly-generated target that appeared as an illusion visible only from one particular point in space. Unbeknownst to the subject, a strain gauge sensor was situated at that location. The strain gauge activation was significantly higher during hits than during misses. These experiments, as well as the spontaneous reciprocal apparitions described above, suggest that veridical OBE perception may be objectively real, implying that some aspect of consciousness can under certain circumstances separate from the physical body.

3. REINCARNATION - CHILDREN'S REPORTS OF PAST-LIFE MEMORIES

Children's reports of memories of previous lives have been the subject of systematic study for the last fifty years (Stevenson, 2001). Beginning with Stevenson, a number of researchers have now collected over 2,500 cases. Though easiest to find in cultures with a general belief in reincarnation, cases have been identified all over the world, including in the U.S. (Tucker, 2005) and in Western Europe (Stevenson, 2003). The strongest cases have included statements that have been verified to 9/26 accurately describe the life of one particular deceased individual. The following is one example.

The Case of Kumkum Verma. Stevenson (1975) reported the case of Kumkum Verma, a girl in India who began talking about a previous life when she was three years old. She said she had lived in a place called Darbhanga, a city of 200,000 people 25 miles from her village. She described a life as a woman there and named the section of the city where she said she had lived, a commercial district of artisans and craftsmen. She gave numerous details, and her aunt made notes of some of Kumkum's statements six months before any attempt was made to verify them. Though some of the notes were lost, Stevenson obtained a partial list and had it translated into English. It revealed 18 statements from Kumkum, all of which matched the life of a blacksmith's wife who died in Darbhanga five years before Kumkum was born. These included the name of the city section, her son's name and the fact that he worked with a hammer, her grandson's name, the name of the town where her father lived, the location of his home near mango orchards, and the presence of a pond at her house. Also included were personal details that were accurate for the deceased woman, with Kumkum saying she had an iron safe at her house, a sword hanging near her cot, and a snake near the safe to which she fed milk.

Kumkum's family noted that she used some unusual expressions and spoke with an accent, both of which they associated with the lower classes of Darbhanga.

Kumkum appeared to have had no access to the information about the woman through normal means. By all accounts, the two families involved had been completely unknown to each other and were separated not only by distance but also by social class, as Kumkum's father was an educated landowner.

The children in these cases generally begin talking about a previous life at an early age, with the average being 35 months. They usually stop by the age of six or seven. They typically start their past-life talk spontaneously with no urging from their parents. Indeed, parents often try to get the children to stop talking about a past life, even in places with a general belief in reincarnation. The children usually describe recent, ordinary lives, with the one exceptional aspect of the life frequently being the death, as many of the previous individuals died at an early age and 70% died by unnatural means. Some children say they were deceased family members, but others report being strangers at other locations as Kumkum did. Almost all describe a previous life in the country in which they live, though some report being soldiers of another nationality who were killed in the child's home country during a war. This includes 24 Burmese children who said they had been Japanese soldiers killed in Burma during World War II, a claim parents would have been most unlikely to encourage given how despised the Japanese Army was there (Stevenson & Keil, 2005).

Along with their statements, many of the children show behaviors that appear associated with their apparent memories. They often show strong emotions about the previous life and also emotions appropriate for the relationship the previous person had with different individuals, being deferential toward the previous husband, for instance, but bossy toward the previous person's younger siblings. Other behaviors include phobias, with the children showing intense fears related to the mode of death in 35% of the unnatural death cases (Tucker, 2005). Many of the children also show themes in their play that appear connected to their apparent memories. This most often involves acting out the occupation of the previous person, with some children engaging compulsively in such play for hours on end.

It is significant to note that a number of the children had birthmarks or birth defects that matched wounds—usually the fatal wounds—on the bodies of the previous individuals. Stevenson (1997) published a collection of 225 such cases that included a variety of dramatic or unusual defects. These included stubs for the fingers of only one hand—when the previous person had lost the fingers of one hand in a fodder chopping machine—and an underdeveloped side of the face of one child with only an accompanying stump for an ear—when the

previous person had been shot in the side of the head at close range. Stevenson listed 18 cases in which children had double birthmarks, corresponding to both the entrance and exit wounds suffered by gunshot victims.

Such marks are reminiscent of work in other areas demonstrating that mental images can produce specific somatic effects in at least some individuals, such as hypnotized subjects who develop blisters after being told they are being burned by a hot object (Gauld, 1992). The birthmarks and birth defects are consistent with a process in which the consciousness of the previous individual, containing the final mental images from the previous life, affects the development of the fetus and produces defects similar to the wounds that individual had suffered. In sum, the children appear to possess memories, emotions, and mental images that previously belonged to a deceased individual. Though the mechanism that might enable their transfer to a new body remains to be understood, the cases provide evidence for the persistence of consciousness after death.

4. LINKED CONSCIOUSNESS IN TWINS

Another area that provides evidence that consciousness is not confined to the brain involves cases of twins who appear to share a non-physical connection. This phenomenon is most thoroughly described in Playfair (2008). Some examples follow.

A student at Stony Brook University awoke out of a deep sleep at 6 a.m. and cried out that her twin sister was in trouble. She told her roommate and soon called her mother. She learned that at the time she woke up, a bomb had exploded outside her sister's apartment in Arizona, shattering her window and leading her and her husband to rush out of the building (Playfair, 2008, p. 60).

A young girl was with her mother in the kitchen of their house when she suddenly said, "Hurry, Elizabeth has fallen off Jack's bicycle and hurt her knee!" Her mother followed her as she ran out of the house and down the road, where they found her twin sister still lying on the ground where she had fallen (Gaddis & Gaddis, 1972, pp. 99-100).

A set of twins, a physician and a London banker, reported that as teenagers, one of them was walking down a road when she felt threatened by a car that kept turning around and approaching her. The girl became panicked and started to run. She imagined her sister and thought, "Alison, if there's anything you can do, tell Dad to come quick!" Alison, at home studying in the room the

two girls shared, suddenly felt as if her sister was there. She reported experiencing “a feeling of real panic— like ‘Get Dad! Get Dad!’ I suddenly knew there was something wrong with Aily” (Playfair, 2008, p. 53).

The connections at times appear to manifest somatically rather than mentally. The girls in the last example seemed to share pain at times. One tripped in a pothole during a run and sprained her ankle. At that moment, her sister experienced a sudden burning sensation that started in her feet and then spread over her body. Another time, one of them was in bed when she experienced pain in her nose so severe she got up and took a painkiller. At the same time sixty miles away, her sister was in a pool when another swimmer shot up from the bottom and hit her in the face, breaking her nose (Playfair, 2008, pp. 53-54).

In another case, a woman who had moved to Japan phoned her twin and asked her to send some bras because her breasts had become tender and swollen. Later that day, her symptoms led her to wonder if her sister was pregnant, and by the time they spoke again later that week, her sister could confirm that indeed she was (Playfair, 2008, pp. 51-52).

Such reports are not rare. In a survey in which 600 twins or parents of twins completed questionnaires, 183 reported either experiences that might be explained 13/26 by reading each other’s minds or instances of being surprised by having the same illness or pain simultaneously (Rosambeau, 1987). Such connections can appear evident at a very early age. One example involved 3 day-old twins, where one began shrieking and shaking as his brother was face down in pillows and turning blue, the child’s screams saving his brother’s life (Playfair, 2008, pp. 44-45).

It may not be surprising then that apparent connections can occur in twins separated in infancy. The Minnesota Study of Twins Reared Apart involved 135 pairs, including the “Jim twins” (Segal, 1999, pp. 116-118). Reared by different adoptive families in Ohio and reunited at age 39, they were both named Jim and had been married twice, first to a woman named Linda and then to a woman named Betty. They had sons with the same name (though different spellings): James Alan and James Allan. As children, they each had a dog named Toy. They had taken family vacations to the same three-block strip of Florida beach (without ever meeting), both arriving in light blue Chevrolets. Both worked part-time as sheriffs, and they consumed the same brand of cigarettes and the same brand of beer.

Since such similarities can hardly be ascribed to genetics, one might be inclined to blame simple coincidence. That explanation becomes more strained when considering the American twins who, reunited at age 25 after being raised in dissimilar environments, discovered they both used the same rare Swedish toothpaste (Segal, 1999, p. 119). Such cases suggest a persistent non-physical linkage in some twins, even those who are reared apart from each other.

5. CONNECTIONS BETWEEN CONSCIOUSNESSES, AND HEALING AT A DISTANCE

In Section 2 and 3, we have presented evidence suggesting that consciousness has an existence independent of the body—and therefore independent of the brain. But what properties could one or should one assign to that consciousness other than the fact that it is in some way related to, or perhaps comprises, someone’s “personality” or “essential identity”? In particular, can there be a linkage between the consciousnesses of two different individuals?

This leads one to the consideration of evidence concerning “ESP” or “extra- sensory perception,” for which there is voluminous experimental evidence. [See, for instance, Bem (2011), Jahn and Dunne (1987), Radin (1997).] It also leads to another important and relevant area of current research—that of anomalous healing, such as healing brought about by the unknown influence of a healer on a healee who may be in a remote location. According to the conventional view that human consciousness is simply an activity or property of the brain, such healing is impossible. Yet there is abundant evidence that it does in fact occur. In recent years, many researchers have undertaken clinical and laboratory studies designed to answer two fundamental questions: (1) Do the compassionate healing intentions of humans affect biological functions in remote individuals who may be unaware of these efforts? And (2) can these effects be demonstrated in nonhuman processes, such as microbial growth, specific biochemical reactions, or the function of inanimate objects?

The first question is extraordinarily difficult to study (Schwartz and Dossey, 2010). There are studies which demonstrate significant effects of distant healing in cardiopulmonary (Byrd, 1988) and AIDS (Sicher, et.al., 1998) patients, for example. But the methodological and ethical challenges involved in studying healing effects on humans at a distance are formidable. For instance, in distant healing prayer studies, can it be assumed that the “not prayed for group”

really did not receive any prayer or healing thoughts from either themselves or their loved ones?

The second question, whether healing can affect non-human processes, is far easier to address. The pioneering work of Bernard Grad at McGill University set the standards for systematic laboratory work on healing. Most notably, Grad studied the effects of healers on wound healing in mice and the growth rates of “shocked” plants (Grad, 1965). In both areas Grad found that wounded mice healed 15/26 significantly faster after having been treated by a healer, and shocked plants similarly had higher germination and faster growth rates. In more recent times, Bengston and Krinsley (2000) have found that inexperienced skeptical volunteers acting as healers can produce full cures in mice infected with a normally fatal dosage of mammary adenocarcinoma. Subsequent mouse studies using the same mammary adenocarcinoma model also indicated a curious “resonant bonding” between experimental and control mice, so that healing intention directed towards the treated experimental animals somehow also affects the untreated control animals (Bengston and Moga, 2007). It is interesting that these experiments on laboratory mice seem to produce patterns that mimic placebo responses in human studies.

What has been accomplished? In 2003, Jonas and Crawford (2003) found "over 2,200 published reports...and other writings on spiritual healing, energy medicine, and mental intention effects. This included 122 laboratory studies, 80 randomized controlled trials, 128 summaries or reviews, 95 reports of observational studies and nonrandomized trials, [and] 271 descriptive studies, case reports, and surveys...."

How significant are these clinical and laboratory studies? Using the strict CONSORT (Consolidated Standards of Reporting Trials; CONSORT 2010) criteria, Jonas and Crawford gave an A grade to studies involving the effects of intentions on inanimate objects such as sophisticated random number generators. They also gave a high grade (B) to intercessory prayer studies involving humans, and to similar laboratory experiments involving nonhumans such as plants, cells, and animals. In order to relate this phenomenon to brain activity, one would perhaps need to hypothesize some form of radiation that emanates from the brain and somehow influences the healee. However, if this approach proves not to be fruitful, one could regard this as another phenomenon that, along with OBE's and reincarnation, needs a fundamentally different type of explanation. Recently, for example, Hendricks, Bengston, and Gunkelman (2010) demonstrated interpersonal EEG coupling 16/26 between healer and

subject pairs. The healer's EEG data showed harmonic frequency coupling across the spectrum, followed first by between-individual EEG frequency entrainment effects, and then by instantaneous EEG phase locking. The healer produced a pattern of harmonics consistent with Schumann's resonances, with an entrainment of the subject's EEG by the healer's resonance standing waves, and with eventual phase coupling between the healer and healee. The authors speculate that healing may involve a Schumann-resonance-type standing electric field as a connectivity mechanism (Hendricks, Bengston, & Gunkelman, 2010).

6. DISCUSSION

If consciousness is not simply a brain activity, what might it be? One approach is to modify the "brain" concept, and to hypothesize that consciousness is the activity of some other entity. For this purpose, we could reactivate (one might say "resuscitate") the dated and little-used term "soul." We might then suppose that it is the soul that leaves the body and rises in the operating room to view the body from above. We might also suppose that the soul leaves the body of someone who dies, to later reenter a new person who is about to be born. But these may prove to be overly simplistic concepts: just as computing may be carried out either in a desktop computer or in the "cloud", so it may prove that the consciousness associated with one person is intrinsically inseparable from consciousnesses related to additional—perhaps many other—persons.

It is important to keep in mind the extraordinary tentativeness of almost anything that can be said about the nature of consciousness. According to John Maddox (then editor of *Nature*), "What consciousness consists of...is...a puzzle. Despite the marvelous successes of neuroscience in the past century..., we seem as far from understanding cognitive process as we were a century ago." (Maddox, 1999.) The philosopher Jerry A. Fodor expressed a similar opinion, saying, "Nobody has the slightest idea how anything material could be conscious. Nobody even knows what it would be like to have the slightest idea about how anything material could be conscious. So much for the philosophy of consciousness." (Fodor, 1992) In a similar vein, Stuart Kauffman, the theoretical biologist and complex systems theorist, wrote "Nobody has the faintest idea what consciousness is.... I don't have any idea. Nor does anybody else, including the philosophers of mind." (Kauffman, 2011.)

The need for humility in approaching the subject of consciousness has long been emphasized by theoretical physicists: physics, as currently understood, may not be up to the task of deciphering the nature of the mind. Wigner (1983) expressed the view that “It [physics] will have to be replaced by new laws, based on new concepts, if organisms with consciousness are to be described.... [I]n order to deal with the phenomenon of life, the laws of physics will have to be changed, not only reinterpreted.” Penrose (2003) has stated “My position [on consciousness] demands a major revolution in physics.... [T]here is something very fundamental missing from current science. Our understanding at this time is not adequate and we’re going to have to move to new regions of science....” Nick Herbert, a physicist, has expressed his thoughts more colorfully: “Science’s biggest mystery is the nature of consciousness. It is not that we possess bad or imperfect theories of human awareness; we simply have no such theories at all. About all we know about consciousness is that it has something to do with the head, rather than the foot.” (Herbert, 1987.)

Experimental results such as those discussed in preceding sections may point to an unknown mechanism of linkage between consciousnesses. Schrödinger, one of the fathers of quantum mechanics, coined the term “entanglement” (Schrödinger, 1935) and later proposed that the consciousnesses of all individuals are united (Schrödinger, 1969, 1983). “Entanglement” is a property of a quantum-mechanical system containing two or more components that have once been in contact. Even though they may later be separated, they remain linked in such a way that the quantum state of any one of them cannot be adequately described without full consideration of the others (Schrödinger, 1935). Though resisted by Einstein as 18/26 “spooky action at a distance,” quantum entanglement has been demonstrated experimentally, including over kilometer distances (Tittel et al. 1998; Nadeau & Kafatos, 1999, pp. 65-82).

Although physicists originally believed entangled states between distant particles were of no practical consequence, evidence now suggests that the effects of quantum entanglement may “scale up” into our macroscopic world, such as linking separated human neurons in vitro. (See, for instance, Pizzi, et al., 2004.) If separated neurons can be entangled in vitro, might whole brains be entangled at a distance? Several experiments using fMRI and EEG-based protocols suggest that this is the case. In these experiments, the stimulation of one individual’s brain appears to be registered simultaneously in a distant individual’s brain by fMRI or EEG (Standish et al., 2003, 2004; Wackerman et al., 2003). These experiments suggest that the idea of united, linked minds may be more than philosophical speculation.

For Schrödinger (1935), entanglement was the key insight dividing classical from modern physics. He said, “I would not call ... [entanglement] one but rather the characteristic trait of quantum mechanics, the one that enforces its entire departure from classical lines of thought.” He further wrote (Schrödinger, 1983): “To divide or multiply consciousness is something meaningless. In all the world, there is no kind of framework within which we can find consciousness in the plural; this is simply something we construct because of the spatio-temporal plurality of individuals, but it is a false construction.... The category of number, of whole and of parts are then simply not applicable to it; the most adequate...expression of the situation is this: the self-consciousness of the individual members are numerically identical with [one an] other and with that Self which they may be said to form at a higher level.” He also remarked (Schrödinger 1969): “Mind is by its very nature a *singulare tantum*. I should say: the overall number of minds is just one.”

To paraphrase Schrödinger’s statement, one might say that consciousnesses are inextricably entangled. This concept plays an important role in modern psi 19/26 research. According to Radin, “There are theoretical descriptions showing how tasks can be accomplished by entangled groups without the members of the group communicating with each other in any conventional way. Some scientists suggest that the remarkable degree of coherence displayed in living systems might depend in some fundamental way on quantum effects like entanglement. Others suggest that conscious awareness is caused or related in some important way to entangled particles in the brain. Some even propose that the entire universe is a single, self- entangled object.” (Radin, 2006, p.1.)

But we must be cautious: Invoking “entanglement” may simply substitute one mystery for another. While it is true that distant individuals appear to be linked in some sense (for instance in the correlated behaviors of identical twins raised apart, or in apparent healing at a distance), there is as yet no definitive evidence that “human entanglement” is a manifestation of “quantum entanglement.” We may be dealing with correspondences in terminology and nothing more. It is important to bear in mind that in studies of apparent remote healing, for instance, factors such as compassion, love, and empathy seem to play a key role (Achterberg et al., 2005), but these factors are not to be found in the equations of quantum physics. Moreover, physicists agree that the nonlocal connections between entangled particles cannot be used to transfer information. (Nadeau & Kafatos, 1999, pp. 80-81.) In contrast, it appears that information can be transferred between distant, entangled humans (as in remote healing; in

identical twins raised apart); in correlated fMRI or EEG patterns between distant human beings; or in ostensible telepathic exchanges. (See, for instance, Radin 1997, 2006.) It therefore seems unlikely that “entangled particles” can fully account for the entangled actions and emotions of human beings. For all that, “entanglement” is a useful metaphor for distant correlated human experiences. The fact that entanglement is now recognized to exist at the subatomic quantum level should at the very least encourage us to explore similar (but probably different) phenomena at the human level.

The idea that humans may be linked collectively through space and time is ancient, and is one of the underlying philosophies of several Eastern wisdom traditions. In the West it emerged in the philosophy of Plato, Plotinus, and Swedenborg. It formed the basis of Emerson’s view of the Over-Soul. Swiss psychologist Carl G. Jung invoked this view in his concept of the collective unconscious that unites all minds — past, present, and future. However, research concerning consciousness is clearly research of the “Type II” variety. Rather than attempt to develop a theory based on information now in hand, we may be better advised to regard current research on OBEs, reincarnation, and anomalous healing as the beginning of a major long-term program of developing more powerful and more fruitful concepts that can elucidate the nature of consciousness. We have recently pointed out that phenomena such as those discussed in this article, together with other anomalous phenomena, may require a revision of our current “Model of Reality,” and that our revised model may involve the concept of hyperspace (Sturrock, 2009).

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An information-based theory of consciousness that explains the “hard problems” of consciousness, fundamental physics, all of the Contact Modalities and Parapsychology, as well as deriving the origin and nature of our multidimensional reality.¹

Thomas Campbell

Abstract: An information-based theory of consciousness is presented that explains the “hard problems” of consciousness, fundamental physics, and all of the Contact Modalities such as UAPs/UFOs, Near Death Experiences, Out of Body Experiences (OOBE), Communication with the deceased (Ghosts/Spirits) Remote Viewing, Lucid Dreaming, Parapsychology including all aspects of PSI (**extrasensory perception, telepathy, precognition, clairvoyance, psychokinesis, a.k.a. telekinesis, and psychometry**), as well as deriving the origin and nature of our multidimensional reality. This theory of conscious represents a new perspective (paradigm shift) from which Multidimensionality, OOBE, Remote viewing, and mind-matter dynamics (placebo effect, intentional healing, precognition, etc.) become a part of a more fundamental physics. Furthermore, the fundamentals of this new perspective (an information-based reality) is becoming more accepted by mainstream physicists every day. In fact, the conclusions that scientists are now coming to, necessarily (logically) leads to the eventual discovery that the nature of reality is more accurately described as a reality in which consciousness is primary – the only thing that is fundamental – and all else is derived from consciousness. This theory of consciousness directly supports and derives all that is currently known (science) as well as directly answers the pressing fundamental “hard problems” of both physics and metaphysics that now appear to be out of reach. This paper describes the core aspects of this new theory of consciousness and how they impact our understanding of the multi-dimensional larger reality (OOBE, lucid dreaming, remote viewing)

¹ This paper is published with the written authorization of the author, Tom Campbell.

INTRODUCTON:

Understanding the fundamental nature of our reality is the key to understanding everything else. Given such an overarching understanding, we should be able to logically derive knowledge of the origins, nature, and purpose of our “physical” universe as well as the origins, nature, and purpose of ourselves.

Because our personal reality is both objective and subjective, any fundamental understanding of reality must explain mind as well as matter, metaphysics as well as physics, and paranormal as well as normal. Likewise it should derive consciousness, morality, and theology from first principles, and accomplish all of this in terms of logic and science.

Such a fundamental understanding of reality should represent a simple, elegant set of concepts with no unusual assumptions that provide a logical and scientific foundation for everything we directly experience both subjectively and objectively. A theory of everything that explains the Big Picture reality of morality, spirituality, consciousness, multidimensionality, purpose, and love as well as explains the little picture reality that contains our objective “physical” universe. I have created such a theory and I call it a Big TOE (Big Picture Theory of Everything). Because this theory also explains our subjective reality, it must contain both global and individual components.... thus, in some specific ways it must remain MY big TOE (MBT) even though its logic and science generally applies to everyone and everything. No one’s experience or observations are left unexplained. Yet, individuals must uniquely apply it to themselves.

Though the extent of the claims made above will no doubt, at first reading, seem outrageously impossible to scientifically deliver, they are not. They only seem impossible because your paradigms about reality are severely limiting. It is your reality paradigm that makes these “hard problems” seem so hard. If you take the time to genuinely understand this theory (that will take some work and time but it is accessible to everyone, there are no prerequisites), you will at least find a very productive, tightly logical and scientific, new way at looking at yourself and the world. You might even discover your individual purpose and your place in a cosmos wherein your personal experience makes perfect sense. In this theory, I do not try to convince you to believe anything, I exhort you all along the way to be both open-minded and always skeptical. I simply lay it out for your examination and consideration.

In this short paper I will only be able to present a first glance of MBT theory. There will be no opportunity to derive **anything** much less **everything** from scratch – I will be limited to making top level statements. To see the bigger picture in higher resolution, and to inspect those logical derivations in detail, you will need to read the MBT books (Campbell, 2007)(free on Google Books) **and** watch many videos on my YouTube Channel (Start with “The Calgary Workshop”) (Campbell, 2011). Simply Google “Thomas Campbell” or “My Big TOE” to get started.

The Problem: Let’s start with some common assumptions about the Out Of Body Experience (OOBE). The term itself implies that one’s consciousness or awareness lives inside one’s body. Some might say that our awareness lives within our brain, and others would call that awareness a soul or the spirit that animates the body. A common assumption is that our consciousness lives in our brain, and that it “leaves” the body to inhabit a more subtle energetic reality during an OBE. Furthermore, some believe that this out of body awareness is necessarily “connected” to the body via a silver cord. It is assumed that this out-of-body body – also an awareness that appears to exist within the body – is some form of energy and that it can interact energetically with other beings and things while OOB.

Below is a list of some of the more fundamental assumptions made in the above paragraph. This list also doubles as a list of the “hard problems” of consciousness and OBE research: What does it tell you when every assumption you make about a subject becomes a seemingly unsolvable scientific “hard problem”? It tells you that the way you are looking at the problem is probably incorrect...that you need a different paradigm, a different theoretical approach, a more productive perspective, a bigger picture.

Let’s call the out-of-body body “consciousness” since it seems to be aware and conscious and the body does not seem conscious after the out-of-body body leaves the body. OOB then becomes an attribute of, or at least associated with, consciousness. This means that OOB research and consciousness research are tightly entangled – they share a set of “hard problems.”

1. Consciousness exists and is related to OBE. (How?)
2. Consciousness lives in the body somehow. (What is the scientific mechanism that explains, how consciousness is connected to the body)
3. Consciousness is somehow a necessary part of a living body. (What is the scientific explanation for how consciousness enables the body’s viability?)

4. Consciousness is integrated with the brain (exactly how does the brain produce consciousness” or connect to it)

a. Consciousness has a physical source (created by the brain somehow)

b. Consciousness is nonphysical and is attached to a body somehow (what is the scientific implication of “non-physical. “What is the scientific explanation of where the “Non-physical” come from, how is it measured or perceived?)

5. Consciousness is some unique unknown form of energy that can somehow move around by intention and somehow both **experience** and **interact**. Is consciousness somehow a “physical” thing or entity? Or somehow a “non-physical” thing or entity?

a. If Nonphysical: What is the source of consciousness energy, what are its properties, abilities, and limitations? How is it measured, isolated, contained, or controlled? How does it experience and interact with the physical?

b. If physical: What is the source of consciousness energy, what are its properties, abilities, and limitations? How is it measured, isolated, contained, or controlled? How does it experience beyond the physical?

All those “somehows” and unanswered questions fail to generate much confidence that we actually know what is going on with consciousness at a detailed scientific level. In fact, if we take all those “somehows” and look at each of them logically and scientifically, we have a set intractable scientific issues often referred to as “hard problems”.... Indeed, assumption # 4 is what consciousness researchers call “the hard problem of consciousness.” I assume that is why the IAC exists, why we are all here...to work on these scientific “hard problems.” Even figuring out how to approach these problems **scientifically** is a “hard problem.” Many would say that these “hard problems” have no possible solution, that we theoretically, fundamentally can never solve them because of their inherent contradictions and uncertainty.

The solution: If MBT concepts weren't very unusual, they couldn't possibly be true. I am a physicist, so let me assure you that the science of physics is also full of "hard problems." "You should not feel that consciousness research is somehow a low-grade science as compared to physics. The physicists are simply better at hiding their hard problems where no one notices. In fact, all the fundamental assumptions about physics are also "hard problems." And, we will see, they are "hard problems" for exactly the same reason that consciousness is a "hard problem." Our current scientific reality paradigm is what makes them seem so hard (actually impossible) for us to understand.

You will soon see that solving the hard problems of both physics and consciousness will solve the above hard problem of out-of-body experiences. First, however, I must describe the origins and nature of our larger multidimensional reality before we can talk about our personal experiences (including OBES) and how they fit into this picture. When one talks about the most basic fundamental nature of reality from the viewpoint of traditional science one finds nothing but "hard problems." The fundamentals of physics are mass, charge, space, time, spin, gravity, the initial conditions for the Big Bang (basis for cosmology), particles as probability distributions (basis for quantum mechanics), and the speed of light being a constant (basis for relativity). Everything else in physics is based on these fundamentals. The position of contemporary physics is that these things exist because they do. Consciousness is also fundamental to our reality and scientists are just as confused about where it comes from...what is its causal chainwhy is it the way it is....and for what purpose is it that way?

No one in traditional science has a clue where any of these fundamentals of reality come from. They appear to have no causal chain... they just are! Furthermore, it seems theoretically impossible to ever actually find out....it looks like one just can't get to there (a logical explanation) from here (our science). Indeed, they are correct, one cannot! Under the current paradigm of science, these fundamentals of reality that constitute "hard problems" will always be unsolvable because scientists have limited themselves to looking for answers only in places that don't contain the answer. Indeed, elegant, tightly logical, scientific answers are available to these "hard problems" but one must first see and understand the world from a different perspective (paradigm).

To better understand the current problem, we should take a look at similar problems that have occurred throughout history. Here are three of the historical scientific "hard problems" that were eventually solved:

1. Flat Earth eventually became viewed as a spherical Earth

2. The Earth as the center of the universe eventually became viewed as an Earth with tilted axis circling the sun (the sun being only the center of our solar system and only one of many billions of suns, and not the center of our galaxy or the universe)

3. Illnesses and calamities of all sorts eventually became viewed in terms of objective causes rather than as the wrath of demons, an angry god, or totally random events.

The final result of all of these historical paradigm shifts were at one time thought to be utterly ridiculous ideas. These historical “Hard problems” existed because any other possible explanation seemed obviously absurd and unsubstantiated (baseless wild conjecture) to the understanding of reality that existed at that time. What enabled change to take place was a paradigm shift in the way people looked at and understood the reality they lived in. It turns out that fundamental “hard problems” (as opposed to say problems of simply requiring better technology) can only be solved by at least a few people seeing a new, bigger picture of reality...and then pointing out this higher level, more general, and more understandable reality to others who point it out to others. The individual paradigm shift becomes a cultural paradigm shift toward a more productive understanding of the nature of reality.

Once the “hard problems” of physics and consciousness are solved, an avalanche of associated “hard problems” are also solved. How does the placebo effect work and why? Where does consciousness come from and what are its abilities, limitations, function and purpose. What is the causal chain that explains paranormal effects (thereby making the paranormal normal). Where does our universe come from and what is its purpose? Why does the double slit delayed eraser experiment work as it does? How does quantum entanglement work? Why is the speed of light a constant? Does the universe, solar system, Earth and the life-forms on it have some sort of fundamental purpose other than just existing for the sake of existing (we exist because we do)? What happens to our consciousness after we die? How does remote viewing work and what is one really experiencing during an OOB? Is right and wrong absolute or relative and simply attached to cultural traditions?

These are all “hard problems”, some new and some old, but the answers to all of them represent a logical consequence of a more fundamental science. Basic fundamental problems always have basic fundamental solutions – there is always a reason why. “Just because we do”, or “Just because it is” is not a rational answer to the rational questions of: What? Why? How? And when? There is always a reason why anything non-random is as it is. One simply needs to look at the problem from a more productive viewpoint (find a more productive shift in paradigm) where the “hard problems” become understandable in a scientific way – a logical derivation fully explained and obvious. And if one very elegant, basic, and simple paradigm shifts happens to solve all of these “hard problems” (and many, many more) simultaneously...without creating any new “hard problems”...well that would be worth looking in to.

The good news is that contemporary scientists are relatively quickly converging toward the first step of such a paradigm shift. More and more of their experiments are forcing them to see our reality in terms of information. A reality based on information means a computed reality and a computed reality is popularly called a simulation or a virtual reality (VR). Calling our reality (our “physical” universe) “virtual” doesn’t imply that our reality is any less real, it simply means that assuming (theorizing or modeling) our universe as a virtual reality is becoming a more scientifically productive way to understand experiments that indicate how our universe works. It is the experimentalists that are telling the theorists that our universe is acting more and more like it is a virtual universe. This idea of our universe being a VR has been alive and well on the far fringes of physics for over twenty years, but only in the last decade has it worked its way into the mainstream of the science of physics.

As Physicist Dr. Edward Fredkin in (an early adopter of VR theory) (Fredkin, 1992) says: “If our reality is virtual, then it must be computed in ‘other’ because a simulation cannot compute itself.” This is elementary logic that implies that an elf “avatar” walking about in the World of Warcraft (WoW) VR game will never be able to open a door to a building within the WoW game-world and find the actual server that is computing the WoW game sitting inside. In other words, the server simulating the WoW game must exist outside of the game that it is computing. If one defines a particular virtual reality, one knows that the source of that virtual reality must exist outside of that virtual reality. The view from inside a good VR appears physical from the avatar’s viewpoint because the VR must be computed according to a consistent rule set and those rules define what “physical” means. The elf cannot walk through trees or walls, gets hurt in fights, of course, the elf is a digital avatar in a virtual reality that is animated by a sitting at his computer

sitting at his computer with one hand on the mouse and the other on the keyboard sending a data stream to the server that tells the elf what to do. The server sends a data stream to the boy to show him the results and consequences of his instructions. Without the boy playing the role of the elf's consciousness by issuing instructions to the WoW VR server, the elf is unable to do anything at all. From the elf's WoW perspective, the server and the player (the elf's consciousness) must exist in a non-physical reality frame.

Because the server must send data to the consciousness and the consciousness must send data to the server, the server and the consciousness must share a common reality frame. The elf neither sends nor receives any data at all since it is a virtual computed elf generated by the game server. Our "physical" bodies and our world map ("physical" universe) are also virtual, just like the elf and the WoW world map. The server that computes the WoW virtual reality is located in our "physical universe." The server that computes our virtual reality (our "physical" universe) is located in (is a part of) what I call the larger consciousness system (LCS). We (you and I and all other conscious entities within the LCS) are pieces or subsets of the One Consciousness that I have named The Larger Consciousness System. Indeed, as required, our personal individuated unit of consciousness and the server that creates our VR ("physical" universe) do share a common reality frame as well as a common source – both are subsets or products of the LCS. Also as required, the LCS appears to be nonphysical from the perspective of an avatar in our virtual reality. Consciousness (the LCS), a natural, evolving, digital information system, is the fundamental One Source of everything (all the reality) we can know and experience – an idea that will make sense after reading the section after next: **The origins of consciousness.**

To keep this to a reasonable length, I am going to skip a lot of steps and just jump toward the conclusion with a series of statements. For the more detailed logical derivations, see the MBT books (Campbell, 2007) and YouTube videos (Campbell, 2011). Next, I am going to complete our discussion of virtual reality while it is still fresh in your mind and then derive the concept of the Larger Consciousness System before tying all these concepts together into one unified whole.

Creating a virtual "physical" reality frame (universe) like ours: Our VR (our "physical" universe reality frame) was not programmed like WoW, it simply evolved. Here is how to evolve a virtual "physical" universe like ours: Inside a computer's memory, define a set of constants and initial conditions that simulate a relatively small ball of plasma at high temperature and pressure – conditions that resemble the pre-Big Bang configuration. Add to that a rule-set that defines all the

possible interactions between all the fundamental components of the plasma (the superset of our physics). Now hit the run button, and let this dynamic simulation begin to change as a function of time (evolve) according to the rule set. Evolution is an open-ended process that continues on as long as there are useful new states to evolve into. We are all familiar with what happens next. The plasma expands, cools, and eventually forms stars and planets and solar systems like ours where life forms eventually begin to evolve into entities complex enough to have the potential to make choices (from the available array of possibilities that fall within their reach) about what to do next and how to respond to their environment. Up until this point the total VR was populated by whatever computer-generated entities had naturally evolved from interactions within the simulated virtual world according to its initial conditions and the dynamics of probability and statistics probing the possibilities inherent within the rule-set. What was stable continued and what wasn't faded away. Note that this is a probabilistic simulation, not a deterministic simulation building things from the ground up out of particles.

The origins of consciousness: Because of theoretical and logical limits on the availability of knowledge we will have to start this discussion with assumptions. It is easy to see that the elf cannot discover the origins of the WoW world from within the WoW world. Likewise, we cannot discover the origins of our seemingly physical universe (the source of the original plasma ball from which our universe was created) from within the “physical” universe. Evolutionary biologists cannot discover the origins of the very first cell – they can only deduce what evolved from it. Stated in logical terms: a subsystem, by definition, does not contain all the information necessary to completely define the super-system that spawned it. More simply put, one cannot directly observe the process that eventually results in one's birth. For this reason, biologists simply must assume that the necessary cell(s) required for evolution to produce what we now observe must have existed because here we are observing it. To make that assumption seem more reasonable, biologists offer some very plausible conjecture (because it was a “physical” process) about how that first cell may have come about -- then they get on with scientifically deducing its evolution into all the life forms they observe without adding any new assumptions. That they must start with an assumption is not a weakness in their science, but rather the result of an inescapable logical limit placed upon the knowledge of origins: a subsystem cannot contain all the information that is within the super-system that spawned it. Physicists do the same thing for the same reasons but their justifications are somewhat less plausible. They offer some weak, hand-waving conjecture (because

the plasma is necessarily the result of a “non-physical” process in “other”) about the initial ball of plasma and then go on to scientifically describe the evolution of our universe. A scientific discussion of the origins and evolution of consciousness, closely parallels the scientific discussion of the origins and evolution of biology on our planet because the underlying dynamic structure of evolving interacting life-forms and interacting consciousness-forms is very similar.

Just Like physics (assumes the plasma simply existed and then deduces how that plasma evolves into our universe), and biology (assume the first cell exists and then deduce how it evolved into all the life forms we observe), MBT consciousness science also must start with an assumption that a simple form of primordial awareness existed (because here we are, fully conscious) and then deduce (without any new assumptions) how primordial awareness evolved into everything that consciousness is today. The two MBT assumptions and subsequent evolutionary logic that adds no additional assumptions to the process are in the exact same form as the assumptions and evolutionary logic upon which both the science of physics and biology rest. The assumptions are: 1) A primordial instance of awareness must have existed and 2) that the process of evolution was able to work upon that awareness. Evolution is a process that drives system change (through natural selection) to ever more profitable states. Natural selection means: The more profitable changes persist and succeed while the unprofitable changes falter and disappear). “Profitable” is defined relative to the requirements or criteria imposed by the systems internal and external environments (whatever is required for survival). MBT consciousness science combines the mathematics of both emergent complexity and cellular automata to offer some very plausible conjecture about how that first primordial awareness cell may have come to exist.

The simple primordial “cell” of awareness represents a stable entity capable of no more than an ability to be aware that it could exist in two different states or configurations – it is expedient to label the states 1 and 0. As a very simple binary information system, this system could evolve, as any information system evolves, by lowering its entropy – by increasing order, organization, and structure (information) and decreasing randomness (noise – the absence of information). And so it did...evolving the capability to first create multiple 1s and 0s, then strings and then patterns of 1s and 0s. As stable configurations of lower entropy eventually happened, they remained while unstable forms disintegrated back into randomness. Eventually there were complex patterns of patterns as this reality cell of awareness happened to find and maintain more highly organized (lower entropy) states.

Note that the concept of time was introduced with the concept of change. If there is no time, there can be no change. Primordial change defines primordial time. Change, thus time, was introduced by both assumptions – an awareness that can change its state and evolutionary change. However, the evolving reality cell will one day evolve to discover a new information technology called regular or uniform time – i.e., a technology that serves as a metronome or clock by which other things can be ordered. Uniform time can be created by a regular flipping of a state (from 1 to 0 then 0 to 1) at a constant rate. Now the pace of evolution quickens as sequencing technology (using regular time) allows the precise sequencing of states and patterns. Of course, eventually, the pace of evolution slows down again because one monolithic cell is very limited in what it can do to lower entropy in a meaningful (useful) way. The next breakthrough is discovered when the awareness (primordial consciousness cell or reality cell) splits creating another independent reality cell with which it can interact. This new reality cell must be wholly independent (able to choose what it does on its own and for its own reasons) or there is still just one monolithic thing and nothing has really changed. We call this condition of independence “free will” Many such individuated units of consciousness (IUOCs) are eventually evolved since the complexity and novelty of the output of interaction goes up by a factor of $(N-1)N$ where N is the number of independent interactors. Now, the very first virtual reality (a rule set to define or constrain interactions) needed to be created to provide context, consistency, and a shared significance to the impending avalanche of interaction. This VR rule set defined communication protocols wherein the Individuated units of consciousness could communicate. Finally, what began as a dim awareness of being able to experience two states has finally evolved into what we call consciousness.

Consciousness evolutionary science and biological evolutionary science are both the story of a very simple monolithic entity (cell) reducing its entropy (organizing and reorganizing itself to become more productive) relative to its internal and external environments in order to survive, become stable, and persist according to the constraints imposed by our VR’s rule-set. The single biological cells requirement to evolve (become more productive) relative to the requirements imposed by its internal and external environments are usually stated as: survive and procreate. It too found that survivability was easier in more stable, complex, and organized (lower entropy) forms. Likewise, biological evolution found that splitting up into many independent cells increased the novel ways it could interact and cooperate. Next came more complex (lower entropy) multi-celled entities as

independent cells found an advantage in more highly organized (lower entropy) configurations. The next step was cellular specialization wherein groups of cells began to specialize in performing specific cooperative functions for a more complex and highly organized (lower entropy) biological entity. The parallels between the process of evolution in consciousness and biology are obvious. Both begin with an assumption that is itself obvious (because “here we are” –i.e., we exist as consciousness and our bodies (and all other “living” things in our VR) exist as virtual biological entities as defined by evolution and the rule-set). Trying to derive consciousness as a result of “physical” process (the “hard problem” of consciousness) is as flawed and impossible as trying to prove that the earth is flat – it exists only as a desperate gleam in the eye of the true believer in materialism, nothing more.

Note that primordial awareness, evolution, time, free will, and a defined VR must all combine to produce the thing that we humans define as consciousness. They are all logically necessary for consciousness, as we know it, to exist.

All of these individuated units of consciousness (IUOC) -- that is, you and I and all conscious critters in existence within this system, including the original awareness, make up what MBT calls the larger consciousness system (LCS). Because of its core awareness and interactive communication, the LCS constitutes a social system. In summary, the LCS is an aware, digital, information based, social system and its purpose is to survive and to evolve toward more productive (lower entropy) states of being. Without any input of effort, entropy naturally increases (second law of thermodynamics). To make a long derivation short, how does a social system most effectively lower its entropy (interact more productively)? By cooperation and caring -- we will label this path “love.” How does a social system most effectively raise its entropy? By each social unit caring only for itself -- we will label this path “Fear.” Lowering the entropy of one’s consciousness is referred to as growing up, increasing the quality of one’s consciousness, evolving one’s consciousness quality, spiritual growth, or simply becoming love.

[The requirements of brevity have forced skipped many steps however, there is much more depth and logical derivation on the subject of the origin of consciousness in other sources where the size limitations imposed here do not apply]

Putting it all together: To this point we have an evolving larger consciousness system (LCS) made up of evolving individuated units of consciousness (IUOC), each with a purpose to go forth and lower their individual entropy (increase the quality of their consciousness which automatically decreases the entropy of the LCS). Because this is a digital, social, information system, all it can do is interact by trading or sharing information. An individual IUOC can only lower its entropy by increasing the quality of its interactions (move toward becoming more cooperative and useful). If a given IUOC's interaction decreases entropy within itself and the system, that is good and moves the individual and the system forward toward meeting their purpose. If the interaction increases entropy within itself and the system that is bad and moves the IUOC and the LCS away from meeting their common purpose. Good and bad, along with morality and ethics within this system are now defined. Because lowering entropy ensures positive evolution and the long-term viability of the system and its parts, the question now is how the system can most effectively lower its entropy. Thus far, we would have what looks something like a chat room with hundreds of thousands of chatters and no rules. This is not a good learning environment because there is little reliable feedback as to the effects and consequences of one's choices. Clearly, more rules are needed, rules that provide context, continuity, consistency, and feedback showing the individual and social consequences of all the interactive choices each IUOC makes as a function of time (tracks the downstream consequences as well as the immediate consequences). Clearly, a dynamic (time based) virtual reality (VR) is needed that has a much more restrictive rule-set than simply defining communication protocols and language. This is the time to refer to (or, better yet, re-read) the section above entitled: **Creating a virtual "physical" reality frame (universe) like ours.** Now, both the purpose and necessity of the VR that defines our physical universe should be clear – it serves as an entropy reduction trainer (or consciousness evolution facilitator) for IUOCs -- much like a flight simulator is used to train pilots. Because the process of consciousness evolution through individual and system entropy reduction based on increasing the moral value (value of entropy reduction achieved) of individual choices is a slow cumulative growth process, each IUOC must cycle many times through the experiential "training" process. Cycling is required because the long-term viability of the available avatars is limited by the rule-set and because most individuals tend to get stuck in belief traps and have no clue what their purpose is. Like flight trainers, the teaching process is not an intellectual process like a classroom where facts are learned, instead it is completely experiential -- an interactive play of choices and consequences. IUOCs find ample opportunities to make free will choices and then live out the consequences. One look at the nightly news will tell you that our virtual learning lab is not so much a high-level graduate school of highly evolved love-based IUOCs, but rather more resembles a very large

elementary school with a wide variety of higher level individuals intermixed throughout.

To get in the game, an IUOC “partitions” off a portion of itself that is to be immersed in the VR experience we call “physical matter reality” (PMR) which is a VR simulation of our “physical” universe. This “partitioned” off portion of **potential** consciousness, called the Free Will Awareness Unit (FWAU) is initially disconnected from its parent IUOC’s VR data stream, however, it still contains an entropy level that represents its parent’s accumulated quality. That is, it contains its parent’s “essence” but not its parent’s specific experience base or VR connection and thus has no known history, choices, or experience of its own. When the PMR simulation, being run by the LCS, indicates that the avatar that this FWAU is to play is ready to generate useful experience, then the FWAU is connected to the PMR VR from the viewpoint of the avatar. The FWAU, as the “player” of this avatar within the PMR VR, then begins trading data with the PMR VR server – nothing else. Remember, the “player” in the WoW VR (in the role of the elf’s consciousness) also does nothing in the process of playing the WoW game except trade data with the server. The avatar the player is playing (our “physical” body) is just like the elf, an available creation of the server that defines what the avatar character can and cannot do according to the VRs rule-set and what has transpired up to this moment of game play. The game starts for the player when the simulated avatar begins to receive sense data that defines choices in accordance with the rule set and previous game play. This may occur around the time the avatar is born. Interaction takes place according to the rule-set and the play of possibility with probability within the simulation. The player must learn how to interpret the data it gets from the server, that is, develop its sense of the PMR world, the roles of other players with whom it will interact, and begin accumulating its local identity, history, and experience base with this avatar. It does that by interacting, making choices, and receiving and interpreting feedback from the server.

To summarize: You are a Free will Awareness Unit (FWAU), a subset of an individuated unit of consciousness (IUOC). Your avatar and “game map” (the virtual body you are playing and the virtual world you are playing in) are generated by the server in a multi-player VR consciousness evolution game called PMR. The data you receive from the LCS (the server) defines your avatar and game map and represent the constraints of the VRs rule set (which defines the science within the VR) within which you must experience and make choices. The fact that you (an

FWAU), are playing a PMR avatar, who has chosen to learn to meditate or induce an OOBE, allows you to experience other reality frames. That experience (interaction within a particular VR outside of PMR) is generated by a data stream based upon a rule-set that was evolved by the LCS to define that particular VR. While OOB, you could switch your focus to yet a different data stream (seems like Teleporting). Other entities you meet in NPMR are either other “players”, perhaps from other VRs, who at the moment happen to be sharing a VR with you, or non-player characters (NPCs) generated by the LCS as needed for a specific interface.

Your consciousness does not live in your virtual body any more than your consciousness lives in the elf’s virtual body when you play WoW. Remember that scientists are now being driven by their experiments to embrace the concept that our “physical” reality is a virtual reality....and that virtual reality logic dictates that the VR (PMR) and the player (FWAU – you) must be in separate reality frames. The server generating the VR shares a reality frame (the LCS in this case) with the player (a FWAU which is a part of an IUOC, which is a part of the LCS).

So now you know who and what you are, your origin and your purpose, and the origin and purpose of this VR you call your “physical” universe. There are lots of places we could go from here, like explaining the quality of your life and how you can improve it, or deriving the science that turns the paranormal into the normal. Or perhaps explaining the fundamental mysteries and paradoxes in both physics and theology.... Or explaining and exploring the nature, features, and mechanics of both the LCS and our PMR VR. Or we could take a look into the probable future to see where all this new science and understanding is likely to take us. All that and much more is in the books (Campbell, 2007) and on the YouTube videos (Campbell, 2011). However, the IAC and this conference are focused on OOBE and exploring our multidimensionality, so let’s focus on that before we overrun our space limit.

Exploring our multidimensional reality: You, the player, are consciousness – a subset of an individuated unit of consciousness. Your activity within the VR is constrained by the VRs rule-set. However, as consciousness, you are only constrained by the limits of the LCS. The LCS is your natural domain to explore. Consciousness is the only thing that is fundamental, all else is virtual. All experiential reality frames are virtual, and all are equally real. There are many VRs of various types and functions within the LCS. Every VR is created by a rule-set for a particular purpose and one “goes there” or interacts with that VR by connecting to the server creating the data stream defining that particular VR. It is

that simple. For example, two VRs associated with our PMR VR are: 1) our dream world, a VR that offers us a different rule set and a different set of choices to further facilitate our evolution as consciousness... and 2) the transition VR that helps get us ready to go back into the PMR game for another experience packet. (Expansive discussions of afterlife and reincarnation and other subjects of common interest can be found in the YouTube Videos.)

One shifts from one VR to another by using one's intent to shift from one data stream to another. An OOBE occurs when one turns off (or at least turns down) the connection to the PMR data stream and at the same time has an intent to connect to some other VR's data stream (an intent to have an experience outside of PMR). Lucid dreaming (LD), OOBE, Remote viewing (RV), and PMR death all start with turning off the PMR data stream and then moving into a connection with another VR. Remember a VR is simply a dynamic subset of information constrained by a rule set – the rules may be very loose (chat room with no rules), moderately loose (a database you can query), or very tight (like PMRs). Connecting to a data stream other than the PMR data stream is what is called “nonphysical” experience – or exploring nonphysical matter reality (NPMR). To individuals who do not see the big picture, experiences of dreaming, meditation, OOBE, LD, RV, death, etc. are like the experiences of the proverbial blind men examining the elephant. In this case the elephant is the LCS and the various descriptions of the elephant by the blind men are in terms of metaphors greatly colored by expectation and personal belief. What is nonphysical experience? It is your **interpretation** of data you receive from the LCS mixed in with your interpretation of the data you create (usually imagination informed by fear, ego, belief, and expectation). Being able to sort out that mixture takes experience and an accurate understanding of the nature of reality.

We talk of NPMR as a “place” with dimension where we have bodies and use our physical senses to describe what we see, hear, etc. Of course, that is all oxymoronic – you don't have a body or physical senses in NPMR. Explorers report what they see with their own eyes. However, eyes exist only in PMR -- seeing is a physical concept. In NPMR we don't see, we interpret the data we experience in terms of physical sense data because that is our habit -- the only way we know how to express/communicate information. For these reasons, the Hindus see 7 very specific chakras, while the Zen Buddhists and shaman do not. Why? Because chakras, are only metaphors and not fundamental. The beams of intense white light that light-workers use to heal are just tools/metaphors and not fundamental. Light is only a metaphor. Energy is only a metaphor. There is no

energy in a VR, one only simulates energy as one might use a computer to simulate a stick of dynamite exploding. The various energy bodies (auras) we see around people are metaphors for the data we receive about those people. Of course, the PMR rule set (the superset of our PMR physics) creates a VR with virtual fields and particles that can be measured around any virtual electro-mechanical-biological avatar but these computed virtual fields have nothing to do with auras gleaned from a database and communicated over a data stream to a consciousness.

The data we receive, whether its source is internal (our imagination) or external (LCS), is as real as anything gets (reality is defined by information), however, what we describe to others is our subjective interpretation of that data. People travel through tunnels or go through doors or fly about in NPMR because they believe that you have to move to go somewhere. Early astral travelers were connected to their bodies by silver cords because they believed the physical body had to remain connected to the astral body to avoid a calamity for both. People have to sit up or roll or do something physical to get OOB when only a shift of perspective is necessary because they believe one has to do something “physical” before anything can happen. People talk to (interact with) their dead relatives who appear in familiar looking bodies wearing their typical clothes because that is more natural, comfortable and believable than interacting with naked people or directly with data. Ever wonder why all those nonphysical entities are humanoid in form (if they are good guys) and are always wearing PMR clothes – have you noticed that robes are always in style for strangers in NPMR because your imagination is unable to dress them appropriately. Our modesty requires their clothing. All is nothing but data moving back and forth in data streams and we dress it up in human PMR form and function from our past experience because that is what we are used to, that is what we believe and the way we think – so that is the way we interpret the data.

A final note to the reader: You are a consciousness embedded in the LCS accessing data streams for a specific purpose. Every data stream you receive in any reality is a unique, personal data stream hand crafted by an IUOC or the LCS for you. You receive the opportunities for making choices that challenge you but that are also within your ability use to evolve the quality of your consciousness. The experience is custom made for you.... to give you valuable choices to make. The same can be said of all experience within any reality frame because that ethic reflects the larger purpose of the system. Running about from experience to experience like a child at a theme park trying to figure out how the roller coasters work is not the point. With that attitude, you will run forever in circles, never

getting anywhere important. Making good choices that further the evolution of your consciousness is the point. Once you get that, what the system presents you with changes accordingly.

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Bio: Tom Campbell was a Ph.D. candidate in Physics when he met Robert Monroe, the researcher who popularized around the world the Out of Body Experiences phenomena. Tom assisted Monroe in developing sounds and techniques for creating altered states of consciousness within subjects which would induce an OBE. Over the last 45 years, Tom applied these techniques and he has had numerous OBE experiences. He undertook physic experiments during his OBEs and he began to receive insights into the nature of reality and the mechanics of what he calls “the larger consciousness system”. In 2003, Tom published his classic work, *My Big T.O.E.* (Theory of Everything) which argues that we are living inside a virtual reality. Similar to the other authors in our book, Tom also agrees that Consciousness is Primary and that all of what we perceive as the “paranormal” can be explained by his complex and highly detailed virtual reality thesis.

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The One Mind

Larry Dossey, MD ¹

Silvia and Marta Landa were four-year-old identical twins who lived in the village of Murillo de Río Leza in northern Spain. One day in 1976 their father took Silvia to visit grandparents, who lived several miles away. Marta, the other twin, insisted on staying home and helping her mother with household chores. In doing so, Marta burned her hand on a hot clothes iron, causing a large red blister, a second-degree burn, to erupt. At the same time, miles away, an identical blister formed on Silvia's hand. Silvia was taken to the doctor, unaware of what had happened to her sister Marta. When the two little girls were united, their parents saw that the blisters were the same size and on the same part of the same hand. The twins became local celebrities after being featured in their local newspaper. Word spread, and a team of nine psychologists, psychiatrists, and physicians from Madrid thoroughly investigated the happening, with the consent of the twins and their parents.²

Research suggests that only around twenty percent of identical twins respond in this way, and most such cases occur in non-twins. The prerequisite seems to be profound emotional closeness between the individuals involved — most often mothers and children, bonded spouses, lovers, and close friends.

THE PEDIGREE OF THE IDEA:

Since time immemorial reports have surfaced suggesting a link between distant individuals who are beyond the reach of sensory-based communication. Such a connection might permit the sharing of not only physical phenomena, such as the above example in identical twins, but the commingling of thoughts and emotions in general. This channel might take the form of a universal, One Mind that subsumes and unites all individual minds. This possibility is threaded from

¹ Written with the express written permission of the author Dr. Larry Dossey

² Guy Lyon Playfair. *Twin Telepathy: The Psychic Connection*. London, UK: Vega; 2002: 11-35.

antiquity through the present. As Plato wrote, “[H]uman nature was originally One and we were a whole.”³

Hippocrates stated, “There is one common flow, one common breathing, all things are in sympathy.”⁴ Pico della Mirandola, the Renaissance philosopher, believed that the world is governed by a “unity whereby one creature is united with the others and all parts of the world constitute one world.”⁵ In the 19th century, the German philosopher G. W. F. Hegel called distant mental exchanges between humans “the magic tie.” He believed that “the intuitive spirit oversteps the confines of time and space; it beholds things remote; things long past, and things to come.”⁶ Arthur Schopenhauer, also in 19th-century Germany, suggested that a single event could figure in two or more different chains of circumstance, linking the fates of different individuals in profound ways. He believed in a form of communication that took place between humans during dreams.⁷ Walt Whitman, America’s nineteenth-century bard, proclaimed, “All these separations and gaps shall be taken up and hook’d and link’d together... Nature and Man shall be disjoin’d and diffused no more....”⁸ His contemporary, philosopher-essayist Ralph Waldo Emerson, wrote, “There is one mind common to all individual men...[a] universal mind....” Emerson called this universal mind the Over-soul which, he said, is “that unity...within which every man’s particular being is contained and made one with all other....[W]ithin man is the soul of the whole...the eternal ONE.”⁹

³ Plato. Quoted in: Wilber K. *Eye to Eye: The Quest for the New Paradigm*. Garden City, NY: Anchor/Doubleday; 1983: 234

⁴ Hippocrates. Quoted in: Watson L. *Dreams of Dragons*. Rochester, VT: Destiny Books; 1992: 27.

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⁶ G. W. F. Hegel. Quoted in: Inglis B. *Natural and Supernatural*. Bridport, Dorset, UK. Prism Press; 1992: 158.

⁷ Lyall Watson. *Dreams of Dragons*. Rochester, VT: Destiny Books; 1992: 27.

⁸ Walt Whitman. *Passage to India*. Quoted in: Nicholson DHS, Lee AHE, eds. *The Oxford Book of English Mystical Verse*. Oxford, UK: The Clarendon Press, 1917. Bartleby.com. <http://www.bartleby.com/236/>. Accessed 10 June, 2015.

⁹ Ralph Waldo Emerson. *The Essays of Ralph Waldo Emerson*. Illustrated, reprint, revised edition. Cambridge, MA: Harvard University Press; 1987. 160.

Among the poets in Emerson's camp was William Butler Yeats: "[T]he borders of our minds are ever shifting, and ... many minds can flow into one another... and create or reveal a single mind, a single energy.... [T]he borders of our memories are ... shifting, and... our memories are part of one great memory...."¹⁰

Swiss psychiatrist Carl G. Jung's concept of the collective unconscious and the collective conscious paralleled the views of Emerson and Yeats. These various observers seem to be saying that everything is connected, including minds.

WHAT PHYSICISTS HAVE SAID

It is not widely known that some of the greatest physicists of the twentieth century were aligned with the concept of a single, collective form of consciousness. Astrophysicist Sir James Jeans observed, "When we view ourselves in space and time, our consciousnesses are obviously the separate individuals of a particle-picture, but when we pass beyond space and time, they may perhaps form ingredients of a single continuous stream of life. As it is with light and electricity, so it may be with life; the phenomena may be individuals carrying on separate existences in space and time, while in the deeper reality beyond space and time we may be all members of one body."¹¹

Erwin Schrödinger, whose wave equations lie at the heart of quantum physics and who was awarded the Nobel Prize in Physics in 1933, wrote, "To divide or multiply consciousness is something meaningless. In all the world, there is no kind of framework within which we can find consciousness in the plural; this is simply something we construct because of the spatio-temporal plurality of individuals, but it is a false construction.... The category of *number*, of *whole* and of *parts* are then simply not applicable to it."¹² ...The overall number of minds is just one.... In truth there is only one mind.¹³ [I]nconceivable as it seems to ordinary reason, you — and all other conscious beings as such — are all in all.

¹⁰ W.B. Yeats. Quoted in: D. Pierce (ed). *Irish Writing in the Twentieth Century*. Cork, Ireland: Cork University Press; 2000: 62.

¹¹ Sir James Jeans. *Physics and Philosophy*. New York, NY: Dover; 1981: 204.

¹² Erwin Schrödinger. *My View of the World*. Woodbridge, CT: Ox Bow Press; 1983: 31-34

¹³ Erwin Schrödinger. *What is Life? and Mind and Matter*. London, UK: Cambridge University Press; 1969: 139, 145.

Hence this life of yours which you are living is not merely a piece of the entire existence, but is in a certain sense the *whole*; only this whole is not so constituted that it can be surveyed in one single glance.”¹⁴

The eminent physicist David Bohm agreed, observing, “If we don’t establish these absolute boundaries between minds, then it’s possible they could...unite as one mind....Deep down the consciousness of mankind is one. This is a virtual certainty... and if we don’t see this it’s because we are blinding ourselves to it.”¹⁵ Bohm and his colleague Basil Hiley further stated, “The notion of a separate organism is clearly an abstraction, as is also its boundary. Underlying all this is unbroken wholeness even though our civilization has developed in such a way as to strongly emphasize the separation into parts.”¹⁶

EXPERIMENTS AND EXPERIENCES

Why take seriously the possibility of the One Mind? There are two main reasons. First, people have *experiences* in which minds interact and share information at great distances and outside the present. They could not do this if minds were isolated. If these experiences are valid, minds must in some way be connected for them to occur. Second, there are hundreds of actual *experiments* that confirm these interactions. So: *experience* and *experiments* show that our minds are connected in ways that transcend separateness.

In recent decades, experimentalists have subjected to rigorous testing the idea that minds might communicate as if they are united. Consciousness researcher Stephan A. Schwartz describes six areas of research whose findings have been replicated in labs around the world, each area of research giving odds against chance of around a billion to one, or combined odds against chance of 10^{54} to one, an astronomical number. These bodies of research, too complex to describe in detail here, include remote viewing (the synchrony of distant individual minds); mental influence on the output of random number generators; the Global Consciousness Project, which tracks the behavior of globally distributed random number generators in response to specific events; presentiment (unconscious physiological responses to future stimuli); precognition (the knowledge of future

¹⁴ Erwin Schrödinger. *My View of the World*. (Cecily Hastings, trans.) Reprint edition. Woodbridge, CT: Ox Bow Press; 1983: 21-22.

¹⁵ David Bohm. Quoted in: Renée Weber. *Dialogues with Scientists and Sages*. New York, NY: Routledge & Kegan Paul; 1986: 41.

¹⁶ David Bohm and Basil J. Hiley. *The Undivided Universe*. Reprint edition. London, UK: Routledge; 1995: 389.

happenings); and Ganzfeld (a type of information sharing between two individuals, one of whom is sensory deprived). Why aren't these replicated findings uniformly embraced in contemporary science? Schwartz: "The objection is fundamentally cultural, not scientific. ...[T]he data will not be denied forever, and a new paradigm is emerging."¹⁷

“BEATS THE HECK OUT OF ME”

The materialistic concept of consciousness that currently is widely accepted prohibits One-Mind phenomena. Materialism asserts that consciousness is somehow produced by the brain and is confined to the brain, the body, and the present. This view of consciousness has become so hegemonic that it is almost heretical in some circles to question it. However, this view of consciousness suffers from two severe defects: the sheer poverty of evidence that brains produce consciousness, and the enormous human costs of a world that is sanitized of a spiritual outlook, which the materialist dogma forbids.

No human has ever seen a brain or anything else produce consciousness, and there is no accepted theory as to how this *could* happen. The link between a brain and consciousness is as mysterious today as it was when Thomas Henry Huxley wrote in 1886: "How it is that anything so remarkable as a state of consciousness comes about as a result of irritating nervous tissue, is just as unaccountable as the appearance of the djinn when Aladdin rubbed his lamp in the story."¹⁸ The weakness of the brain-makes-consciousness dogma has become obvious to an increasing number of top-tier scientists, as the following comments demonstrate. In a genuine test of your patience, I now include several examples from scholars. I wish to emphasize that these are not rare, isolated opinions, and that the materialist view of consciousness is empirically bankrupt.

Steven A. Pinker, experimental psychologist at Harvard University, on how consciousness might arise from something physical, such as the brain, stated, "Beats the heck out of me. I have some prejudices, but no idea of how to begin to look for a defensible answer. And neither does anyone else."¹⁹

¹⁷ Stephan A. Schwartz. Six Protocols, Neuroscience, and Near Death: An Emerging Paradigm Incorporating Nonlocal Consciousness. *Explore*. 2015; 11 (4): 252-260. [http://www.explorejournal.com/article/S1550-8307\(15\)00076-2/pdf](http://www.explorejournal.com/article/S1550-8307(15)00076-2/pdf).

¹⁸ T. H. Huxley. Quoted in: McGinn C. *The Mysterious Flame*. New York, NY: Basic Books; 1999:16.

¹⁹ Steven Pinker. *How the Mind Works*. New York, NY: W. W. Norton; 1997: 146

Donald D. Hoffman, cognitive scientist at University of California, Irvine: “The scientific study of consciousness is in the embarrassing position of having no scientific theory of consciousness.”²⁰ Stuart A. Kauffman, theoretical biologist and complex-systems researcher: “Nobody has the faintest idea what consciousness is.... I don’t have any idea. Nor does anybody else, including the philosophers of mind.”²¹ Roger W. Sperry, Nobel Prize-winning neurophysiologist: “Those centermost processes of the brain with which consciousness is presumably associated are simply not understood. They are so far beyond our comprehension at present that no one I know of has been able even to imagine their nature.”²² Eugene P. Wigner, Nobel Prize winner in physics: “We have at present not even the vaguest idea how to connect the physio-chemical processes with the state of mind.”²³

Physicist Nick Herbert, an expert in nonlocality: “Science’s biggest mystery is the nature of consciousness. It is not that we possess bad or imperfect theories of human awareness; we simply have no such theories at all. About all we know about consciousness is that it has something to do with the head, rather than the foot.”²⁴ Theoretical physicist and mathematician Freeman J. Dyson: “The origin of life is a total mystery, and so is the existence of human consciousness. We have no clear idea how the electrical discharges occurring in nerve cells in our brains are connected with our feelings and desires and actions.”²⁵

Philosopher Jerry A. Fodor, of Rutgers University: “Nobody has the slightest idea how anything material could be conscious. Nobody even knows what it would be like to have the slightest idea about how anything material could be conscious. So much for the philosophy of consciousness.”²⁶

²⁰ Donald Hoffman. Consciousness and the mind-body problem. *Mind & Matter*. 2008; 6(1): 87-121.

²¹ Stuart Kauffman. God enough. Interview of Stuart Kauffman by Steve Paulson. Salon.com. http://www.salon.com/env/atoms_edden/2008/11/19/stuart_kauffman/index1.html. November 19, 2008. Accessed January 30, 2010.

²² Roger Sperry. Quoted in: Denis Brian, *Genius Talk: Conversations with Nobel Scientists and Other Luminaries*. Amsterdam, Netherlands: Kluwer Academic Publishers; 1995: 367.

²³ Eugene P. Wigner. Are We Machines? *Proceedings of the American Philosophical Society*. 1969; 113 (2): 95-101. Jstor.org. <http://www.jstor.org/stable/985959>. Accessed February 2, 2010.

²⁴ Nick Herbert. *Quantum Reality*. New York, NY: Anchor/Doubleday; 1987: 249

²⁵ Freeman Dyson. How we know. *The New York Review of Books*. March 10, 2011; LVIII (4): 8-12.

²⁶ Jerry Fodor. The big idea: Can there be a science of mind? *Times Literary Supplement*. July 3, 1992: 5-7.

Philosopher John R. Searle, of the University of California, Berkeley: “At the present state of the investigation of consciousness we *don't know* how it works and we need to try all kinds of different ideas.”²⁷

Theoretical and mathematical physicist Sir Roger Penrose: “My position [on consciousness] demands a major revolution in physics.... I've come to believe that there is something very fundamental missing from current science.... Our understanding at this time is not adequate and we're going to have to move to new regions of science....”²⁸ Nobel laureate Niels Bohr, one of the patriarchs of quantum physics: “We can admittedly find nothing in physics or chemistry that has even a remote bearing on consciousness.... [Q]uite apart from the laws of physics and chemistry, as laid down in quantum theory, we must also consider laws of quite a different kind.”²⁹ Werner Heisenberg, Nobel laureate in physics and Bohr's contemporary, similarly observed: “There can be no doubt that ‘consciousness’ does not occur in physics and chemistry, and I cannot see how it could possibly result from quantum mechanics.”³⁰

Sir John C. Eccles, the Nobel Prize-winning neurophysiologist: “I maintain that the human mystery is incredibly demeaned by scientific reductionism, with its claim to account for all of the spiritual world in terms of patterns of neuronal activity. This belief must be classed as a superstition. We have to recognize that we are spiritual beings with souls existing in a spiritual world as well as material beings with bodies and brains existing in a material world.”³¹

Pioneer neurosurgeon Wilder Penfield: “It will always be quite impossible to explain the mind on the basis of neuronal action within the brain.... Although the content of consciousness depends in large measure on neuronal activity, awareness itself does not.... To me, it seems more and more reasonable to suggest that the

²⁷ John Searle. *Journal of Consciousness Studies*. 1995;2(1): Quotation on front cover.

²⁸ Roger Penrose. Quoted in: Giberson K. The man who fell to earth. Interview with Roger Penrose. *Science & Spirit*. March/April 2003; 34-41. Available at: uits.arizona.edu. <http://quantum.webhost.uits.arizona.edu/prod/sites/default/files/The%20Man%20Who%20Fell%20to%20Earth.pdf>. Accessed 7 April, 2015.

²⁹ Niels Bohr. Quoted in Heisenberg W. *Physics and Beyond*. (A.J. Pomerans, trans.) New York: Harper and Row;1971:88-91.

³⁰ Werner Heisenberg. *Physics and Beyond*. A. J. Pomerans, trans. New York, NY: Harper and Row;1971:114.

³¹ John C. Eccles. *Evolution of the Brain, Creation of the Self*. New York, NY: Routledge; 1991: 241.

mind may be a distinct and different essence.”³²

Physicist Charles H. Townes, who was awarded the Nobel Prize for his work with laser devices: “[T]here seems to be no justification for the dogmatic position taken by some that the remarkable phenomenon of individual human personality can be expressed completely in terms of the known laws governing the behavior of atoms and molecules.”³³ Neurophysiologist William H. Calvin, of the University of Washington: “Consciousness, in any of its varied connotations, certainly isn’t located down in the basement of chemistry or the subbasement of physics.... [These] consciousness physicists use mathematical concepts to dazzle rather than enlighten.... Such theorists usually avoid the word ‘spirit’ and say something about quantum fields.... All that the consciousness physicists have accomplished is the replacement of one mystery with another.”³⁴

Sir John Maddox, the editor for 22 years of the prestigious journal *Nature*: “What consciousness consists of ... is ... a puzzle. Despite the marvelous successes of neuroscience in the past century... we seem as far from understanding cognitive process as we were a century ago.”³⁵

WHY THE CONNECTIONS?

If you made it through the previous section, congratulations! Now let’s ask: Why would humans have developed a unitary, collective form of consciousness that permits the sharing of experiences and information as if the barriers of space and time do not exist? What is the evolutionary benefit of having no fundamental boundaries or limits to consciousness? Are we better off if individual minds can merge with all other minds to form a One Mind? If thoughts, emotions, feelings, and cognition can be shared? If we are literally of One Mind?

An obvious advantage is that the sharing of information frequently warns another of impending danger. This ability imparts a decided survival advantage to the individuals possessing it. I explored this aspect of consciousness at length in

³² Wilder Penfield. *The Mystery of the Mind: A Critical Study of Consciousness and the Human Brain*. Princeton, NJ: Princeton University Press; 1975: 79-81.

³³ Charles Townes. Gathering of the realms: the convergence of science and religion. *Science & Spirit*. 1999;10(1):18-19

³⁴ W. H. Calvin. *How Brains Think: Evolving Intelligence, Then and Now*. New York, NY: Basic Books, 1996: 36.

³⁵ John Maddox. The unexpected science to come. *Scientific American*. 1999;281(6):62-7.

my book *The Power of Premonitions*.³⁶

Another approach to these questions is to ask, What is the experience of the One Mind like? The overwhelming answer from those who learn to traverse this domain is that the experience of the One Mind involves a direct apprehension of the universe and all in it as being One, with no fundamental dividing lines or divisions in it. Everything seems connected with everything else. Partition and separation are illusions. This experience carries with it the sense that one has apprehended Truth, the way things really are, and is accompanied by a feeling of joy, compassion and love. A sense of being connected with all others and with all sentient life has been recognized throughout human history as a source of immense joy and fulfillment. Solitary mystics notwithstanding, unity and connectedness with others have generally been a highly prized goal of the great wisdom traditions. Abundant contemporary evidence shows that rich social networks and interaction are good for our health, and that protracted, continual isolation is terrible for health, happiness, and longevity. We are not designed to be alone. Perhaps that is why people who tune in to the One Mind are more likely to be happier, healthier, wiser, and more creative. These patterns are evidenced in the research of social epidemiologist Jeff Levin, who pioneered the field called the epidemiology of religion, and his colleagues.^{37 38}

IMMORTALITY

Yet, there is an even greater advantage associated with the One Mind. As a physician, I believe that the terror of annihilation with physical death has caused more suffering in human history than all the physical diseases combined. The One Mind involves a form of unitary consciousness that is nonlocal — that is, a consciousness that is boundless in space, therefore omnipresent, and infinite in time, therefore immortal and eternal. The nonlocal One Mind, then, is a potential cure for the greatest of all diseases, the dread of total annihilation with physical death.

³⁶ Larry Dossey. *The Power of Premonitions*. New York, NY: Dutton; 2009.

³⁷ Jeffrey S. Levin J. *God, Faith, and Health*. New York, NY. John Wiley & Sons; 2001.

³⁸ Jeffrey S. Levin. God, love, and health: findings from a clinical study." *Review of Religious Research*. March 2001;42(3):277-293.

Total destruction of personhood with physical death is an inescapable part of the materialism package. Therefore, the doctrine of materialism, which insists that consciousness is produced by the brain and dies with it, comes with enormous human costs that are vastly underestimated by the cheerleaders of materialism. Jung viewed this as a calamitous situation, saying, “The decisive question for man is: Is he related to something infinite or not? That is the telling question of his life.”³⁹ If consciousness is produced by the brain and vanishes with physical death, as materialists insist, then any meaningful relationship to “something infinite” is a chimera. Novelist George Orwell also decried this morbid outlook, saying, “The major problem of our time is the decay of belief in personal immortality.”⁴⁰ Jung felt so strongly about this issue that he made it a principle in therapy with his patients. “As a doctor,” he said, “I make every effort to strengthen the belief in immortality....”⁴¹

Immortality for the mind was a key feature of physicist Erwin Schrödinger’s vision. He wrote, “I venture to call it [the mind] indestructible since it has a peculiar time-table, namely mind is always *now*. There is really no before and after for the mind. There is only now that includes memories and expectations.”⁴² We may, or so I believe, assert that physical theory in its present stage strongly suggests the indestructibility of Mind by Time.”⁴³

Some spiritual teachers insist that the belief in survival beyond physical death is linked to planetary survival. Buddhist scholar Sogyal Rinpoche, author of *The Tibetan Book of Living and Dying*: “Believing fundamentally that this life is the only one, modern people have developed no long-term vision...So there is nothing to restrain them from plundering the planet for their own immediate ends and from living in a selfish way that could prove fatal for the future.”⁴⁴ Simply put, materialism, mindless consumerism, and environmental debauchery are exacerbated by a denial of immortality, a key feature of a temporally nonlocal One Mind.

³⁹ C. G. Jung. *Memories, Dreams, Reflections*. New York, NY: Random House; 1965:325.

⁴⁰ George Orwell. Quoted in: Banville J. Good man, bad world. *The New York Review*. November 6, 2003; L(17): 62-65.

⁴¹ C. G. Jung. *The Symbolic Life. Collected Works*. R.F.C. Hull (trans.) Princeton, NJ: Princeton University Press; 1976; Vol. 13, paragraph. 68.

⁴² Erwin Schrödinger. *What is Life? and Mind and Matter*. London, UK: Cambridge University Press; 1969: 145.

⁴³ *Ibid.*, p. 165.

⁴⁴ Sogyal Rinpoche. *The Tibetan Book of Living and Dying*. Harper San Francisco; 1992: 8.

SPIRITUALITY

The concept of the One Mind helps restore to life a sense of spirituality, the sense that we are connected with something higher than the individual self and ego, however named. Sir John Eccles, the Nobel Prize-winning neurophysiologist, expressed this importance:

Science has gone too far in breaking down man's belief in his spiritual greatness... and has given him the belief that he is merely an insignificant animal that has arisen by chance and necessity in an insignificant planet lost in the great cosmic immensity.... The principal trouble with mankind today is that the intellectual leaders are too arrogant in their self-sufficiency. We must realize the great unknowns in the material makeup and operation of our brains, in the relationship of brain to mind, in our creative imagination, and in the uniqueness of the psyche. When we think of these unknowns as well as the unknown of how we come to be in the first place, we should be much more humble.⁴⁵

CREATIVITY

The One Mind can be a source of great wisdom and creativity, because it implies an infinite pool of information that we can learn to access. Many famous artists and scientists have apparently done this throughout history. Physicalistic, brain-bound models of the mind fail to explain, for example, the mind-boggling feats of savants, who are often severely mentally impaired and unable to read or acquire information in conventional ways. But if all individual minds are connected with one another and to a domain of consciousness that transcends personal limits, an individual might have access to all conceivable knowledge, past, present, and future. As Emerson expressed this possibility:

There is one mind common to all individual men.... What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Who hath access to this universal mind is a party to all that is or can be done....⁴⁶

⁴⁵ John Eccles and Daniel N. Robinson. *The Wonder of being Human: Our Brain & Our Mind*. Boston: Shambhala; 1984: 178.

⁴⁶ Ralph Waldo Emerson. *Emerson: Essays and Lectures*. New York, NY: Literary Classics of the United States; 1841: 227.

The eminent twentieth-century quantum physicist Carl Friedrich von Weizsäcker echoed Emerson: “[In any great discovery] we find the often disturbing and happy experience: ‘It is not I; I have not done this.’ Still, in a certain way it is I — yet not the ego ...but...a more comprehensive self.”⁴⁷

This access to deep knowing is particularly dramatic when it occurs in children. Developmental psychologist Joseph Chilton Pearce reports a striking example of creativity in his five-year-old son, which suggests that childhood wisdom may come from the “outside.” When he was in his early thirties, teaching humanities in a college, he was engrossed in theology and the psychology of Carl Jung. Pearce describes himself as “obsessed” by the nature of the God-human relationship, and his reading on the subject was extensive. One morning as he was preparing for an early class, his five-year-old son came into his room, sat down on the edge of the bed, and launched into a twenty-minute discourse on the nature of God and man. Pearce was astonished. He states: “He spoke in perfect, publishable sentences, without pause or haste, and in a flat monotone. He used complex theological terminology and told me, it seemed, everything there was to know. As I listened, astonished, the hair rose on my neck; I felt goose bumps, and, finally, tears streamed down my face. I was in the midst of the uncanny, the inexplicable. My son’s ride to kindergarten arrived, horn blowing, and he got up and left. I was unnerved and arrived late to my class. What I had heard was awesome, but too vast and far beyond any concept I had had to that point. The gap was so great I could remember almost no details and little of the broad panorama he had presented.... He wasn’t picking up his materials from me. I hadn’t acquired anything like what he described and would, in fact, be in my mid-fifties and involved in meditation before I did.... My son had no recollection of the event.”⁴⁸

We get additional glimpses of this process from famous exemplars who claim to have intentionally employed it. An example is Thomas Edison, America’s great inventor, who stated: “People say I have created things. I have never created anything. I get impressions from the Universe at large and work them out, but I am only a plate on a record or a receiving apparatus — what you will. Thoughts are really impressions that we get from outside.”⁴⁹

⁴⁷ C. F. von Weizsäcker. Introduction to Gopi Krishna. *The Biological Basis of Religion and Genius*. New York, NY: Harper and Row; 1972: 35-36.

⁴⁸ Joseph Chilton Pearce. *Evolution’s End*. San Francisco, CA: Harper San Francisco; 1992: 8-9.

⁴⁹ Thomas Alva Edison. Quoted in: Baldwin N. *Edison: Inventing the Century*. NY: Hyperion; 1995:376.

SWALLOWED UP?

A common objection to the One Mind is the fear of being swallowed up and homogenized in a vast, featureless sea of consciousness in which a sense of individuality and personhood is obliterated. This objection fails on close examination. Those who learn to navigate the One-Mind experience typically describe the opposite reaction: individualism is not destroyed, but it is enhanced, amplified, augmented, intensified, and paradoxically *balanced* with a complementary experience of belongingness. Instead of losing one's sense of self, there is the joy of belonging to a greater whole, and a sense of rightness in being connected with everything that exists. Here's how British psychologist David Fontana described this experience: "[It is] an expansion which is not annihilation, not a loss of individuality, but a reality in which the distinction between individuality and unity, as between all opposites, not only disappears but is seen to never truly to have existed."⁵⁰

And as author Philip Goldberg states in his book *American Veda*: "[O]ne's sense of 'I' and 'we' opens out from the narrow identification with family, tribe, race, political affiliation, religion, and so on, to encompass a broader swath of humanity. With that comes a corresponding expansion of the moral compass. This is not a fanciful imagining of 'we are the world' harmony but a living experience of unity with other humans, with nature, and ultimately with the cosmos."⁵¹

A related form of resistance to unitary, One-Mind consciousness comes from materialistic science itself. Classical science, in its insistence on objectivity, requires individuality and the ability to stand apart from what's being observed. Without intrinsic separateness, scientific objectivity would not be possible. The Harvard social scientist Philip Slater described some of the problems that flow from this stance in his seminal book *The Wayward Gate*, which I quote at length:

The Tinkertoy habit of pulling the world apart in our heads also creates a sense of eeriness and strangeness when we run into evidence that it's still working as a whole. Just as if we had chopped an enemy into little pieces and then saw him walking around....

⁵⁰ David Fontana. *The Meditator's Handbook: A Comprehensive Guide to Eastern and Western Meditation Techniques*. Rockport, MA: Element, Inc; 1992: 213.

⁵¹ Philip Goldberg. *American Veda*. New York, NY: Harmony; 2010: 346.

All these [unitary] phenomena violate our Tinkertoy notions of reality because what happens is independent of the particles themselves. They suggest a larger unity that seems slightly spooky to us because we lack the ability to see ourselves as a part of that unity. Since we like to think of ourselves as separate beings the unification of all other life seems rather overwhelming — a huge conspiracy. Because we leave ourselves out of that conspiracy, we imagine that it must be directed against us.

Paranoia is nothing more than that: an incomplete perception of the unity of life — a half-baked vision in which we become aware of everything outside ourselves, moving together, but are blinded by our narcissism from the realization that we're in on the secret. This is completely voluntary: the ego clings to its sense of isolation, willing to scare itself to pieces rather than acknowledge that it's part of a whole. It blinds itself to that awareness in order to indulge its dreams of glorious detachment. Hence whenever awareness of unity of life breaks through, the ego panics and sees the event as weird, horrifying, "occult...."

The eeriness and uncanniness ... disappear when we accept the unity of life.⁵²

THE DARK SIDE

Synchronized thinking and shared emotions can be practical and valuable, as with members of an orchestra, a sports team, or a surgical group. Yet there are other situations in which unified thought processes can be disastrous. In 1841 Scottish journalist Charles Mackay's remarkable book *Extraordinary Popular Delusions and the Madness of Crowds*, still in print, provided a warning of this ominous process. Nazi Germany raised this phenomenon to horrid heights, infecting an entire nation with homicidal madness. Japan's warmongers whipped their nation into a military frenzy in the run-up to World War II with their unspeakably cruel invasion of China prior to Pearl Harbor.

Does the One Mind make these events more likely? I would argue the opposite. The "madness of crowds," when closely examined, is a repudiation of the central One-Mind experience: a focus on unity, compassion, empathy, and caring toward the whole of creation; an awareness of the primacy of love for the planet and its creatures; an impulse toward wellness and health for all. The

⁵² Philip Slater. *The Wayward Gate: Science and the Supernatural*. Boston: Beacon Press; 1977: 159-161.

dangerous, destructive, Trumpian nightmare that currently threatens us comes about not *because* of the One-Mind experience, but *in spite of it*.

The same can be said of the objection that the One Mind destroys individual initiative and free will, that it leads to helplessness, apathy, and ennui. One reason this objection finds traction in our society is that we have become besotted with the cult of the individual and the belief that we must raise our self up by our own bootstraps, and that anyone who objects to personal initiative is a lay-about and “moocher” or “taker.” Healthy individuality and a sense of personhood are necessary and valuable aspects of the personality coin, but they are only one side of that coin. If individuality is not balanced by a sense of connectivity with others, degradation follows —of society, culture, environment, and life itself. As Philip Slater put it, “Most philosophical and political conflict results from individualistic thinking.... Awareness of the whole is the first necessity, for it’s what we have most deeply lost.”⁵³ And as physicist David Bohm stated, “Individuality is only possible if it unfolds from wholeness.”⁵⁴

SURVIVAL

That long and bedrock certainty of thoughtful men that regardless of the race’s disasters the natural world would go on and on is no longer a certainty.⁵⁵
~ John Graves, *Goodbye to a River*

The realization of our essential unity is our best hope for our survival on Earth. Only by sensing, at the deepest emotional-psychological level, our connections with one another and the Earth itself can we summon the courage necessary to make the tough choices that are required to survive. This realization is about staying alive — saving the Earth and our own skins.

The sense of oneness that accompanies the One-Mind experience suggests that we revise the Golden Rule from the customary “Do unto others as you would have them do unto you,” to “Be kind to others because in some sense they *are* you.”

⁵³ Philip Slater. *The Wayward Gate: Science and the Supernatural*. Boston: Beacon Press; 1977: 230.

⁵⁴ David Bohm. Quoted in: Brainyquote.com. https://www.brainyquote.com/quotes/david_bohm_388399. Accessed 8 August, 2018

⁵⁵ John Graves. *Goodbye to a River*. NY: Alfred A. Knopf. 1974: 296

Novelist Alice Walker said, “Anything we love can be saved” — including the earth and its creatures, our children, and generations yet unborn. And as W. H. Auden said in the 1930s, as if peering into the present, “We must love one another or die.”⁵⁶

Love is an accompaniment of One-Mind participation. Love helps us re-sacralize the world. The love-suffused One-Mind experience offers us a way out of hell — the hell of this particular moment in history where we confront threats to our existence our forebears never imagined — an earth that is being degraded by the sheer fact of our existence, our short-sighted choices, and our materialistic mania. This is a hell from which, beyond a certain point, experts say, there may be no escape. The evidence for our global predicament is based in abundant science, not on some sidewalk lunatic wearing a sandwich board yelling, “The end is near!” Only through willful blindness can one *not* be aware of the challenges we face — global climate change, polluted air and water, mindless consumerism, exploding populations, habitat and species loss, water scarcity, desertification, murderous ideologies, resource depletion, grinding poverty, endless wars of choice, ethnic and religious hatreds, on and on, all abetted by the “I’ve got mine/every man for himself” philosophy with which our society is currently septic.

There is a way of recalibrating our collective response to *all* of these problems, a move that permits a cascade of solutions to fall into place. This approach requires rebooting our ethical and moral stance toward the earth and one another. It is about changing channels, redialing our basic concepts of who we are and how we are related to one another and to the terrestrial crucible that sustains us. I believe the concept of the unitary, collective One Mind, a level of intelligence of which the individual minds of all sentient creatures are a part, is a vision that is powerful enough to make a difference in how we approach *all* the challenges we face — not as a mere intellectual concept, but as something we feel in the deepest way possible. As Hesse said in the prologue to *Demian*, “I have been and still am a seeker, but I no longer seek in stars and books; I have begun to listen to the teachings my blood whispers to me.”⁵⁷

⁵⁶ Auden WH. *The English Auden: Poems, Essays and Dramatic Writings, 1927-1939*. (Edward Mendelson, ed.) XLI, “September 1, 1939,” Line 88. (London, 1977: p. 246)
In: Anthony Storr. *Solitude*. Citation on p. 208, #6.

⁵⁷ Herman Hesse. *Demian*. Berlin; S. Fischer Verlag; 1919: prologue.

We cannot compel the universal One Mind to do our bidding on command. Still, we are not helpless. Although the One Mind cannot be commanded, it can be invited. We can set the stage for the revelation, the breakthrough. This seeming paradox has been emphasized repeatedly in the world's great spiritual traditions. As historian of religions Huston Smith says from the Christian tradition, "Everything is a gift, but nothing is free."⁵⁸ Vivekananda, from the Hindu perspective, agreed: "The wind of God's grace is always blowing, but you must raise your sail."⁵⁹ The message from mystical Islam is the same. As the Sufi mystic Bastami said, "The knowledge of God cannot be attained by seeking, but only those who seek it find it."⁶⁰ And Hafiz, the 14-century Persian poet:

*Let's go deeper,
Go deeper.
For, if we do,
Our spirits will embrace
And interweave.
Our union will be so glorious
That even God
Will not be able to tell us apart....⁶¹*

In the same spirit, Uri Zvi Greenberg, the Israeli poet and journalist said, "Unity of God, unity of the universe and unity of mankind are the spirit which moves Judaism."⁶²

⁵⁸ Huston Smith. *Forgotten Truth: The Primordial Tradition*. New York, NY: Harper Colophon; 1976: 113.

⁵⁹ Vivekananda. Quoted in: Smith H. *Forgotten Truth: The Primordial Tradition*. New York, NY: Harper Colophon; 1976: 113-114.

⁶⁰ Bastami. Quoted in: Smith H. *Forgotten Truth: The Primordial Tradition*. New York, NY: Harper Colophon; 1976: 114.

⁶¹ Hafiz. Quoted in: Daniel Ladinsky. *I Heard God Laughing. Renderings of Hafiz*. Oakland, CA: Mobius Press; 1996.

⁶² Uri Zvi Greenberg. Quoted in: Steven Leonard Jacobs. *The Jewish Experience: An Introduction to Jewish History and Jewish Life*. Fortress Press; 2010: 3.

During the 20th century we took the mind apart. Now we must put it back together. We've been taught that our mind is fragmented, that it is divided into the conscious, the pre-conscious, the sub-conscious, the unconscious, the ego, the superego, id, and so on. We are divided not just from within, but also from without, from one another. The One Mind looks through the other end of the telescope. It reveals that our individual minds are part of a greater whole, a dimension of consciousness that encompasses all minds — past, present, and future, human and non-human. On this realization our future may depend.

Bio: Dr. Larry Dossey is a licensed Medical Doctor in the United States. Larry is the author of thirteen books and is best known for his book *One Mind: How Our Individual Mind Is Part of a Greater Consciousness and Why It Matters*. Dr. Dossey is the former Executive Editor of the peer-reviewed journal *Alternative Therapies in Health and Medicine*. He is currently Executive Editor of the peer-reviewed journal *Explore: The Journal of Science and Healing*. This distinguished Texas physician, deeply rooted in the scientific world, has become an internationally influential advocate of the role of the mind in health and the role of spirituality in healthcare. Bringing the experience of a practicing internist and the soul of a poet to the discourse, Dr. Larry Dossey offers panoramic insight into the nature and the future of medicine. An education steeped in traditional Western medicine did not prepare Dr. Dossey for patients who were blessed with "miracle cures," remissions that clinical medicine could not explain. *"Almost all physicians possess a lavish list of strange happenings unexplainable by normal science,"* says Dr. Dossey. *"A tally of these events would demonstrate, I am convinced, that medical science not only has not had the last word, it has hardly had the first word on how the world works, especially when the mind is involved."*

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An Integral Theory of Consciousness and the Contact Modalities

Giorgio Piacenza

Abstract

I propose that there is a universal, organizing metaphysical pattern originating outside of contingent reality when the ultimate Source (here also understood as “Nondual Consciousness-Being”) considers the illusion of “non-being,” a possibility that exists within itself. This pattern would generate a supracosmic duality, a triune supracosmic distinction and four supracosmic dimensions which combine into Integral Theory’s “Quadrants.” These supracosmic distinctions would have correspondent expressions in the illusion of contingency, including the three main contingent realms of existence (the Physical, Subtle and Causal) in which two adjacent realms would relate by means of an interface or inter-realm transducer. Inter-reality, spacetime modifying, “paranormal” phenomena would require this interface. In the case of spacetime modifications related to inter-reality contact phenomena referred to in the Consciousness and Contact Research Institute, stable, exterior patterns in the Physical Realm would be temporarily modified through accessing the possibilities offered by a more inclusive Subtle Realm. The universal, organizing metaphysical pattern would express a symmetry derived from the relationship between being and (illusory) non-being, understood under the concepts of ‘potentiality’ and ‘actuality’ from the absolute and relative perspectives. The main insights of some orthodox and non-orthodox scientific theories that may be useful to explain inter-reality and ‘paranormal’ phenomena (including multiple ‘contact modalities’ with otherworldly non-human intelligent beings) may coincide under the proposed metaphysical pattern.

Introduction

Several mystical, experiential and esoteric traditions seem to indicate that there are three main types of contingent realities: Generally-speaking, the Physical, Mental and Spiritual mentioned in Western traditions have a correspondence in some oriental ones. And these seem to basically coincide. For instance, in

Theravada Buddhism¹, they can be understood as the Sensuous Realm, the Form Realm, and the Formless Realm. Also, according to the traditions of Yoga, Kashmir Saivism, and Advaita Vedanta which share some common premises, contingent reality is divided into what can be called a Physical (or “Gross”) Realm, a Subtle (mental) Realm and a Causal (or ‘Seed’) Realm, each with sublevels or particular “lokas” (worlds).² Moreover, Ken Wilber’s **Integral Theory** purporting to be an integrative, multicultural framework, has adopted this terminology.³ Understanding how these alleged realms relate by interacting, interdepending and interpenetrating as relatively potential and actual to each other may be necessary to develop a metaphysical understanding that could inform a more comprehensive scientific approach able to deal with otherworldly contact phenomena and spacetime modification based upon inter-realm effects. Interactions would depend on external causal factors (as what prevails in Physical Realm worlds); interdependence would depend upon complementary factors (as what prevails in Subtle Realm worlds) and interpenetration would depend upon mutual immanence (as what prevails in Causal Realm worlds).

A brief definition of “Integral Theory” (or Integral Meta Theory) is “a school of philosophy that seeks to integrate all of human wisdom into a new, emergent worldview that is able to accommodate the gifts of all previous worldviews, including those which have been historically at odds: science and religion, eastern and western, and pre-modern, modern and post-modern.”⁴ Achieving this requires working with a comprehensive underlying and reconciling pattern which may coincide with how contingent reality is organized, a pattern whose origin may also – in essence - coincide with our own consciousness and being rooted in Nondual Consciousness-Being.

But where does my initial model start? In Nonduality.⁵ In the nondual state, polarities such as consciousness versus matter reconcile and we can approximate an understanding by stating that **being is consciousness’ capacity to experience**

¹ Narada Maha Thera, "A manual of Abhidhamma," *Buddhist Publication Society kandy-1968* (1979).

² Loriliai Biernacki, "Panentheism and Hindu Tantra: Abhinavagupta's Grammatical Cosmology," *God's Body: Panentheism Across the World's Religious Traditions* (2014); Loriliai Biernacki and Philip Clayton, *Panentheism across the World's Traditions* (Oxford University Press, 2013).

³ Ken Wilber, *Sex, ecology, spirituality: The spirit of evolution* (Shambhala Publications, 2001).

⁴ "Welcome to the Integral Approach," 2017, accessed December 20, 2019, <https://integrallife.com/what-is-integral-approach/>.

⁵ David Loy, *Nonduality: A study in comparative philosophy* (Prometheus Books, 2012).

itself and that consciousness is being's capacity to experience. Nonduality also lies at the root of Integral Theory and this theory or, in fact, 'Meta Theory' (a theory that finds common patterns among other theories) uses five interpretive "elements" to understand contingent reality and to relate with it comprehensively.⁶ However, it should also have a guiding and practical application for science, including the understanding of phenomena that include, modify and transcend classic physical experience. But for Integral Theory to be applicable to what the Consciousness and Contact Research Institute calls the "contact modalities" and, in general, to "paranormal phenomena," it would have to be extended to begin to see how physical and non-physical realms of existence may relate. What basic patterns underlie the mechanism?

From our single-reality, materialist perspective, all experiential exchanges with 'less dense' physical realities that appear to be at least partially 'out-of-phase' with 'ours' may be erroneously considered to be 'non-physical'. This leads to simplistic generalizations.

If the cosmos consists of three qualitatively distinct types of realities and their combinations (reflecting a supra cosmic distinction), we may need to learn to distinguish between physical materialities and non-physical ones. Something imperceptible could still be 'physical' but in another coherent state of being that we cannot perceive. It could also be non-physical but (in terms of Integral Theory) it would not lack objects that could be experienced as exterior objective things even if their materiality behaves in a more pliable or qualitatively different manner than we are accustomed to in the physical world.

Since Integral Theory also (at least putatively) recognizes the existence of non-physical realms which could be collectively "disclosed" (by method and capacity for understanding) it should be able to elucidate what is going on during contact with otherworldly beings often in relation to UFOs. In fact, various orthodox and non-orthodox physical theories (which at first glance may not seem commensurate with each other) may have details applicable to an enhanced, metaphysical version of Integral Theory useful to explain how might the realms of being (especially – for instance according to Yoga - the "Gross" or "Physical" and the ontologically closest "Subtle" realms) relate.

I think that quantum phenomena would behave in restricted non-classic ways as part of an interface, 'bridge' or "transducer" between the Physical Realm

⁶ Ken Wilber, "Introduction to integral theory and practice," *AQAL: Journal of Integral Theory and Practice* 1, no. 1 (2005).

and the Subtle Realm. The former would be structured under (using Integral Theory terms) more differentiated or distinct Interior and Exterior and distinct Individual and Collective structural forms of expression and understanding (or “Quadrants”) in which - causally speaking - Exteriors (or objects and spacetime) predominate over Interiors (or subjectivities and meaningful relations). Also, the latter would be structured in a way in which - causally speaking - Interior and Exteriors relate more equally or complementary between themselves and in relation to the Individual and the Collective quadrants. Quantum phenomena recognized in an orthodox way and some alternative proposals would come together under the properties of an in-between ‘transduction’ state situated between realms with different properties or ‘rules’.

Serious Western esoteric scholars like Henry Corbin⁷, Gary Lachman⁸ (often referring back to Carl Jung) have mentioned a level of reality that can be called the “**Imaginal Realm.**” In essence, it would be another way of referring to the “Subtle Realm” of Yoga and Vedanta. And, interestingly, it is often experienced as more real than the physical world, even if phenomena related to it would blur the distinctions between the objective and subjective aspects of life. It would be non-physical but still ontologically real and capable of manifesting physically while also being more intimately connected and responsive to our individual and collective psyches. Imaginal entities would be autonomous but perhaps only able to relate with the physical world in specific ways through hidden aspects of nature (such as prana, chi, even retrocausality) and through the filter of our unconscious and subconscious minds, including our creative imaginations.

According to out-of-body experiencers (or “astral projectors”) and empirical explorations like those of William Buhlman⁹ and Luis Minero¹⁰, the exterior or objective aspect of this non-physical realm would be more malleable and responsive to conscious and subconscious, individual and group influences but, since traditional non-dual, mystical traditions warn not to get excessively attached to the workings of this realm, this probably shows that its exterior or objective aspects aren’t just more responsive to subjectivity but that they also affect or modify subjectivity in equal measure.

⁷ Henri Corbin, "Mundus Imaginalis, or the Imaginary and the Imaginal," (Retrieved, 2005).

⁸ Gary Lachman, *Lost knowledge of the imagination* (Floris Books, 2017).

⁹ William Buhlman, *Adventures beyond the body* (Mach 1 Audio, 1999).

¹⁰ Luis Minero, *Demystifying the Out-of-Body Experience: A Practical Manual for Exploration and Personal Evolution* (Llewellyn Worldwide, 2012).

Subtle Realm phenomena can be wide-ranging, perhaps with a multitude of beneficent and maleficent beings related to it. Under some circumstances they may distort spacetime's stable patterns which modern materialist scientists consider as the only valid "reality." Thus, many persons trying to communicate about "paranormal" events or about some (often paradoxical and yet intelligent) encounters related to the UFO phenomenon often think that the "rational mind" cannot provide explanations. But, if in the Subtle (or Imaginal) Realm, subjectivities influence exterior objects as much as exterior objects influence subjectivities then we may need to understand that it primarily operates under a more comprehensive "**both-and**" type of logic of complementarity and interdependence which, while retaining clear distinctions when necessary, may also include and transcend the rigidly excluded middle of a classical "**either-or**" logic more applicable to classic physical experiences.

To get an idea how we could still be rigorous using a "both-and" logic of interdependence and relationship in which complementary opposites (which also include clear distinctions) are fundamental, I would recommend "**Organicism**" and other books by the (now deceased) integrative thinker and Emeritus philosopher **Archie J. Bahm**.¹¹ Even if Bahm did not present this as an otherworldly logic by including relationships and differences this logic would also be applicable to a subtle, interior reality within nature, possibly including non-local, meaningful relationships in which mind and matter are co-equal. Furthermore, a third, even more inclusive form of logic (used by Buddhist philosopher Nagarjuna and often referred to as a "**neither-nor**" logic) would – in turn - relate with the even more comprehensive Causal Realm in which reality cannot be defined by physical or mental objects but, instead, through mutual immanence.

While (from a physical perspective of greater separation between subjectivity and objectivity) the Subtle Realm may seem less ontologically concrete or 'real', if 'pure' subjectivity (free from any illusory exterior constraints) is the original, Nondual state of Consciousness (of a non-restricted consciousness equal to Being in all its possibilities, and if the multiplicity of exterior objects in the Subtle Realm does not force existing conscious entities or subjectivities to conform to unchanging exterior patterns, we can say that this realm is more ontologically real (or less contingent) than the physical.

¹¹ Archie J Bahm, "Organicism: origin and development," *New Mexico. Albuquerque: World books* (1996).

Moreover, from a more contingent perspective, the Subtle Realm would provide potentialities to the Physical Realm while the latter can be considered as more “actual.” But to avoid a capricious shift or an empty ‘gap’ between the realms, an intermediary condition, (conceivably in part related to the quantum realm) would gather possibilities from the Subtle Realm and deliver them in a coherent way to an already-established linear, causal physical system in which exteriorly perceivable, future-oriented determinism prevails, along with increasing entropy and the inertia of material objects with mass. This ‘delivering’ of possibilities (that connects with past-oriented, linear determinism) would (from a classical, physical perspective and experience) be ‘retrocausal’. Furthermore, retrocausal influences (manifested as energy that diverges backward in time) would be absolutely necessary for life to organize itself syntropically or under converging and complexifying tendencies.¹²

Also, retrocausal influences (restricted to connecting with a compatible, deterministic network of causes) would take place (albeit invisibly to physical perception) in every coherent physical instantiation. It would also occur in every quantum measurement in the lab, in a macroscopic scale and (in an enhanced manner) in so-called “paranormal” events, including genuine otherworldly UFO-related events in which otherwise stable patterns of physical reality may be seriously modified. The latter experiences are often known for their “high strangeness” because compatible but otherwise extraneous possibilities (from the Subtle Realm and perhaps proper to other physical realities) would be temporarily introduced by an inter-realm operation of some non-human intelligent beings (NHIB) using an **inter-realm transducer** or interface. If so, we would need to understand how this mechanism and/or process can take place based on how multiple levels of reality may be structured and connected. And for this, we also need to indulge in a rational explorations of a metaphysics that may disclose the pattern.

But is physicality only dependent on a “top-down” transfer from “higher realms?” I think that the inter-realm transducer would be balanced and transfer organizing information patterns both ways across the realms and, instead of energies being transferred, it would transduce and connect patterns of different kinds of energy originally operating under different rules; it would transduce and connect their informational and organizational states of (as seen from a physical perspective) greater and lesser entropy and negentropy. Moreover, from an absolute perspective, the Physical Realm would be less ontologically real or

¹² Ulisse Di Corpo and Antonella Vannini, "Syntropy, Cosmology and Life," *Syntropy Journal* (2012).

‘actual’ and its energy patterns would also offer feedback to the Subtle Realm in the form of contingent potentials. Said differently, both ontologically closest realms would be potential to each other, but the ‘higher’ one would be so in relation to the lower one from a contingent perspective and the ‘lower’ one would be so in relation to the higher one from a relative perspective. This would produce an inter-realm tension and dynamism allowing exchanges of transduced or realm-adapted patterns between them.

The logics and transdisciplinary-integrative concepts of Stephane Lupasco¹³ and Basarab Nicolescu¹⁴ should apply to the question of how physical and non-physical realms relate. Lupasco’s fundamental ontological understanding of the dynamism between opposites to be applicable to the dynamism occurring between a realm dominated by exterior matter and a realm dominated by interior mind. As such, we would have to consider their relative states of potentiality and actuality in relation to each other and the possibility of a constant flux of exchanges between potential organization states in one realm and actual organization states. I also consider Nicolescu’s “Hidden Third,” included middle logic (allowing subjects and objects to unify in a higher level of reality) useful to simultaneously understand the discontinuity and continuity between fundamental realms of being.

If the basic “Quadrants” of Integral Theory occur across all contingent levels of reality, the three main realms of being would possess a form of objective exteriority or ‘matter’ (as individual objects and as collectively organized objects). These “exterior quadrants” would correlate with subjective and intersubjective experiential interiorities. While the Physical Realm is causally dominated by exteriors and the Subtle Realm by an equal relation between Exteriors and Interiors, I think that the more future possibilities are available to consciousness in the Physical Realm the more responsive to subjectivity physicality itself becomes and the more it would approach the flexibility and responsiveness of exterior, material conditions available to subjectivity in the Subtle Realm. In the Physical Realm this would manifest as greater exterior complexity of form capable of correlating with greater subjectivity. Ken Wilber’s work posits this.¹⁵ Besides this,

¹³ Stephane Lupasco, "Dynamic Logic of the Contradictory," (Political Publishing House, 1982); Stéphane Lupasco, *Las tres materias* (Sudamericana Buenos Aires, 1963).

¹⁴ Paul Cilliers and Basarab Nicolescu, "Complexity and transdisciplinarity–Discontinuity, levels of Reality and the Hidden Third," *Futures* 44, no. 8 (2012); Basarab Nicolescu, *Manifesto of transdisciplinarity* (Suny Press, 2002); Basarab Nicolescu, "Transdisciplinarity: the hidden third, between the subject and the object," *Human & social Studies. Research and practice* 1, no. 1 (2012).

¹⁵ Ken Wilber, "Toward a comprehensive theory of subtle energies," *Explore: The Journal of Science and Healing* 4, no. 1 (2005).

I posit that - in some otherworldly contact and paranormal cases – the merging of realities could also be accompanied by a temporary ‘etherealization’ of physical matter.

Considering that all physical events (and future probabilities and/or influences and past probable and determined causes) ultimately derive from Subtle Realm possibilities, an amplification and manipulation of normally hidden retrocausal influences may account for anomalous modifications of spacetime. Retrocausal influences (which are accepted in some interpretations of quantum mechanics like Dr. John Cramer’s “Transactional Interpretation”¹⁶ and Dr. Yakir Aharonov’s experimental work on “two-vector formalism”¹⁷ would – in my view – also connect Physical Realm events with Subtle Realm potentials that (from a physical perspective) can be understood as possible future events.

In my model, the more retrocausal influences become consciously detectable and active in the Physical Realm, the more they cancel out classic, time-forward, causal influences so that portions of physical spacetime return to the Subtle Realm from which they sprung. If this is short-lasting, we call it “paranormal’ because regular physical patterns have been provisionally modified. But if it is stable, we may have entered a contiguous or ‘parallel’ physical universe. During a greater state of connection between Physical and Subtle Realm patterns, physical spacetime and matter would become less ‘dense’ or ‘inertial’; thus, more responsive to subjectivity. It could also be modified (perhaps becoming a blend of two or more physical spacetimes) by temporarily receiving and incorporating new – locally compatible - probable information patterns.

More On Consciousness-Being

We have to say that Consciousness is. That such “isness” representing the Being or ontological aspect of Consciousness cannot be excluded. Recognizing this ontology may be necessary not to fall into an old, unproductive, dichotomous, idealist bipolar competition against materialism. Also, if Consciousness is deemed as most fundamental, the Being aspect accompanying Consciousness would also have to be deemed most fundamental, in fact, equally so. This “Nondual Consciousness-Being” would include and transcend all relative things and subjects

¹⁶ John G Cramer, "Transactional interpretation of quantum mechanics," in *Compendium of Quantum Physics* (Springer, 2009).

¹⁷ Yakir Aharonov, Eliahu Cohen, and Tomer Shushi, "Accommodating retrocausality with free will," *arXiv preprint arXiv:1512.06689* (2015).

and create a world much as a dreamer does. Each would require each other, be distinct from each other, be each other, but also transcend such distinctions. Consciousness would be Being experiencing itself and Being would be the ontology or reality of Consciousness. Alternatively, Consciousness could be thought as Being's capacity to experience itself and, in terms of duality, this capacity could be understood as the power to actualize potentials or things that can be in a particular level of contingent reality while, in terms of nonduality, this capacity would be Being's Pure Actuality.

Again, the Being aspect would be the reality of Consciousness experienced as its own existence in a fundamental, nondual way or (if under its own creative, dream-like illusion) as something outside of itself. In the second case, all-inclusive Consciousness would confine itself as a subjectivity moderated by its relationship with 'objects' which – after all – would be finite extensions of its own Being manifesting as if they were outside of itself. This could include bodies or vehicles suitable to decode a particular realm of objects. However, in its nondual state, Consciousness-Being would always remain free and infinitely transcendent to this limitation.

In relation to the natural, contingent or duality-based existence, creation, dream, cosmos, or 'multiverse', consciousness (as subjectivity) would be the capacity to experience objects as other than its own fundamental Being while, in relation to itself, Consciousness would be the one fundamental Being that contains all the possibilities of the appearance and experiences of relative, contingent, and limited existence. Matter - in all its cosmic levels - would be an illusory extension of Being experienced as distinct from Consciousness.

Particular expressions of fundamental, nondual Consciousness (or Nondual Consciousness-Being) would depend on the capacity to experience things as if they were other than fundamental, absolute Being. I call them "subjective" in contrast to their always accompanying "objective" or "material" expressions. Subjectivity would take place under the illusion of separation, including an illusory separation of nondual Consciousness from its own nondual Being.

Inasmuch as Consciousness projects its own Being as if it were outside of itself, it would also invest, project, or limit its own associated experiential capacity into the resulting material exteriors. While ultimately illusory, the ensuing subjectivities associated with these materialities would experience real experiential constraints.

The Inter-Realm Quadratic Pattern

But it all must begin with an entity capable of originating the realms and the basic inter-realm pattern. According to my understanding of the ontological argument, such a being (considered as the **maximally conceivable entity**) must exist in a supreme state of actuality; as the affirming Source of all expressions of being, including that of its own negation. Only for the case of this entity, if it didn't actually exist, it would not even be possible to conceive of it.

In my view, consciousness is primary but, in an ultimate sense, it is and, therefore, it is inseparable from its own being. As previously mentioned, I consider that Being is consciousness' capacity to experience itself and that consciousness is being's capacity to experience.

Beyond contingency, the Source (as the one Non dual Consciousness-Being) containing all possibilities (including the illusory possibility of denying itself) would not lack a will and purposefully imagine a distinction between its Being and a logically implied 'non-being', thus establishing a supracosmic "metaphysical movement" which, in turn, also implies a consciousness and being-based illusory subdivision into three components: Being, illusory non-being and the reconciling connection: in fact, a Triunity in its what could be called its "imagination" or "mind." Moreover, four (Integral Theory-recognized) fundamental 'dimensions' would also 'arise': Plurality or Collectivity (beginning with two or more entities) and Exteriority (out if an implied 'other' outside self). And these extra 'dimensions' (originating under this supracosmic but illusory duality would now contrast with the Source's own Interiority and Undivided Oneness. Accordingly, through this "metaphysical movement" outside of contingent limitations inside its "Mind," the Source would create what can be called an initial "duality" and, from it, the four fundamental structuring "dimensions" or fundamental perspectives recognized in Integral Theory. Moreover, the combination of these perspectives would produce the four "quadrants" (taken as the main 'element' among five reality-describing elements in Integral Theory). These "quadrants" (subjectivity, intersubjectivity, objectivity and inter objectivity) are more specific perspectives under which phenomenal reality expresses itself and by which phenomenal reality can be understood.

Moreover, upon Source imagining the possibility of an illusory negation of itself it would use the three ensuing supracosmic components (Being, illusory non-being and a reconciling connection) to create, reflect and/or manifest three corresponding contingent expressions. And, still remaining within the Source's supracosmic Being (as noted, a Nondual Being equivalent and inseparable from

Consciousness itself), these three components, aspects or entities can be understood as the primordial triune subdivisions which (in contingent reality) are expressed as the three main realms of being; from the more inclusive and less contingent: The Causal, Subtle and Physical realms. Each realm would have its own characteristics reflecting its supracosmic counterpart. Finally, the “Quadrants” (the most fundamental interpretive “element” in Integral Theory, providing expression ‘spaces’ to the other five ‘elements’) would exist in the three realms but also relate across them, maintaining their basic characteristics but differing in how they relate as a function of each realm’s main ontological characteristics.

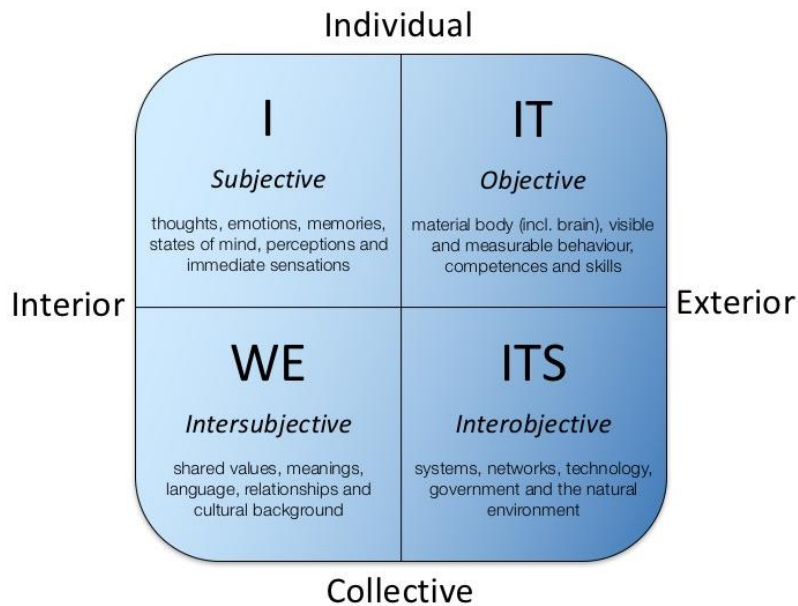


Figure 1 - The four "dimensions" and four "quadrants" (Ken Wilber)

We must understand that subjective “consciousness” (even if expressed as consciousness embedded in being as if being were exterior to it) crosses and connects the three realms (and their combinations or “levels” and subdivisions) because, ultimately, it is a direct expression of the phenomenal reality-actualizing nondual Source which creates and sustains the realms of contingency.

So, we may have to remember the distinction between Consciousness as a universal (in association to Source) and consciousness as a particular subjectivity. The former (through its ‘Being’ aspect) would extend itself as if outside of itself producing different types and levels of materiality and inhabitable bodies for each realm therefore permitting the experiences of subjectivities (or embodied expressions of itself). In the Subtle Realm, all possibilities that a subjective (or embodied consciousness) can experience would be available (in relation to subtle matter and form) but according to its capacity or “level of consciousness.” This

would be as needed whether (from a physical perspective) these possibilities of experience are to be considered in terms of ‘past’ or ‘future’ possibilities. Inasmuch as the Subtle realm has exteriors that can be personally experienced and objectively shared it would also possess a form of substance or matter. Objects, locations and what appears to a subjectivity as related to a past or a future would be more flexible or available and affect subjective experience as much as the latter affects the its material counterpart. In other words, what is necessary to experience would be available to a limited, or contingently embedded subjectivity in the Subtle Realm (a perspective of Consciousness-Being itself operating under duality).

While – as Integral Theory states – quadrants simultaneously co-rise in all realms, there would also be a three-tier variable symmetry and “emphasis” as per how the four quadrants relate differently in each realm in terms of causality. This would impinge on how the realms relate with each other, especially in terms of potentiality and actuality.

Inter-Realm Symmetries

The differences between the three realms would manifest the following three-tier symmetry that (as a whole) would express their underlying unity: In the Causal Realm (which from a physical or more contingent perspective it would be a realm closer to a state of nonexistence), the Interior and Individual quadrants (UL & UR) would causally predominate over the Exterior and Collective ones. In the Subtle Realm, there would be a co-equal causal relationship between the Interior and Exterior quadrants and between the Individual and Collective quadrants. And, in the Physical Realm, the Exterior and Collective quadrants would causally predominate over the Interior and Individual ones.

To simplify, at this time we are mostly going to consider the relative causal strengths between the Interior and Exterior quadrants across the Physical, Subtle and Causal realms. Notice that the strength of the Causal Interiors is symmetrically opposite to the strength of the Physical Exteriors but they are co-equal in the Subtle Realm. Between two adjacent realms, there would be an in-between state or transducer or patterns but I also contend that the main connection, transducer or link between the Causal and the Physical realms would be the Subtle Realm itself.

	I	E
C	+++	+
S	++	++
P	+	+++

*Figure 2 Relative Strengths of Interiors and Exteriors in the Three Main Realms
(Giorgio Piacenza)*

In the state of nonduality, a state outside the appearance of contingency, Interior and Exteriors are possibilities, co-eternal in the One Consciousness-Being and their distinction would not be necessary because contingently real objects do not have to exist as if they were outside of nondual, ontologically real consciousness. But in the three main duality-based, illusory (but experientially consequential) realms, the “Being” aspect (which ultimately is inseparable from the “Consciousness” aspect because Consciousness also is, or, said differently, it ultimately also is being) projects itself in the form of exterior objects. And, perhaps, the more it projects itself as exterior objects, the more it allows its actualizing capacity to trap or limit an aspect of itself experienced as an embedded (and suffering prone) subjectivity. But the inexhaustible characteristic of its essence as the one actual, non-contingent Interior and Being (its Essence) would always remain infinitely transcendent to its purposefully considered illusion of separation. All of this “metaphysics” would be necessary to understand the Meta ontological pattern useful to understand ‘paranormal’ events and the ‘contact modalities’ in scientific and other ways.

And within the illusion, there would be Physical, Mental and Causal “objects of experience” in direct proportion to how much consciousness is embedded and limited (as a subjectivity) in these objects; in their decoding through identifying with the same degree of illusory objectivity. This dynamism of objects-based, Consciousness-Being restriction would be barely limiting of subjectivity in the Causal Realm, co-equal with subjectivity in the Subtle Realm and highly limiting of subjectivity in the Physical Realm.

However, for Pure Consciousness-Being itself in its primordial condition of nonduality, projecting a dream or illusion of separation in contingency is optional.

It doesn't have to or else it wouldn't be the greatest conceivable Being. Moreover (even if recognizing our limited understanding), we can still say that, in essence, Nondual Consciousness-Being infinitely transcends and includes all of its ultimately illusory, imagined, projected or created contingency. That, in truth, what we perceive as "cosmos" has always existed in the Source's own Being whose essence is indescribable. That the indeterminate plurality of contingent entities (rather than an actual infinite plurality) derived from the original activation of the primordial distinction between Being and (illusory) non-being has never left the Presence of Nondual Being-Consciousness. That this Nondual Consciousness - Being would contain all contradictions derived from the first illusory contradiction of "non-being" and that it would infinitely transcend (or resolve) them. That love would be the utmost basis for existence because it would represent the utmost offering of Being, extended as the being of every living contingent entity as a possible expression of itself.

Did the universe always exist or was it created? Can a never created infinite universe or multiverse be compatible with the beginning of contingency? Physically (and cosmologically speaking), according to the Borde-Guth-Vilenkin Theorem¹⁸, a past-eternal inflating universe would not have the entropy that is observed and this may even apply to a serial multiverse. However, I think that the concept of a beginningless, perpetual actualization of contingency and the concept of creation *ex nihilo*, would – in my proposal – be compatible.

Moreover, this perspective would also be compatible with a modified form of emanationism (which doesn't oblige the One to emanate) and with a form of pantheism (that preserves the infinite transcendence and free will of the Source). Would creation and creator be simultaneously distinct and one if creation is like a dream produced by the creator?

Why Retrocausality in the Physical Realm?

Retrocausality would be necessary to maintain the metaphysical pattern. Since this metaphysical pattern would originate with Source recognizing illusory non-being as if it were real (as a reflection?), this would create the illusion of an 'other' outside of Source which, nonetheless, is inextricably reconciled with it by a third component. Thus, three supracosmic components would be present in the one Source. And, upon imagining contingent reality (in a manner in which Source initially contracts some of its radiant presence as suggested in the Kabbalist

¹⁸ Arvind Borde, Alan H Guth, and Alexander Vilenkin, "Inflationary spacetimes are not past-complete," *arXiv preprint gr-qc/0110012* (2001).

concept of “**Tzimtzum**”¹⁹, three contingent realms would result as a dependent, phenomenal reflection of the primordial, triune division. The equivalent of this ‘contraction’ allowing for contingent dynamism would be the “consciousness as form” idea behind the concept of “Shakti” in Kashmir Sivaism²⁰.

Regarding the realms, the Causal Realm would resemble the Source, actually the One Being aspect of the Source, not needing anything outside of itself. Here, only a small degree of duality would be present and subjective consciousnesses would be causally prevalent in the experience of conscious, causal matter-embedded subjects, with an expanded ego almost not limited by the illusion of exteriority.

On the other hand, the Physical Realm (the other shore of an ontological ‘gap’) would correspond to the “non-being,” illusory aspect entertained as a possibility by Source and physical matter is experienced (by conscious, physical-embedded subjects primarily situated in this realm) as extremely limiting. Retrocausality would be necessary to maintain a dependent connection with the Subtle Realm but it would necessarily remain hidden to most physically-embedded conscious awareness so as to maintain the experiential aspect of the pattern in which Exteriors are more causally effective than Interiors.

On the other hand, the Subtle Realm would match with the Source’s reconciliation between Being and non-being. It would be a “balanced realm” in which Interiors and Exteriors are causally equal and the experience of various experiential temporal ‘presents’ would adapt to subjective need. However, since the Subtle Realm’s Exterior Quadrants can be considered as ‘future potentials’ for the Physical Realm (because they transcend and include all possible, concrete, physical experiential events beyond the illusion of spacetime), the Physical Realm’s hidden retrocausality (hidden as the Insides of its Exterior Quadrants) would serve to connect this latter realm with the former. It would transfer potentials from the Subtle Realm into the Physical realm and transfer actualities of the Physical Realm back into the Subtle Realm.

¹⁹ Adam McLean, "Kabbalistic Cosmology and its parallels in the 'Big-Bang' of Modern Physics," *Hermetic Jour* 39, no. 11 (1988).

²⁰ Biernacki, "Panentheism and Hindu Tantra: Abhinavagupta's Grammatical Cosmology."

General Dissertation

As suggested, the first illusory contradiction originating in the Nondual Consciousness-Being which we may understand as entertaining, imagining or purposefully ‘dreaming’ an “other” in the form of “non-being” would constitute the origin of what we experience as “duality.” Furthermore, it would constitute the origin of the threefold supracosmic, triune distinctions (Being, illusory non-being and the connection reconciling the latter with Being) and -by vitalizing the illusion of separation – would constitute the origin of the three contingent (or “cosmic”) realms that would reflect the previous metaphysical divisions. Moreover, this would also constitute the origin of what in Integral Theory is called the four primary perspectives or “dimensions” themselves combining to generate the four “quadrants.” Finally, a further logical differentiation would separate the “insides” and “outsides” in the quadrants, thus generating the “eight perspectives” in Integral Theory...eight ways by which a phenomenal entity can express itself and eight ways by which a phenomenal entity can be understood under “**Eight Methodological Zones.**”²¹

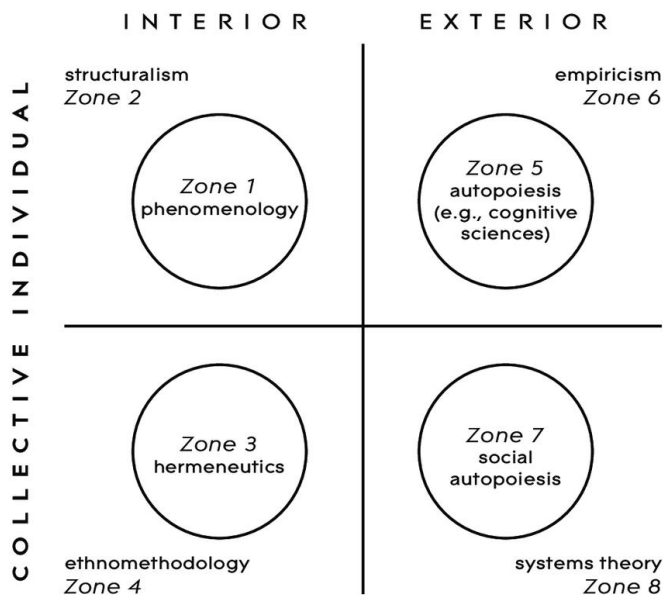


Figure 3 - The Eight Methodological Zones (Ken Wilber – Integral Spirituality)

²¹ Ken Wilber, *Integral spirituality: A startling new role for religion in the modern and postmodern world* (Shambhala Publications, 2007).

Thus, by entertaining the notion of ‘an other’, an illusory other would arise in the Source’s ‘mind’ and by implication “the two” would arise (the One Being and an illusory non-being). And the reconciliation between these would be the origin the three. Also, since (as per duality and the reconciliation of duality with One Being) the distinction between Being and non-being entails unity or indivisibility and/or individuality (as self-consistent, interior unity of consciousness and being) as much as it entails a contrast which is an exterior to self, objectively observable, multiplicity, in this ‘metaphysical moment’ the four primordial “dimensions” also recognized by Integral Theory (the Interior, Exterior, Singular and Plural dimensions) arise. Finally, the four possible combinations of these “dimensions” constitute the “**Quadrants**” of Individual Subjectivity, Plural Subjectivity (Intersubjectivity or culture), Individual Objectivity (singular objects) and Plural Objectivity (or systems of objects).

The “**Quadrants**” occur simultaneously and are equally relevant in the phenomenal world. They are also the most fundamental of the “**Five Elements**” in Integral Theory by which contingent phenomena either fundamentally express or by which these phenomena can be understood, interpreted or disclosed according to the method of disclosure and the capacities of our individual consciousnesses. Ultimately, “Quadrants” would be perspectival expressions of Consciousness-Being immanent in its three contingent realms. The other four elements of Integral Theory by which phenomenal reality can be described are “stages of development,” “lines of development or capacities,” “states,” and “types.”²² However, to recognize relational patterns between the realms, it should be easier to start by exploring these in terms of these fundamental “quadrants.”

Again, the “quadrants” would not only “co-arise” (or simultaneously and continuously ‘arise’ providing a background, or specific structural manifestation ‘spaces’ to all contingent entities) but (as seen in the figure above) they would also manifest with different relative strengths across the three duality-based (cosmic) realms (or the duality-based expressions of the supracosmic - pre-manifested - triune distinctions). Moreover, Physical quadrants would be more differentiated than Subtle quadrants and these more than Causal ones. Furthermore, their exchanges across these realms might not just follow a one-to-one correspondence but in this case quadrants might also relate diagonally. My work on the Quechua

²² S Esbjorn-Hargens, "An overview of integral theory," (2009).

quadrants might be useful to elucidate how Subtle and Physical quadrants may also relate.²³

The differences among the three contingent realms in terms of actuality and potentiality under the perspectives of the absolute and the contingent would enable their dynamic interface in terms of exterior-based **interactions**, complementary-based **interdependences**, and mutually immanent-based **interpenetrations**. To avoid a complete ontological vacuum and to reflect the **three-in-one** supracosmic pattern, between two adjacent realms there would be a third, simultaneously separating and connecting element: an **“inter-realm transducer”** in a state of balance between the dynamism and structure of each connected and differentiated realm. Moreover, maybe the aspects that scientists puzzle over and conjecture about “the quantum world” denote some of its characteristics. Like a cell membrane, it would separate and connect and (to maintain coherence) would only allow specific patterns of information (specific probabilities) to pass through to the physical environment we know or resonate with. Furthermore, like a holon (or part-whole) it would exhibit a particulate, substantial, part-like aspect and also extended, non-local, information, field-like or holistic aspects. Additionally, the latter aspect would coincide with the more superficial or outer aspect of Exterior Subtle Realm quadrants and, as such, would respond to mental imprinting or programming.

According to serious physical mediumship studies, there may be aspects of this interface (like **“ectoplasm”**) that (due to prejudice and social taboo) are not typically included in advanced scientific studies. For instance, at times it seems that at least a part of the interface can materialize. In fact, according to Nobel laureate physician Charles Robert Richet ectoplasm will play a key role in a science of the paranormal which he called “Metapsychics”²⁴ and according to Brazilian researchers Luciano Munari²⁵ and Matthieu Tubino²⁶, ectoplasm can be a form of vital substance extruded from a physical medium. I also think that it may be part of the medium’s own converging (or syntropic) energy fields functioning due to retrocausality (connecting both with specific future quantum physical

²³ Giorgio Piacenza, "Part One: Inca Quadrants Similar to Those of Ken Wilber's Integral Theory," *Integral Leadership Review* (2012), <http://integralleadershipreview.com/7678-inca-wisdom-and-integral-theory/>.

²⁴ Gustavo R. Chiesa, "Among Spirits and Scientists: Charles Richet and the Quest for 'Unhabitual Phenomena'," *Interparadigmas* 5, no. 5 (2017), <http://www.interparadigmas.org.br/wp-content/uploads/2019/01/Interparadigmas-Chiesa-N5-ENG.pdf>.

²⁵ Luciano Munari, *Ectoplasma: Descobertas De Um Médico Psiquiatra* (Editora do Conhecimento, 2008).

²⁶ Matthieu Tubino, *A Vital Fluid Called Ectoplasm: A New Therapeutic Proposal* (Astipalea Edições, 2014).

potentials and with greater Subtle Realm possibilities) and I understand that it can be a semi-solid and/or vaporous, materialized fluid or substance that may extrude from orifices in a physical medium's body. Accumulated evidence shows that discarnate (Subtle Realm-located) spirits can use it to incorporate and move around in the physical world manifesting in tangible ways. Maybe during some of this materializations and extrusions out of a medium's body some biological cells can be pulled out along with it.

Some progress on “ectoplasm” is being made. For instance, besides promising demonstrations by gifted physical mediums, in Foz do Iguazu, Brazil there is “Ectolab,” a research laboratory connected with the Center of High Studies in Conscientiology. In it, psychics and scientific researchers work together to try to quantify and understand not only the unique substance but also “parasurgery,” healing events and physiological changes related with the extrusion and application of ectoplasm.

This interface possibly underlying quantum phenomena and “ectoplasm” would serve to **“transduce”** dissimilar types of organizing patterns between one realm and another and, if organization is involved, probably entropy is also involved. Possibilities would become concrete observables (or experiential actualities) through a set of coinciding past and future probabilities. The latter would cohere with classic, deterministic (Outside-Exterior quadrant) patterns experienced as particulate objects after being actualized in the physical universe. The quantum aspects of the brain, its fractal structure and associated “edge-of-chaos” systems would selectively use quantum uncertainty and future probabilities, perhaps through weak quantum measurements and “transactional supercausality” allowing consciousness to act as a “non-computational predictive faculty” as proposed by Dr. Chris King.²⁷ But “uncertainty” would exist in the interface (when the quantum interface is interpreted from a physical perspective which requires hiding some Subtle Realm possibilities, for instance, as hidden retrocausal influences). Moreover, the quantum uncertainty would not define the more inclusive Subtle Realm in which many more possibilities of experience (including a wider range of temporal possibilities) exist in association with more malleable exterior objects. Instead, quantum uncertainty would exist when vaster temporal and location-related experiential possibilities in the Subtle Realm are reduced to conform with possibilities allowed by a physical determinist framework proper to a specific spacetime experiential context and coordinates.

²⁷ Chris King, *Quantum Physics Retrocausation PreCognition Entanglement Consciousness Mental Time travel* (Cambridge: Cosmology Science Publishers, 2015).

Considering Werner Heisenberg's and Henry Stapp's semi-objective, semi-real state of quantum 'potentia'²⁸ it may also be correct to suppose that the 'quantum realm' has quasi mental characteristics in the sense that information and probabilities (perhaps ultimately recognized by consciousness) are necessary for the patterning of physical objects. Alternatively, the Subtle Realm would be truly 'mental' because it would relate much more directly to possibilities of **meaningful experience** useful to produce probabilities for the patterning of physical objects that further specify or restrict subjective experience. Furthermore, conceivably the ensuing Exterior Quadrant patterns of physical complexity associated with meaningful (consciousness-affecting) experiences in the Physical Realm (for instance in brain structures and its quantum level details) are ontologically downgraded versions of the Exterior quadratic patterns associated with meaningful experiences in the Subtle Realm.

Moreover, the Subtle Realm can be considered as more inclusive and ontologically 'real' in its own level of existence but also as a 'potential' entity in relation to the more duality-expressing Physical Realm. Furthermore, I contend that these inter-realm metaphysical differences and relations in the pattern are necessary to connect the realms through interactions that - once understood - could be used to enhance technological applications that overcome classic spacetime limits. More than that, I contend that each of the three realms (predominantly but not exclusively) operate under one of three distinct types of ontological causalities and their associated epistemological logics. This relates to how interiorities and exteriorities relate in each realm: Mostly **interaction** (through exterior means) in the Physical, **interdependence** (through complementarity) in the Subtle and **interpenetration** (through being mutually immanent or within each other) in the Causal. Furthermore, realms would similarly interact, interdepend and interpenetrate among each other. Thus, they may be distinct but influence each other, maintaining (as contingent, incomplete expressions connected to the One) concurrent discontinuity and a continuity, very much as 'whole-parts' (holons) expressing the four quadrants. This would also express the supracosmic triune division under an essential oneness.

Should an evolution of these early ideas eventually be called the "Trans Ontological Interpretation of Quantum Mechanics?" 'Quantum reality' may have characteristics that (from the perspective of an unobserved physical particle) can be understood as 'probabilistic' because of the ontological difference between the realms, mostly as per how possibilities in each realm may be exteriorly actualized.

²⁸ Henry P Stapp, "Quantum reality and mind," *Journal of Cosmology* 3 (2009).

If more possibilities of experience can be exteriorly (or materially) actualized in the Subtle Realm (as there is less separation between its limiting exteriors and its possible interior experiences), this greater range of possibilities range would fit as ‘probabilities’ into a more restricted range of physical possibilities allowed in our coherent physical spacetime universe dominated by Exterior Quadrants.

Further Dissertation on the Source and its ‘Productions’

Out of the illusion of separation, there would come into existence a relative “gap” between the One Consciousness-Being and its content-filled, imagined realms of contingency manifesting possibilities; a “gap” that is akin to what could separate a dream from a dreamer even if a dream is inseparable from the dreamer and its productions. The gap would connect through unknown or disorganized possibilities as much as it relates perfect, complete being with fictional non-being. Like a mirror (reflecting what is real but not recognized as such) it also is like a submersion into unfathomable but undifferentiated possibilities or ‘chaos’, an appearance where (from the perspective of the illusion) absolute, actual existence becomes potential. Moreover, the complete-incomplete structured illusion of multiplicity and independent change would take place through (once again) a necessary reconciling intelligence pointing back to the original Nondual Source of complete, self-consistent meaning. Thus, the ‘gap’ – along with the intelligence expression organizing the dream (the Logos if you will) – would be necessary for the interplay of difference and sameness, of continuity and discreteness, of community and individuality...the experience of Life as we know it.

From an emanationist perspective, the Physical Realm can be said to derive from a metaphysically prior, non-physical “Subtle Realm” itself deriving from the Causal Realm but, from an absolute perspective, all these realms (and their combinations containing incalculable worlds and universes) co-exist within Source and depend on it as it illusorily considers the idea of “non-being,” of an ‘other’ that is not itself. Thus, if creation is considered an illusion and also as inseparable from a dreamer whose essence or true nature infinitely transcends its dream, we can reconcile the idea that Source creates willingly, ex nihilo or without the need for anything exterior and that it is not bound or limited to its ‘dream’. And the Source’s ‘dream’ would be an indeterminately vast (perhaps not an actual infinite), noble creation. Moreover, from a finite perspective, it would have a beginning while, from a transcendental perspective, we cannot pinpoint whether the ‘dream’ had a beginning or not because it would have been created, imagined and enlivened ‘supracosmically’ or beyond any type of dependent becoming. In this sense stemming from the Nondual, perhaps Buddhist concepts of a relative universe without a beginning and Western and Bible-based concepts of a created beginning

may overlap. Furthermore, the ‘dream’ would be experientially real for those of us existing within it (in fact ‘real’ inasmuch as it ultimately participates in the Source’s Being). However, the ‘dream’ would not be tantamount to the Source’s essence which (as that against which nothing greater can exist) would infinitely transcend the it and yet continuously sustain it.

As mentioned, the three dependent realms derived from the illusory opposition to the unity of Being would ultimately relate with each other without separation but (from a duality-based or contingent perspective) they would also function under predominant characteristics and (as per gradations or ‘planes’ within each realm) under a mixture of each other’s predominant characteristics. Thus, based upon how the Causal (or ‘Seed’) Realm operates emphasizing Interiority, they would relate with each other by existing within each other through mutual immanence or **interpenetration**. Also, based upon the Subtle (or ‘Mental’) Realm emphasizing a balance between Interiority and Exteriority, they would relate both interiorly and exteriorly to each other, through complementary **interdependence** and, based upon the Physical (or ‘Gross’) Realm emphasizing Exteriority, they would relate exteriorly to each other, relating through **interaction**. Furthermore, in each particular realm, one of these three predominant modes of relating and of existing would also be associated with a prevailing type of fundamental logic and causality.

From a contingent perspective, the ontological distinctions among all realms and between adjacent realms (manifesting under a symmetrical pattern as shown in Figure 2) may create a dynamic “tension” allowing for simultaneous distinctiveness and relatedness. It would be based on “potential and actual inequalities,” understood both from absolute (unity-based) and from relative (difference-based) perspectives. The distinctions which are ultimately inseparable from unity would allow the organization of phenomenal reality across the three realms into “holons” (or “whole-parts”) and – while leaving room for incompleteness - solve the contradiction between static oneness and dynamic movement in multiplicity. And all of it would create the possibility for an apparent and simultaneously actual (or continuously actualizing and evolving) inter-realm dynamism; again, for a dynamic causal relationship under three forms: through objective or exterior interaction means, through complementary interdependence (via objective Exterior and subjective Interior) means and through interpenetration via mutual interiority or subjectivity.

Interior (subjective and intersubjective) meaning and exterior (individual and systemic) objects would co-arise in each ontological level. But the level of complexity in a lower ontological level would allow the interiority of (subjective

and intersubjective) meaning located in a higher ontological level (associated with its own co-arising exterior quadrants) to manifest or be experienced in the lower ontological level.

To connect the ontological differences between the three main cosmic or contingent realms (and between the sub realms located within each main realm and interfacing across the latter) there would have to be a “transducer” which itself would be the contingent expression of the supracosmic connection between “Being and “non-being.”

The “Source” (I’m not calling it “God” or any other cultural-religious definition to avoid prejudices) as **the maximally conceivable entity... is**. It must not only ‘exist’ and transcend dependent origination but it must be Being itself; in fact, the only purely actual, self-sufficient Being. Otherwise, it would not ‘make sense’ to think of it as the “maximally conceivable entity” if it would not exist in the utmost sense. Without its absolute existence, it would not even be conceivable, but it is conceivable because it is at the root of our own existence and logic. Because even by negating (“it ‘is’ not”) we are affirming or recognizing being, this most basic recognition at the root of the Identity Principle is the Source of all other expressions of being, its essence including and transcending all possibilities, including the negation of being itself. And – beyond specific religions and doctrines - the recognition of Source and of the essential patterns that may derive from it should allow us to recognize a metaphysics that could guide science and the understanding of all levels of nature.

I think that understanding (through a finite mental approach or through incomplete and mutually dependent concepts) the essence or ultimate/intimate nature of Source as “the maximally conceivable entity” is not possible and (because limited understandings of being and non-being are transcended) this realization agrees with negative theological approaches in the West²⁹, with what is said in Islam about the utmost boundless unity of Allah³⁰, with the “neti neti” approximation in Advaita Vedanta³¹ and with Nagarjuna’s philosophical Buddhist inquiry into the indescribable nature of reality.³² But what we can limitedly understand about the unfoldment of such an entity (the Source of all relative being

²⁹ Colm Luibheid and Paul Rorem, *Pseudo-Dionysius: the complete works* (Paulist Press, 1987).

³⁰ Frithjof Schuon, *Understanding Islam* (George Allen & Unwin Ltd (1963), 2016).

³¹ Nisargadatta Maharaj, *I Am That: Talk with Nisargadatta Maharaj* (Durham: The Acorn Press, 2008).

³² Jan Westerhoff, *Nagarjuna's Madhyamaka: A philosophical introduction* (Oxford University Press, 2009).

whose utmost nature cannot be understood in relative terms) must be necessary as the basis of a metaphysical model about “reality” (in its utmost and relative senses), a model whose patterns can be useful to find ever more adequate scientific theories of inter-reality contact and their associated, reality-shifting, ‘anomalous’ phenomena.

This requires us to think that ‘Source’ would be able to contain, transcend and actualize all coherent possibilities unless doing so goes against its own nature. In fact, it would only be able to actualize illusory exteriors; as expressions of its Being that limit illusory expressions of its Consciousness. The more Consciousness-Being “extends” or “effuses” its Being aspect into its own illusion of duality, the more ‘matter’ would arise populating Exterior quadrants and the more the subjective freedom to experience without the limiting need for exterior objects would be embedded in matter.

Thus, in order to create and/or manifest limited possible entities out of itself, specious notions of “non-being” would be contingently actualized within itself. And to lack nothing, Source must not only be a conscious entity with free will but Consciousness and Being itself, in fact (from our limited understanding), an entity of perfect freedom and pure actuality in the utmost grade. And ideas stating that Source (sometimes understood as a “universal mind”) originates in the cosmos or out of the workings of an information field and that it evolves with complexifying processes (perhaps through non-local quantum information hologram exchanges or perhaps recursion processes, thus becoming able to process more information) are contradictory. Following Aquinas’ Third Argument for the existence of God³³, this would be because all contingent entities undergoing impermanence and becoming may not necessarily exist. Thus, ultimately, they would necessarily depend on an utmost necessary Being which is not a limited, definable ‘thing’ or entity that includes and transcends such impermanence.

Source within its nondual, supracosmic level would be the only ‘Being’ and because it cannot be identified as a “thing” our finite minds may also think of it as a vacuity beyond all distinctions. Being, conceivable but illusory non-being and an inevitable connection between the two would produce three elements in a supracosmic sense and (within that apparent duality reconciled with its original unity) this illusion would express three types of universes or “realms.”

Several spiritual and philosophical traditions coincide under similar recognitions of a **triunity** whose elements would be associated with the three main

³³ Edward Feser, *Five Proofs for the Existence of God* (Ignatius Press, 2017).

contingent realms. In Christian terms “The Father” (inasmuch as it refers to an unfathomable essence), would relate to the platonic notion of “Beauty” because, ultimately-speaking, it is indefinable. It would also relate to the neoplatonic notion of “The One” and (as per the realms of contingency) it would be represented by the Causal Realm whose nature may only be explained in terms of a “neither-nor” logic incapable of succeeding by using exterior objects or concepts. Then again, “The Son” (originally “Logos” in the Greek New Testament) would relate to the platonic notion of “Truth” which, in simple terms, is the correspondence or balance between subjective understanding and exterior things and (as per the realms of contingency) it would be represented by the Subtle (or Mental) Realm. Finally, the “Holy Spirit” (“Paraclete” or “Advocate”) would relate to the platonic notion of “The Good” and to the neoplatonic notion of “Nous” or “The World Soul” and (as per the realms of contingency) it would be represented by the preponderance of exterior energies in the Physical Realm.³⁴

The previous sequence of the Trinunity would correspond in the Kabbalah to the indescribable **Ain**, the limitless **Ain Sof** and the limitless light **Ain Sof Aur**.³⁵ Furthermore, in finite terms, a ‘**Mother Principle**’ (co-equal with the ‘Father Principle’) can be understood as the universal “Matrix” that (within the realms of contingent duality) not only limits but shelters, embraces and clothes our individualized subjectivities. Its practical expression is perhaps well-represented by the Indian concept of “**Mahakasha**,” whose variations as “Chiddhakasha,” “Chittakasha” and “Bhuttakasha” would respectively form the ‘spatial’ features of the Causal, Mental and Physical realms.^{36 37} As necessary as the “Father Principle” it would be the dynamic form of Nondual Consciousness-Being, as in the “Shakti” concept utilized in Kashmir Saivism.³⁸

The core of immanent, Nondual Consciousness-Being within our illusory, embodied selves would actualize according to our assumed and materially-embedded perspectives. It would be the essential interface and actualizer of its own possibilities in and across the realms. Dreaming of itself as a separate entity, its

³⁴ Svetla Slaveva-Griffin and Pauliina Remes, *The Routledge Handbook of Neoplatonism* (Routledge, 2014).

³⁵ Gershom Gerhard Scholem, *On the mystical shape of the Godhead: Basic concepts in the Kabbalah* (Mysticism and Kabbalah, 1997).

³⁶ Swami Venkatesananda, *Vasistha's yoga* (SUNY Press, 2010).

³⁷ Adi Sankaracarya, *Atmabodha* (Editorial Hastinapura, 1982).

³⁸ Natal'ia Vasil'evna Isaeva, *From Early Vedanta to Kashmir Shaivism: Gaudapada, Bhartrhari, and Abhinavagupta* (SUNY Press, 1995).

“being” aspect would bind its experiential aspect focusing into the forms of its illusory exterior projections; transferring its own experiential capacity into them while the remaining Nondual essence would actualize possible experiential events according to the rules and patterns of a specific realm.

An Inter-Realm Transducer between the Subtle and Physical Realms

Each realm would contain an indeterminate or, perhaps, innumerable number of sub-realms and/or universes allowed by the Source’s possibilities. These planes or universes may themselves express different combinations of the three main realms, more or less approaching to or distancing from a limited “lower” (or more duality agreeing) state of being. In cosmic or duality-based reality, the Causal Realm would reflect the prevalence of Spirit or Consciousness-Being over Matter. The Physical (or Gross) Realm would reflect the prevalence of material illusion over Spirit or Consciousness-Being and the Subtle (or Mental) Realm would reflect an intermediate situation between the prevalence of Spirit and the limitations of Matter.

In order to maintain the three-in-one or triune pattern expressed in the cosmic, duality-based, contingent reality, between each of the distinct realms organized under different principles, there would be a “bridge” (or “chakana” in the Quechua tradition of the Andes) and - in my view - this “bridge” could be considered akin to a “transducer.” It would equally partake in a balanced (or ‘Sattvic’ way in terms of qualities or ‘Gunas’) of the qualities of the less contingent and the most contingent realms. Furthermore, as much as the Subtle Realm would act as a “transducer” between the Causal and Physical realms (connecting two apparent irreconcilable opposites under the aegis of “Spirit” and “Matter”), there would be a ‘transducer’ between the Causal and Subtle realms and another transducer between the Subtle and Physical realms.

Furthermore (in terms of the Vaisesika naturalist doctrine and the dualist Samkhya concept of “**Gunas**” or “basic qualities”), I posit that “transducers” between two adjacent realms would express a balanced or “**Sattva Guna**” quality between realms that – relatively speaking - can be contrasted as ‘active’ (**Rajasic**) and as ‘passive’ (**Tamasic**).³⁹ In this case, from the perspective of the Absolute (considering the Subtle Realm as closer to Ultimate Reality) the Subtle Realm would (in contrast to the Physical Realm) be the more ‘active’ realm functioning under the ‘**Rajas Guna**’ quality. Conversely, the Physical Realm would be more

³⁹ Alain Daniélou, *The Myths and Gods of India: The Classic Work on Hindu Polytheism from the Princeton Bollingen Series*, vol. 73 (Inner Traditions/Bear & Co, 1991).

inertial, passive or functioning under the ‘**Tamas Guna**’ quality. And among the three realms (and also from this absolute perspective), the Causal Realm (whose exteriors would almost offer almost no resistance to subjectivity) would have the more pronounced active quality; the Physical Realm (whose exteriors offer the greatest resistance to subjectivity) would have the most passive quality and the Subtle (or ‘Mental’) Realm would act as a balanced component with a Sattvic quality.

In this opportunity, for simplicity’s sake, I’ll focus on the proposed, balanced ‘transducer’ that should exist between the Subtle and Physical realms. The **transducer** between these realms would coherently and intelligibly transduce the format-dissimilar information or exterior organizing patterns between the Physical and Subtle realms (and between specific physical sublevels by means of the Subtle Realm from which different physical sublevels originate). Some of the transducer’s characteristics may coincide with esoteric concepts like that of an “energy sheath” or “Pranamaya Kosha” in the Pancha Kosha doctrine.⁴⁰ These characteristics may also relate to the materialization and extrusion of “ectoplasm” in genuine physical mediumship⁴¹ and also to some of the characteristics of the quantum state vector that baffle our classical perceptions of reality and which - under some probabilistic interpretations like Heisenberg’s - can be interpreted as physically semi-real⁴² or as based in a non-local information field⁴³ and, which additionally, under some realist interpretations, can be interpreted by positing self-consistent, retrocausal loops⁴⁴.

The metaphysical characteristics of this ‘balanced’ transducer may also appear in less orthodox but thoughtful scientific theories related to quantum mechanics. For instance, the idea of a “magneto-electric” (time-frequency) component may be compatible with it as in Dr. William Tiller’s “**Reciprocal Space.**”⁴⁵ In other words (extending the basic model of Integral Theory), in order

⁴⁰ Sanjib Patra, "Pranamaya Kosha from the View Point of Ancient and Modern Science."

⁴¹ Robin Foy, *In Pursuit of Physical Mediumship* (Janus Publishing Company Lim, 2007).

⁴² Kristian Camilleri, "Heisenberg and the interpretation of quantum mechanics," *hiqm* (2009).

⁴³ Ervin Laszlo and Jude Currivan, *CosMos* (Hay House, Inc, 2008).

⁴⁴ Jack Sarfatti, "Recent advances in post-quantum physics," *Cosmos and History: The Journal of Natural and Social Philosophy* 13, no. 2 (2017).

⁴⁵ William A Tiller, *Science and human transformation: Subtle energies, intentionality and consciousness* (Pavior Walnut Creek, CA, 1997).

to maintain a balanced, ‘Sattvic’ quality, its Outside-Exterior quadrant aspects would have to be complemented by less obvious Inside-Exterior quadrant aspects. Moreover, if we consider the ‘transducer’ to be partly situated in the Physical Realm, these Inside-Exterior quadrant aspects of the Physical Realm would render self-organization possible against physical entropy and linear determinism and it would connect with the exterior (but more subjectively acquiescent) aspects of the Subtle Realm. Additionally, I suppose that to maintain the relative separation between the Subtle and Physical realms, retrocausality and Tiller’s proposed magneto-electric (time-frequency) aspects and other aspects corresponding to the interface would not be normally experienced by consciousnesses undergoing a Physical Realm embeddedness since they would primarily perceive a time-forward, inertial world dominated by outside-exterior causes in which stable, exterior, material patterns prevail, resisting subjectively induced modifications. Also, according to Dr. Rupert Sheldrake (who also posits “morphic resonance fields), these patterns (especially for biological organisms) can also be understood as well-established “habits.”⁴⁶ Furthermore, in terms of the creatively adaptive **autopoiesis**⁴⁷ exhibited by some out-of-equilibrium, open systems and biological organisms available to chaos, bifurcations and uncertainty, **quantum** retrocausality may serve connect their physicality with a more inclusive range of possibilities present in the Subtle Realm.

The Basic ‘Mechanism’

The key idea is that, along with a retrocausal component (that may become potentiated or further activated by inter-reality technologies such as those that could modify spacetime conductivity and permittivity and/or vacuum energy density), the inter-realm transducer would serve to naturally convert physical kinetic patterns into their potential patterns and concurrently ‘transduce’ these patterns across the realms into subjectively modifiable active, Outside-Exterior quadrant patterns in the Subtle Realm. These patterns (now in an active state in the Subtle Realm) would become new compatible potentials for the specific sublevel or coordinates in the Physical Realm and, upon being modified by subjectivity in the Subtle Realm, they would ‘return’ to the Physical Realm reactivating and temporarily re-patterning its locally diminished kinetic activity.

⁴⁶ Rupert Sheldrake, *New science of life* (Icon Books Ltd, 2005).

⁴⁷ Francisco G Varela, Humberto R Maturana, and Ricardo Uribe, "Autopoiesis: The organization of living systems, its characterization and a model," *Biosystems* 5, no. 4 (1974).

I believe that Integral theorist and biologist Lex Neale also posits that Inside-Exterior, Physical-Realm quadrant patterns correspond to Outside-Exterior quadrant Subtle Realm patterns.⁴⁸ However, Lex's work on the "AQUAL Cube" (and subsequent papers)⁴⁹ shows with greater detail many other aspects of how the quadrants may relate across realms in terms of consciousness and scientific concepts such as awareness, relativity and energy.

In this manner, these physically compatible, kinetically reactivated (but now modified) physical patterns would introduce a temporary causal modification in the Outside-Exterior aspect of the physical quadrants. Extending what seems to me like an idealist proposal by Donald Hoffman⁵⁰, this 'mechanism' may be allowed for conscious agents situated within and beyond biology and physicality if such agents can decode and modify levels of reality through the physical and non-physical bodies they are embedded to. Furthermore, to produce a temporary modification in established physical patterns (including spacetime itself), they may also utilize the inter-realm 'mechanism' which is connected to their bodies (or vehicles of consciousness).

Re-stating the 'mechanism', in terms of the "contact modalities" and/or "paranormal" effects, kinetically active, physical patterns would shift into a more acquiesced or "potential" state decreasing their entropy or (in Integral Theory terms, their Outside-Exterior activity). While their energy remains in a potential state in the Physical Realm, their corresponding active Outside-Exterior Quadrant patterns would be transduced into a form suitable for being reprogrammed by subjectivity in the Subtle Realm and, upon returning to the Physical Realm, the potential state would be kinetically reactivated producing reconfigured (i.e. "paranormal") spacetime modification effects. But no energy would be lost in the Physical Realm and no energy would be exchanged with the Subtle Realm. Only the patterns would be transduced by the capacity that retrocausality and, perhaps, other characteristics of the inter-realm transducer has (such as the magneto-electric Time-Space informational component suggested by Professor William Tiller). Something would cancel out Outside-Exterior-quadrant-dominant physical patterns, returning them to their origin in a state of higher ontological symmetry that exists between subjectivity and matter in the Subtle Realm; something that can be described in physical terms as a "null-space/null-time condition." Just as

⁴⁸ Lex Neale, *Knowing The Knower* (Tucson: Integral Publishers, 2015).

⁴⁹ Lex Neale, "Integral relativity of awareness and energy-the continuum of consciousness, energy, mind and matter," *NeuroQuantology* 16, no. 8 (2018).

⁵⁰ Donald Hoffman, "Do we see reality?," *New Scientist* 243, no. 3241 (2019).

different levels of classical time-forward physicality can be canceled by a greater activation of retrocausality, Tiller's "**Direct Space**" (related to ordinary molar experience) may be canceled by a greater activation of his proposed "**Reciprocal Space**."⁵¹ This would cause physical patterns to return to the condition from which they originated as possibilities in the Subtle Realm.

This 'mechanism' would amount to activating or actualizing a normally "hidden" or potential physical aspect connected with the inter-realm transducer, followed by a degree of ontological cancelation, a reprogramming in the more inclusive realm and a re-insertion to the previous (and once again kinetically active) ontological state along with briefly lasting, "paranormal" special effects." The 'sattvic' nature of the inter-realm transducer and 'mechanism' would also probably be compatible with important features of other non-conventional proposals such as Claude Swanson's "**Synchronized Universe Model**" based on non-local torsion waves⁵² that (along with the sub-quantum particle states of "phitons") may also be affected by mental repatterning and connect complementary states of entropy across vast classical distances. Remarkably, through resonance, phitons and torsion waves would also be able to connect across different self-consistent realities. Could they also connect with non-physical realities? Given that these entities exist, they might be in a subquantum level that transcends the restrictions of General Relativity against practical faster-than-light transmission of information. They might exist in a level closed in its own coherent simultaneity but with an active retrocausality partially canceling time-forward influences and making it permeable to greater physical probabilities originating in the more comprehensive Subtle Realm of meaningful simultaneity beyond the dichotomy of causality-retrocausality.

From a **Quantum Hologram Theory of Consciousness**⁵³ perspective (that I interpret as dividing divide reality into a classical, physical aspect and a non-local, quantum information aspect) we may propose that beings from different ontological realities may become resonant with a particular reality through the vehicles of consciousness that allow them to operate through Phase Conjugate Adaptive Resonance (**PCAR**) in their particular Physical, Subtle or Causal realities or across them through the inter-realm mechanism.

⁵¹ William Tiller, "Some science adventures with real magic," *Subtle Energies & Energy Medicine Journal Archives* 16, no. 1 (2005).

⁵² Claude Swanson, *The synchronized universe: New science of the paranormal* (Poseidia Press, 2009).

⁵³ Edgar Mitchell, "Nature's mind: The quantum hologram," *National Institute for Discovery Science, Las Vegas, NV*, <http://www.nidsci.org/articles/naturesmind-qh.html> (1999).

In the Physical Realm, these modifications tend to temporary because the unaffected surrounding order in the overall physical context would ‘decohere’ or “force” the modified kinetic patterns into a state similar to their previous local order, restoring the previous overall kinetic activity and entropy.

Another way of seeing it is that detectable “anomalous” activity (“anomalous” in the sense that it differs from the stable, classic, conventional order) can take place not only when modified kinetic patterns affect the local environment but at the same time when the previous amount of local entropy is being restored. Thus, (perhaps in the case of discarnate spirits or even of extraterrestrial entities (either of which could be functioning in their or subtle bodies), a form that represents the Subtle Realm entity can be perceived.

Furthermore, even an entity from another physical spacetime ‘configuration’ (for instance from a different time frame, timeline or, perhaps, a different universe with different constants or a different ‘density’) would be able to transduce part of our local spacetime kinetic patterns into their Subtle Realm state and subjectively reprogram them to interface with our locally detectable spacetime. However, we should not lose sight that what connects us across all possible types of physical, subtle and causal realms (or their combinations) would be the fact that we are all expressions of the same Nondual Consciousness-Being exploring its possibilities as if it were exterior to itself.

Regarding exchanges between the physical and subtle realms, no energy would be lost or gained. What would be exchanged between realities would be the quality of useful energy which (after being reprogrammed in the Subtle Realm) becomes able to restructure otherwise stable physical reality patterns. In an intuitive manner, shamans, psychics, and non-physical entities ‘close to the earth plane’ and (with a greater understanding of inter-realm physics) non-human UFO (or UAP) intelligences probably make use of this exchange mostly to exert temporary modifications that do not catastrophically alter grand-scale, physically coherent patterns.

If concrete physical matter is continuously organized by an exchange with its higher potentiality, exterior physical matter components may continuously fluctuate back into what (from a physical perspective dominated by concrete objects) would be its subsuming Subtle or Mental Realm of non-local, undifferentiated, meaningfully connected potentiality. But, normally speaking, upon returning to physicality, this exchange would resume the same physical patterns unless (in association to their entropy) they are transduced or subsumed

back into the Subtle Realm in a form suitable for active reprogramming or modification. As the previous state of entropy is restored in the Physical Realm, along with a qualitatively distinct, active kinetic information pattern capable of producing work, we may experience ‘anomalies’ such as space time modifications, psychokinetic effects, the “paranormal” and psi phenomena.

The Contact Modalities

There are several ways by which a variety of otherworldly consciousnesses associated with the UFO phenomenon (or not) could be making contact us. They might be spontaneously or purposefully using the same overall transduction ‘mechanism’. The following section is highly speculative and is based on a non-exhaustive list of contact modalities. The list partially derives from an anonymous, international, scientific, experiencer survey conducted by the former Edgar Mitchell Foundation for Research into Extraterrestrial and Extraordinary Encounters (which today has become the Consciousness and Contact Research Institute). A requisite placed on respondents was that they had conscious recall of their events.⁵⁴

The **"UFO" contact modality**. This modality would utilize technological means to create artificial gravity fields isolating a craft and occupants from an external physical spacetime and inertia with respect to it. The greater the isolation, the greater the craft would become “potential” rather than “actual” (or resonant) with respect to the external spacetime and the more the craft is isolated from all probable physical spacetimes in general, the more it will become non-physical reintegrate into the Subtle Realm. “Non-Human Intelligences (NHI) associated to UFO craft might use their own consciousness or consciousness-assisted technology to reconfigure the portion of physical patterns that have been temporarily reintegrated to an active Outer-Exterior state in the Subtle Realm.

Some physical extraterrestrials entities may also exist in different (even subtler) physical universes in which the energy density of the vacuum and physical constants are stable in a different physical level and (in order to interface with civilizations in other physical universes) they may be able to reconfigure their Outside-Exterior quadrant patterns into denser (more entropy-prone) states and vice-versa. Some may be able to transfer their crafts and bodies completely into the

⁵⁴ R Hernandez, J Klimo, and R Schild, "Beyond UFOs: The science of consciousness and contact with non-human intelligence, © The Dr. Edgar Mitchell Foundation for Research into Extraterrestrial and Extraordinary Experiences, FREE," (Inc, 2018).

Subtle Realm and make contact with us by taking us out of our physical bodies or by modifying our physical bodies into a subtler state.

Their technology and extended conscious capacity may allow them to consciously manage the degree of retrocausality present in the Insides of their Exterior Quadrants canceling out physical patterns and modify them in the Subtle Realm's more inclusive possibilities. By doing so, they may be able to reprogram their more stable physical patterns to temporarily manifest, resonate, or materialize in a particular spacetime coordinate and density.

Close proximity to a physical craft or to entities that are not completely coherent or resonant with our prevalent spacetime (including atomic frequencies and temporal rates) would result in temporal distortions and other “high strangeness” events, including events that may be either physically beneficial (syntropy-increasing) or deleterious (entropy-increasing). Even if using the same universal pattern and transducing mechanism, different “UFO intelligences” would operate under different levels of technology. By being more out of phase or non-resonant with our physical reality they would resemble Subtle Realm entities and appear to us as less ontologically real.

In all of the following contact modalities, one can become subjectively involved (and challenged) from a first-person perspective. If contact with a more advanced or subjectively inclusive otherworldly entity is unambiguous and unavoidable and one gets to experience this entity’s own personal interiority or first-person perspective, it’s hard to fall back into the denial and comfort of well-established worldviews. This situation may trigger a great awareness-amplifying personal shift in identity and values.

If the Subtle or Mental Realm contains the possibilities of coherent physical universes, the subtler (or more mental-like) a particular ‘universe’, ‘plane’, level or ‘region’ in the Physical Realm is, the more it would relate with a wider range of Subtle Realm possibilities that could be physically actualized. A more mental or subtler physical reality would also be more permeable to subjective and intersubjective co-created effects (or relationships) and exchanges with the Subtle Realm. When our physical reality has become subtler by temporarily combining with a slightly less dense one (and-or with a non-physical one), “high strangeness” modifications regarding how witnesses perceive physical ‘facts’ could take place and (due to an interface with their different subjectivities and intersubjectivities), in some cases, diverging among simultaneous experiencers standing side by side. In some cases, each might actualize somewhat different possibilities still compatible with their - otherwise shared - physical universe. Contact experiences with less

dense or subtler (but still primarily physical) alternative spacetimes and entities may reveal this type of exchanges.

The **"Out-of-body" (OBE) contact modality.** This modality would basically require an experiencer's subtle body to make contact with non-human intelligences located in the Subtle Realm. Memories of the interaction would remain in the person's subtle body but also encoded in the physical brain through the inter-realm mechanism. The inter-realm mechanism (connected to the person's energy body or "pranamaya kosha") may be used to modify physical patterns that coincide with the subtle body's patterns to dislodge an experiencer's subtle body. Contact could also take place with non-human intelligences that may be in a Subtle Realm state or – in a physical state - be able to detect and interact with Subtle Realm beings.

The **"Lucid Dreaming" contact modality.** This modality would also require making use of the subtle body vehicle interfacing with the physical brain via the transducer without necessarily experiencing a complete OBE. Otherworldly entities (partially or completely in the Subtle Realm) would use their consciousnesses to interface with an experiencer's dream state. The transducing mechanism would also serve to connect with the experiencer's brain and even physical surroundings.

The **"Telepathy" contact modality.** This modality may be a variant of the "Lucid Dreaming" modality. In the case of telepathy, the mind (already existing in the Subtle Realm) would circumvent locality while still connected to the brain through the same inter-realm mechanism. Both a physically embodied and a non-physical entity would be able to use the experiencer's subtle body's telepathic sense. The subtle body of the entity wanting to communicate would have to transmit his or her thinking and feelings to that person's subtle body and that could be transduced to resonate well with the physical brain patterns. If telepathy induces automatic writing, there could be various degrees of transmission by which the non-physical, Subtle Realm, mental patterns of an entity are transduced into physical brain patterns activating nerve signals and physical writing events.

The **Physical Teleportation contact modality.** This modality would involve the transfer of a macroscopic object's entire Exterior quadrants patterns into the Subtle Realm reconfiguring them to materialize somewhere else in spacetime.

The "**Mystical Meditation**" **contact modality**. This modality in which contact is made with a variety of spiritual entities and various types of dense and subtler physical entities: in which information and emotions are retransmitted while an experiencer is receptive in his or her physical body, may require the experiencer's interpretation and his or her various vehicles of consciousness acting as filters. It may take place through the experiencer's subtle and causal vehicles of consciousness while these bodies also interface with the physical body. These may occur through the decoding capacities of the higher intellect (the Vijnayamaya Kosha or 'sheath' of the Subtle Body) or – in case of highly evolved entities - by connecting through the Causal Body. To 'download' advanced information (that has to be filtered and interpreted with more or less clarity) and, perhaps, to stabilize higher realm patterns in the Subtle and Physical Realm segments associated to the experiencer, the inter-realm mechanism would still have to be used.

The "**Remote Viewing**" **contact modality**. If we accept that there are physical and non-physicals realms (rather than considering that every non-local information gathering depends on a quantum information field), this modality would utilize the non-local information gathering capacities of the quantum brain connected with the information-gathering, Subtle Body senses. Since physical objects may have a Subtle Realm counterpart which the subtle body senses may perceive while still attached to the physical body, the physical brain would relate to the Subtle Body by means of the inter-realm mechanism and the experiencer would gather information from the Subtle Realm aspects of the physical targets. Moreover, remote viewing physical and non-physical entities (extraterrestrial and otherwise) would also be possible through the Subtle Body senses. The conscious information gathering while inside a physical body may occur through the inter-realm decoding mechanism and it may become a first-person, vivid experience the more a person's subjectivity is transferred into his or her subtle body's perceptions.

The "**Shamanic Journeys**" **contact modality**. This modality is often trance related. By modifying the brain and improving its connections with the inter-realm decoder information patterns from a Subtle Realm entity or from an otherworldly physical entity using the Subtle Realm may be transmitted more effectively through the inter-realm mechanism.

The "**Dreams**" **contact modality**. This modality would in some cases interface with the subtle body, that could be partially or completely detached from the physical body. The inter-realm transducer would convey with greater or lesser accuracy the information contained in a dream transmission which may or may not be combined with meaningful organized or chaotic, subconscious productions.

The "**Channeling**" **contact modality**. This modality would be similar to telepathy and by an entity situated in the Subtle or Causal realms to partially or completely take over the brain through the inter-realm mechanism. The experiencer would be able to speak or write in combination to his own volition or perhaps totally possessed. If the channeler's subtle body is outside of his physical body a physical or Subtle Realm-located otherworldly entity may use the inter-realm mechanism to activate physical brain patterns allowing the experiencer's physical body to speak and gesticulate.

The "**NDE**" or "**near-death experience**" **contact modality**. This modality would mean that the locus of consciousness has transferred outside of the physical body into the subtle body and its corresponding realm. In this realm, the person interacts and exchanges information with extraterrestrial or other entities also capable of being in this realm or of detecting and interacting with it. The inner experiences and emotions are more clearly conveyed through telepathy. Then, upon returning to the physical vehicle, this information can be vividly retained, perhaps by modifying brain patterns through the inter-realm mechanism.

The **Discarnate Spirits Manifestation contact modality**. This modality would take place when conscious human or non-human entities located in their subtle bodies (and perhaps in a Subtle Realm version corresponding to a physical locale) are able to communicate and/or to modify the physical realm perhaps under certain natural conditions that may become active as, inter-realm "portals" enhancing the activity of the inter-realm transducer.

This may happen more easily in certain places where the energetic spacetime energy density and other factors like permittivity and permeability of space is modified or when the "Gauge symmetry" state (mentioned by Dr. William Tiller)⁵⁵ naturally fluctuate or have been artificially or intentionally raised to provide easier conditions for a conscious entity to voluntarily or involuntarily initiate a transduction of physical patterns into the Subtle Realm, imprint the pattern in said realm and return it to the Physical Realm producing a physically detectable effect.

The **Instrumental Transcommunication contact modality**. Researchers using this modality usually related to one and two-way communication through sound and/or images with discarnate human entities by means of electronic devices has also been recently (since 2015) receiving clearer sounds and images of

⁵⁵ William A Tiller, Walter E Dibble, and Michael J Kohane, *Conscious acts of creation: the emergence of a new physics* (Citeseer, 2001).

plausible extraterrestrial entities. If the entities communicating are physical, they may be using the inter-realm transducer to modulate electromagnetic wave patterns by first transducing them into their Subtle Realm counterparts. If they are situated in the Subtle Realm, they may use the inter-realm transducer similarly. Some of the electromagnetic components (like scalar longitudinal waves (as explained by physicist Thomas Bearden⁵⁶ and by Engineer Konstantin Meyl⁵⁷) might already partially operate as part of the inter-realm transducer, well connected to the Subtle Realm and be easier to modulate. Another component connected with this contact mode and with the inter-realm transducer (and which may facilitate the process) might be the pre-materialized ectoplasm or inter-realm vital substance of the person regularly operating the electronic device. Some of the researchers making great strides and more frequently receiving clear Instrumental Transcommunication images of humans and extraterrestrials are Mrs. Sonia Rinaldi in the IPATI Institute⁵⁸ and Mrs. Simone Santos located in Seattle.⁵⁹ Anabela Cardoso's work is also notable.⁶⁰

Mystical and Scientific Concepts Possibly Connected to the Inter-Realm Transducer

As mentioned, certain components of the trans-realm transducer might exist as organizing entities in the Physical Realm's Insides of its Exterior quadrants while simultaneously coinciding under different operational rules with the Subtle Realm's Outsides of its Exterior quadrants. A technology activating the retrocausal component would allow potential patterns located in the Subtle Realm to be impressed upon Physical Realm patterns.

It would also be useful to find physical analogs and/or clues of what may be happening during these alleged, inter-realm or physical pattern-modifying contact events. According to ghost researcher and electronic engineer **David M.**

⁵⁶ Thomas E Bearden, "Φ Energy from the Vacuum Concepts and Principles," (2002).

⁵⁷ Konstantin Meyl, "Scalar waves: Theory and experiments," *Journal of Scientific Exploration* 15, no. 2 (2001).

⁵⁸ "IPATI: Instituto de Pesquisas Avancadas em Transcomunicacao Instrumental," 2020, 2020, <https://www.ipati.org/>.

⁵⁹ "TCI Seattle - ITC Seattle ", 2020, 2020, <http://www.tciseattle.com/?lang=en>.

⁶⁰ Anabela Cardoso, "A two-year investigation of the allegedly anomalous electronic voices or EVP," *NeuroQuantology* 10, no. 3 (2012).

Roundtree⁶¹, “paranormal activity” is accompanied by dramatic increments in negative air ions, an increase in static electricity over previous baseline readings, an increase of alpha, beta and gamma radiation bursts during and after events, magnetism, greater air conductivity and electromagnetism (particularly in the low-frequency range) and occasional drops in relative humidity. These and similar effects are also mentioned by other researchers in the ghost research field. Allegedly, **variations in air conductivity** can also be used to predict the outbreak of an event. Are these physical manifestations that may accompany a transduction process in which local entropy diminishes and then returns to normal?

I suppose that there may also be shifts in the **permittivity** and **permeability** of space along with changes in the **refractive index** for electromagnetic waves and, together with this, there might even be shifts in the **vacuum energy density** associated with a different level of production of virtual particles and anti-particles. Dramatic temperature fluctuations have also been detected by researchers and experiencers of “haunting-related” events; local temperatures typically getting colder before a ghostly apparition or a paranormal, otherworldly effect; a phenomenon possibly taking place as part of a transduction mechanism when kinetic, molecular (even perhaps atomic level) activity slows down while becoming less entropic and more potential. Also, sometimes local temperatures may get anomalously warmer (perhaps when kinetic activity simply returns to a specific spot without its patterns being modified in the Subtle Realm to produce a detectable paranormal and/or otherworldly effect). Furthermore, besides these well-known temperature fluctuations, which may be instantly felt inside the body, Roundtree reports having detected **gravitational fluctuations**. This research should be repeated and verified. There also appear to be occasional **formations of visible mist** or else, a type of mist often invisible to the eyes seems to anomalously appear in photographs. Could it be that when kinetic activity is restored to its previous average physical state, while the activity is concentrated in a volume of space its reconfigured patterns create opacity for photographic or video equipment capable of capturing frequencies that the human eye can’t see?

Interestingly, according to highly-respected physical medium Scott Milligan, “*Apports are incredible. When they actually come through the atmosphere and land in your hand, they can be ice cold or red hot.*”⁶² As mentioned, if my conjectures about the dynamics of inter-realm transduction-based

⁶¹ David M. Roundtree, *Paranormal Technology: Understanding the Science of Ghost Hunting* (iUniverse, 2010).

⁶² "Scott Milligan: Medium and Author," 2020, <https://www.scottmilligan.net/>.

exchanges are correct (for instance, when a physical object is dematerialized, its patterns relocated and re-materialized somewhere else), there is a local change in entropy when kinetic physical patterns go into a potential state and their previous activity patterns are transduced into the Subtle Realm ‘where’ they are modified and given new spacetime coordinates to re-materialize.

When the kinetic pattern diminishes, the environment cools down and when (the now modified) kinetic patterns are re-established they can produce physical effects or re-materialize a small object in a different spacetime coordinate. And this mechanism or process may account for unique temperature differences detected during some of these phenomena. If the apport is hot it may have not finish materializing or may be shedding an excess of kinetic energy patterns that were used beyond what was necessary to dematerialize, reprogram and rematerialize the object. If the apport is cold, for some reason – upon re-materialization in a different physical location - kinetic energy patterns may still be in the process of being converted into potential energy patterns around it. But the focus of the activity would be concentrated in and near the space occupied by the apported object. But is there a technology we can build to produce our own inter-realm effects? Is there away known electromagnetic frequencies to alter the rigidity or the energy density of spacetime and/or the level of quantum uncertainty? Would changing any of those parameters increase the influence of retrocausality to potentiate a two-way transfer of patterns between the Physical and Subtle realms?

According to my model, every time we transcend causal determinism, we may be transducing classical kinetic states into the Subtle Realm and opening the possibility of repatterning them back into physicality. Could one way to overcome transcend this causal determinism be through a technique for vacuum polarization, for instance like those being researched by To the Stars Academy of Arts & Sciences working with Dr. Hal Puthoff? Or perhaps by using high-frequency and rotating electromagnetic means connecting cavity resonators and causing one of them to resonate in an accelerated mode thus creating “a local polarized vacuum outside the outer resonant cavity wall” as described in one of Salvatore Cezar Pais patents?⁶³

⁶³ Salvatore Cezar Pais, "Craft using an inertial mass reduction device," (Google Patents, 2018).

Also, my articles “**Surfing the Cosmos More Likely**”⁶⁴ and “**A Worthy Attempt to Solve the Enigma of UFO Propulsion**”⁶⁵ may point toward techniques that modify normal spacetime parameters, perhaps propitiating inter-realm effects by making spacetime more malleable and diminishing linear determinist causes.

Considering the concept of **phase conjugate adaptive resonance (PCAR)**, while simultaneously including the concept of “**hylic pluralism**”⁶⁶ which states that we possess multiple “bodies” suitable to experience different specific realities, we can expect human beings (and other species) to possess experiential actualizers of information corresponding to different realms of reality.

In the “Pancha Kosha doctrine”⁶⁷ of Advaita Vedanta, Tantra, the Taittiriya Upanishad, and Yoga there is a reference to the “**five sheaths**” or masks. These “sheaths” (koshas in Sanscrit) would be connected to **three bodies** or “Shariras” (each corresponding to one of the main realms of being) and the **Pranamaya Kosha** or “vital energy sheath” would essentially be located between the Physical and Subtle realms. We can give some credence to the Pancha Kosha doctrine is we think that there were actual persons (like yogis and rishis) who engaged in an empirical, collective scientific exploration by which several individuals trained under the same methods basically agreed upon their percepts about what they had empirically disclosed about other realities.

⁶⁴ "Surfing into the Cosmos More Likely: NASA's Forthcoming ET-Like Technology Increases Rational Credibility of ET Visitation," 2014, 2020, <https://exonews.org/surfing-cosmos-likely-forthcoming-et-like-technology/>.

⁶⁵ "A Worthy Attempt to Solve the Enigma of UFO Propulsion," 2014, 2020, <http://exonews.org/worthy-attempt-solve-enigma-extraterrestrial-ufo-propulsion/>.

⁶⁶ J Poortmann, "Vehicles of consciousness. The Concept of Hylic Pluralism, 4 vol," (1983).

⁶⁷ Maharaj K Raina, "THE LEVELS OF HUMAN CONSCIOUSNESS AND CREATIVE FUNCTIONING: INSIGHTS FROM THE THEORY OF PANCHA KOSHA (FIVE SHEATHS OF CONSCIOUSNESS)," *Journal of Transpersonal Psychology* 48, no. 2 (2016).

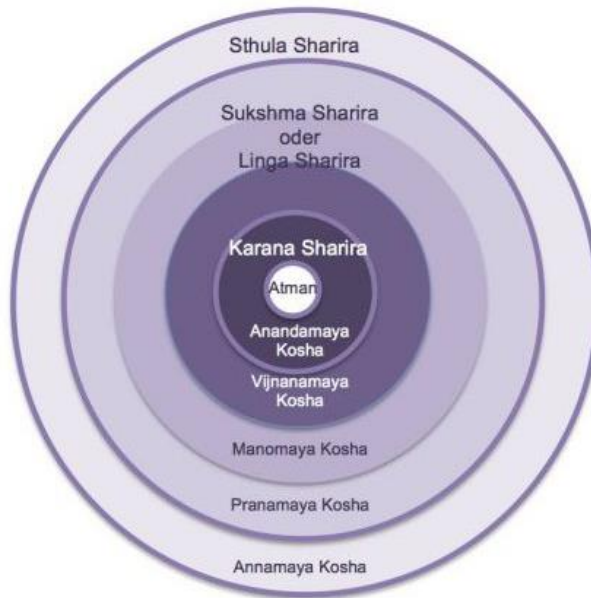


Figure 4 The three shariras and five koshas (Prema Yoga)⁶⁸

SHARIRAS (3 'Perishable' BODIES)	KOSHAS (SHEATHS)	Sanscrit Names of the Koshas	Types of AKASHA	Corresponding Ordinary State of Consciousness
<p>STULA SHARIRA (Gross Body)</p> <p>A range of physical universes may be possible through varying symmetries between Physical A & B which allow various degrees of interaction with the Subtle & Causal Realms</p>	<p>Physical A- Coarse Macro entropic, partial aspect. Tamas mode prevails</p> <p>Physical B- Subtle Micro negentropic, vibratory, wholistic, complementary 'etheric' aspect.</p>	<p>ANAMAYA KOSHA Food sheath enlivened by the Pranamaya Kosha which transmits sensorial data to the Subtle Body</p> <p>PRANAMAYA KOSHA Vital, 4-prana, physical sheath with the 5 karmendriyas or organs of action</p>	<p>BHUTAKASHA This expression of Shakti is the space of experiences which conforms to visible, classical causes, including the non-local nexus of time-forward and time-backwards energy. Bhutakasha gives rise to 2 complementary spaces.</p>	<p>JAGRAT</p> <p>WAKING STATE dealing with sensory objects</p>

Figure 5 The Sharira, 2 Koshas, Akasha and State of Consciousness Corresponding to the Physical or Gross Body

In my view, the **Pranamaya Kosha** would be of the same substance as the intermediate, balanced (or Sattvic), inter-realm transducer situated between the Physical and Subtle realms.

⁶⁸ "Kosha," 2020, <https://premayoga.ch/wissensbasis/koshas/>.

I think that the possibility of **retrocausal influences** (in theory allowed by Quantum Field Theory, by realist Quantum Theory interpretations, and by the dual (positive and negative) quantum-relativistic solutions of the Klein-Gordon Equation (combining the quantum wave function with an older, original version of special relativity that includes momentum) should be seriously considered.

Presentiment and anticipatory response experiments by **Dick Bierman**⁶⁹ and **Dean Radin**⁷⁰ appear to demonstrate the reality of physically meaningful probability waves that seem to be necessary for the success of self-organizing, living entities embedded in physicality.

Generally speaking, the retrocausality required in my proposed inter-realm transducer is compatible with quantum relativistic solutions as suggested by the **Klein-Gordon quantum relativistic equation** work on “**Syntropy**” (a convergence toward organization) as revealed by Drs. Ulisse Di Corpo and Antonella Vannini.^{71 72} In general terms the retrocausality of proposals like those of Dr. John G. Cramer⁷³, and Dr. Yakir Aharonov (albeit under different approaches) would also strengthen the idea of a hidden level of quantum reality which would serve as an interface with a non-physical realm.

A good overview of retrocausal physics can be found in **Antonella Vannini's** thesis work.⁷⁴

The **Peltier Effect**⁷⁵ in electronics shows that when electrons in a higher kinetic state passing through a less resisting conductor (like copper) connect with a “denser,” conductor with greater resistance (like iron), their kinetic states diminish

⁶⁹ Dick J Bierman and Dean I Radin, "Anomalous anticipatory response on randomized future conditions," *Perceptual and motor skills* 84, no. 2 (1997).

⁷⁰ Dean I Radin, "Electrodermal presentiments of future emotions," *Journal of Scientific Exploration* 18, no. 2 (2004).

⁷¹ Ulisse Di Corpo and Antonella Vannini, "An introduction to Syntropy," (2009).

⁷² Antonella Vannini and Ulisse Di Corpo, "Quantum physics, advanced waves and consciousness," *Journal of Cosmology* 14 (2011).

⁷³ Cramer, "Transactional interpretation of quantum mechanics."

⁷⁴ Antonino Raffone et al., "A Syntropic Model of Consciousness," (2009).

⁷⁵ Wikipedia, "Thermoelectric Effect," (2020), https://en.wikipedia.org/wiki/Thermoelectric_effect#Peltier_effect.

and cool down the juncture. Then again, we could say that, when electric current connects from a “denser,” more resistive medium (iron) into a “less dense,” less resistive medium (copper), it heats up by transferring kinetic energy into this juncture. While there is no inter-realm transduction, it illustrates what could be an exchange of entropy states that may be transduced into compatible patterns.

As mentioned, perhaps when temperature decreases in physical processes associated with certain “paranormal” or inter-realm happenings, the **potential energy** increases. In other words, **kinetic energy decreases, potential energy increases and temperature drops** at the surrounding environment feeding energy back into the system with an interaction at the (similarly to the **Peltier Effect**) “juncture” or area of exchange. In the other juncture located in the “inter-realm” circuit, kinetic energy is restored back and – analogously - the overall entropy equilibrium is basically maintained within the inter-realm circuit or exchange system. However, in terms of physical electrical circuitry, there are net losses to entropy in our entropy-dominated world because both conductors also heat up through **Joule’s heating**). But in the case of inter-realm exchanges, no energy would be lost and no energy would be transferred; only compatibilized patterns moved and repatterned across an ontological gap.

As mentioned, perhaps when entropy decreases in the Physical Realm, the former physical kinetic energy states are transduced into useful organizing states in the Subtle Realm in which a different organizing and information-based condition equivalent to entropy may exist.

While – physically speaking - there’s an overall increase of entropy due to Joule’s heating, also in the juncture and close to it (where the environment is cooled), that local environment’s **S** (entropy) diminishes. In other words, more local order and decipherable information patterns would be established at the microscopic scale. Again, the question is whether these patterns can be transduced into another ontological level where they can be reconfigured so that upon re-establishing themselves kinetically in the physical environment they may trigger new events.

During experiments conducted by **Dr. Gary Schwartz**⁷⁶ using carefully isolated, sensitive photon detectors where - ostensibly - discarnate consciousnesses were asked (by carefully double-blind and triple-blind verified mediums) to try to increase the number of photons manifesting inside a well-isolated dark chamber,

⁷⁶ Gary E Schwartz, "Possible application of silicon photomultiplier technology to detect the presence of spirit and intention: Three proof-of-concept experiments," *Explore* 6, no. 3 (2010).

there was a temporary change in the number of baseline photons and temperature fluctuations. If so, this or similar experiments may give us a quantitative measure of the conversion between kinetic and potential energy states. Was there a decrease of kinetic states prior to the manifestation of an excessive number of photons beyond the baseline? Moreover, it should also be studied if these photons can be intelligently modulated.

Is there a **modifiable conversion factor** (similar to a degree of uncertainty in the Uncertainty Principle) that allows temporary reconfigurations or interactions between the physical and the non-physical realms?

I can't prove this mathematically but have a hunch that if consciousness doesn't depend upon material bodies (in any realm of being) and if it doesn't depend upon the quantum substrate but, instead, includes and transcends these (because it is ultimately an expression of the 'Source' or 'Consciousness-Being'), then perhaps advances in realistic interpretations of quantum mechanics are compatible with probabilistic and multiple world interpretations.

Recent advances (that may circumvent the "no-go" Theorem) like Post Quantum Mechanics is linked with the possibility of a non-unitary evolution of the wavefunction; with retrocausality and "back reaction" between particles and a guiding wave. It is a non-linear physics that allows for the introduction of conscious, voluntary choice and willing modification of patterns and order and is modeled with a non-statistical wavefunction in which free will is allowed. As per my model, this may represent an interface between linear, molar, entropy-predominant, classical, time-forward, "dense" physics and a non-physical order possessing a higher degree of symmetry (an ontological-metaphysical symmetry) between subjectivity and exterior objects, one in which subjectivity has direct, causal effects on exterior non-physical objects as much as it is causally affected by them.

Under the concept that 'Source' may extend itself producing experiential material bodies in three distinct but connected realms (with transducers between the realms), perhaps Dr. Jack Sarfatti's writings on "**Post Quantum Mechanics**"⁷⁷ (an enhancement of realistic, Bohmian interpretations of Quantum Mechanics in which life, consciousness, and free-will derive from energy-pumped, far-from-equilibrium systems with causal and retrocausal feedback loops between beables

⁷⁷ Sarfatti, "Recent advances in post-quantum physics."; Jack Sarfatti and Arik Shimansky, "Solution to David Chalmers's" Hard Problem", *Cosmos and History: The Journal of Natural and Social Philosophy* 14, no. 1 (2018).

and their guiding fields) may (together with other theories that today seem to be incompatible with each other) reflect aspects of the nature of the inter-realm transducer.

Furthermore, the inclusion of back reaction in Post Quantum Mechanics between particles and fields (as in General Relativity between matter-energy and spacetime), would also be an expression of the universal structuring relationship between parts and wholes and might be a key feature for several partially valid proposals trying to account for the roles of information, mind, subjectivity and, ultimately, consciousness.

Sarfatti's consciousness derives from physics but could it be that consciousness itself (or, more exactly, consciousness-being) produces various realms and the physics that then is able to use to interface when it becomes subjectively embedded? Subjectivity may even be a factor be able to reorganize entropic states, for instance through Frohlich macro coherence (in out-of-equilibrium, energy-pumped, open macro states) rather than coming into existence through these processes. Contingent life forms (as experiential consciousness with different degrees of freedom limited by duality) may use the non-local recursion between past and future influences originating in the more comprehensive, mind-related, Subtle Realm to participate in physical matter. Thus, we may also be more than the "Strange Loops" mentioned by Hoftadter⁷⁸ and rather be the users of those "loops" that our essence has produced.

Is this holonic relationship well-represented as a universal geometrical structure at the Planck level by the infinitely small center of torii geometrically connected with the remaining volume (and which according to Nassim Haramein's⁷⁹, Arthur M. Young's⁸⁰ models apparently connects the entire universe) the origin of information experienced by consciousnesses or a means for physically embedded consciousnesses to stay connected not only with physical but also with meaningful inter-realm information?

⁷⁸ Douglas R Hofstadter, *I am a strange loop* (Basic books, 2007).

⁷⁹ Nassim Haramein and Elizabeth A Rauscher, "Spinors, twistors, quaternions, and the "spacetime" torus topology," *International Journal of Computing Anticipatory Systems*, D. Dubois (ed.), *Institute of Mathematics, Liege University, Belgium, ISSN* (2007).

⁸⁰ Arthur M Young and Flugpionier Erfinder, *The reflexive universe: Evolution of consciousness* (Delacorte Press A Merloyd Lawrence Book, 1976).

Considering from an Integral Theory perspective that subjectivity is as fundamental to reality as exterior (subjectivity-affecting) objects, in the Subtle Realm, (closer to an existence of ultimately non-restricted conscious subjects), the differentiation between time-forward causality and time-backward retrocausality (necessary for exterior objects to impose a greater resistance to subjectivity) would have been reconciled for its type of substance to respond to subjectivity as previously described. And returning to a higher state of symmetry (or a higher level of reality) would mean that the physically necessary distinction between overt time-forward and covert time-backward influences would have canceled each other returning to a physically null spacetime. This would not mean that exteriors (including objects and meaningfully useful space and time distinctions) don't exist but that (as part of other "dimensions" useful to describe the exteriors of a more comprehensive reality) they would accommodate to subjective needs.

In my proposal, the degree of cancellation between the time-forward and time-backward causal influences may correspond to a greater or lesser degree of superposition of physical space-time and a Subtle Realm entity's more inclusive, non-physical, null space-null time realm. If these superpositions stabilize, they may generate different (more or less 'dense' or objectively restrictive) physical universes which may approximate or distance themselves from the characteristics of the Subtle Realm. In other words, some physical universes (all still mainly ruled by the constraints of space-time and a dominant resistance of exterior matter to change at the macro level in order to accommodate to subjective experiences) may be "subtler" vs. "inertial," so to speak.

The temporary, anomalous **borrowing of kinetic energy patterns** from real particles in the physical realm (and shift in entropy) might be allowed operating under an inter-realm "**conversion factor**" perhaps akin to how the Heisenberg uncertainty permits a brief creation of virtual particles (a short term borrowing of energy) before quickly disappearing back into the zero-point, balancing out to maintain original baseline, average energy levels. The question is whether a greater degree of uncertainty connected with a greater quantity of virtual particle 'production' may temporarily take place in environments where ghosts (and 'high strangeness' and 'paranormal') manifest in a detectable way for instance where and when technologically advanced extraterrestrials are artificially modifying spacetime. Moreover, perhaps finding ways to enhance virtual particle production may in itself generate greater connectivity and interactivity with the Mental-Subtle Realm.

Conclusion

The basic three-realm model presented appears to be compatible with certain interpretations of quantum physics (in particular with those that include retrocausality) and useful to provide some guiding generalizations for theories that attempt to explain the “paranormal” and contact modalities with otherworldly beings. Even if every form of matter ultimately would be an extension of Non-Dual Consciousness-Being, subjective consciousness would couple with physical matter through its more immediate effect on Subtle Realm matter modifying patterns and potentials across realms through an intermediate ‘transducer’.

I attempted to show that the metaphysical patterns of a three-tiered, contingent reality with distinct, mutually dependent and mutually immanent aspects can derive from the primacy of a Non-Dual Consciousness-Being purposefully considering an illusion of limitation in order to create. This model would also be compatible with an enhanced understanding of Ken Wilber’s Integral Theory and may also begin explaining inter-realm, spacetime-modifying, high strangeness and/or ‘paranormal’ events through the concept of an inter-realm ‘transducer’.

I argued that physical patterns could enter a potential state as their active kinetic states were transduced to a form that is compatible with Subtle Realm patterns in order to be reprogrammed by subjective means so that - upon reactivating in physicality - would produce a spacetime ‘anomaly’ perhaps allowing entities from other realities to interface with ours. I argued that this mechanism could be involved in several otherworldly “contact modalities” experienced by individuals worldwide.

This model may shed light on how actual and potential states in Integral Theory’s “quadrants” may relate and influence each other across ontological realms.

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Bio: Giorgio earned a BA in Sociology from Georgetown University receiving that institution's Hoggson Award. Giorgio has been a student of integrative theoretical models of Ken Wilber's "Integral Theory," which he formally studied via John F. Kennedy University. He is also a student and has published widely in the field of "Exostudies". Between 1999-2002, Giorgio became a civilian advisor to the newly founded OIFAA, the Peruvian Air Force's Office of Investigations of Anomalous Aerial Phenomena. From 2013 to 2015 he offered his assistance once again to the same Air Force and its new Department of Investigations of Anomalous Aerial Phenomena. Giorgio Piacenza was a member of the Dr. Edgar Mitchell FREE Foundation and is currently an advisor to the Consciousness and Contact Research Institute (CCRI). Giorgio has written many articles on the topics of consciousness studies, Ufology, Disclosure and the Contact Modalities.

An extraterrestrial cosmology of consciousness

William C. Treurniet¹

Abstract

A comprehensive cosmology grounded in consciousness accounts for well-known but inexplicable phenomena such as near-death and out-of-body experiences, telepathy, and remote viewing. It also explains the instantaneous materialization of matter and some puzzling behaviors of alleged extraterrestrial craft. Consciousness has attributes that include a multidimensional vibration and intrinsic processes of creation and perception. The perceptual process transforms configurations of consciousness to experienced sensations. The sensations are commonly but incorrectly interpreted as matter that is separate from consciousness.

1. Introduction

Mysterious craft are seen in the sky from time to time that appear to be controlled by intelligent beings. Occasionally, non-human beings have been observed next to craft on the ground, or they have contacted individual humans without craft. An extensive survey found that most contact experiences have been positive (Hernandez et al., 2018). Detailed reports of craft sightings and contacts with humans indicate that there is a non-human intelligence on Earth.

Several such beings have spoken with groups of people through a human contactee who is also an experienced medium. When the medium enters a particular altered state of consciousness, a being can speak with the medium's voice. They said they are extraterrestrial and called themselves the Zeta race. To come to our planet, they connect to an individual human telepathically or travel in a craft. The journey in craft takes time, and so they prefer to interact with the human consciousness while their bodies remain on their home planet.

Many people conversed with these Zetas over a number of years. The discussions were about the Zeta race, the human race, and humanity's relationship with extraterrestrial races. The interactions were unscripted, and both the complexity of the information and its internal consistency support the claim that

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the sources of information were entities other than the medium. Transcripts of the recorded conversations were published in Hamden and Treurniet (2020). The information was analyzed from different perspectives in Treurniet and Hamden (2022a; 2022b).

Events experienced by the medium, including two close encounters with Zeta craft, were occasionally witnessed by acquaintances. The shared experiences established that the extraterrestrial contacts were not imagined. Also, extraordinary physical phenomena attributed to the Zeta presence were experienced by others in the absence of the medium. Some of this physical evidence is documented in the appendix to Treurniet and Hamden (2022a).

The Zetas spoke of a reality greater than our physical universe. A cosmology emerged in which experiences in a consensus reality are transformations of patterns in consciousness (Treurniet, 2019). As with any cosmology, there are initial conditions and these are expressed as attributes of consciousness.

The cosmology accounts for various phenomena that cannot be explained by human science. It stands on its own merits, independent of the source of the information. The author's role was to help pose questions to the Zetas, comprehend the received information, and present it in an accessible format. In the following discussions, quotes from the Zetas are written in italics.

2. A cosmology based on consciousness

The foundation of the Zeta understanding of reality is consciousness. Consciousness is a potential that has unlimited possibilities. All that exists, including our universe of matter and other states of existence not accessible to us, are configurations of the energy of consciousness.

For the Zetas, the ground of all being is *“a living entity of total consciousness, oligarchical in nature, and is partially living as an experience in separation, through illusion, of self through the vesture of matter.”* The being of total consciousness lives an *‘experience in separation.’* It consists of many separate entities and environments, some of which are experienced as matter and others as non-matter.

Consciousness is all-inclusive. The things we consider to be inanimate are as much configurations of consciousness as the beings who are self-aware. A Zeta said, *“These supposedly inanimate objects are conscious things. ... The difference*

is in the level that you communicate with them, as you are only a construct of matter as they are a construct of matter.”

Some of the energy of total consciousness is configured to form entities that we call souls. In the Zeta's words, “*The soul belongs to a class of energies which distinguishes it from all other conscious entities in the universe. It is self-aware and understands its distinctiveness. The soul is multifaceted and incarnates in many states of being in many realms while still remaining one entity.*” The multifaceted energy allows consciousness to appear to be in separation and individual facets to have new and independent experiences.

2.1 Attributes of consciousness

The Zeta said of the energies of total consciousness, “*Originally, all energies come from one place, one source energy; they long to be reunited with the ‘whole’.*” The pressure to form a wholeness once again is an organizing principle acting on many layers of separation in consciousness. Unity will eventually be achieved through the experiences of entities in these layers of separation. Experiences can be generated because consciousness has a number of fundamental attributes. These attributes are arranged in broad categories in Table 2.1.

The *General attributes* column of the table says that consciousness is malleable, and that all possible configurations exist simultaneously as potentials in a unitary concept.

The *Specific attributes* column says that consciousness has properties analogous to those of an acoustic or electrical wave. The analogy of a single waveform was used by a Zeta to represent ‘all-that-is’. A part of the waveform having a particular vibrational state may or may not resonate with a different part. Beings may thus see themselves to be ‘in separation’, contrary to the conclusion drawn from the *General attributes* column. Total consciousness has attributes known as potentials. Instantiations of particular potentials are a being’s experience of sensations. Finally, a grid exists without form as an all-pervasive potential in consciousness. It is instantiated as needed by the creation process to support thought forms. In our universe, the grid ‘*holds all space and time*’, indicating that spacetime was created from potentials in consciousness.

Table 2.1. Essential attributes of consciousness

<u>General attributes</u>	<u>Specific attributes</u>	<u>Intrinsic processes</u>
Existence	Vibration	Creation
Wholeness	Resonance	Perception
Malleability	Potentials	Intention
	Grid	

The *Intrinsic processes* column lists operations that are fundamental to consciousness. These are the tools available to consciousness so beings can have experiences. These tools function in the context of the attributes of the first two representation of its thought, a creation, is placed in the grid at the being's level of vibration. The representation is decoded by a matching perceptual process which instantiates specific potentials in consciousness. The potentials are the sensations experienced by a being. Other beings at the same level of vibration or higher may also perceive the creation and share in that consensus reality.

The following list explains the table entries in more detail.

Existence - All that is possible already exists. A Zeta said, "*Consciousness has all information, but how consciousness reveals it to itself is a different process, nothing is created.*" That is, things not yet revealed via the creation process (see Creation) could be described as potentials in consciousness. A particular potential is the possibility of an existence.

Wholeness - The total consciousness is a single entity containing all that exists. A Zeta said, "*There is nothing that can be created that is outside of it.*" There is an "*energetic field that 'is and always is'.*" The layers of separation are illusions experienced by individual facets of consciousness.

Malleability - Consciousness is configurable. Configurations may be realms defined by "*definitive barriers and boundaries for what may exist*", and include

the thought forms experienced as matter. Consciousness can be reconfigured to transfer information between processes or to effect change.

Vibration - Vibration is a multidimensional property of consciousness on an ordinal scale. That is, a given vibrational state is higher, the same, or lower than another, but there is no metric for measuring the distance between them. An entity has a *highest possible vibration* but may achieve higher vibrations by resonating with other entities.

Resonance - To achieve resonance, two entities raise and lower their vibrations until they are in harmony together. A state-dependent boundary is experienced when an entity is unable to resonate with a particular energy of consciousness.

Potentials - A potential is the possibility of an existence in consciousness such as a sensation. Sensations are instantiated by the perceptual process (see **Perception**).

Grid - The grid is a multidimensional construct in consciousness required by the creation process (see **Creation**). It is a mental substrate in which thought forms persist so they may be experienced by their creator and other beings of like vibrational state or higher. The grid has no form in its '*true state*', suggesting that it is then a potential in consciousness. It is instantiated to support newly formed creations.

Creation - Creation is the instantiation in the grid of a thought which already exists in total consciousness as a potential (see **Existence**). The creation process occurs at a vibrational state available to the creator being.

Perception - The perceptual process of a being transforms creations into consciousness potentials. The transformations may be experienced only by entities who have access to the vibrational state of the creation, and so share a consensus reality with the creator.

Intention - To have an intention is '*to place a belief structure in thought that something will change.*' An intention enables one configuration of consciousness to modulate another.

Can these attributes of consciousness help to understand the nature of consciousness itself? In the discussion of the attributes, the word 'potential' was employed several times. In particular, (a) all that could ever be already exists as *potentials* in consciousness, (b) the grid of consciousness is a *potential* until it serves a purpose such as supporting new creations, and (c) the experience of a

sensation results from instantiation of an appropriate *potential* in consciousness. These attributes suggest that consciousness is a potential that is instantiated in any form that is required.

2.2 The creation and perceptual processes

The human race is restricted on a vibration dimension of consciousness to a range which defines our physical universe. This range of vibrations is known as the etheric realm. Realms also exist at higher vibrations that humans cannot sense in their waking state of awareness. As explained by a Zeta, “*The frequency of the human race is based in a lower frequency and because consciousness exists in different forms and states of frequency, to access memories from a different frequency field, the human is negated from accessing that information.*” Because the human race exists at the lower vibrations, we are unaware of much information that is beyond our reach. In all realms, beings create in order to gain experience.

2.2.1 Creation

The intrinsic process of creation enables a creator being to place a pattern in the grid that represents a thought form in its mind. The creation process is analogous to making a simple physical hologram. That is, light of a particular colour from a laser is split into two beams. One beam, known as the reference beam, is directed to a photographic plate. The other beam, called the object beam, is reflected from the object to be recorded. The object beam interacts with the reference beam to form an interference pattern on the photographic plate. An image of the original object may then be constructed by illuminating the photographic plate with light of the same colour that created the interference pattern.

The creation of a thought form follows an analogous process. States of consciousness ordered according to their vibrational level are analogous to the spectrum of light. A being has a *highest possible vibration* analogous to the frequency of light used to make a hologram. When the being has the intention to create, the thought of the desired object modulates the highest possible vibration, although lower vibrations may be used if necessary. The modulated energy is combined with the unmodulated energy to produce an interference pattern. The interference pattern is preserved somewhere in the multidimensional grid, a mental construct analogous to the hologram’s photographic plate.

The Zeta referred to the holographic-like patterns in the grid as *quanta*. The quanta represent the experience of a thought as it was conceived in a creator's consciousness. A created pattern is not a concatenation of less complex patterns, unless that was the creator's intention.

Although the creation process is intrinsic to consciousness, humans in the etheric realm are generally unable to bring new matter into existence by thought alone. Small effects of human mind over matter have been observed (e.g., Schmidt, 1977; Jahn, 1982; McTaggart, 2007; Radin, 1997; 2012), but only rarely is it reported that a human can materialize objects of matter (Haraldsson, 1987; Talbot, 1991). The reason may become clear by analogy with modulation of a radio frequency carrier wave. The carrier can be amplitude modulated by a voice or music signal to be transmitted. The modulated carrier contains frequencies higher than the unmodulated carrier. This is analogous to modulation of a being's highest possible vibration in the creation process. A Zeta explained that the modulation requires a *space of expansion* to accommodate vibrations beyond the highest possible vibration (Treurniet and Hamden, 2022a). Humans typically lack the space of expansion so they are unable to create thought forms.

Consciousness without quanta would be a potential where all things are possible. According to a Zeta, "*Consciousness has all information, but how consciousness reveals it to itself is a different process, nothing is created.*" That is, all possible thoughts exist as potentials in consciousness. Consciousness reveals a thought by instantiating it in the grid. By so doing, the thought is shared with other beings. Since all beings are facets of total consciousness, consciousness reveals the thought to itself with that process.

2.2.2 Perception

A creation is experienced anew when it is acted upon by a being's perceptual process. Like creation, the perceptual process is an intrinsic function of consciousness. Perception transforms the information in the created interference pattern into the thought from which it was created. Like the image of a physical hologram, the thought is recovered by 'illuminating' the interference pattern in the grid with the unmodulated vibration of consciousness that participated in the creation process. The thought then becomes part of the being's experienced reality. Other beings who have access to that vibrational state, including those whose highest possible vibration is higher, can reconstruct the same thought. Things created in our universe are experienced when etheric patterns are transformed to sensations by the matching perceptual process.

Matter is inferred by an entity from the sensations that it experiences. A Zeta said, “*Matter is an intermediary process. It is a development of consciousness ... a conjoined process of smaller levels of potentials. Potentials are used as the device mechanisms for experiential processes.*” Consciousness potentials are the sensations elicited when the perceptual process transforms quanta representing an object. The sensations are irreducible properties of a being’s consciousness, but are often interpreted as properties of material objects separate from consciousness.

Like all matter, the human body is an object represented in the grid by vibrating quanta. A Zeta said, “*It is able to on many frequencies understand emotions, energies, interchange of energy, and matter to energy.*” The consciousness of the body, or spirit, is a facet of a higher-vibration entity known as the higher self. Some time after conception the facet merges with the etheric body and becomes the body’s highest possible vibration. The Zeta explained, “*Higher self moves to integrate with a physical container, the etheric body is the field which allows the blending, and once the body terminates, the etheric form is absorbed by the originating consciousness.*”

The etheric body enables the higher-self consciousness to experience matter in the etheric realm. The local consciousness merged with the etheric body filters sensory information sampled from the quanta in the grid. The information is passed to the higher self through a less structured, non-ego driven, subconscious process. The perceptual process in the higher self then transforms the information to consciousness potentials which are experienced as sensations.

2.3 Multidimensional vibrations

Everything that exists has a vibration that distinguishes it from other things. The vibration dimension has an ordinal scale, meaning that a given vibrational state is higher, the same, or lower than another state, but the distance between them is not defined. A Zeta said, “*No numerical values are able to be given to what frequencies exist between us and your realm.*”

They agreed that their use of ‘frequencies’ in this context was unsuitable since frequency is a function of time, and the dimension of time is not a basic attribute of consciousness. The intended meaning of frequency was “*the level of consciousness that an entity holds, and so as you move from one frequency to the other, your consciousness is placed in an expected state.*” A more appropriate word with a similar meaning is vibration, a sensation that can be felt and compared in the ‘now’.

The Zeta's comments suggested that vibration is multidimensional (Treurniet and Hamden, 2022a). It may be represented by a matrix, $V[\mathbf{i}][\mathbf{j}][\mathbf{k}][\dots]$, extended to as many dimensions as required. Several of these dimensions were revealed in a discussion about the human etheric body. A Zeta said, "*You have one frequency in the physical, multiple frequencies in the etheric body, and then the highest possible frequency that you are able to be determined by.*"

The *one frequency in the physical* is a relatively constant vibration that is within the range defining the etheric realm. It is located on the \mathbf{i} th dimension of the model. The Zeta said, "*We would know who the human was by their prior frequency,*" and so the vibration appears to identify each human individually. It also enables humans to resonate with beings at other levels of vibration on the dimension, and it is instrumental in the process of self-healing.

The Zeta mentioned '*multiple frequencies in the etheric body*', and these would be represented on another dimension of vibration. The '*multiple frequencies*' encode the various etheric patterns of energy that represent the structure and function of the physical body. The Zeta said, "*The cells exist in energy, they are resonating at certain frequencies which combine to form a physical human container.*"

The Zeta also referred to a dimension of harmony, "*Each time you act in a loving way towards each other, you are raising your vibration. ... When you are in complete harmony with other beings, you are in a symbiotic level of consciousness with the entity, and there are no words to state and no emotional capacity to understand the silence, the peace.*" Harmony is represented in the model by the \mathbf{j} th dimension. It refers to the affective relationship one has with all that exists. Humans with a low vibration on this dimension experience much fear, despair, or sadness, whereas high-vibration humans have more positive feelings such as compassion, gratitude, and unconditional love.

Figure 2.1 shows the \mathbf{i} and \mathbf{j} axes in a drawing of the model limited to three dimensions. The label on the \mathbf{i} th axis is "*Physical type of vibration.*" This axis

shows a hypothetical being's etheric vibration on that dimension. The bar extending from this vibration as a base shows that the being has developed a certain level of harmony on the j th axis.

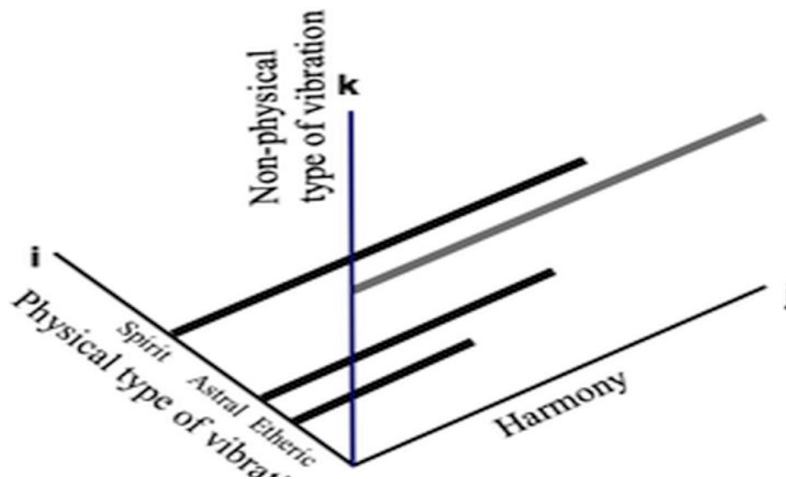


Figure 2.1. A multidimensional model of vibration.

As well as the etheric type of vibration on the i th dimension, a Zeta confirmed that other types of physicality also exist. They said, “*There is a potential for beings of races to exist in the different forms of physical frequencies. ... If we choose to exist in a finer level of physical frequency, then we would be not seen in the normal spectrum of a human.*” Finer levels of physical vibration are found in the astral and spirit realms which typically cannot be experienced by awake humans. These realms are also shown in Figure 2.1 as base vibrations on the i th dimension. Like the etheric realm, they are identified as physical types of vibration, and so the ij plane is the physical plane.

A being's vibration on the *Physical type of vibration* dimension, combined with its vibration on the *Harmony* dimension, is “*the highest possible frequency that you are able to be determined by*” in the Zeta's words. This resultant vibrational level is the *highest possible vibration* available to the creation process, and limits what can be revealed to a being by the perceptual process. A being's *highest possible vibration* in the model is its location on the physical ij plane.

The Zeta revealed that there are also non-physical types of vibration. Beings of these vibrations are not physical but are “*multifaceted in energetic form. ... they do not contain the frequencies that relate to being of matter.*” These might include alleged angelic beings, reptilian beings, and other entities mentioned in folklore and the metaphysical literature. A human may occasionally experience such a being when an image is projected directly to the senses. The vibrational state of the

being is expressed by the model as $V(i,j,k)$, where the i th index is zero and the k th dimension represents a ‘Non-physical type of vibration.’ In Figure 2.1, a hypothetical being is represented on the non-physical plane by the bar extending from the k th axis.

The etheric, astral and spirit *Physical type of vibration* are all existences accessible to humans. Other races such as the Zeta race have vibrations that are also of the physical type, but do not resonate with human vibrations. The base vibrations of these races (not shown) are on the i th axis as well, interspersed among the base vibrations of other physical types. Quanta everywhere on the ij plane are experienced as matter when transformed by a matching perceptual process.

3. The existence of realms

Realms are regions in the multidimensional vibrations of consciousness that differ in their vibrational states and, therefore, cannot be accessed by all beings. Recall that a thing placed in the grid by the creation process can be perceived only by beings having access to the vibrational state of the creation. This applies to realms as well.

Realms are different from one another because they vibrate at different levels, and the borders of a realm are defined by its vibration. The Zeta explained that a realm boundary exists for a being when the being does not have the ability to resonate with particular energies. The state of consciousness of the being may resonate with energies inside the realm but not at its perceived edge. The realm boundaries are important because they help the realm inhabitants define who they think they are.

Like matter, realms are perceptions created in the mind. A realm persists only while a being’s vibrational state continues to resonate with it. When a being manages to raise its vibrational state, it can become aware of previously hidden regions in the vibrations of consciousness. Beings that exist at the highest states of consciousness do not experience realm boundaries at all. These beings have moved themselves ‘*to a place of understanding that there are no barriers.*’

3.1 Instances of realms

Realms are creations, and so an entity was responsible for creating the etheric realm which defines our universe. The creation appears to have included

whatever was required for the realm contents to evolve according to the natural laws we experience. For example, the attributes of quanta determine the detailed physical properties of matter such as electric charge. A Zeta concurred, “*All matter is, at a subatomic level, based on particles, which means that matter is in a constant state of resonance with other matter to form what is classed as gross matter.*” For clarification, they added, “*All subatomic particles broken down to their finite level pass the energy as consciousness.*” So, subatomic particles originated in consciousness when the etheric universe was created, and the quanta defining the particles interacted and combined according to their states of resonance as the universe evolved.

Some people in the etheric realm are able to achieve an altered state that enables them to experience the astral realm, another *Physical type of vibration* (Figure 2.1). The local consciousness separates from the etheric body and finds itself in a higher-vibration astral body. Our conversations with the Zetas revealed that “*the astral realms are a collection of all thought, all creative processes, all dimensional aspects which come from the existence of thought. This concatenation of all thought forms is the collective mind of the human race.*” Astral experiences are often reported to be similar to those in the familiar etheric realm. This should be expected since the experiences occur in a context created by human mental activity.

Another instance of a realm construct is what is commonly known as the spirit realm. This realm provides the infrastructure needed by spirit beings who wish to incarnate to the vibrational level of the etheric realm. A Zeta described the spirit realm using two levels of analysis (Treurniet and Hamden, 2022a). One was at the level of a being’s experience while the other described relationships among beings viewed as threads of information. When spirit beings are viewed as information threads, the threads may join with other threads. The joined threads form higher-vibration group minds. However, the thread level of analysis is not recognized by the beings in the spirit realm. They unknowingly use the information in the threads to create experiences and persist as individuals as long as desired. The spirit rediscovers its *true self* on returning from an incarnation, and lives in a manner consistent with its mental processes or thoughts.

There are many spirit realms, each associated with a planet in the universe. The various spirit realms are vibrationally aligned but are distinguishable due to the different locations of the planets. Spirit beings may move from one spirit realm to another and can choose to incarnate on any of the associated planets. Humans

might encounter beings from such planets when we or they become sufficiently advanced space-faring civilizations.

The Zetas inhabit *Physical type of vibration* realms like humans do, but these realms are not vibrationally aligned with the human realms. The difference in etheric vibration may cause humans to become ill after close contact with the Zeta beings (see Section 5). Also, the Zetas are careful not to intrude on the human spirit realm, as their incompatible vibrational states would interfere with spirit realm functionality. They said, “*We are not to enter into the spirit realm, because that is to then redefine the parameters of the spirit realm container.*” The prohibition on entering a spirit realm is a core belief of the Zeta race that is always respected.

The Zeta and human realms are vibrationally incompatible, but there is a possible avenue for direct contact and information exchange. A Zeta referred to a ‘*nexus of information*’, a high level of vibration common to both Zeta and human realms. The *nexus* state of consciousness is achievable by Zeta beings, but was said to be well beyond the reach of spirit realm beings.

4. Heterodyning states of consciousness

Consciousness has information that is distinguished by its vibrational level. The flow of information can be controlled by a process known as heterodyning. Humans discovered how to apply the heterodyning process in electronic circuitry. A simple application creates an output signal that depends on the properties of two input signals. Specifically, the frequency of the output is the difference between the frequencies of the inputs. The input signals must pass through a non-linear device such as a transistor.

A Zeta confirmed that this physical process is analogous to a process in consciousness (Treurniet and Hamden, 2022a; 2022b). For example, two beings with different vibrational states may interact to create a potential at the difference between them. The difference potential enables the beings to move more easily into that vibrational state. The non-linearity analogous to the transistor device is the intention of the participating beings.

Figure 4.1 is a schematic of the process. A and B are the respective high and low vibrational states, intention is signified by X, and (A-B) is the difference potential.

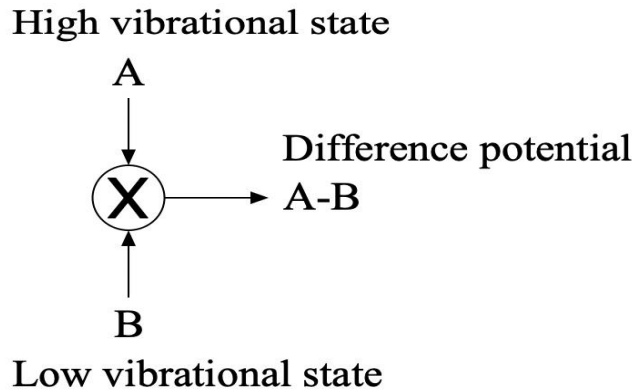


Figure 4.1. Heterodyning vibrational states

Heterodyning is a key function in a number of processes in consciousness. It enables one vibrational state to communicate information to another vibrational state in a controlled way. The following discusses how the heterodyning process can facilitate shifting one's vibrational state to a higher level, how it is part of the process of self-healing, and how the Zetas use it in a technology for creating a separate realm environment.

4.1 Shifting consciousness to a higher vibration

Vibration is multidimensional as discussed in Section 2.3, so the heterodyning process is applied to the dimension chosen by a human's intention. The *Harmony* and *Physical type of vibration* dimensions shown in the graphic of Figure 4.2 form the physical plane of vibration available to humans and other physical beings.

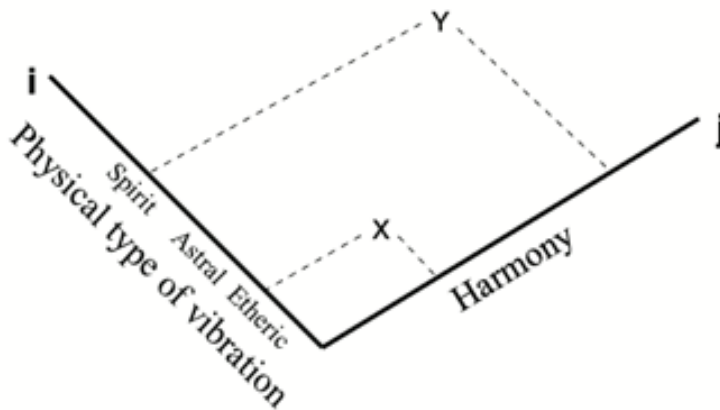


Figure 4.2. Positions in the physical plane of vibration

A human may raise their vibration on the *Harmony* dimension by heterodyning with a higher vibration being. The being might be part of the human's spiritual belief system who, according to a Zeta, will happily participate since the heterodyning process is not a burden. The process begins with the human moving to the highest state of love that is already possible for them to achieve. The Zeta advised, "That strong emotion gives you the capacity to be in a different frequency." That is, the feeling of love increases the human's capacity to shift to the even higher state of love facilitated by the heterodyning process.

In Figure 4.2, a human in the etheric realm is represented by X and a higher vibration being in the spirit realm is represented by Y. The input vibrations from the human and the higher vibration being are held simultaneously in the human's mind. The human's intention is the non-linearity required to activate and maintain the heterodyning process. Consistent with the intention, a potential norms at the difference between the input vibrations on the *Harmony* dimension. The potential facilitates the shift of the human's consciousness to that difference vibration. The shift is felt as the onset of a loving energy, a sign that the heterodyning process was successful.

Alternatively, the intention could apply the heterodyning process to the *Physical type of vibration* dimension. Some extraterrestrial beings such as the Zeta race exist at vibrations on this dimension that do not resonate with the human vibration. Nevertheless, a human medium might still connect with such a being by matching their vibration to the being's vibration. This could be done with the cooperation of a higher-vibration spirit being. By heterodyning the medium's vibration with an appropriately selected vibration of the spirit being, a difference

potential would be created at the vibration of the extraterrestrial being. The medium could then shift to the difference vibration and resonate with the extraterrestrial being. The resonance would enable a connection for communication to be created if that were the intention.

4.2 The self-healing process

The human body, like all matter in the universe, is defined by quanta in the range of vibrations of the etheric realm. The quanta of the etheric body contain information that corresponds to the form and function of the physical body. When the quanta are transformed by the perceptual process, the etheric body is experienced as the physical body.

A ‘blueprint’ of the physical body is retained by the local consciousness in the form of consciousness potentials. The blueprint is derived from the generic template for a body of the human race, modified according to the characteristics of the particular individual.

A healthy, uninjured physical body conforms to the consciousness potentials or blueprint defining the body. The Zeta said, “*The etheric body understands its potential. It seeks to continually keep the physical body to that potential.*” When there is an injury, “*The cellular reconstruction is aided by the potential of the etheric body’s blueprint that would denote the original form.*” The etheric body is normally kept in the state specified by the blueprint information in consciousness so that the experienced physical body has the expected function and appearance.

The Zeta was asked how etheric information is communicated to the physical cells of the body. They responded, “*Underneath the energy is consciousness. It is the quanta information of the cellular structure of a human body. That consciousness indicates what is the action of the re-creation of the cellular process, and of course, all other potentials then exist. The energy then is actively working towards healing the physical cellular disruption.*” The injured body heals according to the blueprint information in the local consciousness.

With the intention of the local consciousness, a continuous heterodyning process monitors the state of the physical potential of the etheric body. The physical potential is the etheric base vibration of the *Physical type of vibration* in the model of Figure 2.1. It is constant throughout a healthy body and is the lower-vibration input to the heterodyning process. The higher-vibration inputs are the consciousness potentials representing the body blueprint. These potentials vary

according to the blueprint information. In the above quote, ‘*all other potentials then exist*’ refers to the heterodyning difference potentials.

When the body is healthy and undamaged, the physical potential is constant, and so the difference potentials follow the varying consciousness potentials of the blueprint. When the body is damaged, the physical potential at the site of the injury is distorted. The distortion causes the difference potentials to deviate from the consciousness potentials defining the healthy body. The deviation of the difference potential identifies a need for healing at the location where it occurred.

The local consciousness initiates the healing process when the difference potential indicates that it is required. When the body is healed, the physical potentials at the site of the injury are restored to the normal level, and the difference potential is brought back into line with the blueprint information.

4.3 Simulation of an environment

A Zeta confirmed rumors that humans had been given access to an extraterrestrial technology capable of creating a ‘synthetic quantum environment’ or SQE (Treurniet and Hamden, 2022a). The SQE is a container in the energy of consciousness that is like a realm. It is populated with objects in the etheric universe transposed to the higher vibration of the SQE. They said, “*There is a device that is used to create the enfolding of the special process and then once the cavity is created, it is populated with the correct molecular image that will then represent the environment that was to be used for exchange of energy and information.*” They added that it exists for ‘*the purpose of experience*’ and ‘*as a place of learning.*’ The entry of a human into such a simulated environment would be similar to beginning an out-of-body astral experience - the movement of consciousness to a higher-vibration body.

When the Zeta explained how the contents of the SQE are created, it was evident that the technology employed the heterodyning process. The lower-vibration input to the process is supplied by a *matrix of reality*, the etheric environment to be simulated. The other input is a constant higher-vibration energy supplied by a Zeta operator who has the required intention. The resulting difference potential exactly follows the variations in the *matrix of reality* since the vibration supplied by the Zeta being is constant.

The heterodyning difference potential guides the process that creates the SQE contents. The infrastructure of the SQE is a mixture of technology and consciousness ‘*that allows itself to be given input which then creates the internal*

form.’ The contents of the SQE are experienced as matter, so quanta are created from the information in the difference potentials.

5. Illness from proximity to higher vibrations

People who have had close contact with extraterrestrial beings may report that they felt ill afterwards. This phenomenon was confirmed by a Zeta who said, “*When you are in our presence, our energy filters into your energy and then there are changes that are temporary. There are changes to your body and consciousness. This is because humans are taken out of this corporeal three-dimensional realm and moved closer to their true self.*”

When the Zeta’s higher-vibration energy interacts with the human body, the body’s vibrations are increased and its biological processes may malfunction. A Zeta craft also emits the higher-vibration energy, and a Zeta recommended that humans approach no closer to a craft than 30-50 meters.

Further, they said, “*When the human is connected to us, the cells are excited as we are of a different frequency.*” The change in vibration “*allows manifestation of what is an underlying unwellness in the human.*” This suggests that the humans who became ill were already unwell before the encounter. The Zeta vibration disrupted the human body’s ability to manage the illness and so the illness became noticeable.

The Zeta’s vibration appears to affect the human’s *Physical type of vibration* involved in the self-healing process (Section 4.2). When the encounter interferes with self-healing, it may exacerbate an existing medical condition. As can be seen in Figure 2.1, an increase in the etheric type of vibration on this dimension would move the human closer to the spirit realm vibration. As the Zeta put it, the human would be “*moved closer to their true self.*”

Physical contact between a Zeta and a human can create what appears to be a burn on the skin of the human. The Zeta explained, “*You cannot touch us, you would be burnt. As you moved closer, your skin would become burnt because of frequency.*” The higher-vibration energy of the superposed states of consciousness would affect the human’s physical cells so they appear burnt.

A survey of 50 Contactees by Marden and Stoner (2011) found that 22% of respondents had suffered ‘burns, hair loss or conjunctivitis’ following the contact experience. Burn marks on the upper back and sunburn-like rashes were reported,

sometimes on the entire body. Presumably, these burns were from exposure to the incompatible vibrational state of the extraterrestrial energy.

Close proximity of a human to a Zeta could also have a deleterious effect on the mental health of the human. The Zeta said, *“To look into the eyes of the race, you may lose your mind, your construct would disintegrate.”* The container of the human’s local consciousness would be damaged by the nearness of the Zeta’s etheric body. When asked if the effect were caused by looking into the eyes or just being near, the Zeta replied, *“The nearness to the body, because of the frequency that encompasses the physical container. Also, the consciousness which permeates from all living organisms is a different state of existence.”* To prevent such harm from their race, the Zeta said, *“We do not allow the humans to look into our eyes. You may see an imagery of us, it is a projection.”*

The Zeta was asked if the vibrational states of some races closer to the human state would be less likely to cause burns. They replied, *“There is obviously potentials for different beings that interact with humans.”* That is, beings from various races would expose humans to different potentials or vibrational states. They continued, *“It is the consciousness that causes the physical form to become burned. This is why most contact is a form where the human is asleep, because the consciousness does not operate in its normal parameters.”* The Zeta advised that humans are less likely to be harmed by physical proximity when they are asleep and therefore less aware.

In general, the likelihood of harm is minimized when contact is not resisted. They said, *“The defense creates a energetic barrier around the physical body which provides a potential for the human to present the skin, or the epidermis, as being burned. ... The stronger your resistance to contact situations, the more potential there is for you to be harmed.”*

6. Applications of the cosmological framework

The Zeta cosmology has fundamental attributes and general processes that can be used to explain or predict phenomena. A variety of human experiences cannot be explained by current science, but can be understood in the context of the cosmology. Phenomena that are hard to explain include near-death experiences, out-of-body experiences, remote viewing, and telepathy. Inexplicable physical phenomenon have also been seen, such as materialization of apparitions and certain behaviors of presumed craft. Even everyday sensory experiences are not understood since they are not a function of matter. The cosmology offers insights into these phenomena.

6.1 The experience of sensations

Sensory experiences are common but are hard to explain. They are often taken for granted and the need for an explanation is easily ignored. For example, the experience of a certain color of light is explained in terms of the associated physical parameters such as wavelength and intensity. These parameters predict the quality of an experience in words but cannot describe the experience itself. According to the Zeta cosmology, quanta are transformed by the perceptual process and instantiated as higher-vibration consciousness potentials. These potentials are the experiences of sensations.

In higher-vibration realms, the quality of sensations should be enhanced when quanta are rendered and transformed with greater precision. Also, the greater range of vibrations may yield sensations not available to lower vibration beings. Ziewe (2008, p. 165) encountered sensory experiences in his out-of-body travels that were unknown to him in the lower-vibration etheric realm. Alexander (2012, pp. 38-40), in a report of his near-death experience, described another world that was ‘brilliant, vibrant, ecstatic, stunning.’ The color of people's clothes ‘had the same kind of living warmth as the trees and the flowers.’ A girl's outfit had an ‘overwhelming super-vivid aliveness.’ He found himself riding on the wing of a butterfly, ‘alive with indescribable and vivid colors.’ He experienced truly unusual sensations in the higher-vibration realm.

6.2 Near-death and out-of-body experiences

The idea that a spirit consciousness persists after the failure of the body is becoming more accepted. Many people have reported a near-death experience (NDE) when the body fails temporarily after a heart attack or other potentially life-ending events (e.g., Ring and Cooper, 2008; Van Lommel, 2010; 2013; Long, 2010; Alexander, 2012). When a NDE occurs, the consciousness of the person separates from the distressed body and finds itself in a similar body that is invisible to other humans in the room. In this state, the consciousness may have various novel experiences including blissful meetings with deceased acquaintances and angelic entities. Eventually, the consciousness returns to the injured body to tell others about the experience.

A consciousness may also separate from an uninjured body. This tends to occur when it is not aware of the body. The consciousness finds itself in a similar body in another place which can seem more real than the familiar waking

experience. This is known as an out-of-body experience (OBE) (e.g., Buhlman, 1996; Ziewe, 2008; 2015; Peterson, 2013; Kirkpatrick, 2015; De Foe, 2016).

According to the Zeta cosmology, all objects of matter in our universe are configurations of consciousness. The configurations are holographic-like patterns, or quanta, existing in the etheric range of vibration. Since the human body is matter, it too is represented as quanta. The body can be perceived only with perceptual processes tuned to the etheric vibration.

Although the body often heals itself, there inevitably comes a time when healing does not occur. An injury to the body may be too great or an illness may be too severe, and so the body ceases to function. When the local consciousness recognizes that the body may be beyond repair, it releases itself from the etheric body and moves to a body that is invisible to onlookers. The consciousness returns when the body is resuscitated, and the person may report an NDE.

A similar movement of consciousness to another body occurs at the beginning of an OBE. A Zeta described the transfer of conscious awareness to the astral realm, *“Simply, as an act of will, you will drive the physical processes to a point where they do not exist. At that point, the consciousness will release itself from the physical body, and using the etheric template of the body, present itself within the astral realm.”* The creation process intrinsic to consciousness brings an astral body into existence that is patterned after the etheric body.

The created astral body also has a holographic-like representation in consciousness. However, it clearly differs from the etheric body in that it cannot be seen by human onlookers. Therefore, it must have a higher vibration than the etheric body. Any humans in the etheric realm cannot decode the information in the astral body because their perceptual processes are tuned to the lower etheric vibration. On the other hand, the consciousness in the astral body is still aware of the lower-vibration etheric body and its surroundings since any being can transform quanta at its vibrational level or lower.

The astral body that appears during an NDE or OBE exists in an environment that may initially appear similar to the familiar Earth environment. The perceptual process tuned to the astral vibration continues to transform quanta in either realm, and so consciousness continues to experience matter. In the astral realm, experiencers may report that their body flew to another location or moved there at the speed of thought (Ziewe, 2008, pp. 35-36,130). The environment may change according to their expectations or intentions as if their thoughts were externalized.

Ziewe (2008, p. 129; 2015, p. 53) observed that thought occasionally influenced objects and events during his astral experiences, although not all thoughts were equally effective. Thinking spontaneously or allowing thoughts to arise naturally out of expectation was more powerful than merely having the intention to create. Ziewe (2008, pp. 138-139; 2015, p. 91) concluded that there were still ‘laws of nature’ influencing such higher-vibration experiences. A Zeta agreed that a higher-level construct of consciousness like a realm influences the belief structure of every inhabitant and so encourages a consensus reality.

6.3 Telepathic communication

What is telepathic communication? The medium explained, “Images are sent to us via telepathic communication from spirit and guides. We may see the images via our imagination or as a vision. We can see images, symbols, direct information, and colours, or just sense the energy emotionally” (Hamden, 2012, p. 110).

The Zeta said, “*The grid is used by many races and planetary beings, somewhat like a communication process. Not only does it aid in the telepathic communication between your beings of this planet, we use it as well. All conscious thought is placed into the grid, and it is used by many ET races as a medium for telepathic communication.*” To communicate telepathically, a being creates a message in the form of quanta in the grid. The perceptual process of the recipient would need to be tuned to the message’s vibrational state or higher in order to transform the message quanta to sensations.

According to a Zeta, a being typically creates using its highest possible vibration. However, a message from a higher vibration being must be created with the lower etheric vibrations in order to be received by a human. That this is possible was confirmed by a Zeta and supported by humans who say they have been contacted telepathically by extraterrestrial beings (Hernandez et al., 2018).

One reason why extraterrestrial races are helping to raise the vibrational state of the human collective consciousness is to facilitate telepathic communication. A Zeta said, “*Your collective mind, in its undulating state, is being prepared for the transition to a telepathic process*” and “*Then, of course, the other races which view you on your daily basis, will actively interact with the collective mind of the human race.*” The extraterrestrial races are watching and waiting for the human collective mind to evolve.

Would a telepathic being recognize that someone was attempting to communicate an untruth? In answer to this question, a Zeta indicated that telepathic communication reveals information about the sender as well as the intended message. An attempt to lie telepathically would be reflected in the quality of the potentials in the quanta that represent thoughts and intentions. So the receiver of the thoughts would feel whether or not the information was intended to deceive.

Telepathic contact with extraterrestrial races is undermined by the eagerness of many humans to experience such communication. A Zeta said, *“And so we have found that telepathic communication is the best method but there are many pretenders. They present themselves as our race, and this has caused much problem for us, as we cannot stop a human who has freewill from interacting with any entity they wish.”* The comment emphasized again that humans should not ignore the intent accompanying the telepathic message.

Telepathy as an intuitive process also functions to circumvent the need for a system of time measurement. A Zeta said, *“You could say that the amplitude of the telepathy removes the need for time. ... The information is given that you must be somewhere. It is given as a point of reference. It is weak. As the telepathic signal builds its amplitude, when it reaches a certain level, then you know that you must be at that place.”* A sense of anticipation or urgency builds as an event draws near.

The Zetas have designed some of their technology to have a telepathic ability. For example, they interact telepathically with their craft which are conscious beings. To communicate with the craft, *“an astral form is needed or thought projection”*, suggesting that humans in their current etheric vibrational state would be unable to do so. The Zeta continued, *“But realize this, the thought must be of a very specific nature, and there are biological barriers around the craft, to stop certain energies from penetrating through the craft which we class as a being.”* It appears they have dealt with some security issues concerning such communications.

Another technology is ‘*the chair*’, a telepathic device that extraterrestrial beings use to magnify their own thought processes. The chair is said to be *“a hybrid system where there is a organic and metallic process. The organic integrates with the psychotropic processes. This allows the amplification of the psychic portion of the etheric field and thus you have a connection to a communication device.”* The word *psychotropic* suggests that thoughts in *the psychic portion of the etheric field* are amplified by chemical substances that affect the nervous system.

The Zetas expect that humans will eventually master telepathic communication. In the near term, human technology is already being developed to enable a kind of mind-to-mind communication. They warned that there are dangers in this approach. When a technology is required for telepathic communication, control of the communication is in someone else's hands. They suggested that technologically assisted telepathy should be accepted temporarily, and that *“ultimately you can move into connection with each other. The amplified state of thought that you will exist in will allow you to bypass the technological states.”* Such natural telepathy awaits a fully functioning collective mind, and so it cannot happen until the human collective consciousness changes dramatically.

6.4 Remote viewing

When performing a remote viewing exercise, a viewer's intention is to have sensory experiences of a particular remote location (Puthoff, 1996). The property of consciousness that might help to distinguish locations is the grid. A Zeta said a grid was instantiated to support the creation of spacetime. With the grid as a frame of reference, quanta representing objects of matter would have particular locations in spacetime. A consciousness could 'think' to those locations to remote view the objects. It is important to note that the grid is a mental concept and not in itself an indication of spatial extent in consciousness.

Like a telepathic message, objects to be viewed remotely are encoded as quanta in the grid. A remote viewer's perceptual process would transform quanta at a particular location as if they were a telepathic message. Both the remote object and the telepathic message would be transformed to higher-vibration consciousness potentials to be experienced as sensations.

A viewer's perceptions of the remote object could be biased by expectations of what to find. To minimize such distractions, remote targets are sometimes identified to the viewer by arbitrary alphanumeric codes. Such blind identification of the remote site can be successful, suggesting that the remote viewer does indeed use the intuitive telepathic process. The intention to perform the task would focus on the end goal rather than the path taken to reach the goal. The focus on the end result appears to be a general principle for utilizing the energy of thought.

Novice remote viewers would have to overcome the learned bias to transform quanta at nearby locations. That strategy is inappropriate for accessing an unfamiliar remote scene. To become proficient, they would practice setting the intention to use the telepathic process instead. When the remote viewer's intention

is successful, the quanta at the remote site are transformed by the perceptual process to be experienced as sensations.

Remote viewing is most successful when the focus is on the experience of the sensory features rather than the interpretation of what they mean. The expert remote viewer typically reports features like color, smell, and texture. Trainees are discouraged from reporting constructs such as particular buildings or other manufactured items in favour of the sensations experienced.

6.5 The materialization of an apport

An apport is an object that suddenly appeared in mid-air, usually in the presence of a physical medium (Von Ludwiger and Nahm, 2016), but sometimes spontaneously (Roll, 1972). The object continues to exist like normal matter. The materialization is usually attributed to the actions of a spirit being.

Figure 6.1 shows an image of an apport that appeared during a physical mediumship séance with the German medium, Kai Muegge. The crystalline object shown in the left panel fell from the underside of the medium's downturned palm into the author's hand. The medium's hand was easily visible in soft red light. The materialization of the object coincided with a brief twinkle of white light. The presumed spirit said with the medium's voice, "It is the first time that we opened the crystalline structure and embedded certain portions of ectoplasmic substance to see afterwards." Remarkably, when the crystal was backlit in darkness and held at a certain orientation, clear representations of a male and a female human head appeared as shown in the middle panel of the figure. The right panel identifies the locations of the representations with the oval graphical overlays.

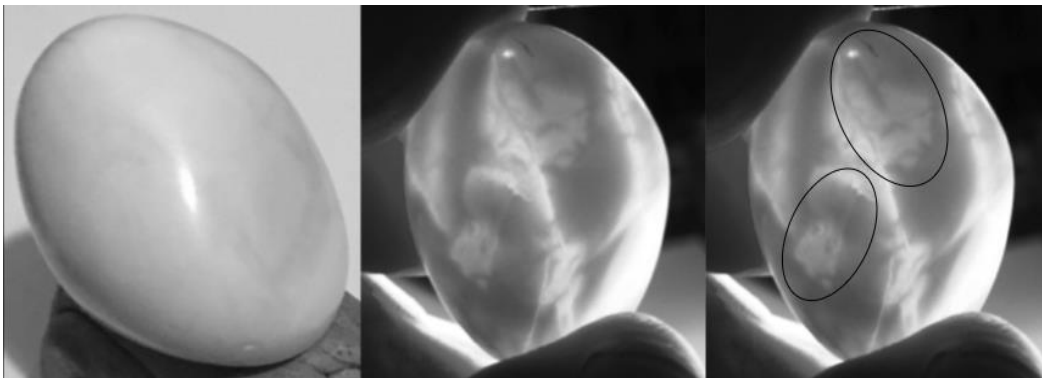


Figure 6.1. Left - Crystalline apport, Middle - Backlit interior, Right - graphic overlay.

Figure 6.2 shows an enlarged view of the interior of the crystal from a slightly different angle. Some features of the man's body are more noticeable. The right hand is beside the head with the palm turned upwards, and the fingers and forearm can be distinguished. The left hand is cupped just behind the woman's head. The two larger dark areas on the right side of the image might then be identified as the man's left arm and leg, with the left foot extending to the floor.

The probability of finding such detailed depictions of human heads and other body parts in natural objects of this kind would be very low. If by chance they were found, they might be attributed to pareidolia. However, the alleged spirit's comment anticipated that something unusual would be found inside the apport. Such prior knowledge eliminates chance as an explanation.

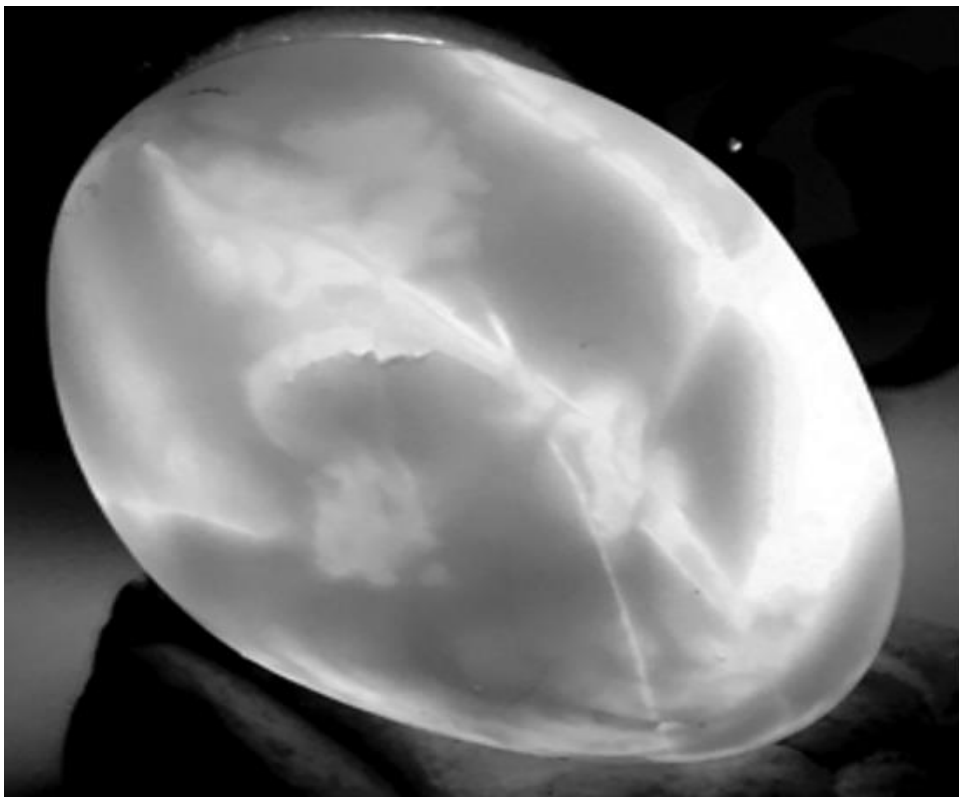


Figure 6.2. Larger view of apport interior, slightly different orientation.

The Zeta cosmology accounts for the appearance of the anomalous object. The object was perceived as matter, meaning that it was represented at that location by quanta in the etheric realm. The alleged higher-vibration spirit may have copied the etheric representation of the crystal from elsewhere, then altered it to create the

internal forms. The object was experienced as matter by human observers at the instant when the quanta became compatible with their perceptual process.

6.6 Unusual performance of craft

Craft that apparently belong to no earthly power have been seen in the sky for many years (Dolan, 2002; 2009). Their observed aerial performance is sometimes beyond human technological capabilities, and so they are often thought to be controlled by extraterrestrial visitors. The Zetas confirmed that a number of extraterrestrial races are indeed in the Earth environment and have occasionally allowed themselves and their craft to be seen by humans.

The Zetas discussed the design of their craft and methods of propulsion (Treurniet and Hamden, 2022a). Their information supported the observations and tentative conclusions in Treurniet (2017) based on photographic evidence. In particular, a subtle toroidal optical distortion was often seen adjacent to craft in photographs. An example is shown in Figure 6.3.



Figure 6.3. Left - original photo, Middle - enhanced, Right - graphic overlay.

The image in the left panel was cropped from the original photograph. The middle panel shows the torus near the craft after the image was enhanced with equalization. The right panel emphasizes the toroidal shape with a graphical overlay. The torus is in the frontal plane in this example, while other photographs show different perspectives as would be expected from three-dimensional objects that can rotate in space.

The evidence discussed in Treurniet (2017) suggested that the toroidal distortion was created by powerful, localized magnetic and/or gravitational fields produced by a craft's propulsion system. Such fields would organize matter in the atmosphere into visible contours. When a Zeta was asked to explain the toroidal shape seen near some craft, they replied, "*Etheric representation of physical capacity of propulsion system. ... The shape is a distortion in the energetic fabric of the environment. Because it is multidimensional, it is able to make craft move in all directions. ... Part of the craft, yes*" (Treurniet and Hamden, 2022a).

The craft can exhibit unusual behaviours. They have the ability to suddenly appear and disappear to the eyes of human onlookers. Merely becoming imperceptible is known as cloaking. The craft can also disappear by dematerializing so that they are no longer present in the space of human observers. They occasionally demonstrate acceleration that is impossible for objects of matter to achieve according to the science we know. A number of insights on craft performance were given in the conversations with the Zetas.

6.6.1 Cloaking

The Zetas' method of cloaking a craft suggests we have little idea how prevalent they are in the Earth environment. They said, "*The capacity of the human to see many different frequencies in the light spectrum is limited. We change the frequency of the light. ... So we are able to camouflage, yes, by allowing the craft to change the way that it thinks about itself, and in doing so, it changes the patterns of light that are emitted from the craft, to be seen or not seen by the human eye.*"

The craft is an organic sentient being, and the Zeta suggested the cloaking process is analogous to the way an octopus is able to camouflage itself. The octopus uses a combination of pigment, nerves and muscles to change colour very quickly to the colour of the background. Finer details such as rocks, sand, or coral are mimicked by many small organs on the skin. A craft with such capabilities could easily hide in plain sight with a backdrop such as clouds in the sky.

6.6.2 Image projection

A Zeta said, "*There is also potential to be shown something that does not hold frequency, ... the illusion.*" A person may see what appears to be a craft, but when it is not seen by others, it is most likely an illusion given telepathically. The Zeta explained that an unusual light seen by a single person "*can be an act of local consciousness, holographic representation... a thought.*" The purpose of the

illusion would be *“to connect to a consciousness. ... There may be an action which is to be performed, so there must be a thought instigated to make this happen.”*

6.6.3 Dematerialization

The state of materialization of a craft relative to an observer on Earth can be altered with Zeta technology. A change is made to a potential in consciousness that controls the vibrational alignment of the craft with the planet.

A Zeta said, *“All planets have the requirement that there is a potential that provides the individual quanta that is the determining factor for what is able to exist within the physical structure of that planet.”* All matter on the planet has the vibrational level given by a creator being. The matter consists of quanta that originated via the creation process from a potential in consciousness. Quanta at a particular vibrational level can be decoded by the perceptual process of a being on the planet.

The Zeta craft is a body of matter and so it is also defined by quanta in the grid. A technology external to the craft can send a signal to adjust the vibrational level of craft quanta. When the craft has the etheric vibration, it is aligned with the vibration of the Earth environment. It can be perceived via a human observer’s perceptual process.

The Zeta technology may instead specify a vibration different from the vibration of the planet. The craft quanta are then not aligned with the etheric vibration and cannot be transformed by the human perceptual process. In this state, the craft is not experienced as matter by human observers and it does not exist for them. The humans would say the craft has dematerialized.

6.6.4 Electrical interference

Reports of close encounters with unidentified flying objects sometimes mention electrical interference when an alleged craft was nearby. For example, a car engine may have stalled during the encounter, or a compass needle may have reacted when held near the car body afterwards. Treurniet (2017) concluded that a strong toroidal magnetic field is likely generated by an extraterrestrial craft’s propulsion system. Such a field could magnetize metal in car bodies and interfere with electrical components in car engines.

6.6.5 Control of inertia

Sighting reports of unidentified craft occasionally mention that the object executed movements that should be physically impossible. The most problematic are the high velocities achieved and the very rapid changes in direction that imply control over inertia. A Zeta explained that craft can influence the frequency of matter so as to eliminate gravitational attraction and inertia (Treurniet and Hamden, 2022b).

According to the Zeta, “*Gravity pertains to matter - depending on the mass will determine the gravity body. The frequency of matter also determines the possibility of attraction, change of frequency negates matter, frequency determines pull, cyclical action of frequency of matter causes other matter to be attracted to it as all matter is in pulse, all matter attracts.*” The gravitational attraction of a ‘gravity body’ depends on the mass and frequency of matter.

The Zeta added, “*Frequency is determined by the basic fundamentals of matter's structure. ... Basic frequency is coalescence of harmony of combined matter frequencies.*” When there is a mixture of chemical elements, the frequency of matter depends on the *coalescence of harmony of combined matter frequencies*. Elements can combine when their frequencies are in harmony.

Change of frequency *negates matter*, meaning that objects are not attracted to other objects when their respective frequencies are different. Further, they said, “*Our craft are in disharmony with the physical frequency of matter so that the gravity does no longer affect us.*” When the matter of the Zeta craft is not in harmony with the matter of the planet, there is no mutual gravitational attraction. Since gravitational mass is equivalent to inertial mass (e.g., Sears and Zemansky, 1963), inertia should be eliminated as well. Without gravitational attraction and inertia, the craft would not resist sudden changes in direction or speed.

7. Connections to human science

How consciousness might maintain the existence of the matter universe was examined by Close (2000). He analyzed the implications of certain advances in physics that expanded on what is known as the Copenhagen interpretation of quantum mechanics. This interpretation holds that at the quantum level there is no phenomenon until it registers as an observation or measurement. Close justified a logical argument that a primary consciousness presents the physical universe as a quantized ‘spectrum of potentialities’. The consciousness of an individual observer

selects potentials from this spectrum and transmutes them to non-quantized elements of consciousness to be experienced.

In the Zeta cosmology, matter is also represented in consciousness by a quantized spectrum of potentials in the grid. The potentials in quanta are selected by a being's perceptual process and transformed to higher-vibration potentials experienced in consciousness as sensations. All aspects of this process take place in consciousness, so the nature of matter as separate from the perceiver is an illusion created by consciousness.

Close (2000) and the Zetas presented roughly comparable explanations for how the matter illusion is experienced. The explanation of the illusion is relatively easy to grasp. However, accepting it as the basis of physical reality can initially be counterintuitive. Nevertheless, a gradual shift is occurring in scientific thought, and institutional science may eventually accept the primacy of consciousness.

7.1 Prime focus

Empirical evidence suggests that knowledge of an experimental process can affect what is measured. That is, consciousness appears to play a role in how reality unfolds. A good example of such an experimenter effect in physics is the double-slit experiment (Horgan, 1992; Hillmer and Kwiat, 2007). Monochromatic laser light is directed toward two parallel slits in a screen. The light passes through both slits and forms an interference pattern visible on an adjacent screen. The interference pattern indicates that the light is behaving like a wave. However, when the path taken by the light can be known, the interference pattern is replaced by the pattern expected if the light were a particle passing through one slit or the other. Mere knowledge of the path of the light causes it to behave like a particle rather than a wave.

Experiments by Radin et al. (2012; 2013; 2016) showed that the amplitude of the interference pattern was reduced in the double slit experiment when test subjects focused their attention on the pattern. The intention of the observers caused a significant shift to particle-like behaviour. The experiments showed that the mind is a part of the measurement process.

The many variations of the double-slit experiment and the experiments by Radin et al. indicate that consciousness has a direct effect on causality. A Zeta was asked if an individual or local consciousness must be able to perceive the process in order for matter to interact with matter. The being replied by introducing the

concept of *prime focus*. They said, “*There is perception at all levels, even if the prime focus is not in existence.*”

How does this answer the question? ‘*There is perception at all levels*’ means that total consciousness is aware of all that exists. Further, total consciousness could not exclude a part of itself to make the prime focus non-existent as suggested in the quote. If it did, it would no longer be total consciousness. The prime focus must be a property of a facet of consciousness in separation, such as a being’s local consciousness.

The words, *prime focus*, suggest attention to what is most important. In the double-slit experiment, the *prime focus* is attention to what can possibly be known about the experiment when an observation is made. Without a prime focus, the photon behaves like a wave and an interference pattern is created. This means the possible quantum states (e.g., Harvey, 1962) of a photon are superposed so that the path taken includes both slits. Since the photon interacts with the apparatus, the existence of a prime focus is not a prerequisite for matter to interact with matter. Alternatively, when a local consciousness has a prime focus, the superposed states of the photons are replaced by states chosen by the consciousness. The Zeta said, “... *it is the consciousness that creates the state.*” The photon still interacts with the apparatus but the path now includes only one of the slits. It behaves like a particle.

By mentioning the concept of *prime focus*, the Zeta showed it is aware that states of knowledge affect physical processes.

7.2 The holographic principle

Susskind (1995) and 't Hooft (1993) proposed that all things in the three-dimensional physical universe are virtual images of holographic information existing somewhere in a two-dimensional space. This became the holographic principle, that the physics in a certain region of space is described by the information on the surface area of its boundary, and that one bit of information is encoded by a Planck area. (The Planck length is 1.616229×10^{-33} cm.) Although the holographic principle was proposed for the analysis of black holes, it is now thought to have wider applicability.

The idea of a holographic representation of reality was suggested by 't Hooft (1993), “Given any closed surface, we can represent all that happens inside it by degrees of freedom on this surface itself.” Susskind (1995) agreed, “The number of degrees of freedom should be no larger than that of a two-dimensional lattice with approximately one binary degree of freedom per Planck area. In other

words, the world is in a certain sense a two-dimensional lattice of spins.” A binary spin was proposed to encode a bit of information. Bekenstein (2003) noted that the information capacity of such a two-dimensional boundary is less than 1/4 of that of the enclosed space. Further, a two-dimensional physics defined on the boundary would completely describe the physics of the enclosed space.

The holographic principle does not specify how holograms representing matter would be formed or perceived. Susskind (1995) could only say, “In some way, the phenomena taking place in three-dimensional space can be projected onto a distant ‘viewing screen’ with no loss of information.”

The Zeta cosmology of consciousness and the holographic principle share the functionality of a grid construct to represent matter. Also, the ‘viewing screen’ mentioned by Susskind (1995) for experiencing the hologram’s image is analogous to the transformations of quanta in consciousness that give the experience of sensations. These functions in common suggest that the Zeta cosmology includes a realization of the holographic principle.

7.3 The Quantum Hologram Theory of Consciousness

The Quantum Hologram Theory of Consciousness (Mitchell and Staretz, 2011) proposed that the universe is a four-dimensional construct of space and time consisting of wave-like vibrations that make a holographic image. This was called a quantum hologram and was thought to be the basis for consciousness. All information was said to be represented in the hologram and it ‘evolves as a self-organizing, interconnected conscious holistic system.’ Objects are stored in the hologram at the subatomic scale and can be retrieved by a mind when it attends to the objects.

The theory proposed that everything is connected to everything else by quantum entanglement (e.g., Aspect et al., 1982). A being recognizes an object when an internal representation in its mind resonates with emissions of the external entangled object. The process was said to be analogous to the recognition of an object by a bat when the bat receives the echoes of its sonar emissions. The representations of all objects are stored holographically and non-locally in a physical substrate, able to resonate with any brain tuned to do so. The proposed substrate is the ‘zero-point field’, a continuous fluctuation of energy in empty space at absolute zero temperature (e.g., Haisch et al., 1997; Puthoff et al., 2002).

Treating consciousness as primarily a physical information classification and retrieval process obscures a difficulty with the theory. It cannot represent a phenomenon we all share; that is, the experience of sensations. The feelings of our internal sensory experiences are qualitatively distinct from the external physical information that would be emitted by an object. The internal phenomenal information would be so different from the external physical information that it would severely limit the resonance required for recognition to occur. The theory is unable to represent felt sensations such as colors and smells which obviously do contribute to recall or recognition.

The problem could be resolved simply by placing the external holographic representations in the non-physical energy of consciousness instead of the physical zero-point field. As in the Zetas' cosmological framework, the experience of a sensation would be the instantiation of a potential in a being's consciousness. This proposal would require that Mitchell and Staretz (2011) reject the materialism they prefer in favor of the philosophy of idealism. The theory would accept that objects of matter have a holographic-like representation in consciousness like the quanta of the Zeta cosmology.

7.4 The 'Orch OR' model of consciousness

The anesthesiologist, Stuart Hameroff, and the physicist, Roger Penrose, proposed a theory to explain how cellular processes in the brain communicate with consciousness (Hameroff, 1998; Hameroff and Penrose, 2014). The theory suggested that consciousness exists in the spacetime geometry of the universe at the smallest possible scale. Cells in the brain communicate with consciousness via a quantum process that Penrose calls 'orchestrated objective reduction', or 'Orch OR'. This process is said to occur in microtubules which are part of a cytoskeleton structure present in some form in all cells of the body.

According to Hameroff, "precursors of consciousness, proto-conscious qualia, as well as precursors of mass, spin, electrical charge and other fundamental components" exist at the level of Planck scale geometry (Hameroff and Chopra, 2010). The experience of consciousness arises from communication between the microtubules and the precursors of consciousness via a sequence of quantum computations. The felt sensations, or qualia, receive special treatment in recognition of their status as non-matter. Qualia are felt when the 'proto-consciousness' is activated by the Orch OR quantum process. The precursors of consciousness and of matter are reminiscent of the consciousness potentials of the Zetas' cosmological framework.

Although the theory does not acknowledge a cosmology based on consciousness, it could evolve in that direction. The Orch OR quantum process may indeed communicate with a configuration of consciousness, but it could be the etheric body rather than Hameroff's 'precursors of consciousness.'

The Orch OR quantum process may transmute physical energy in the form of photons to etheric energy. A mechanism for accumulating and distributing the energy of photons throughout the body was suggested in Treurniet and Hamden (2022b). The authors proposed that infrared energy is accumulated by deoxygenated hemoglobin in the red blood cells of the circulatory system. When the hemoglobin is re-oxygenated, the energy is radiated at a lower frequency to cellular processes in the body. The Zeta agreed, "*Yes, hemoglobin is involved as an increase of oxygenated blood is cycled through an entity. In doing so, the energy of the human form is assimilated to the etheric body.*" If the Orch OR quantum process does take place in the microtubules as proposed, it may excite the quanta of the etheric body in consciousness with the energy radiated from the hemoglobin in the red blood cells.

7.5 Morphogenetic fields

A proponent of a reality that goes beyond materialism is the biologist, Rupert Sheldrake. He is best known for his theory of formative causation, the idea that nature has memory (Sheldrake, 2009). Sheldrake proposed that formation of objects like crystals and biological bodies are guided by non-physical morphogenetic fields. The shape of a body of matter resonates with a field representing that class of shapes. To affect a developing biological body, the morphogenetic field would work in concert with the available genetic material. The field is reminiscent of the body blueprint introduced earlier in the discussion of self-healing.

Sheldrake also proposed that a sequence of learned behaviours can be represented in a morphogenetic field, and so laboratory animals would learn a task more easily if it were previously learned by different animals of the same species.

In an earlier publication, Sheldrake (1988) conjectured that consciousness is "restricted to human beings and, perhaps, some of the higher order of animals." He would not have accepted that a universal consciousness could be the foundation of a cosmology. However, in more recent publications, he appeared open to the possibility (Sheldrake, 2009; 2013).

8. Suggestions for research

The Zeta cosmology offers a comprehensive basis for understanding reality. It accounts for human experience in the familiar physical universe as well as other realms. The cosmology has a set of properties and general processes and so can be said to be a theory. It offers explanations for phenomena and can make new predictions. For example, formal experiments could attempt to confirm the following predictions that would not be made by any human scientific theory. The first two phenomena have already been observed and two more are predicted.

The existence of a toroidal field of energy near an extraterrestrial craft. A toroidal optical distortion often appeared beside alleged extraterrestrial craft in photographs (see Figure 6.3). Several clues in the photos suggested the distortion is caused by localized magnetic and/or gravitational fields (Treurniet, 2017). Confirmation of the field's existence would support the hypothesis that the distortion is caused by the propulsion system of an unidentified craft.

Energy discharge accompanying materialization of an apport. A flash of light was seen when an apport formed during a séance (Section 6.5). Also, Foy (2008) reported that effects like a discharge of static electricity were heard in séances when materialized objects contacted existing objects. Detecting an electrical potential difference when an apport materializes would support the hypothesis that materialization is an energetic process.

Conscious control of particle states. A Zeta observed, “*Your scientists are now understanding the relationship between the subatomic particles, and that the state is determined by its relationship to other particles. But they do not understand that it is the consciousness that creates the state, and it is consciousness that has created the illusion of matter.*” The Zeta attributed the assignment of a particle's state to consciousness. More specifically, the reference to the *illusion of matter* implies that the state is assigned by the perceptual process of consciousness, since perception creates the illusion. The Zeta's comment indicates that the intention of an observer can affect the quantum state of a particle.

The existence of such an effect can be tested in an experiment in which streams of entangled and non-entangled photons are generated (e.g., Kwiat et al., 1995; Catalano, 2014). An observer in the experiment would ‘intend’ that the photons are in a certain state of polarization. Significantly more photons are predicted to be in the target state, particularly when they are initially entangled and in a superposition of states.

A positive correlation between remote viewing and telepathy performance.

The analysis of these skills suggested that remote viewing and reception of a telepathic message involve the same process - the transformation of quanta to give the experience of sensations. In an experiment, each subject's remote viewing and telepathic abilities would be measured. Some variability is expected due to individual differences in skill levels and little experimental control over creating the telepathic message. A significant correlation would support the hypothesis that these skills have a common element.

9. Discussion

Subjective experience is more than information processing by a sufficiently complex physical system. The experience of a color, for example, cannot emerge logically from a functional approach based on matter (Chalmers, 1995). Chalmers suggested a solution to this problem that preserves the concept of matter existing separate from mind. He pointed out that physical information such as the wavelength of light is accompanied by phenomenal information such as the redness of a color. He proposed a basic principle that information has the usual physical aspect but also has a phenomenal aspect. The phenomenal information combined with the physical information was thought to explain the emergence of experience. However, Chalmers' solution does not say how phenomenal information would be represented.

A philosophical idea that resolves how to account for subjective experience is known as 'ontological idealism' (Guyer and Horstmann, 2015). According to this concept, "something mental (the mind, spirit, reason, will) is the ultimate foundation of all reality." A theory based on idealism does not distinguish between physical and phenomenal information. This is the Zetas' view that all is consciousness, and consciousness is a potential that instantiates elements of itself as needed.

Another model of a mental universe was developed by Kastrup (2019a). He proposed that a unitary cosmic consciousness is dissociated into alters, analogous to the multiple personalities or alters in a dissociated human mind. A biological entity such as a human is one of these alters dissociated from the cosmic consciousness. The cosmic consciousness without alters was defined as 'mind-at-large'. Configurations in mind-at-large are formed according to conditions of resonance in the vibrating cosmic consciousness.

The dissociative boundary between an alter and mind-at-large is created by the functioning of the alter's senses and actuators. The boundary interacts with the energetic configurations of consciousness in mind-at-large. A configuration is then experienced as sensations, and the sensations are interpreted by the alter as matter. Matter is the 'extrinsic appearance of conscious experience as perceived from across a dissociative boundary' (Kastrup, 2019b, p. 93). Although the boundary is a mental construct, it is perceived by the alter as the physical world. As in the Zeta cosmology, matter does not exist independently of the being's consciousness.

Kastrup (2019a) argued persuasively that a mental universe is the only logical foundation for understanding reality. However, his proposed model is not consistent with reports of NDEs. Kastrup (2019a, p. 180) suggested that an NDE is simply an expansion of awareness experienced by an alter when it is reintegrated with mind-at-large. Since the original purpose of the alter was to introduce individuality to the model, the reintegration should also extinguish the feeling of individuality that the alter represents. However, such a loss of personal identity is not evident in reports of NDEs.

According to accounts of NDEs or OBEs, a different externalized world is experienced by a consciousness during these episodes. The world is often similar to the Earth environment but may have different natural laws such as mental control of gravity (Ziewe, 2008, pp. 63,71; 2015, p. 61). Also, encounters with people known to be deceased are not unusual (Ziewe, 2008, pp. 60,80; 2015, pp. 54,66; Kirkpatrick, 2015). The experiences are not unlike the external physicality of mind-at-large sensed via the dissociative boundary of Kastrup's model. But if that physicality could not persist in the absence of an alter boundary, neither should a different physicality during the NDE.

Further evidence that a NDE is more than a state of expanded awareness is the oft reported superposition of a new reality over the usual consensus reality. The consciousness of a comatose person may find itself in another similar body hovering near the ceiling of a hospital room (Van Lommel, 2010). From that vantage point, medical personnel have been viewed attempting to resuscitate the original body. In one such case (Sharpe, 2017), the patient moved outside and discovered a tennis shoe on an inaccessible ledge on the third floor of the building. The existence of the shoe at that location was verified after the NDE. Also, an OBE often includes being in a new body while seeing the original body sleeping. Such reports show that two realities may be experienced simultaneously. This phenomenon is difficult to explain with Kastrup's model but follows naturally from the multiple vibrational levels of the Zeta cosmology as discussed in Section 6.2.

Cosmic consciousness in Kastrup's model has a unidimensional property of vibration. Thoughts are resonations of vibrations which form configurations in consciousness. The configurations are experienced as matter via a mechanism in the dissociative boundary of an alter. Similarly, the total consciousness of the Zeta cosmology has the property of vibration, and vibrating quanta in the grid are experienced as matter via the perceptual process. But the Zeta cosmology differs in that vibration is multidimensional. The multiple dimensions offer much more latitude than a single dimension to account for phenomena. NDEs and OBEs were elegantly explained by virtue of the multiple levels of vibration in consciousness. Further, apports and the dematerialization of craft were also understood as manipulations of states of vibration.

Matter in our universe is encoded in the vibrational states of the etheric realm. However, because of the multiple levels of vibration, matter is not unique to our universe. A Zeta said, "*Within frequency exists many versions of matter.*" All that is required in a *Physical type of vibration* realm are quanta which define creations at particular vibrational levels. Quanta at a given level are transformed to sensations by a being's perceptual process tuned to that level. The resulting experience of matter takes place in the consciousness of the perceiver. Quanta that are not compatible with the perceptual process are simply not experienced.

The common understanding that the perceiver is separate from the perceived is an illusion. Nevertheless, the illusion is very powerful and is readily accepted by most people as objectively real. A Zeta observed, "*The illusion is the physical life, but others seek to define the physical life as being the real reality, which it is not.*" Even when the illusion is understood, it may be hard for people to accept that objects of matter do not exist in that form independent of the observer.

In the physical etheric realm, where the perceptual process gives the appearance of objective matter, human scientific theories have utility and daily affect our lives. This would remain true in the context of the Zeta cosmology. In addition, the cosmology gives credence to experiences that are beyond the ability of current human science to explain. There is nothing to lose and much to gain from the greater explanatory power offered by the cosmology.

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The Primacy of Consciousness ¹

Interview of Dr. Eben Alexander by Dr. Jeffrey Mishlove

Mishlove: Hello and welcome. I'm Jeffrey Mishlove. Today we'll be exploring the primacy of consciousness. With me is Dr. Eben Alexander who is a former professor of neurosurgery at the Harvard Medical School. He is the author of several books, including *Proof of Heaven*, *The Map of Heaven*, and *Living in a Mindful Universe*.² Welcome.

Alexander: Jeff, it's great to be here. Thanks for having me on.

Mishlove: It's a pleasure to be with you. In our previous discussion about integrating the near-death experience, you described your journey as a materialistic scientist. And what that means is that matter, inner dead matter is the fundamental bedrock of everything we experience in the universe. But there's another point of view, it's a very ancient point of view, with a noble philosophical tradition, which is the opposite-- that consciousness is primary not matter,

Alexander: I would say that, certainly, it was a beautiful kind of gift to me, an implication of my journey. But my scientific mind, you know, in those early months, of trying to make sense of all this, I couldn't see how it could be so. I had to go much more deeply into the modern neuroscience of consciousness and philosophy of mind, to begin to realize how materialist science has never gotten anywhere-- they've never even gotten out of the starting blocks, with any kind of putative explanation of consciousness as originating in the brain. It opens the door to some tremendous understanding.

¹ This was an interview of Dr. Eben Alexander by Dr. Jeffrey Mishlove on Dr. Mishlove's YouTube channel titled "New Thinking Allowed".

² The following are Dr. Alexander's books:

Alexander, E. (2012). *Proof of Heaven: A Neurosurgeon's Journey into the Afterlife*. Simon & Schuster.

Alexander, E. (2014). *The Map of Heaven: How Science, Religion, and Ordinary People Are Proving the Afterlife*. Simon & Schuster

Alexander, E. and K. Newell. (2017). *Living in a Mindful Universe: A Neurosurgeon's Journey into the Heart of Consciousness*. Rodale Books.

As I often point out, the hard problem of consciousness, which is the extreme challenge, in the neuroscience of consciousness and philosophy of mind, in trying to come up with any mechanism by which the physical brain might give rise to consciousness, is a very daunting issue. Most of the people I know involved in the scientific study of consciousness are now moving to much more expanded models. It's because they realize that the simplistic notion of the physical world being all that exists and that the brain somehow creates consciousness out of purely physical matter is completely false. It does not explain even the rudiments of conscious awareness in our consensus day-to-day reality.

But much worse, it does not begin to approach any kind of explanation for all the many examples of non-local consciousness. For example, the fact that telepathy is real, that precognition is real, that we can actually know the future before it happens and that we can scientifically demonstrate that kind of effect. There is even something called presentiment, where our autonomic nervous system can respond to immediate future events before they've even been determined, say by a random number generator and a computer.

The whole world of psychology and the examination of mind and consciousness is revealing all kinds of ways that we can be aware of things beyond our physical senses, things such as remote viewing, the psychic spy programs (many government agencies over the last many decades have shown that there are ways that people can train to know things beyond their physical senses) out of body experiences, or something that many people have come to discover on their own and have taken advantage of. Thus, these are all ways of saying that consciousness is not limited to the confines of the physical brain in the body.

The big implication of this is what happens when the brain and body die. It looks very strongly like the reality is not only that our consciousness continues beyond the death of the brain and body, but that it expands tremendously in its kind of scope and understanding. I think all of this is a fascinating world of discovery that is opening up to modern science. And yet it leaves the simplistic view of that the brain creates consciousness, you know, the physical is all that exists, leaves it in the dust, which is a good thing given that that view has never gone anywhere, in terms of explaining the nature of consciousness itself.

Mishlove: As a devil's advocate, I'll play that role. I'm very sympathetic to your point of view. But I'm aware of the fact that, let's take remote viewing as one example. I've done many interviews with Ed May, who was one of the directors of the remote viewing research funded by the US government for many years. He's a physicalist. He believes that eventually, we'll explain all of this through normal physical processes. And he would argue that physical science has been so successful, we know so much about the brain and the nervous system, and because of physical science, we eventually will solve this sticky little problem of consciousness,

Alexander: What I would say is that we're expanding our kind of notions of what our natural science. For example, I think the word supernatural is very misleading. Of course, it just points out how our linguistics is kind of the first order of discovery and trying to understand the nature of the world. But what we're investigating here is the natural world. Once you realize that consciousness itself cannot be so readily determined by the physical workings of the brain-- and I would say that's especially true in things like remote viewing-- because there you have to postulate that there's an information field that is far grander than say, physical reality, that is necessary for us to explain, explain the effects.

There's, there's a philosophical position, I believe was originally defined by Sir John Eccles, called promissory materialism, which is the notion that if we simply study the physical world more and more, sooner or later, we'll come up with these answers. But what I would say is that near-death experiences, remote viewing, and other things point out that there seems to be a realm of informational organization and causal effect, the kind of cause and effect between certain situations, that transcends the kind of physical notion of causality and the physicalist view. In many ways, you could say it's greatly based in kind of an evolving notion of quantum physics. And that is probably where maybe Ed May and I could have a little bit more of a discussion around at all, and maybe find a little more common ground.

But to me, it's fascinating that both neurosciences of consciousness and philosophy of mind have been working towards this position where mind seems to exist fundamentally, that you cannot simply explain the workings of mind or free will by the workings of the brain just as I pointed out in our previous interview where I discussed Wilder Penfield, the renowned and very respected neurosurgeon in his 1975 book, *The Mystery of the Mind*. But I think one of the problems he had at that time was that people didn't realize how far this whole quantum physics discussion would go.

I don't want to go into detail about that, because it does get very detailed, but if you do follow it in our book. Living in a Mindful Universe, we follow the various turns in that. But in brief, it's that the founding fathers of quantum physics, individuals like Erwin Schrodinger, Wolfgang Pauli, Eugene Wigner, John von Neumann, and others, realized that you really could not formulate quantum physics, in a materialist physicalist sense, without invoking consciousness in the mind of the observer, at some fundamental level. All of them surmise, from early quantum experiments, that mind must be fundamental. Schrodinger wrote a beautiful essay on the nature of mind (“Mind and Matter”) that I would highly recommend to people. But then what happened was in 1935, Einstein expressed his real disdain for quantum physics on the belief that it was an incomplete theory. This paper was published in 1935 and became known as the Einstein Podolsky Rosen, the EPR paradox. It was a philosophical curiosity for a few decades.

But then in the mid-1960s, John Bell, a brilliant Irish physicist, recognized that you could take the EPR argument and turn it into a kind of thinking that would enable empirical evaluation through experimental setups. In the early 1970s, physicists started taking Bell's arguments seriously and started performing a series of experiments to try and better delineate what was going on behind the measurement paradox, what's called contextuality, which is the notion in quantum physics that subatomic particles don't have a given property until they're measured, and the decision, the mental activity of the mind of the investigator in determining, for example, whether you're trying to demonstrate particle or wave properties of a photon, or some other form of matter, actually determines the behavior of that particle back to its origin.

It is kind of striking that the experimental evidence, in more and more refined experiments, even into recent years, shows very profoundly that consciousness seems to be primordial-- there's an organization of information at a very deep level that seems to defy the ability to put all of that determinism within one universe. For example, if you take a poll of quantum physicists or physicists, what do they believe is the best interpretation of the measurement paradox which points to this odd feature of contextuality, and the importance of the mind of the observer, they come up with the “Many Worlds Interpretation, Dr. Hugh Everette’s 1957 model.

Mishlove: Or as I understand it, most physicists are taught not even to think about it. They are told, “Shut up and calculate”.

Alexander: Yes. One-third of our economy is based on quantum physics. All of our microelectronics, GPS computers, cell phones, every bit of that depends on quantum equations, the Schrodinger equation. Yet, if you go deeper into the experiments, it's just mind-bending, it seems completely counterintuitive. And I think part of it is, that our very notions of time and space, are built in a kind of on this side of the veil. And that's why quantum physics reveals some very kind of deep, kind of astonishing principles of operation at work in the very fabric of all the reality around us. As Niels Bohr put it, we've got to face the fact that all of the reality around us is made up of things that are not real, they behave in a completely counterintuitive and unreal fashion. And yet, when you assemble it all into this macro world, you have this apparent kind of behavior by conventional classical physics.

I would say that where materialist science went wrong is that they failed to recognize that what a human being perceives, is always the inside of their own consciousness. What modern neuroscientists would agree on, first and foremost, is that every single bit of your thoughts, your perceptions, your awareness, your reflection, every bit of your mental reality you've ever had, has depended on the activity of neurons-- the 100 billion cells in your brain.

The mistake is in not recognizing that a neuron is the working ground for Heisenberg's Uncertainty Principle. All the stuff we look at out there, all of the macro properties of things, that's what we assumed to be out there. But what we're experiencing is a mental model that's dependent on neuronal activity, and neuronal activity is completely within the world of Heisenberg's uncertainty. If you're confining ions with ion channels, (I know in the “Orchestrated OLR theory” of Stuart Hammeroff and Roger Penrose, they're talking about maintaining quantum systems for long enough in microtubules of the brain because they can maintain the quantum state long enough for information processing). However, you are looking at the activity of neurons, they are working in the realm of the quantum where that tight spatial confinement completely opens up the momentum vector. So then, in fact, it's a perfect staging ground for consciousness to manifest reality beginning with the brain, the body. And from thence outward, all of this world.

Mishlove: Well, if consciousness itself is primary, then the neurons, even the brain itself, would be a product of consciousness.

Alexander: Yes, it is a product of consciousness. That's the important point. It's because consciousness, the phenomenal experience, is what is happening. And then if we look at this as neuroscientists, what we would be finding, in those superposition states, in those various ion channels, is that which only selects from the conscious phenomenal experiences, which is the result of those superposition states, spread through all of those ion channels and 100 billion neurons of the brain. The truth of the matter is, that the majority of the brain's neurons are not even involved in what we would call a conscious experience. Most of the neurons, for example, something like 60 to 70%, I forgot the exact number of neurons in the brain, are in the cerebellum. I did a lot of work in the cerebellum when I was doing lab work as a resident where we would remove parts of the cerebellum, and you find it does not influence consciousness at all. There's a short adaptive period, where people's motor skills are involved... But in other words, just having the neuronal activity proper is not what leads to consciousness. The thing to remember is that consciousness is the only thing that exists. It generates so much of this other apparent physical reality, and hence, outward to all of causality. But it all begins in that mental model.

Mishlove: One of the problems of even talking about consciousness is we don't have a good definition of what consciousness is. For example, we have the unconscious and the subconscious. It seems that the human, not just humans, but other animals, computers... computers are a really good example... computers can be very intelligent, without being conscious at all.

Alexander: I would say it is an important point to differentiate between what's known as artificial intelligence and conscious awareness. There's something called the Turing test, that Alan Turing came up with, to assess how good an artificial intelligence system is. It's pretty straightforward stuff. If you can duplicate the linguistic responses of a human being satisfactorily so that the person who's doing the interview can't tell if they're interviewing a true human being, or a computer, then you pass the Turing test. But that doesn't take you anywhere, towards identifying self-awareness of that system. Now, from my point of view, as I point out in Proof of Heaven, I believe that one of the greatest indicators is that we are not philosophical zombies... In consciousness discussions, for example, if you talk to Daniel Dennett, at Tufts, he might bring up the notion of a philosophical zombie. Now a philosophical zombie would be someone who looks, acts and quacks just like a human being. For example, an Eben Alexander zombie, would sit here and do all the things I do and make all the points I am making. Yet, that philosophical zombie would have no inner conscious awareness. (next minute of discussion deleted).

But the important distinction remains... do not confuse inner awareness of existence with Artificial Intelligence and passing the Turing test. It's the same problem that we get into when people discuss Near-Death Experiences (NDEs), and also discussion of the psychedelic drug experience. A lot of the language can sound similar. We also make the mistake of assuming that because the words to describe it have some similarities, maybe the phenomenal experience is the same. I know of many cases of people with experiences with NDEs and with psychedelic drugs... certain scientific papers that have directly compared the two experiences, where you can show that there are very major differences in the quality of an NDE, especially some of the transcendental elements that seem to leapfrog way above and beyond what the psychedelic drug experience sprang. So, in other words, just having that linguistic overlap does not necessarily take you there either.

But getting back to discussions on Ed May and our discussion on quantum physics... especially a series of arguments I've seen right lately... Bernardo Kastrup has been a good friend and colleague in our defense of idealistic philosophy, especially, ontological or metaphysical idealism. And that's what we argue in the book, *Living and Mindful Universe*, this is really where we are all headed-- that Consciousness is fundamental.

Mishlove: It is useful to point out that there is now a community of scholars who are pushing this point of view-- that if we look very carefully, at all of the data, we need to revise our metaphysics,

Alexander: Yes. I think that's true. And, you know, it should come as no surprise that the scientific revolution of over 400 years was based on studying the material world. If you study the material world, you're going to learn a lot about the material world. But again, the step that they miss is the realization that what humans experience is all engineered in mind, in this layer of mind, with this ordering of causality, that is kind of much closer to the origin than the stage setting... all that material world out there is just the stage setting on which that drama unfolds.

Mishlove: You are an expert on the brain. Let's assume, from your point of view, that consciousness is primary, which means that everything we experience is composed somehow of consciousness—it originates in consciousness. What then is the role of the brain,

Alexander: The brain is a filter. It's a reducing valve. That's the language that comes from the late 1800s. The notion of the brain as a filter was very popular among great students of the human psyche, like William James (“The Principles of Psychology”), the great Harvard professor, who was mainly active around the turn of the 19th to the early 20th century. This theory was also very popular with Henri Bergson (“Time and Free Will”), in France, F.C.S Schiller “On Pragmatism and Humanism”), and a little bit later, Aldous Huxley (“The Perennial Philosophy”), these were all very astute kind of philosophers, investigators of the human psyche and of the workings of the brain in mind. They came to realize that the best way to explain a lot of the phenomena that they discussed, was to see “consciousness as fundamental”.

Certainly, that had to do with their knowledge of the spirit, after-death communications from the spirit world to loved ones left here in the physical plane, as well as what would be broadly labeled mediumistic psychic readings. Although many people out there tend to say that psychics are all fakes, that's not true. For example, if you look at the work of Julie Beischel (“Investigating Mediums”) done at the Windbridge Institute, she has done quintuple blind studies to identify psychics with very profound psychic abilities. Psychic mediumship is in many scientists’ minds, a very proven modality, just as remote viewing is. I don't think many scientists study consciousness, who would doubt the reality of remote viewing... the ability to see inside targets halfway around the world.

Mishlove: And certainly not Ed May who is a specialist in precognition. He would argue, as a physicalist, that there's an information channel that we don't yet understand, but eventually, we'll figure it out. So information can come from the future or it can come from a different, distant place and in space. But eventually, we'll be able to interpret all of that from the perspective of physical science.

Alexander: I would say we'll be able to interpret it all on the workings of the natural world. A deeper understanding of consciousness, especially one that honors that consciousness is fundamental and creative in all of emergent reality. Yes, that's the natural world and our study of the physical world can be very helpful. For example, in my book, *Living in a Mindful Universe*, we discuss several recent studies, scientific studies, that have looked at the effect of what are known as serotonin 2A psychedelic-type drugs... I do not call them hallucinogens, because I believe that they open a doorway to a very real world, just like dreams are also in a sense, a doorway to the same realms, and we go into an NDE. But we get into different levels of them... with a different kind of levels... kind of an informational fidelity and all that kind of thing.

Mishlove: People sometimes call these drugs entheogens

Alexander: Entheogens, right... that they bring the God force within. But I would say, more to the truth, that they simply reveal to us that we have that godlike oneness of consciousness within us all. An example is the 2012 paper from Robin Carhart-Harris, from Imperial College in London, (a paper that I cited in the bibliography of my book Proof of Heaven, even though I don't discuss it in detail in the text of my book). But in Living in a Mindful Universe, we discussed several of these papers. That paper looked at psilocybin and used functional MRI, which is a way of looking at activity levels and regions of the brain, while a patient is having a certain kind of phenomenal experience. These patients were under the influence of either a placebo or psilocybin. The shocking finding, they are certainly shocking to material scientists, was that the more profound the experience and they measure that with a visual analog scale, for various types of qualities (for example, the oneness and a sense of connection, sense of love, encountering souls of departed loved ones, having visions of the future, visions of purpose in one's life), all these various phenomenal qualities of mental experience, especially in extraordinary states... what they found is that the more profound the psychedelic state, the more detailed and complex the journey, the more the physical brain shuts down and gets out of the way. In other words, the main junctional regions of the brain on functional MRI, go dark.

Now, this made perfect sense to me. Because in my experience, the point I made in Proof of Heaven was that I knew the journey I had been through. I knew and had witnessed this extraordinary more “way to be real” essence, just as so many other near-death experiences have described of those spiritual realms. Yet I knew that happened at a time when my doctors had perfect documentation of the damage to my neocortex, that, according to modern neuroscience, I should have experienced only the dimmest, I think maybe my earthworms eye view, that would be the kind of consciousness you'd expect that brain to muster. And yet I had a reality that was far more profound, complex, vivid, alive, interrelated, meaningful, and memorable than anything I've ever experienced in my life.

Mishlove: Because the brain wasn't filtered

Alexander: Exactly, it was out of the way. So in these Psychedelic Studies, you find exactly the same thing. In fact, there is no area of the brain where you have increased activity, every bit of it is shutting down. That was not an isolated paper. I'll point out that when that paper came out, Cristof Koch (“Consciousness: Confessions of a Romantic Reductionist”), who was the head of Paul Allen's Neuroscience Research Center in Seattle, wrote an article in Scientific American about your brain on drugs. Surprise, surprise, guess what? It goes dark, just like any materialist, physicalist neuroscientist who believes that the brain would create consciousness, these studies completely defy that interpretation.

And they have been duplicated. For example, a group in South America looked at DMT, Dimethyltryptamine, the active principle in Ayahuasca, which is often used for profound spiritual experiences, because it seems to open a door to an alternate realm, and when you talk to people who've done Ayahuasca, I have interviewed many, and I have read these books, they seem to be talking about a common reality, a shared route that's very real. It's as real as this one. Often I have to remind my audiences that say if we took a group of 20 people in this audience, and liberally sprinkled them around Greater Paris for 12 hours into random situations, and they brought it all back here, they all have very different stories to tell. It would depend on where they were in their life journey at that point, who they ran into what their interests were, what their discussions were all about what they saw. And then they come back here now, there's only one Paris, but they all have different stories.

I promise you, the spiritual realms are far vaster. But still, the consistency of their stories, the kind of meaning and power of their stories, and how they change people's lives, that is very much uniform across the board. It doesn't depend on your prior religious beliefs or your scientific knowledge. Often the lessons gleaned in these kinds of journeys, especially in NDEs and shared death experiences and other spiritual epiphanies of spiritually transformative experiences are very revelatory-- they take us to whole new levels of understanding. So to pretend that they're just some little chaotic mechanistic trick of the dying brain, and nothing more, is a very misleading kind of mode of thought and interpretation.

Mishlove: Well, in your experience, in your near-death experience, it was a very real place.

Alexander: Yes, it was much more real than anything else, this (our physical reality) is more dreamlike. That's the part that's kind of hard for people to understand. They think, well, you know, an NDE, your dying, so it must be very murky. Well, initially it was murky but I went beyond and like so many millions of NDE Experiences have done over millennia... yes, beyond the gateway, the core realm, every bit of that was just rich with Ultra reality with meaning. As I said earlier, those memories do not fade. You compare them with real-life memories in scientific studies or even things like car wrecks, and life-threatening material events, and NDEs stand out as even more remarkable, as being more real, more connecting more meaningful. And then the memories are resilient over time.

Mishlove: Well, there are some physicalists, who would say, and it's a compelling argument, that, yes, what you experienced was very, very real but physical science will eventually explain it in terms of hyperspace, higher dimensions of space that we can now map out mathematically with great precision.

Alexander: We might but at the same time, I think we will easily discover that consciousness is far more than anything that could be derivative from the workings of the physical brain. At this stage in the game, it's very largely a kind of a matter of semantics and definitions. When you're talking about God, and you're talking about consciousness in mind. But then as you point out, we also have subconscious and unconscious, and then there's even a superconscious where all of this comes together. I would say that in many ways, those are kind of semantic issues. But consciousness remains, that of which an individual sentient being can become aware. In that setting, especially, for example, with the experiments of Daryl Bem, in his studies on precognition, there are some stunning examples in this work. They go far beyond statistical, any question of the probability of their truthfulness ... that we can know the future. We can even know before what the random number generator has even determined what future to present to us on the computer screen.

Mishlove: Well, it presents a paradox at that point, because if the future is knowable, it calls into question our free will.

Alexander: Well, that is where I think it gets especially exciting. And in many ways, I would say that this discussion is all about free will whether we have it or not, and what is its true nature. And that has many kinds of different levels. I can tell you from my psychic journey of my NDE, from the 10 years since then, from all my meditative experiences, more and more, I am committed to an understanding that free will is alive and well, and that our existence as sentient beings, in many ways, is this beautiful tango.

It's a dance between the kind of the mission that our soul group, and our higher souls, determined before we came into this lifetime, of what would be the stepping stones, what would be the hardships we wanted to face, to try and bring all of our prior lifetimes into focus to grow. Because it's when I talk about reincarnation in that setting, it's not some blind mechanistic wheel of suffering where the only goal is to get off.

It's a mission of growth, and you realize that your journey as a soul cannot happen in one lifetime. So it demands multiple lifetimes for that growth to occur. But with this strange kind of paradox, that we also come in, and have that program forgetting, that comes into play... as an infant, as a toddler and a child... and we're going through all this learning, we have those memories of all that past stuff. And we kind of integrate that as we're shaping it, and we know where things are headed. But then we start to forget it all. And that gives us skin in the game. So that by age six or seven, we pretty much have forgotten most of that. And that way we buy into this existence and jump in full force. And then when we hit those hardships, that I believe we put into play before we were born, it's how we deal with them. So we then have the free will, in the setting of program forgetting, to make choices. And then we have to deal with certain lessons that are residual that have been allowed in.

I think all of it is this beautiful dance between that free will and how we respond to those hardships and difficulties, illness, injury, suicide, loss of a child, loss of a loved one, one terminal diagnosis, I'm talking about the tough stuff. How do we, in a sense, recover our sense of self, of divinity, of trust in the universe, in a loving, powerful force at the core of it all? How do we kind of adapt in our lives, and grow in our knowledge of that relationship, and that, I believe is the purpose of life.

You know, the entrance to the temple at the Oracle of Delphi are the words "Know thyself". I believe that ultimately, that's what we're all here to do. But realizing also that thyself, when you realize that you're that very spark of conscious awareness, is one with that God force, the creative, loving force at the core of the universe, we realize thyself is something really big. When I've come to realize that, in one sense, the best way to look at it is that each one of us has a one-to-one connection with the wisdom, love, and creative power of the entire universe. We are here to manifest that to our best abilities. In that sense, I would say free will is alive and well, because that kind of free will, of the higher soul, in steering this world, and

realizing that every one of us plays a tremendous role in this evolution of consciousness itself. As Teilhard de Chardin, in his book “The Phenomenon of Man”, in the mid-20th century, where all evolution is seen as kind of an evolution of consciousness towards what he called an Omega Point, a kind of the Christ energy, but not in kind of a traditional Christian sense of Christ, but more as kind of a God force of the pure loving origin of the universe, also being kind of that distant horizon point to which all of consciousness evolves. I would say, just like that old, saying, “all politics is local”, in a similar way, all of the evolution of consciousness in the grand scale of the universe, is nothing more than the individual sentient being, trying to answer these deep questions in knowing thyself, knowing that connection with the universe and the great depths of consciousness and of the possibilities for the expression of that free will.

Mishlove: Well, we started this conversation talking about the primacy of consciousness, but as I listened to you, what I think I'm hearing is something a little different. I would call it the primacy of love.

Alexander: Yes, very much the case. As I stated in my book, Proof of Heaven”, the deepest scientific truth of my journey, was coming to know that fundamental function of love. It's when near-death experiencers by the millions come back to this world. That's the part that allows them to have no fear of death. It is having touched that indescribable, absolutely ineffable, the oneness of love and comfort of being home. That is our truest home. And that's what NDEers, by the millions, tell you when they come back to this world. Of course, there are those out there who haven't read the full memo yet and say, wait a minute, if I want to buy into my Christian orthodoxy of one incarnation, that eternal heaven or hell, if all that realm is so beautiful, why don't I just go there now? Again, I have to emphasize suicide is not the answer, because people who hear that part of the story are tempted, especially if they're not willing to go through the toughness and hardship that they dealt with for themselves to serve as stepping stones to learn the deep lessons and to grow the most in this incarnation... If they short circuit and tempt themselves into suicide, all they're doing is postponing dealing with those very same issues. So don't go that shortcut, we have to deal with it.

But I came back realizing from my journey, when I was sitting on that ICU bed, saying all is well don't worry all is well, is realizing now in my meditation, I simply need to gain the perspective, where I realized no matter how big the challenge or

interrelationship problem that I might be facing, in an issue today... in deep meditation, higher soul to higher soul, I can always gain the perspective that allows me to see that higher soul freewill. The win-win situation for all involved, way above the petty little view of my ego, the petty little view of the human in the sense of self. That's why I think meditation is so crucial because all of us can develop that profound sense of oneness with our higher soul interconnected with the one mind and the higher souls of all sentient beings throughout the cosmos, in trying to identify our free will pathway and the choices that we should make in any of the interactions or kind of life events that we're trying to deal with day to day here. And that's where I believe that a rethinking and reworking, maybe the semantics of how we frame the higher soul and free will, and of even God, and that oneness with God, can have tremendous power, but so much of it goes beyond the words we speak.

I know often when I'm speaking with audiences, especially filled with NDEers, and other spiritually transformed higher sentient beings, that the words are just, they're like the ice floating at the very top of them, the Arctic Ocean, but they don't cover the depths of so much more, of what it's a heart and love bound, conscious kind of communication that I see going on beneath the surface. And that's where I think the real power is, and the true manifestation of our higher will is dependent on the acknowledgment of that force of love. As I often say, the golden rule in so many ways is written into the very fabric of the universe. It's not simply the most prominent message that comes out of the deep mystical traditions of all the great faiths, to treat others as you would like to be treated. All they're trying to say is, we're sharing the one mind... to hurt another is to hurt myself. We see that purely in a life review. It's a perfect example of that. But I would say, especially when you start realizing the scientific basis behind, for example, reincarnation, for example, the cataclysmic change in the climate, then our ongoing decisions in the now to burn fossil fuels, as if we don't recognize that our mouth is on the tailpipe. CO2 is not going somewhere else, it's going into the air we breathe, and our buffering systems have been rapidly overwhelmed. Even if we start stop burning fossil fuels today, global warming and the buildup of CO2 will continue for a century.

Mishlove: So it is pretty clear the planet is entering into a crisis.

Alexander: And we will be the ones reincarnated to experience that-- We are the cause of it and we need to treat others as we would like to be treated because that's exactly the deal we've entered in.

Mishlove: But it raises a big question for me, which is why what's the purpose of this?

Alexander: Well, what I would say, from my journey, it was quite clear what our purpose was. The reason I did I didn't stress this, even though I mentioned it in Proof of Heaven is, of course, it's a bit more controversial. I knew that book had to be an attractor, it had to be a bridge, I had to meet people where they were. So I couldn't go so far with it. But it was very clear to me on my journey, that this is the evolution of at least 5000 years of human thought about the brain, mind, consciousness, and the nature of reality.

In many ways, it's because we are, we are potentially members of a much bigger club. And you could say that kind of in broad strokes and simple language. It's the community of conscious sentient beings throughout the cosmos, many of whom are far beyond our concepts of space and time, but certainly, they are well versed in knowing the loving nature of the core of the creative source of the universe. So in other words, my view of joining these civilizations, the cosmic civilization around us, which I think has been part of the interaction for thousands of years. But at this stage in the game, we remain a very course, primitive, barbaric, a very embarrassingly primitive society... I mean, look at warfare, it's just astonishing to me to look at humanity. We are still running around killing each other. In the last century, 100 million humans have been murdered. To think of how could this possibly be. You'd like to think that with the great advances in humanity, what we should have seen in the 20th century, of growth in the human spirit... our kind of notion of togetherness and of oneness, should have paralleled our ability to.... in the First World War, the chemists-built machine guns with high explosives and chemical weapons. In the Second World War, the physicists committed their sins.

Once again, science, divorced from human spirit, gave us nuclear weapons. If we're ever stupid enough to have a World War three, World War four will be fought with sticks and stones. To me, there's this gigantic mismatch. And part of it has to do with a smoke and mirrors trick of people thinking that that same science that has given them all those weapons in the mid-20th century, was hot on the trail of discovering the means and mode of consciousness through studying the material realm. Whereas in fact, quantum physics has spent 80 years trying to steer us in the right direction. That's what's happening now! That is the awakening that is coming to this world! We were dead wrong. In fact, in all that discussion of "The Ghost in the Machine", many scientists in the late 20th century started laughing at the fact

that we were ever fooled into thinking that there was a ghost in the machine. They were wrong because there was no machine, only the ghost, that consciousness is what exists. I think what we're seeing now is re-blending, a synthesis, where the human spirit, and this awakening of our understanding of consciousness, of its primary role in the evolution of the universe, and in every one of our lives... but also for society at large, it's unfolding. In essence, the reason we are now faced with this awakening is because we face a choice... are we able, and capable, of surviving?... joining this greater community of sentient awareness that is so far more advanced than we are... we need to, once and for all, need to forgo, the incredibly inane, materialistic separatist stupidity, of killing each other off, as if we're separate from each other, which I would say is fundamentally an errand thinking introduced by materialist science.

Mishlove: Earlier you talked about looking at the natural world. From the perspective of the natural world, I guess it's fair to say we are primates and other primates are known to murder each other. We are not the only primate species that does it. We've probably perfected it.

Alexander: We have certainly made it a lot easier. I would say, that in those occasional episodes where you could see primates murdering each other over territory and things like that, over sexual favors, you could almost claim that they had some justification. Unfortunately, so much of what I have seen, and from what humans have done, to mistreat, torture and kill others, it's not that you could look at it as any kind of rational justification. It certainly is absolute madness, what we have allowed. The very fact that, in the United States, we spend somewhere around 1.6 billion dollars every day, seven days a week on our military, which is more than the six next countries combined, I think is a big indicator of something inherently very, very wrong with our kind of our modern civilization and where it's headed and what it's doing

Mishlove: You started by saying that we're the product of a loving creator that you know that love is primary. How is it that we evolved to this point?

Alexander: Well, I would say in many ways it parallels what in the addiction or alcoholism world is known as a gift of desperation. Now in that world of addiction and alcoholism, it's well recognized that if we try and satisfy all the wants of the ego, it often leads to our demise. We die, we hit a bottom that is too low. It does not allow us to live. That is why, for example, in the year 2017, we had 72,000 people die of opioid overdoses. The world of addiction and alcoholism is a painful

reminder of the kind of sickness of our modern society. But the way I like to look at it, I'm very optimistic about where this world is headed. So when I see these kinds of... the rise of the fundamentalism, and that includes religious fundamentalists like jihadists, and, some Christian fundamentalists, who insist on, on open carry on the Christian campuses, and things like that, so everybody's got their weapon on board.

I see that this kind of madness, about kind of killing each other, and our focus on weaponry and on that side of technology, and science, is part of that gift of desperation. It's to show us that that is a kind of madness, akin to the ego, demanding all the crazy things the ego will demand. And that's one of the most important steps will you take as an individual in meditation is recognizing the ego is not who we are, the voice in the head, those little thoughts running through our mind is not who we are. I referred to it as the linguistic brain, that's the linguistic brain, which is also heavily the voice of the ego. But one thing we can develop very readily in meditation is kind of growing that relationship with our higher soul with that, the same kind of awareness perspective that I can take to such an altitude that I can see the win-win situation for all involved, and see that binding power of love that connects us all, and still allows for every one of us to move forward in our agenda as souls, embracing that loving oneness, that is all something we can come to do in meditation and developing that is a very rich pathway, out of the myth of kind of the ego is who we are and trying to satisfy those demands. And likewise, I would say that so much of the travesty of our modern civilization, and that divorce of the human spirit, and of that notion of love and oneness from that same science and technology that's given us all those weapons to make killing and murder so easy. That's part of that gift of desperation. And so it's now time for us to collectively kind of reconnect with our higher soul and start to manifest that kind of notion of oneness and the inner observer and the higher free will that can take us to that higher pathway where we don't continue in this death spiral of what materialist science and its false sense of separation has given us so far.

Mishlove: Some would argue that it's because of war and conflict, that we've had progress in society that if it wasn't for all this conflict, we'd be living like the ancients did we would never develop science or technology.

Alexander: Well, I would rather replace that kind of race with something like the space race. You know, many people would point out that a tremendous amount of that quantum revolution in terms of technology, not only came from trying to build better weapons, but it came from trying to get to the moon and then from trying to

send robotic vehicles out to the planets and now entertaining the notion of sending humans to other planets and that kind of thing. I would argue that you can have other kinds of motivators for growth. There's no question that war has been sold, as a tremendous boost to a consumer economy. Yes, it is. But there is a dirty, horrible underbelly. To that warfare in the form of human misery on vast scales. That I think is inexcusable, no sentient sane human being fully knowledgeable of the mayhem and, and horrors that we bring on our fellow human beings and animals living in war zones should ever be allowed. It's one of the benefits of the internet and our modern media, although the problem is the modern media... It's always a two-edged sword and the internet, even though it's brought, you know, the power of the individual through their cell phone video, to the world at large. It also has allowed for a lot of kind of nonsensical thinking, and polarizing thinking.

I mean, so much of this false notion of separation that comes from the material a scientific approach, also filters into social media. And the notion, especially likes in Facebook to kind of use smart advertising smart marketing, so they want you to click clicking can lead to bias and commerce, but clicking can also lead when it leads you along a pathway of your and strengthens your beliefs, as they get more and more polarized into something that's Complete nonsense that system support it. So I mean, so many of the answers can come to us when we realize that of course, you're not going to find all the answers in red or blue, black, white, male, female, what have you, but moving toward a middle ground. That's where the oneness is. That's where duality kind of comes into the oneness of consciousness. So it's always seeing all sides of it and realizing that you're never going to find the big answer at the polls. And yet our modern internet, social media, a lot of that stuff tends to steer us in that direction. But again, to support that kind of clickbait consumerism, we need to move beyond that

Mishlove: Earlier we were talking about the great neuroscientists Wilder Penfield and Sir John Eccles, both of whom became dualists, they realized that consciousness operated independently of the brain, but I don't think they went so far as to say that consciousness is primary, dualism is I mean, you were referring to dualism a little earlier in terms of black and white, right and wrong, right. And dualism is in some ways, I should think, from the perspective of one mind dualism is an illusion.

Alexander: That's a point that we make in *Living in a Mindful Universe*. I think all the dualisms are convenient stepping stones. Because all of that discussion is looking at the brain-mind connection. So at one end of the linear spectrum, you can have the brain creates consciousness, a physicalist argument, the kind of conventional neuroscientific view that I grew up with, before my coma. And then you've got all of the dualisms, where you recognize that you cannot reduce mind to brain. It's impossible. I would say that most scientists who study consciousness have gotten to some form of dualism. Cristof Koch, for example, admits in his book, titled "Consciousness: Confessions of a Romantic Reductionist", makes it clear that he realized that you cannot just default completely to materialism, it doesn't work. Wilder Penfield was definitely on that page. Many others realize that mind has to have some kind of existence. But the problem is in trying to wed Mind and Brain together. You run into all kinds of arguments where you have trouble connecting those two dualistic positions.

I firmly believe that all of the dualistic positions are simply stepping stones in our thinking, but none of them are ultimately the answer. We describe the various reasons in *Living in a Mindful Universe*. We had to go all the way to the opposite pole-- that is the pole of pure metaphysical idealism, or ontological idealism, the notion that the entire universe is mental. That mental universe projects a physical universe as a stage setting. Now, believe it or not, that kind of thinking is of comfort to quantum physicists. For example, I'll Richard Kahn Henry, wrote a beautiful essay, a one-page essay in *Nature*, in 2005, called "The Mental Universe". Dr. Kahn Henry is a head of the department of Astrophysics at Johns Hopkins-- no slouch in the world of physics and astronomy. In this article, he states that it's obvious that the next step forward in our understanding of quantum physics is acknowledging that fundamentally, the universe is based on a causal structure of information that is mental and that the physical universe only emerges as a stage setting on which that can unfold. I would say that all of the development of modern neuroscience of consciousness, philosophy of mind, refinement of our understanding of the measurement, paradox, and quantum physics, every bit of it, lines up to support this awakening of the fundamental nature of consciousness, which is good news for human beings.

What it means is all of your choices do matter. You will reap what you sow. Thus, it's of great value to learn. It's of great value to contribute to love, compassion, kindness, mercy, acceptance, and forgiveness. That is such a fundamental lesson from near-death experiences and other primary empirical data that support the reality of the mental universe. Once this revolution goes through, you won't have

humans murdering humans, you won't have warfare, and you won't have

consumerism based on destruction, violence, and hurting others. Why? Because people realize it always comes back to bite them. Of course, this has been a fundamental lesson of religions for a very long time. One can go no further than the headlines and see Islamic fundamentalist bombing and killing innocents or seeing, this litany of decades of abuse by the Catholic Church in Pennsylvania, all covered by the institution, to see that religions in many ways have dramatically failed us in any kind of mission and conveying a message from the prophets of the oneness of love, mercy, and compassion. And yet modern science is taking us absolutely in that direction. That's why I think it's such a crucial revolution for all of humanity to get. And I believe that if we look at the empirical data if we go within as individuals to tap into that oneness, and that sense of love, and power of our higher freewill, we can manifest that in our relationships with others. And from my point of view, there's nothing we need more in this world than simple acts of kindness and compassion between individual human beings to completely shift the tide of this madness that we find ourselves in.

Mishlove: Well, that is a very hopeful message and I have to say, listening to you, Eben, I have been on the fence about this issue. I've thought to myself, it's metaphysics, we can never really, ultimately resolve this question, materialism, idealism, and at the end of the day, who cares? But I think you've convinced me.

Alexander: Well, I'm glad to hear that. And I must say, I get to speak to a lot of people about this, many of whom have never given any of this a thought. And that's very helpful, to get that kind of tabula rasa view, that empty slate view, and feedback, it helps me to kind of refine and understand the message. I do a lot of meditation and that helps me to see this very clearly. I have a hopeful view for the future of humanity. It involves a complete reversal from a lot of what I define as a kind of madness in our modern society. And yet, I think all of it is very defensible on empirical principles on the leading edges of our modern science, and understanding of brain, mind, and consciousness. All the scientists that I know in this world are already a certain distance along this pathway, we're describing some more than others. But the reality is, that materialism is not on any of their windshields. Materialism is always in the rearview mirror.

I would say, and I often do in my talks, that the truly open-minded skeptic, if you're truly open-minded about this, and if you know enough about mind, body, and the dualities, idealism, and materialism, the one position you reject that is ridiculous, and that is materialism. How could anybody possibly conjure up the contents of conscious awareness and especially of non-local consciousness, just through three and a half pounds of gelatinous material, with 100 billion neurons floating in a warm, dark bath? How does it happen, that's where it's all happening. But the important message from modern science is that it is not being created in that environment alone. In other words, consciousness is much bigger than that. The brain is simply a filter that allows conscious experience and even allows memory in.

Now, if you interfere with the filter, you will interfere with the consciousness and with the memories. That's why disease can have such a stunning effect on the workings of the brain. But again, what I often have to point out to people in my talks, is that the evidence that consciousness is not created by the brain is all around us in the neuroscientific world. For example, terminal lucidity, where elderly demented patients who might not have said a meaningful phrase for weeks or months, come back to life, often in the last week of their life on Earth with great reflection memory, interaction, communication with loved ones at the bedside, often at a time when they're seeing the souls of departed loved ones coming to escort them over. Terminal lucidity is commonly observed, probably 5 to 10% of Alzheimer's cases, demonstrate some profound return of conscious awareness. Then there's that whole category of what are called acquired savant syndromes, where some form of brain damage, whether it's a head injury, stroke, autism, what have you. can unmask a superhuman mental capacity that far exceeds what a normal human being with a normal human brain can do. These are examples of how consciousness and mental experience are not created within the brain but are filtered into existence from primordial consciousness that has tremendously more power.

Mishlove: What an inspirational message and well documented. Thank you so much, Evan. It's been a great pleasure.

Alexander: Well, thanks for having me, Jeff. It's great to see you again and always love talking with you.

Mishlove: And thank you for being with us.

ENDNOTES

1. This was an interview of Dr. Eben Alexander by Dr. Jeffrey Mishlove on Dr. Mishlove's YouTube channel titled "New Thinking Allowed". This interview was transcribed and edited and is published via the express written authorization of both Dr. Alexander and Dr. Mishlove. The following is the link to the interview on YouTube: <https://www.youtube.com/watch?v=wJ5I8sFOJEw&t=1483s>
 2. The following are Dr. Alexander's books:
Alexander, E. (2012). Proof of Heaven: A Neurosurgeon's Journey into the Afterlife. Simon & Schuster.
Alexander, E. (2014). The Map of Heaven: How Science, Religion, and Ordinary People Are Proving the Afterlife. Simon & Schuster
Alexander, E. and K. Newell. (2017). Living in a Mindful Universe: A Neurosurgeon's Journey into the Heart of Consciousness. Rodale Books.
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Bio: Dr. Eben Alexander graduated from the Duke University School of Medicine and spent over 25 years as an academic neurosurgeon, including 15 years at the Brigham & Women's Hospital, the Children's Hospital and Harvard Medical School in Boston. Over those years he personally dealt with hundreds of patients suffering from severe alterations in their level of consciousness. In November of 2008, he had a profound Near-Death Experience and lived to tell of his experience. His first book, Proof of Heaven: A Neurosurgeon's Journey into the Afterlife (2012) debuted at #1 on the New York Times Bestseller list and remained in the top ten for over a year. His second book, the Map of Heaven: How Science, Religion and Ordinary People are Proving the Afterlife (2014), explores humankind's spiritual history and the progression of modern science from its birth in the seventeenth century, showing how we forgot, and are now at last remembering, who we really are and what our destiny truly is. His latest book on the subject of consciousness and reality, Living in a Mindful Universe: A Neurosurgeon's Journey into the Heart of Consciousness, co-authored with Karen Newell and released in 2017, is one of the most important books on human Consciousness.

**Non-local
Consciousness,
Telepathy
& the
Quantum
Hologram**

The Quantum Hologram And the Nature of Consciousness ¹

**Edgar D. Mitchell, Sc.D.
and
Robert Staretz, M.S.**

Abstract

We present a new model of information processing in nature called the Quantum Hologram which we believe is supported by strong evidence. This evidence suggests that QH is also a model that describes the basis for consciousness. It explains how living organisms know and use whatever information they know and utilize. It elevates the role of information in nature to the same fundamental status as that of matter and energy. We speculate that QH seems to be nature's built-in vast information storage and retrieval mechanism and one that has been used since the beginning of time. This would promote QH as a theory which is basis for explaining how the whole of creation learns, self-corrects and evolves as a self-organizing, interconnected holistic system.

1. Definition of Consciousness

One common dictionary definition of consciousness is "the ability to be aware of and to be able to perceive the relationship between oneself and one's environment". The most basic definition, however, is simply "awareness". Another definition suitable for more complex organizations of matter such as animals with a

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brain includes a description which contains some of the following ideas: "thoughts, sensations, perceptions, moods, emotions, dreams, and awareness of self". Just like life itself, consciousness is one of those things that is easy to recognize but very difficult to define. It has been debated by philosophers in the West since the time of ancient Greek civilization over twenty five hundred years ago.

Eastern traditions have been wrestling with the concept of consciousness for millennia and seem to have a much better handle on it although still not nearly complete. In the West, explanations of consciousness have been mostly ignored or left to our religious traditions. This is certainly true since the time of Descartes and the philosophy of Cartesian duality. It has only been in very recent times that a serious effort to understand mind or consciousness has been undertaken by the scientific community. Much of the effort now underway is based on the assumption of epiphenomenalism, that consciousness, or mind if you prefer, is a byproduct of the functioning of underlying physical structures of the brain and that mind is confined entirely within the brain's processes. However, there is a considerable amount of accumulating experimental and anecdotal evidence suggesting that this interpretation is not correct (Chalmers 1996; Penrose 1994).

At a basic level consciousness seems to be associated with a sense of separation and awareness of the surrounding environment from the conscious entity. It also seems to be associated with the ability to process, store and/or act on information gathered from that external environment. But is consciousness restricted to a functioning brain? Are microscopic organisms such as viruses, amoeba, and algae conscious in some primitive sense? Clearly, they do not have brains let alone a nervous system or even neurons. And yet they demonstrate purposeful behavior and are aware of their environment. Amoeba, for example, search for food by moving on pseudo pods toward prey that they eventually surround, engulf and digest. Several types of algae are so versatile that they change the process how they obtain food based on available sunlight. When light is plentiful, *they* gravitate towards it, which they sense through a photoreceptor at one end of the cell. If the light is too bright, they will swim away toward more suitable lighting conditions.

At a more primitive level viruses are considered by many scientists as non-living because they do not meet all the criteria commonly used in the definition of life. They do, however, exhibit some aspects of consciousness or at least some rudimentary form of an awareness of their surroundings. Unlike most organisms, viruses are not made of complete cells. They reproduce by invading and taking over the machinery of their target host cell. When a virus comes into contact with a potential host, it inserts itself into the genetic material of the host's cell. The

infected cell is then instructed to produce more viral protein and genetic material instead of performing its normal functions. Is that purposeful behavior or intentionality by the invading virus?

It would seem that based on our first definition, even simple living entities are conscious to some degree, since they display a level of awareness and intentionality to, in some way, manipulate their environment. And, it's not just restricted to living entities. We find certain properties all the way down to the subatomic level, particles in some sense aware of their environment. How is this possible? At the molecular, atomic and subatomic levels it is through the quantum phenomenon of entanglement and non-locality that particles act and react to other particles with which they have become entangled.

2. The Roots of Consciousness

Could it be that at the most fundamental level consciousness begins with these ubiquitous quantum events? We believe that is, in fact, the case. Furthermore, recent evidence suggests that certain quantum phenomena (Schempp 1998, 2007, 2008; Mitchell 1995, 2003, 2008) operate at the macro level as well as the micro level and are responsible for many phenomena that living entities experience that cannot be otherwise explained. This would explain how twins or mother and child seem to communicate telepathically when at least one of them is under extreme duress as we have seen is so often reported anecdotally in the literature. In fact, as we shall soon see, several of these so-called quantum group effects including a whole class of so-called psychic phenomena have been documented throughout recorded history. As we shall show shortly, some of these phenomena have been either demonstrated or suggested in recent laboratory experiments.

Just like everything else in nature, moving up the evolutionary chain of increasing complexity in organisms is built upon the foundation of what has come before. For consciousness, we propose an evolutionary scaffolding as illustrated in Figure 1. At the lowest level resides the most basic aspects of undifferentiated awareness built upon the quantum principles of entanglement, non-locality, and coherent emission/absorption of photons. These phenomena are ubiquitous throughout the world of matter. At this most elementary level, all matter seems to be interconnected with all other matter and this interconnection even transcends space and time. We postulate that this is the basis for the most fundamental aspect of consciousness which we describe as undifferentiated awareness and this mechanism of basic perception extends up the entire evolutionary chain of

increasing complexity of living organisms. The differences in consciousness being in degree and not in kind as one moves from left to right up the consciousness ladder.

Moving beyond the simplest level of the consciousness towards mentality (e.g. higher functions of consciousness/mind), the next level pertains to the consciousness of simple life composed primarily of single-celled organisms. Here we have the beginnings of a crude capability of awareness through the use of molecular structures that are sensitive to their environment utilizing either chemical and/or electro-magnetic means. In the latter case, this is especially prevalent at those frequencies in the EM spectrum corresponding to visible light, infrared and ultra-violet waves. Sensing the external environment by these means has been considered the primary mechanisms of perception that have been the focus of classical science for quite some time now. For simple organisms, like plants, amoeba, viruses, etc. clearly, there are no brain structures to facilitate perception. Marcer (1997) has applied a theory called the Quantum Hologram (see below) to propose that life at the most basic level, including such things as prokaryote cells and neurons in higher organisms, exchange information with their environment by utilizing the quantum property of non-locality. The implication here is that all organisms from the simplest to the most complex are interconnected at a very fundamental level using information obtained by nonlocal quantum coherence (Ho 1997). Furthermore, they are even interconnected with their external environment by their coherent quantum emissions via the mechanism of the Quantum Hologram as we shall soon demonstrate (Marcer et al. 1997).

Nature always seems to evolve into mechanisms and structures that enhance an organism's survivability in its environment. Other higher levels of perception and awareness are necessary to locate objects in space-time in addition to including the non-local quantum simple awareness effects as we have just described. So, as we move further up the evolutionary ladder, we continue to enhance mentality as shown in Figure 1. At each level, the organism has access to the perceptual mechanisms of the levels below. Clearly, at each level the organism is utilizing information (e.g. patterns of energy and matter) obtained from its environment. This implies that there is a process (e.g. consciousness) that uses and assigns meaning to this information. Note that "meaning" is also information that places the perceived information into context for use by the organism.

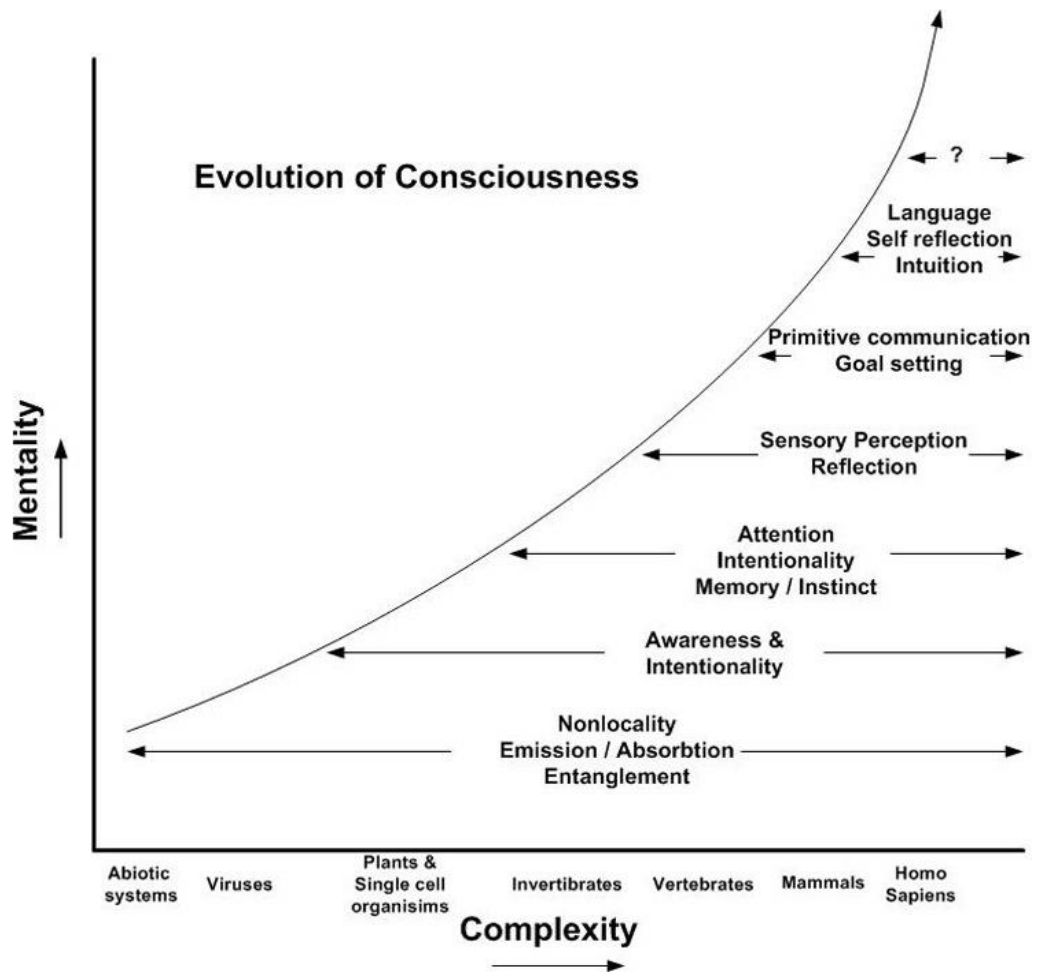


Figure 1 - Evolution of Consciousness

Penrose and Hameroff (1998) have proposed that microtubules in brain cells might be responsible for more fundamental forms of perception. They also postulate that these microtubules provide the foundation for the emergence of higher orders of consciousness in species with a brain. Microtubules are hollow cylindrical polymers of the protein tubulin which organize cellular activities. These protein lattices exist in the cell's cytoskeleton found within the brain's neurons. Penrose and Hameroff claim that tubulin states are governed by quantum mechanical effects within each tubulin interior and these effects function as a quantum computer using "quantum bits" that interact non-locally with other tubulins and with the Quantum Hologram. When enough tubulins are entangled long enough to reach a certain threshold a "conscious event" occurs. Each event results in a state which regulates classical neural activities such as triggering neural firings that ultimately affect perception, learning and/or memory.

At first glance, quantum states in biological systems seem difficult to maintain in brains because these quantum states generally require extreme cold (e.g. close to 0°K) to eliminate thermal noise produced by the environment. Some researchers argue that this is necessary to prevent decoherence of these quantum states. However, Penrose and Hameroff claim that decoherence may be prevented by the hollow microtubules themselves which act as shields to the surrounding "noisy" environment.

3. Holographic Processing

It has been suggested that the brain processes and stores information holographically as a massively parallel processing and associative computer system. Pribram (1999) and others have studied this extensively and demonstrated it in both the laboratory with animals and in operating theaters on humans. In the latter case, the brain has been exposed and stimulated with low voltage electrical signals while the patient was conscious to describe the resulting experience. These subjects have recalled extremely detailed and vivid memories as if they were actually reliving the experiences being recalled. Animals that have had portions of their brains damaged or removed have been able to recall memories (ex. Optimum ways to run a maze) even when the damage has been extensive. These experiments and several others provide evidence that suggests that brains store information holographically (e.g. stored as images contained within interference patterns). Marcer has further extended this to postulate that not only information is stored in this manner but that information is processed holographically in the brain as well. He has also attributed this processing to, in effect, creating a detailed three-dimensional movie generating the stream of consciousness that the mind experiences.

Holographic processing is accomplished with the brain acting as a phase conjugating device (e.g. a phase gate) which is a type of logic circuit where the inputs are sensitive to the phase of the input signal producing. The result is a "virtual" signal which is a mirror image of the quantum emissions (e.g. photons of light) actually emitted from the object being perceived. The brain acts as an information receptor utilizing adaptive resonance with a specific range of EM frequencies (e.g. wavelengths) in its input path. The input signals received are a representation of the external object resonating with similar virtual signals generated (output) by the brain. This sets up a resonance condition which may be interpreted as a standing wave between the object and the brain. The input signal is really the quantum emission spectrum of the object being perceived.

Like all holographic processing, the associative pattern that is created facilitates the retrieval of information in a resonant loop utilizing the overlapping reference signals of quantum emissions from the external object. It enables the perceiving organism's brain structures to perform pattern classification and recognition of the resonating signals. This resonance process is called phase conjugate adaptive resonance (PCAR). *We believe that PCAR is the basis for the most fundamental level of perception in all living organisms in the evolutionary tree of life* (Mitchell 2001). As an example, think of bats, dolphins, and whales that use sonar to send out signals and receive reflections back to locate targets. PCAR is the brain analog of that process.

Resonance Imaging (MRI) machine similar to the ones used in medical diagnosis. In the left column (labeled "A") in the middle and bottom row of pictures, the outside and inside respectively of the entire interference pattern shown in A (top row) have been removed to show the reduced resolution of B, compared to B (top) to illustrate A's holographic nature.

Quantum holography operates similarly in that quantum emissions from complex matter, for example, bio-matter, carry information about the entire organism. Stem cell research supports this concept. The fact that living cells in any organism evolve and grow from more simple stem cells, implies quantum entanglement throughout the organism and its composite parts, with associated instantaneous exchange of information through PCAR. Thus some information about the entire organism is carried in the quantum emissions from its parts.

For those readers who are familiar with recent developments in ground-based astronomical telescopes, a problem that has plagued astronomers since the invention of the telescope has been dealing with the aberrations in the telescopic images caused by the shimmering from the earth's fluid atmosphere. Recent developments in laser technology and high-speed computing have allowed astronomers to eliminate these aberrations. A coherent laser beam is targeted to follow the same path that the telescope is focused on. As the laser beam is reflected off the shimmering atmosphere back to a receiver, the phase delay in the returning signal is processed and compared in real-time against the reference beam transmitted. This comparison enables the computer to correct for aberrations with the telescope's optical imaging system caused by the atmospheric distortions. The result is that we are now able to receive clear images on earth-based telescopes just like we can do with the Hubble Space Telescope which, of course, is outside the earth's atmosphere. This concept of self-correcting optical imaging telescopes is not unlike the PCAR process described above.

PCAR is necessary for the brain to perceive objects as they really exist in three-dimensional space. If the brain had to rely solely on the visible light spectrum that was reflected off the external object and onto the retina of the eyes, the object would appear two-dimensional just as it would be if a picture of the object was recorded photographically with a camera. Contrary to the popular opinion that we see objects in three dimensions entirely because of binocular vision, just close one eye and observe an external object with the remaining open eye. The object appears "out there" and not as an image "in the brain" because of PCAR. This clearly presents a survival advantage to an organism allowing it to accurately see and locate objects (especially predators and food) in three-dimensional space.

Holographic processing is not restricted to processing sensory information in the visible light portion of the electromagnetic spectrum but it applies to enhancing all of the five normal senses. Consider snapping your fingers. The sound seems to originate from the location of the fingers in 3-D space and not at a point within the brain. As before, this experience results from the fact that the signal carrying the sound to the brain is resonating with the conjugate virtual signal created in the brain.

Max Planck, considered by most as the founder of Quantum theory solved the problem of the so-called ultraviolet catastrophe in the late 1890's. He postulated a theory, now known as the Planck postulate, that electromagnetic energy could be emitted or absorbed only in discrete quanta which formed the basis of the description of black body radiation. This was ultimately extended and used to describe how all matter absorbs and reemits photons (quanta of energy) from and into the quantum foam of the zero-point field (ZPF) that pervades all matter and even the vacuum of space (Haisch et al. 1997). Normally these emissions are random exchanges of energy between particles and the ZPF. However, the emissions from complex matter (e.g. living organisms) have been shown to exhibit quantum coherence and also carry information non-locally. Recall that the quantum phenomena of non-locality imply instantaneous transmission of information across space and time (Darling 2005).

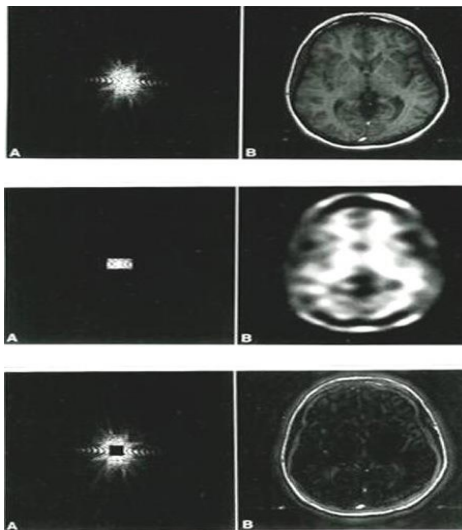


Figure 2. Quantum Hologram. Illustration retrieved from:
<http://www.bcs.org.uk/siggroup/cyber/quantumholography.htm> with permission

Figure 3 is an illustration describing the PCAR process. Emissions from the object of attention (e.g. the apple) are received (e.g. input) by the brain. The brain in turn creates phase conjugate (mirror image) "virtual" waves to identify the object. The standing wave that results allow the brain to locate and associate the object in space. The standing waves are created by the interference of the two waves traveling in opposite directions. Recall that standing waves are waves that do not appear to propagate but are fixed in position and just move in the vertical direction about the zero point on the reference line. This standing wave creates the resonant condition that allows the brain to process the information so as to locate the object in 3-dimensional space.

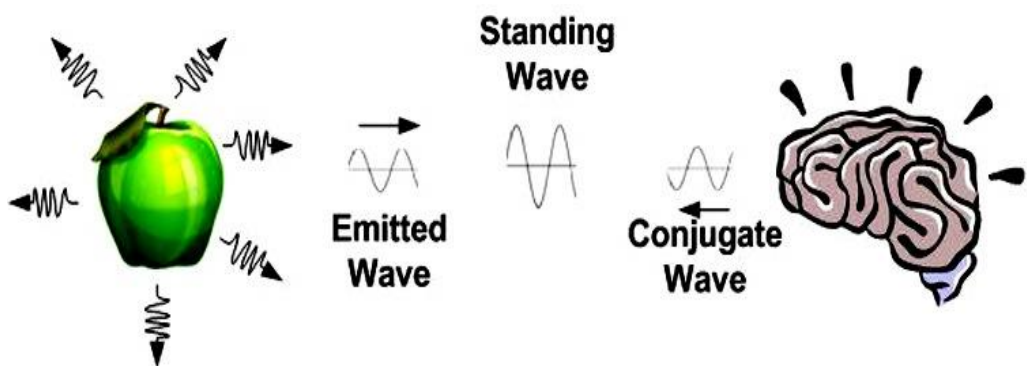


Figure 3. - The PCAR Process

4. Quantum Emissions and Non-Locality

As we shall demonstrate, non-locality also applies to macro-scale objects and is referred to in this paper as a "group" phenomenon (Schempp 1998 and 2008). As a simple example, consider visiting a sacred place of worship such as the Notre Dame Cathedral in Paris. As one enters the cathedral, it is hard not to feel a sense of hush, awe, and reverence. Over the centuries, countless people have entered this majestic cathedral with these very feelings. And these feelings were literally absorbed by the structure over the years through the process of quantum emission from the people and resonance with the very atoms and molecules of the cathedral structures. The longer the exposure to this resonance, the more coherence has been achieved with the molecules and atoms in the structure. This coherence re-manifests as emissions back into the environment which then resonate with the visiting people (via the cellular mechanism proposed above) entering the structure. The result is the subjective feelings of hush, awe and reverence which is exactly what a visitor experiences when entering the cathedral. This is another example of PCAR.

In Figure 3, we showed the emissions from the apple resonating with and being absorbed by the brain. However, the opposite is also true. The associated biomass of the entire body is also emitting coherent quantum fluctuations that are being absorbed by the apple and is therefore having some effect on the apple as well. Now add in everything else in the environment surrounding the apple and the human, which would lead one to conclude that every object, in some sense, has an effect on every other object. Like it or not, we appear to live in a participatory universe - there is no such thing as pure objective reality and we influence everything that we interact with. Perhaps this is the same mechanism why we "feel" positive energy from some people while others seem to emit negative energy.

Quantum Holography (QH), which we have alluded to several times above, is a recently discovered attribute of all physical matter and has been validated by experimental work with functional magnetic resonating imaging (fMRI). In his work with MRI tomography, Schempp (1999) used a mathematical formalism to expand quantum information theory. He validated his approach by significantly improving the definition and specificity of MRI and, in the process, discovered the inherent information content of the emitter-absorber model of quantum mechanics. This work provides a model to understand quantum level information processing of biological systems, specifically how the reception and processing of information leads to the functions of memory, awareness, attention and intention. We extend Schempp's work and postulate that all the cells of any biological entity and all its

other organ systems, including the brain, have evolved as a massively parallel, learning, computing system. And the key ingredient of understanding this computing system and its processes is the quantum hologram which we will now describe.

As we have previously described, quantum emissions from any material entity carry information non-locally about the event history (e.g. an evolving record of everything that has happened) of the quantum states of the emitting matter. Recall that these quantum emissions are in the form of EM waves of many different wavelengths (or frequencies if you prefer) and that the information associated with these emissions is contained in both the amplitude and the phase relationships of the emitted waves as interference patterns. This is similar to the way that information is stored in the interference pattern on a holographic plate as described previously. These interference patterns can carry an incredible amount of information including the entire space-time history of living organisms.

5. The Quantum Hologram

Mounting evidence seems to indicate that every physical object (both living and nonliving) has its own unique resonant holographic memory and this holographic image is stored in the Zero Point Field (Marcer et al. 1997). Information in the ZPF is stored non-locally and cannot be attenuated.

Furthermore, this information can be picked up via the mechanism of resonance as we described above. This information, its storage, and its access is collectively called the Quantum Hologram (QH). We can think of an organism's QH as its nonlocal information stored in the ZPF that is created from all the quantum emissions of every atom, molecule, and cell in the organism. Every objective or physical experience, along with every subjective experience is stored in our own personal hologram and we are in constant resonance with it. Each of us has our own unique resonant frequencies or our unique QH which acts as a "fingerprint" to identify our non-local information stored in the zero-point field. Since the event history of all matter is continually broadcast non-locally and stored in the QH, the QH can be viewed as a three-dimensional vista/movie evolving in time which fully describes everything about the states of the object that created it. Not only do we each have our own unique QH, but it is also possible for others to tap into parts of it through resonance. We shall develop this idea more fully later in this paper.

To illustrate how resonance with an object's or living organism's QH might work, consider the following example. Take two identical guitars, tune the corresponding strings on each guitar to the same frequencies and place them on the opposite sides of a room. Now pluck a string on one of the guitars and notice what happens to the corresponding string on the guitar at the other side of the room. It will begin to vibrate in resonance with the first guitar. This is not unlike the example with singer Ella Fitzgerald and the shattered champagne glass that has been popularized on TV commercials several years ago. It turns out that the vibrating strings on each guitar will produce a standing wave. The vibrations cause the wave to travel down the string (incident wave) to the point where the string is attached to the guitar. The wave will reflect off that point (producing a reflected wave) and travel back in the opposite direction as a mirror image of the incident wave. As the waves meet they will interfere with each other and produce our standing wave which is then propagated through the air.

Now add a third identical guitar with the corresponding strings also tuned to the identical frequencies as the other two. If the corresponding strings on each of any two of the guitars are plucked simultaneously at the same point on the string, the corresponding string on the third guitar will again begin to vibrate as before but with one slight difference. Since both plucked strings were struck at the same point and at the same time, the sound waves produced from each will constructively interfere and reinforce each other in the air resulting in sound waves of greater amplitude. So as before, the string on the third guitar will begin to resonate again but this time with greater amplitude. This assumes that the guitars are placed at appropriate locations such that the sound waves from the other two guitars arrive so that the waves arrive in phase. The result will be that they will constructively interfere with each other. If the distances are such that the signals arrive out of phase and destructively interfere, they may cancel out at the third guitar.

Now, repeat this process adding a 4th guitar with the proper placement and so on. In each case, the amplitude of the resonating standing wave will continue to increase (unless the responding guitar string should happen to break from the large amplitude of the wave it is receiving). This analogy of the strengthening of the resonating wave shall be of particular importance when accessing information stored in the ZPF. The simple reason is the larger the amplitude of the standing wave, the easier it is for another object to resonate with it.

The analogy of the guitars is similar to how information is stored in the Quantum Hologram with the ZPF. Since the brain operates as a massively parallel

quantum computer. The brain does this by setting up a resonant condition with microtubules scattered throughout the brain tuned to the same frequency as the standing waves of the same frequency located in the ZPF. As we mentioned before every macro-scale physical object in nature has its own unique quantum hologram. It exists in 4D space-time reality and is a non-local information structure that never attenuates. And, most importantly, it carries the entire event history of the physical object it was created from or, in the case of living organisms, the entirely subjective and objective reality experienced by that organism. All this information about the entity is carried in the amplitude, frequencies (e.g. wavelengths) and in the phase relationships of those waves from the emitted entity. Perhaps, most important of all, is the fact that the information stored in the QH is recoverable through the process of resonance not only with the individual organism that created it but with other organisms as well if they are "tuned" to it. This seems to happen most commonly in humans when strong emotional connections exist between the two.

Note that we are not suggesting that we are all virtual beings living in a "literal" holographic reality as interference patterns on nature's holographic plate. We are all real beings living in a very real material existence consisting of matter, energy and information just as we experience it. Also the quantum hologram is not about the discovery of some new kind of subtle energies such as "élan vital", qi or prana suggested by many throughout history. Neither is it about multidimensional theories nor living in other planes of existence other than our normal 4-dimensional space-time reality. But this does mean that we now have a mechanism to describe how mind can manipulate matter. We will have considerably more to say about this later in this paper.

The Quantum Hologram is a model of how reality works. Like all models it enables us to make predictions and create interpretations about how nature operates. We can test those predictions to validate and refine the model and perhaps someday even design, build and utilize technologies that implement various aspects of the model's predictions. But the map is not the territory and, like all models, it must be refined as more information becomes available and our understanding improves. And, most importantly, models are subject to interpretation based on our prior knowledge and experiences.

Our QH model seems to explain many effects including aspects of mind, memory, stream of consciousness, various factors affecting health, psychic events, Jung's collective unconscious, the Akashic record and other phenomena that arise

out of the resonance with the QH residing in the zero-point field. Before the discovery of quantum holography, we had no mechanism to model or account for these phenomena let alone for information transfers between objects that these effects imply.

We believe that QH is supported by both experimental and anecdotal evidence suggesting it is also a model that describes the basis for consciousness. It explains how living organisms know and use whatever information they know and utilize. It elevates the role of information in nature to the same fundamental status as that of matter and energy. In fact, the QH seems to be nature's built-in vast information storage and retrieval mechanism and one that has been used since the beginning of time. This would promote QH as a theory that is the basis for explaining how the whole of creation learns, self-corrects, and evolves as a self-organizing, interconnected holistic system. Since the laws of nature appear to be the same throughout the universe there is no reason that it should not also apply to extraterrestrial consciousness as well.

6. Applications & Implications of QH

We will now look at many previously unexplained phenomena and describe how they can all be explained with the quantum holographic model. Then we will attempt to describe some of the profound implications and ramifications which this theory leads. We will discuss anecdotal evidence, actual experiments, their implications, and potential further applications of the Quantum Holographic (QH) model. Before we begin, let us briefly summarize what was earlier in this paper. We described how QH describes a real phenomenon of nature that has been validated in the laboratory. We postulated that it is a description of reality that is based on a mathematical formalism (e.g. a theoretical model) of how nature implements and utilizes information, memory, perception, attention, and intention. Furthermore, we suggest that QH explains many phenomena in nature where no adequate mechanisms were previously known to describe them. This is particularly true in accounting for the transfer of information between material objects or between objects and their environment.

QH offers a hypothesis and convincing evidence that explains how living terrestrial organisms know and how they utilize information. In doing so, it elevates information to the same fundamental status throughout the universe as matter and energy. Furthermore, when energy, matter, and information are utilized in processes, QH leads us to the very basis of consciousness itself. So, perhaps the

most profound implication of all is that the QH model provides a basis for explaining how the whole of creation learns, self-corrects, and evolves by being, in some sense, conscious of itself. In other words, QH describes the universe as a self-organizing inter-connected conscious holistic system.

We postulate that the storage mechanism for the Quantum Hologram resides in the zero-point field (ZPF). This field is ubiquitous, nonlocal, cannot be attenuated, lasts indefinitely (e.g. never loses coherence), can store unlimited quantities of information and any portion of it encodes the whole just as a hologram does. It can be thought of not only as nature's information storage mechanism but also as nature's information transfer mechanism. QH information is contained in the amplitude, frequencies, and phase relationships of the underlying interference patterns from the emitted quanta. This information is emitted and absorbed by all objects and exists in four-dimensional space/time reality. QH applies to all scale sizes from the smallest subatomic particle to the largest structures in the cosmos and takes place at all temperatures (even down to absolute zero). It exists simultaneously beneath the classical descriptions of how information is exchanged between non-living objects and below the normal five senses for living organisms.

For living organisms, QH applies to intra and inter communications between cells, organs and organ systems, and finally between organisms as well as with the larger environment as suggested by Lipton (2005) Shel Drake (1981) and several others. It applies to all living organisms on earth as well as to all biological entities that exist throughout the cosmos. Whether abiotic or biotic, the entire event history of all matter anywhere in the universe from the micro scale to the macro scale is being continuously broadcast non-locally by coherent quantum emissions. This history is also reabsorbed by (e.g. received) and interacts with all other matter and the ZPF through the exchange of quantum information.

The mechanism of QH applies to all of the cells of the human body (approximately 50-100 trillion) and answers the question that is often posed dealing with how all these cells cooperate and work together to make the whole human. While they are actively cooperating, thousands of cells are dying continuously every second; so many, in fact, that over the course of one week the body will have billions of new cells and yet you remain with the same memories and the same functionality and the same distinct features. How does that happen?

Every one of our cells contains the same genetic blueprint of DNA and clearly that DNA and environmental influences exert major influences over the development and functioning of our cells. But cells are not only subordinate to DNA; they also function and maintain homeostasis by communicating and cooperating simultaneously with many other cells of the body and by the information they receive from the environment. Much of this inter-cellular signaling is electrochemical in nature but biologists still struggle with some aspects of the mechanisms utilized in this information transfer. With up to 100 trillion cells it is hard to imagine how many cells can remain in harmony by the slow process of electrochemical signaling, especially in times of great distress when the survival of the entire organism is at stake and/or requires extremely rapid and coordinated responses.

The primacy of DNA as the master blueprint for an organism has been the central dogma for biology for a long time. There is now very convincing evidence that all organisms on earth from plants to mammals acquire characteristics through interaction with their environment and can then pass these characteristics on to their offspring (Lipton 2005). This process is called "epigenetic inheritance" and has spawned a new field in biology called epigenetics which is the study of the mechanisms by which the environment influences cells and their offspring without

changing genetic codes. This is forcing scientists to rethink evolutionary theory and harks back to the days of Lamarckian evolution. Lamarck's theory, developed 50 years before Darwin, hypothesized that evolution was based on cooperative interaction between organisms and their environment. This interaction enabled these organisms to pass on adaptations necessary for survival as the environment changed.

Lipton states that "*results from the Human Genome Project are forcing biologists to the recognition that they no longer can just use genetics to explain why humans are at the top of the evolutionary ladder on earth. From this effort, it turned out that there is not much difference in the total number of genes found in humans and those found in primitive organisms*". So where does the information come from that defines who we are? Lipton further goes on to state that "*cellular constituents are woven into a complex web of crosstalk, feedback and feedforward communication loops and that thousands of scientific studies over the years have consistently revealed that EM signaling affects every aspect of biological functioning*".

How does this mechanism work? Could QH offer an explanation? In addition to DNA and environmental influences in all earth-based living organisms, inter-cellular communication is especially critical in embryonic development. From a single fertilized egg, the embryo divides thousands of times and each time producing identical offspring cells called stem cells. Then at some critical point when the embryo has reached a certain size, something truly miraculous happens. Cells begin to differentiate and form groups of like cells that will eventually become all the highly specialized tissues and organs that make up the human body. Out of the entire mass of undifferentiated cells making up the embryo, how does a particular stem cell suddenly know that it is to transform into a heart cell, liver cell, neuron, etc? Clearly, some of the differentiation results from electrochemical signaling with the immediate surrounding cells. This exchange is certainly necessary and provides information about how a cell must change to express itself correctly to become the right type of cell at the right place and at the right time. But is it possible that this signaling, by itself is not sufficient to explain the full development of the embryo into a complete organism?

Sheldrake (1997) studied this problem and has proposed a theory called the Hypothesis of Formative Causation. It describes an alternative explanation for how the structure and form (morphology) of an organism develops. In his model, developing organisms are shaped by fields that exist within and around them and these fields contain the form and shape of the organism. He proposes that each species has its own information field, and within each organism, there are fields nested within fields. All of these fields contain information derived from previous expressions of the same kind of organisms. He further states:

That a field's structure has a cumulative memory, based on what has happened to the species in the past. This idea applies not only to living organisms but also to protein molecules, crystals, and even to atoms. In the realm of crystals, for example, the theory would say that the form a crystal takes depends on its characteristic morphic field. Further, the morphic field is a broader term that includes the fields of both form and behavior.

Sheldrake's view is that nature forms habits (e.g. memories) and over time these habits strengthen and influence following generations. Similarly, other habits atrophy over time from lack of continued use. In fact, Sheldrake is not alone in proposing such a mechanism. The great psychologist Carl Jung has proposed "the collective unconscious" which represents a vast information store containing the entire religious, spiritual, and mythological experiences of the human species.

According to Jung, these archetypes have existed since ancient times and are inherited where they exist deep in the human psyche and heavily influence the thinking mind. In a similar manner, Teilhard de Chardin proposed the concept of the "noosphere" which represents the collective consciousness of the human species that emerges from the interaction of human minds. De Chardin asserted that as individuals and the global society evolve into more complex networks, the noosphere evolves along with it.

Finally, there is the Akashic record which was developed in the Sanskrit and ancient Indian culture. It is described as an all-pervasive foundation that contains not only all knowledge of the human experience but also the entire history of the universe. Our normal five senses cannot access this information but it can be accessed through spiritual practices such as meditation. In the last few years, Laszlo (2004) has also been promoting a theory he has named the A-field which contains many aspects that are also very similar to the concepts described in this paper. All these concepts imply a mechanism very similar to our description of QH.

7. Resonance and the Quantum Hologram

Whatever name this mechanism is called, we postulate that the primary means for accessing transcendent information is via the process of *resonance*. Remember, that since the laws of nature appear to operate the same everywhere in

the universe there is no reason to conclude that QH would not also apply to biological entities anywhere in the universe. In higher organisms with brains, the massively parallel processing capabilities of the brain structures are capable of simultaneously resonating with QH information at an incredible range of frequencies. This is shown in Figure 4 where the effects resulting from varying degrees of resonance with the QH is depicted.

The simplest form of resonance (e.g. entanglement) is shown on the left side of the graph. Moving to the right we show phenomena that manifest with increasing degrees of resonance and frequencies. We have included several phenomena on this graph such as Out-of-Body-Experiences (OBEs) and reincarnation but, as we shall soon see, our explanations of them are based on QH theory and require a different interpretation than those commonly found in popular literature. Finally, we shall describe how the degrees of resonance can occur along with techniques to facilitate them.

Spectrum of QH Resonance

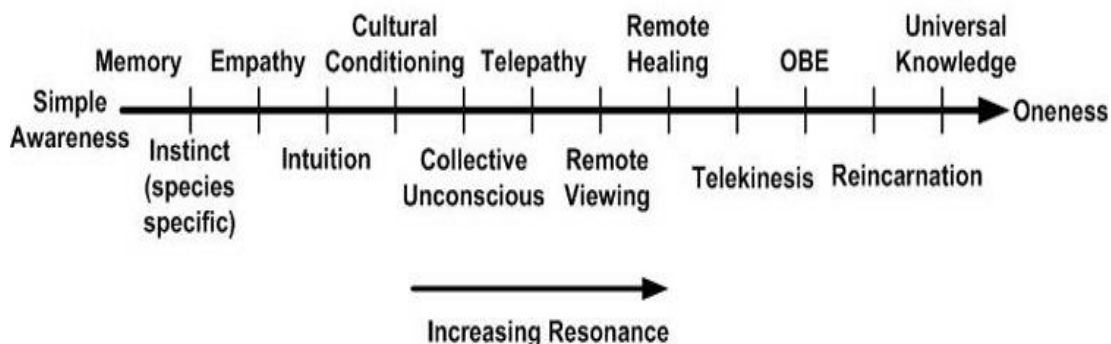


Figure 4. - RESONANCE SPECTRUM

We have indicated earlier that information is nothing more than what is contained in patterns of matter or energy. The meaning that is derived from these patterns is developed in the mind of the percipient based on prior experience (e.g. knowledge and memory). In other words, all events are subject to interpretation, and that in turn is based on the prior experiences and beliefs of the percipient. The more knowledge and experience we gain the more likely we will interpret an event closer to actual reality.

Changing beliefs especially when they are not based on knowledge but instead are based on faith, however, are another matter entirely. For example, in colonial America, most people attributed thunder and lightning to evil spirits. At that time the obvious solution to the problem was to ward off the evil spirits by ringing church bells. Needless to say, that was not very effective. More than a few well-intentioned souls were electrocuted while in the bell tower ringing those bells. We now know that the premise of evil spirits is totally incorrect and that thunder and lightning are merely the results of electrostatic discharges between the atmosphere and the ground. How did we get to this understanding? We evolved our understanding and beliefs by investigating and learning about how nature really works through trials, by observation, and by experimentation (remember the Ben Franklin experiments with kites we learned about in grade school).

8. Experimental Evidence

We shall now describe some of the experiments testing the concept of non-locality and their findings. There is considerable experimental and anecdotal evidence, although some of it controversial, to suggest that simple organisms perceive and respond to nonlocal information. In the area of human experimentation, results have likewise been mixed for much of the last 75 years. However meta-analysis by Radin (1997) and independently by Utts (1991) across a large and appropriate spectrum of experiments demonstrates compelling statistics that the perception of non-local information exists and is real. A meta-analysis is a new tool that has become essential in many of the soft sciences including ecology, psychology, sociology, and medicine. The essence of meta-analysis is that outcomes of collections of previous experiments are analyzed by statistical methods which combine results from different existing studies that address a set of related research hypotheses.

Perhaps if there were a larger body of experimental evidence for simple life forms, similar results of meta-analysis would emerge. Failure to replicate results in well-constructed experiments does not, in the case of subtle consciousness phenomena, prove that the phenomenon is missing but rather that a hidden mechanism below the threshold of classical measurement may be operating. For example, the most telling experimental evidence to explain the sometimes inconsistent results relates to direct nonlocal and/or experimenter effects. These effects are unintentional biasing effects on the results of an experiment caused by the expectations, beliefs or preconceptions on the part of the experimenter. Schmiedler (1972) isolated the "sheep/goat" ("sheep" is a label for believers and "goat" is a label for non-believers in psychic experiments) effect in human experiments decades ago. Experimenters and /or participants in human telepathy (or similar nonlocal) experiments exhibited results statistically above or below chance results depending on their subjective bias towards the experiment. In other words, 100% wrong answers would be as statistically significant as 100% correct answers in such tests, and in addition, would betray the mindset or intention of the subject whereas only chance results would be inconclusive. More recently, a series of experiments by Schlitz (1997) investigating intentionality clearly demonstrated that experimenter bias (intentionality) affected the outcome even in double-blind experiments. Thus, in the subtle realms of mind and consciousness studies, bias, belief, and intention clearly have an effect.

The lack of an existing theoretical structure in classical science to support any type of perception of non-local information, much less to support bias, belief or intention as having a nonlocal effect, is quite sufficient to account for anomalous results in many scientific experiments. The prevailing dogma of classical science against any type of non-local action at the level of macro-scale reality has not prevented experiments from successfully being conducted. It has sometimes caused positive results to be dismissed as anomalous, of faulty design or outright fraud when in most of these cases the results were defensible had proper nonlocal theory been available.

Radin (2006) describes a series of experiments conducted in the latter half of the 20th century on a whole range of psychic phenomena that suggests that experimenters are obtaining far more correlations than can be expected by chance. This was done by performing meta-analyses for random number generators (RNG) studies subjected to psycho-kinesis (PK) intention which resulted with the odds against chance of 35 trillion to one over the entire database. This analysis followed a decade long series of experiments by Dunne and Jahn (1988) at Princeton University provided overwhelming evidence that human subjects could produce statistically skewed results in mechanical processes normally considered to be driven by random processes. A similar study with Ganzfeld meta-analysis by Radin demonstrated results with odds against chance of 29×10^{18} to one (e.g. one chance in 29,000,000,000,000,000,000). Radin goes on to describe several other studies showing similar results.

Radin has also discovered that audiences watching stage performances would skew the output of random number generators during periods of high emotional content in the performance. In a wide-ranging audience participation experiment, he recorded the output of computer random number generators during the television broadcasts of the O.J. Simpson murder trial. Most television news programs covered this event live for weeks on end with millions of viewers. Again, the results of random number generators set up to monitor this event were skewed corresponding to emotional peaks during the trial drama and corresponding to the number of people watching. A similar effect was noted on 9/11/2001 at the time of the World Trade Center disaster in New York City.

The thesis in the Princeton experiments was that participant intentionality created non-random effects to bias the skewed distribution. In the Radin experiments, the results were not the result of intentionality because the participants were unaware of the experiment, but his hypothesis was that rapt

attention drove the system away from randomness and toward greater order. These results suggest that attention and intention provide closely correlated outcomes and further, that randomness may not be a property of nature but what may be perceived as random noise in a system may just be awareness that is not in resonance at that moment with the particular perceptual system.

Many types of mind-to-mind or mind-to-object experiments have been rigorously and routinely conducted for decades with statistical significance but they are often dismissed or ignored by mainstream science because the implications of non-local action are so foreign to the mainstream view of objectivism and the possibility of mind-matter interactions. However, if we consider the condition of resonance is necessary (specifically PCAR as described earlier), then we must also consider the perceived object (e.g. the target) and the percipient's perceptual system as entrained in a phase-locked resonant feedback loop. The incoming wave from the target carrying the emitted information may be labeled as "perception" from the view point of the percipient, and the return path may be labeled as attention (or intention) depending on what the percipient is trying to achieve. Note however that this is a two-way street, the act of perceiving also affects the target object being perceived! Therefore, we do live in a participatory universe. There is no such thing as pure objectivity.

In the case of non-local effects at a distance, outside the body, simple correlation of entangled particles is the most basic form of perception. And these correlations between entangled particles are reciprocal. Action on one particle creates an effect on other entangled particles instantaneously and even across large distances. This phenomenon is no less important for macro-scale objects.

Sheldrake (1999) conducted experiments with dogs whereby the animals correctly anticipated their owner's departure from a remote location to return home. He has also conducted other successful experiments on previously unexplained behaviors of animals. In one example rats that were learning to traverse a new maze benefited non-locally from the experience of others that had previously learned the maze in the total absence of classical space-time information. Other examples include distant (e.g. nonlocal) awareness of deaths and accidents, animals that heal humans, and those sensitive to forebodings of natural disasters.

It is not surprising then, that humans exhibit an even wider range of reactions to non-local information. The evidence suggests that humans can perceive, recognize and give meaning to nonlocal information across a broad range

of complexity, from inanimate objects, simple organisms, animals, and other humans (refer to Figure 4). The existence of QH provides an adequate informational structure to permit a theory for the observed results. This is a classical example, where results are repeatedly observed over time that fall outside the prevailing paradigm and must await new developments in science before the phenomenon can be adequately explained. Perhaps this explains psychic abilities. In humans, it is a well-established meditation principle that prolonged focused attention on an object of meditation causes the percipient and the target object to appear to merge so that a much deeper level of understanding about the object is obtained. This includes information such as its history or internal functioning that would not be available through classical space-time information. The quantum holographic theory describes how this phenomenon might take place. Further, it is accepted that the mind and associated brain with its 100 billion neurons function together as a massively parallel pattern matching (e.g. information) processor, capable of performing many tasks simultaneously. Most of this processing is done subconsciously or in the right hemisphere which is attributed to the intuitive part of the mind.

Conscious focused attention is a unique and singular task that takes place sequentially mostly in the left hemisphere in the cognitive part of the brain. The condition of attention deficit disorder (ADD) is precisely the problem of a percipient being unable to maintain a singular focus for a sufficient time to complete a desired task or observation. Thus the action of focusing attention by a percipient may be construed as a necessary condition for resonance (PCAR) to be established with the perceived object. Even for people with such a handicap, reducing stress, eliminating distractions, and quieting the mind via meditation may also improve one's ability to focus thereby improving the resonance condition. Healers typically report such a focusing to create a resonance with the object of their healing activities. Once in resonance, they often report sensing in their mind some sort of picture which appears as a type of 3-D holographic image. They maintain that diseased or damaged tissues in the target often appear as fuzzy or appear somehow different from the normal tissue surrounding it. Sometimes they describe it as sensing energy blockages. They claim to be able to focus energy or somehow manipulate (e.g. intentionality) the diseased tissue which over time causes the image to change and take on the same characteristics of the healthy tissue surrounding it. Could this be the result of the act of intention of the healer resonating with the quantum emissions and subsequent absorptions by the diseased tissues?

Healers and other psychically sensitive individuals often enter into resonance with the object of their focused attention (or intention) by using an icon (e.g. a representation of the object of interest).

Similarly, people praying for others (not in a religious sense of supplication to a higher being) are suggestive of initiating a non-local resonance process with a target object. Healing prayer has existed in all cultures for millennia. If prayer did not produce some positive results, it is likely that religion would have abandoned it centuries ago. For most of its history healing prayer was attributed to supernatural agency rather than resonance with the target's QH. This is simply another example of phenomenology waiting while science catches up as in our colonial lightning example above.

In recent times Dossey (1993) and many others have attempted to document the efficacy of prayer, particularly healing prayer. Some claim the results establish the case for healing prayer. However, the difficulties of controlling all the variables, the experimenter effect, etc. in such clinical studies leave many avenues for valid criticism. The fact that Radin's many studies demonstrated that attention alone produced non-local results in REGs (random event generators) and other machines in reducing randomness (e.g. increasing order) confirms that information has a nonlocal effect and may be correctly formulated as negative entropy. These results apply to healing prayer as well. In these cases, icons are often used to facilitate this resonant process. Icons can be an image, picture, representation or an article associated with the target object of the intention. What each of these modalities has in common is that they appear to provide a mechanism for the intender to "tune in" or resonate with the target. Touching an icon seems to satisfy the resonant (PCAR) requirement and probably allows the intender access to the information about the target not available from normal space-time information. Police agencies often use this modality with psychics who then focus their attention to gain information about a crime scene often with considerable success.

Healers and people praying may also utilize icons but in this case with focused intentionality to resonate with the person to be targeted by similar means. The use of icons to retrieve nonlocal information also suggests an explanation of water memory and homeopathy. Molecules of toxic substances from an original solution are removed by serial dilution. Could some of the water molecules resonate with the emitted photons from the original toxic substances and later resonate with the human immune system when absorbed by it?

If, as required in the theory of the Quantum Hologram, the icon has been in the presence of the individual or contains the signature of the person about whom information or healing is desired, the event history of the icon and that of the individual intersect. The phase relationships of the quantum emissions of the icon contain a record of the target object's journey in three-dimensional space and time, as well as the quantum states through which it has passed on this journey. The sensitive individual, with a honed talent, often seems to be able to decode the information coded in these phase relationships of the photons emitted from the icon about the individual or object sought. It may also be the case with the bloodhound that additional non-local information has been gained about the subject, even though the classical explanation is that the animal is operating only with heightened olfactory sensing.

Although perception in the three-dimensional world requires and utilizes resonance (PCAR), most humans do not routinely bring to conscious awareness non-local information when operating in ordinary three-dimensional reality. We perceive objects as presented by space-time information, that is, shape, color, function (tree, chair, table, etc) but are not usually aware of the additional non-local information (location in space, threats, etc) unless there is strong emotional connection. Consider the case of an infant separated from its parents during time of war or unprecedented disaster. Years later, by a chance reunion, the now unfamiliar child and/or birth mother sense a strong connection while others sense nothing. Could this be because of the resonance between mother and child during pregnancy and through the birth process?

It usually takes training as provided by many esoteric traditions and/or certain naturally sensitive individuals to routinely perceive the non-local holographic information associated with a particular target object. There is considerable evidence to suggest that the brain/mind has these latter capabilities at birth. The development of language, suppression of these capabilities by cultural conditioning and subsequent lack of practice all contribute to the atrophy of natural ability of conscious, intuitive perceptions. Perhaps cultural conditioning is one of the reasons why so-called reincarnation experiences are so common in children in eastern cultures while virtually unheard of in the west. The late Dr. Ian Stevenson (2001) of the Department of Psychiatric Medicine at the University of Virginia traveled around the world and investigated children usually from the ages between 2 and 5 who claim to have lived previous lives.

"At the same time, they have often displayed behaviors or phobia that were either unusual in their family or not explained by any current life events. In many cases of this type, the child's statements have been shown to correspond accurately to facts in the life and death of a deceased person; in many of these cases the families concerned have had no contact before the case developed."

Our view is that although the reincarnation event is a real non-local event experienced by the child, the interpretation of the event is not correct. We believe that the person is in a high state of resonance with the quantum hologram of the deceased and is able to retrieve QH information about the deceased from that resonance condition. As the child ages, rational left brain processing begins to dominate and the child is no longer able to resonate with the QH of the deceased unless the child has been trained to maintain that state of altered consciousness. We would attribute a similar effect with someone who experiences an out-of-body experience (OBE). Again, this most likely represents a high state of resonance with the remote location and the experiencer is retrieving and processing the QH of the objects at the remote location being visited non-locally.

In cases like the ones just described, meditators, mystic adepts and natural psychics routinely demonstrate that non-local information is perceptible from physical objects and icons by focusing attention, quieting the left brain and allowing intuitive perceptions to enter conscious awareness. Those most practiced in meditation experience an altered sense of space-time, the dissolution of self, have access to universal knowledge and sometimes feel a unified sense of oneness with all of existence. Along with this sense of oneness comes a feeling of immense bliss and a great clarity of mind. We postulate that they have entered into a state of high resonance with the QH and have access to all the information that is implied by such unification. This seems to describe the epiphany that I (Edgar Mitchell) experienced on my return flight from the moon.

Particularly in the western tradition, academic interest has been on the left brain or rational processing rather than right brain intuitive functions. It is the left brain cognitive ability in humans that provides acceptable labeling of the intuitive, creative, and artistic processes taking place in the right brain. Given the fact that with training and practice, all individuals can reestablish and deepen their cognitive access to intuitive, non-local information demonstrates that learning recall is taking place within the whole brain itself and involves enhanced coherence and coordination between the hemispheres and with the QH. This process is different

and distinct from the left-brain function of extending and extrapolating factual data and forming conclusions based on logical deduction to leap to an "intuitive" conclusion while omitting the immediate steps leading to that conclusion.

When an object or person of interest is not in the immediate vicinity of the percipient so that space-time information obtained by normal senses is unavailable for receiving and interpreting nonlocal information, the method is somewhat different in obtaining resonance with the target. The case in point is the subject of Remote Viewing (RV) which is another latent ability we all have to some degree. RV allows us to describe and experience activities and events that are normally precluded from us with ordinary perception from our normal five senses.

Remote viewing has been researched extensively by Putoff (1996) and Putoff and Targ (1976) at Stanford Research Institute since the mid-1970's. Their work attracted the attention and funding from the U.S. Central Intelligence Agency and was conducted in secret for almost 20 years. Some of the work involved exploring the limits of what remote viewing could do and also in improving the quality and consistency of the result. Much of the remainder of the effort was in training operatives to collect intelligence information against foreign adversaries. The government funding of the effort ended after the collapse of the Soviet Union in the 1990's.

For the purposes of our discussion with RV, the questions we are interested in pertain to the "reference signal" used to decode the quantum holographic information in the absence of any classical space-time signals and also how the condition of resonance (PCAR) is established by the percipient. Experimental protocols from RV normally provide clues to the location of the target object such as a description, a picture or location by latitude and longitude or an icon representing the target. These clues seem to be sufficient for the percipient to establish resonance with the target. Space-time information (as perceived by the normal five senses) about the target is not perceived by the percipient, nor does the object usually appear at its physical location in space-time like a photograph or map in the mind. Rather the information is perceived and presented as internal information and the percipient must associate the perceptions with his / her internal data base of experience in order to recognize and describe the target's perceived attributes.

In the case of complex objects being remotely viewed, the perceived information is seldom so unambiguous as to be instantly recognizable as correct. Sketches, metaphors, and analogies are usually employed to recognize and communicate non-local information. A considerable amount of training, teamwork, and experience are necessary to reliably and correctly extract complex nonlocal information from a distant location. The information appears to the percipient as sketchy, often dream-like and wispy, subtle impressions of the remote reality. Very skilled individuals may report the internal information as frequently vivid, clear and unambiguous. The remote viewing information received in this case is strictly non-local and, based on the hypothesis of QH, the received information is missing the normal space-time component information from any of the five normal senses about the object necessary to completely identify and specify it via resonance.

It has been demonstrated that this intuitive mode of perception can be enhanced by training in most individuals. Perhaps additional training and greater acceptance of this capability will allow percipients to develop greater detail, accuracy, and reliability in their skill. In principle, training will not only enhance the remote viewing skill and its accuracy but should also cause the associated neural circuitry to become more robust as well.

In the absence of normal perceptual sensory signals such as light or sound to establish the resonance condition to provide a basis for decoding the target object's quantum hologram, an icon representing the object seems to be sufficient to allow the mind to focus on the target and to establish the resonant (PCAR) condition as we have described earlier. However, a reference signal is also required to provide decoding of the encoded holographic phase dependant information. It has been suggested by Marcer (1998) by that any waves reverberating through the universe remain coherent with the waves at the source, and are thus sufficient to serve as the reference signal to decode the holographic information from any object's quantum hologram emanating from a remote location.

We conclude our discussion of potential QH applications with the experiments conducted by George De La Warr in the 1940s and 1950s. De La Warr was a British engineer who became interested in understanding the mechanisms associated with remote diagnosis and healing. His work was documented by Day (1966) in the 1960s. De La Warr began experiments with his wife, an accomplished

psychic healer, to detect the radiation emitted in such processes. At first, he thought this mechanism was related to some form of EM radiation but later realized that it was associated with resonance. He eventually built a diagnostic device that acted as a resonant cavity. Perhaps the strangest aspect of the discovery was that when the device was operated by his wife, she could focus her attention on a living target object and was able to produce a resonant condition between the target and the measuring device. She was also able to "project" this resonance condition and expose a blank photographic plate. She was eventually able to pick up resonances from plants, trees, humans and even diseased tissues.

Over time the De La Warrs built up a library of several hundred such photographic plates. Many years later Benford (2008) came across this library and had some of the photographs analyzed by modern 3-D CAD/CAM software (Bryce® 4). The analysis showed that the images were spatially encoded with a 3-D effect similar to those produced by fMRI machines but with much higher resolution. (Earlier we described the discovery made by Shempp that fMRI machines encode quantum information holographically). Recall that fMRI machines were not in existence until many years after these photographic plates were exposed by Mrs. De La Warr. These experiments along with recent discoveries associated with fMRI machines seem to provide compelling evidence that macro-scale quantum holography is a real phenomenon and is produced by conscious attention and intention by a percipient on objects of interest.

9. How Nature Learns

We end this section with our model of QH summarizing how nature (and all living entities) perceives, learns, adapts, and evolves in its environment. This model is shown in figure 5. In this model, we show how establishing resonance (PCAR) between a percipient and a target object, the phase conjugate (mirror image) signaling paths connecting the two, can be labeled "perception" on the input side and either "attention" or "intention" on the output side. In the case where the object is a simple physical object (like an apple), our interest is on the non-local information perceived by the percipient about the apple. However, from the point of view of the apple, information about the percipient is also available to the apple. The resonant condition between the two is a reciprocal relationship.

The Quantum Holographic model predicts that the history of events of the target object (apple in this case) is carried in the apple's QH which implies that the "attention" or "intention" focused on the apple by the percipient causes that event to be recorded in the apple's QH. Clearly, we cannot query the apple to inquire about its experience but none-the-less the interaction will create a phase shift in the apple's QH (interference pattern) which should be detectable. Although we are using anthropic labeling as we are discussing human perception with the apple, this phenomenon is rooted in natural (and primitive) nonlocal physical processes which are fundamental to the interaction between all objects whether living or not. The evolved complexities of perception, cognition, etc., associated with the brain, as yet have no obvious analogous label other than "non-locality and entanglement" to describe the interactive experience with the environment for simple objects like apples.

Nature's Learning Mechanism

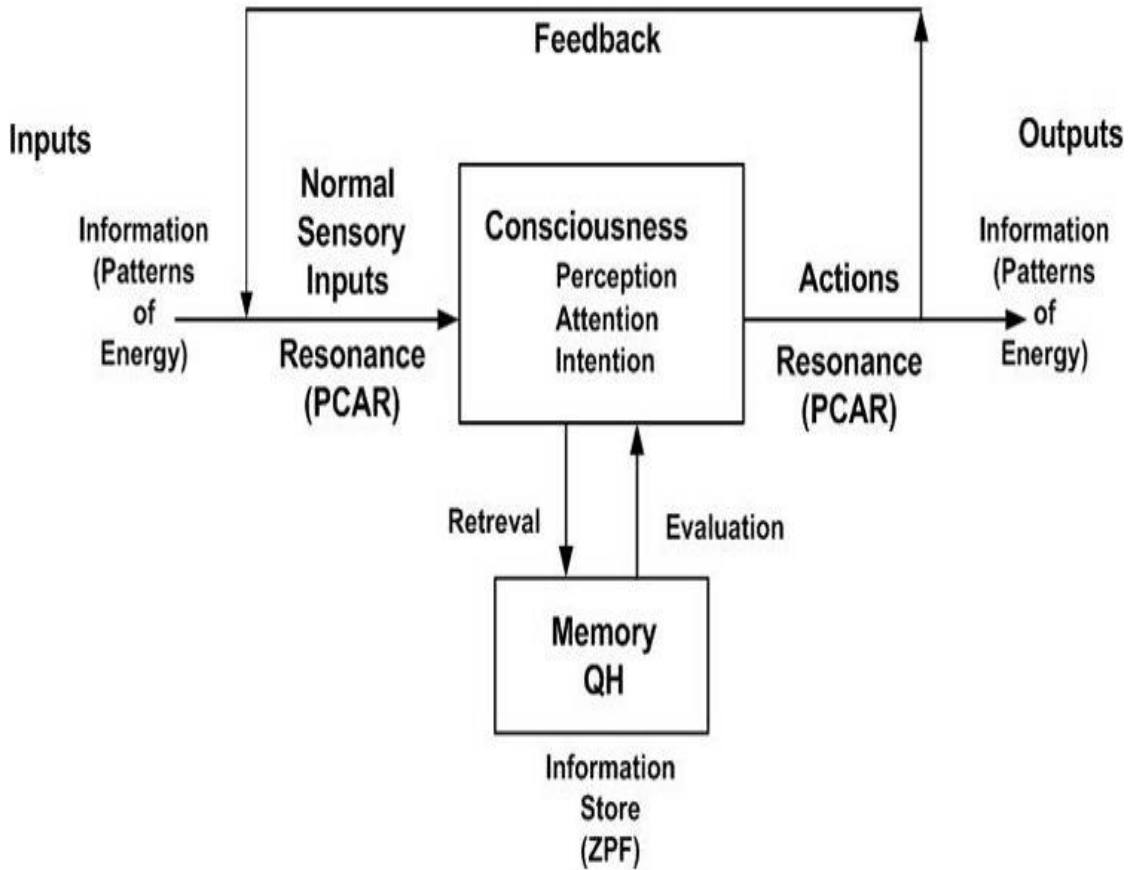


Figure 5. - How Nature Learns

Once the resonance condition is established, the percipient can evaluate the results (via the feedback mechanism shown in Figure 5) and can then change its mind state with regard to the object being perceived. The perceived information can then be processed by brain functions so that cognition occurs with respect to the perceived information and thus allowing meaning to be assigned to it. Cognition and meaning require finding a relationship between the perceived information and the information residing in the percipient's memory and this information will be interpreted based on the percipient's beliefs and prior experience stored in its memory. The percipient can then form intent with respect to the object. In such cases, the output labeled "action" changes from "attention" (passive state) to "intention" (pro-active state).

In self-aware animals (e.g. those with a brain) cognition, meaning, and intent with respect to an external object can often be described in simple terms, for example enemy; fight or flight; food, eat; greet, etc. The nonlocal component of information, although present and creating effect, is operating below the level of conscious perception in humans and results in "instinctual" subconscious behaviors in animals. Classical modeling of this autonomous activity describes it in terms of classical information and energy flow in the central nervous system and the brain. However, as QH suggests, non-locality is operating at all levels of activity, certainly there are resonances involving this non-local information operating throughout all the cells of an organism in parallel with classical space-time functions as described earlier in this paper.

The results for intentional effects of non-locality should be no more difficult to accept than the results for perception -- normal perception using the five senses. The resonant condition (PCAR) implies a symmetry whereby information flows in both directions between the object and the percipient such that each is both the target object and percipient to the other. Only the complexity of the more ordered normal sensory mechanisms suggests a non-symmetrical relationship. In general, humans seem to have great difficulty accepting those thoughts, specifically intentionality, that can cause action at a distance (remember Einstein's "spooky action at a distance"). Yet, it has been observed for centuries and only in recent decades has it been subjected to scientific scrutiny.

The case of resonance conditions via PCAR to create remote effects by transfer of non-local information between equally complex percipients like humans is not difficult to understand. Indeed, hundreds of successful experiments have established the case. In all these cases no energy transfer is required, only nonlocal

information, as each percipient/target object has access to its own energy source. The case for intentionality creating remote effects in inanimate objects is more puzzling. Teleportation of quantum states has been successfully accomplished for particles as described by Darling (2005) and now has practical applications in quantum computing. Numerous studies by Radin (1997), and earlier by Dunne and Jahn (1988) show that macro-scale objects can also be changed or moved, but the energy transfer mechanism by which the classical states of a remote object are affected remains elusive but perhaps is related to utilizing energy directly from the zero-point field.

10. Summary and Implications

Someone recently requested the authors describe quantum holography and its implications in two pages, a very difficult task indeed. It has taken us considerably more than that to get here. Nature is extremely complex and does not give up her secrets willingly. Humankind's efforts at understanding her rests on the shoulders of countless dedicated men and women who have come before and are yet to come. Clearly, we have a long way to go before we understand it all. Perhaps what is truly most amazing about nature is that it appears to be knowable at all. Our investigations into the nature of consciousness lead us to believe that the best way to survive and sustain humankind as a civilization and to thrive as well is dependent upon the emergence of a new worldview, one that understands our proper place in the larger scheme of nature. This includes a worldview that properly addresses, in verifiable scientific terms, our collective relationship to each other, to the biosphere, to the environment, and to the entire cosmos. Towards that end, the evidence that we have presented suggests that we live in a universe that operates according to the following principles. It is:

Self-organizing - All non-living and living matter seems to be the result of the emergent complexity adapting and evolving in response to changes in the environment.

Intelligent - The universe utilizes information, processes it and assigns meaning to it. It seems to evaluate new experiences against stored information and "chooses" actions based on that evaluation based on feedback mechanisms.

Creative - All matter in the universe appears to be interconnected and communicates with itself to continually form more complex systems. These systems seem to regulate and organize themselves in ways that are flexible, adaptable and exhibit some form of purposeful behavior.

Trial and error - The habits of nature, its laws, and its operating principles, seem to adapt and evolve by trial and error. The more successful an adaptation is the more it is reinforced. The less successful it is, the more likely it would be to atrophy and eventually die out or fade away into disuse.

Interactive - All matter continually interacts with all other matter. There is no such thing as independent action. Everything is defined in relationship to everything else.

Learning - Experience is retained in nature's memory, the Quantum Hologram. Once information is created it is always available and never forgotten.

Participatory -The role of intention in conscious matter has a demonstrable effect.

Evolving - Since its beginnings, nature has been developing into ever-increasing levels of complexity in response to environmental changes or pressures resulting from natural processes.

Non-locally connected - All things in nature are interconnected in a very fundamental way beyond time and space. The exchange of information between any two objects occurs instantaneously no matter their space-time separation and these interconnections cannot be shielded or attenuated.

Based on Quantum Principles - From the micro scale of subatomic particles to the largest objects in the cosmos and everything in between, all matter displays the quantum characteristics of entanglement, coherence, correlation, and resonance.

This universe seems, in some sense, to be a living, evolving, adapting universe that utilizes information to organize itself and to create ever-increasing levels of complexity. We are a part of it and cannot be separated from it and are interconnected with it all. Furthermore, it appears to be a self-referencing system (see Figure 6). As nature learns, habits form, and those that lead to useful outcomes solidify and effectively become "hard-coded". Even then these "habits of nature" (including us) adapt and evolve by trial and error as change occurs. It appears that nature has bootstrapped itself not only into existence but has evolved itself into the current state of complexity that we now observe all around us. Most astounding of all is that humankind has evolved to the point that we can ask questions and have begun to gain an understanding fundamental to nature's very existence. Perhaps,

then, we and all sentient beings really are one of nature's way of knowing about and experiencing itself. Not only that, in some sense, we seem to be able to influence its very evolution.

Our hypothesis of interconnectedness and oneness suggested by quantum attributes and processes have been espoused by ancient sages, avatars, mystics, spiritual leaders and shamans throughout all times and by all cultures. Just as modern man has evolved from our ape-like ancestors, so too must we evolve to the next level of sophistication and refinement, and by inference our civilization as well. Change, adaptation to that change and evolution seem to be nature's intrinsic mandate built in to the very fabric of reality. All creation must either perish or constantly evolve. Nature has demonstrated this principle throughout its entire history and has seen to it that there are no alternatives. The arrow of time flows in one direction only.

Nature - A Self Referencing System

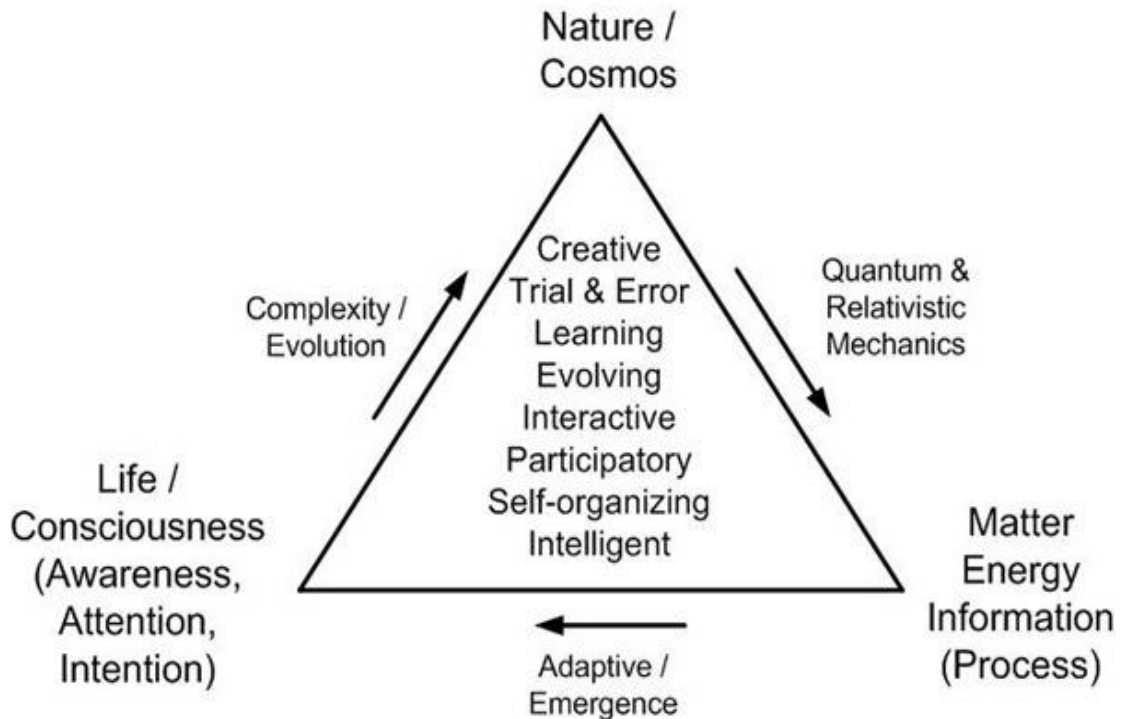


Figure 6 - Nature's Bootstrap Process

We have presented our hypothesis as a map of reality that appears to match observations and experimental evidence fairly well. It seems to account for many phenomena in nature that here-to-for had no explanations to account for them. However, as we have said throughout this manuscript, the map is not the territory. Instead, it is nothing more than a model of that territory that makes predictions about how the territory will behave under certain circumstances. We believe that the cornerstones of our theory are built upon known and verified properties and processes of nature and perhaps some yet to be discovered. However, like all theories in science, all that we have proposed is testable. Those parts of it that are not validated will have to be modified, revised or discarded and replaced. Such is the nature of scientific inquiry. At the very least we hope that we will encourage discussion and research to further enhance humankind's understanding of nature.

It has been said that democracy requires an informed electorate to thrive and prosper. It would seem that that is excellent advice in most areas of human endeavor. Sound bites, personal biases, self serving interests have no place if we are to adapt and evolve in our understanding. We must remain open, be willing and desirous to be informed and, most of all, willingly engage in learning and discovering new knowledge about this world in which we live and our true place within it. The issues we face are too important to ignore either by willful neglect or lack of understanding. Our very survival and the survival of all life on earth depend upon it.

We leave you this ancient Sanskrit proverb:

God sleeps in the minerals,
Awakens in plants,
Walks in animals and,
Thinks in man.

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Bio: Dr. Edgar Mitchell was one of the 4 co-founders of the **Dr. Edgar Mitchell FREE Foundation** and was an active member of the FREE Board of Directors. Our beloved Edgar passed away on February 4, 2016. Dr. Mitchell was a member of the Apollo 14 mission which was NASA's third manned lunar landing and he was the 6th man to walk on the moon. Dr. Mitchell has a Doctor of Science in Aeronautics and Astronautics from MIT and has received many awards and honors including the Presidential Medal of Freedom, the USN Distinguished Medal and three NASA Group Achievement Awards. In addition, he was inducted to the Space Hall of Fame in 1979, the Astronaut Hall of Fame in 1998, was nominated for the Nobel Peace Prize in 2005 and was inducted into the Leonardo da Vinci Society for the Study of Thinking in June, 2011. After retiring from the Navy in 1972, Dr. Mitchell founded the **Institute of Noetic Sciences**. He has authored *Psychic Exploration: A Challenge for Science, Understanding the Nature and Power of Consciousness (1974)* and *The Way of the Explorer (1996)* as well as dozens of articles in both professional and popular periodicals. He devoted the last 40 years of his life to studying science and physics of human consciousness and the Contact Modalities including the topics of CAP-UFOs, Near Death Experiences, the Afterlife, and paranormal phenomena in the search for a common ground between science and spirituality.

Perception, Resonance and Communications with Non-Corporeal Beings: The Legacy of Dr. Edgar Mitchell & Other Pioneers

**Glen Rein, PhD
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Introduction

Although many researchers hypothesize that what are commonly called UAP-UFO related “extraterrestrial beings” (they are also called ET’s, Aliens, or UFO related Non-Human Intelligence) come from a higher dimensional reality, and not from an ET physical planet, some models of communication with ET’s propose that the experience of encountering ET’s occurs in our head. Some define intelligence in terms of directed behavior which is based on our internal model of the environment. Furthermore, communication with another being requires they have the same or similar model of reality. Therefore, some authors argue there can be no real communication with ET’s because they have an abstract model of their environment which includes the entire Universe, whereas humans have a mental model which is defined by our culture (Csanyl, 1988). Despite these differences, communication with so called “Aliens” does in fact occur. So the question is what type of model can explain such communication. Bearden proposes a seven-dimensional hyperspatial model based on a mind link between two beings or systems (Bearden, 1979). The model is used to describe the entire Universe and all its lifeforms and is composed of levels of unconsciousness (and includes the collective human unconsciousness) which allow crosstalk between hyperframes in hyperspace. The model proposes that the collective unconscious is the source of a psychokinetic force which is capable of generating human and ET thoughtforms. Furthermore, different thoughtforms can be transformed into each other and into subatomic particles like photons and virtual photons by an amplification process that utilizes non-classical, longitudinal scalar waves.

Bearden’s hyperspatial model, which is consistent with Quantum Mechanics, proposes that the human collective unconscious is able to transcend ordinary space/time reality and further predicts the existence of all types of

“reality” formats including those associated with ETs (Bearden, 1979). The model further emphasizes the particular importance of virtual reality formats which, according to Bearden, can be engineered allowing us access to ETs. The ET communication model presented here is similar to Bearden’s in that it also involves virtual energy of the mind and higher dimensional or hyperspatial reality. The present theory focuses on the mechanism of transformation whereby human consciousness can transcend into the higher dimensional reality of ETs. The present theory also involves higher dimensional or hyperspatial reality. Higher dimensional here means at least one dimension higher than our ordinary reality which is composed of 3 dimensions of space and one dimension of time.

It's clear that “Aliens” can transit from their higher dimensional reality to our ordinary four dimensional (4D) reality. Although there are many possible higher dimensions, here we focus on five dimensions (5D) because the most difficult transition is from our ordinary 4D consciousness to the lowest higher dimension (5D). However, it is not clear how and to what extent human consciousness can transit into 5D. So before we understand how human and alien consciousness can travel between dimensions, we need to describe the relationship between 4D and 5D, and how information, albeit quantum information transfer occurs between dimensions. Understanding these mechanisms offers a road map for our consciousness to use to travel to higher dimensions. Understanding these mechanisms helps our left brain say OK this is real, this is scientifically validated, this is something I can do.

Understanding these mechanisms also helps us design, develop and test new technology to help raise our consciousness, liberate our consciousness and empower our consciousness to the point where we are better able to go to 5D and resonate with an alien consciousness. The goal here is to download information about their species, their way of life, and of course why they are here. The human mind is capable of non-local (at a distance) decoding of higher dimensional information from an ET and storing the stepped-down information as a memory engram in the brain. The more we understand how the brain decodes and stores information, the better able we are to navigate higher dimensional reality.

Higher dimensional space/time of course has other names and is often called zero point energy, (quantum) vacuum energy, virtual energy, the quantum foam etc. Higher dimensional reality is well acknowledged in the physics community which by now has numerous equations describing 5D reality (Pomeransky, 2006). Equations using even higher dimensions (up to 22) are used in string theory (Hall,

2001). Different models now exist in the physics literature which add a fourth spatial dimension and/or a second time dimension to our ordinary 4D reality (Dienes, 1998). Our focus is from the quantum physics community, because higher dimensional reality is best described using quantum physics. Of particular interest here is the use of quantum fields and complex plasma fields to convey quantum information in 5D. Equally remarkable is the ability of the human brain/mind to be able to decode quantum information from higher dimensional realities.

How Can Our Normal 4D Reality Communicate with 5D Reality?

There are several hypotheses regarding the relationship between 4D and higher dimensional reality as well as how information can travel between dimensions (Javadi, 2014). New hypotheses in the field are mostly generated from scientists who have trained their consciousness to go beyond the ordinary five senses and 4D to seek new “higher-order” information. Scientists like David Bohm, Erwin Shroedinger, Bill Tiller, Peter Marcer, Elizabeth Rauscher and Edgar Mitchel have all had some kind of mystical experience that opened their conscious awareness. Hence their understanding of consciousness comes from a higher intuitive level. For example, David Bohm, who was a disciple of the Indian mystic Krishnamurti, called the higher dimensional/spiritual level of reality the implicate order and distinguished it from ordinary 4D reality of the explicate order (Bohm, 1973). Bohm saw these different realities as superimposed and embedded within each other and thus able to resonate with each other at the quantum level. Bill Tiller’s model (Tiller, 2001,2006) describes higher dimensional reality as an inverse order and distinguishes it from ordinary 4D by describing its properties as interverted. For example, a frequency (x) in 4D becomes its reciprocal $1/x$ in 5D reciprocal space/time. Tiller further describes deltrons which carry quantum information and act as a liason between 4D and 5D.

Another way that different systems or different dimensions can transfer information between them is via resonance. If two separate systems have physical, chemical or electrical properties that are similar, they can resonate in tune with each other. A simple example is two separate strings in a guitar. If they are tuned to the same note, they will resonate with each other. If one is plucked it will send information to the other by the sound it emits. In response, the second string will start to vibrate at the same note although it was never plucked. In this case the information transferred is about the frequency of the note they are tuned to. Frequency information and phase information are two common types of information which can be transferred between two separate systems. But in order

for such information to be transferred, resonance is required. This phenomenon is well known in conventional science and is referred to as Resonance Energy Transfer and is typically used to explain long-range molecular interactions (Wu, 1994).

In the scientific literature, there are many types of resonance including paramagnetic resonance, stochastic resonance, magnetic resonance and electron spin resonance; although these phenomena are typically only used to explain non-local interactions between molecules and particles like photons and electrons. Edgar Mitchell proposed a new type of resonance, adaptive resonance to explain human activities like the collective unconscious, remote viewing, intuitive perception, focused attention and ET phenomena where accessing information about a target outside ordinary space/time reality is required (Mitchell, 2011). Adaptive resonance is so universal it is believed to apply to all biological entities anywhere in the universe. Adaptive resonance is a quantum phenomena relying on virtual/quantum energy fields generated internally by the observer allowing for simultaneous information transfer. In the example, Mitchell uses quantum fields generated from an object and perceived by a human consciousness as a virtual energy superimposed on the direct image of the object in our brain. Thus, information transfer between two objects and between an object and a brain/consciousness are described in this model. Mitchell further implies that such a consciousness could be that of an ET (Mitchell, 1999).

Mitchell also proposes that adaptive resonance is a primary means for accessing “transcendent” information. Distinguishing and perceiving virtual/quantum information from an external object or person would require our brain to function at the quantum level. But, according to the emerging field of Quantum Biology, quantum events are already going on inside our heads. Pooling all the individual quantum events together, in harmony, the entire brain can function at the quantum level. Assuming the brain contains appropriate antennae, the implication is that our brains can decode higher dimensional information like one can interpret a language. Microtubules (Pitkanen, 2006), DNA (Rein, 1996) and DNA complexes (Pereira, 2015) have been proposed as likely antennae. Although current theories only consider light information, it is reasonable to extend the function of these antennae molecules into the subtle energetic and quantum domains.

Another type of transferable information is shape information. In the 1990's Rein proposed the concept of "Geometric Resonance" in biological systems (Rein, 1997). Biological systems apparently have the ability to "read" information in the environment and respond to it. Geometric resonance offers a mechanism for how information can be transferred between the same or even similar geometries in different dimensions. Here we use toroidal geometry as an example, because certain biomolecules like DNA have been observed (using electron microscopy) to exist in the shape of a toroid (Hud, 1995). The Geometric Resonance hypothesis predicts the energy emissions from a source geometry, like a toroid, will resonate with all other biomolecules having the same toroidal structure, even if the molecules are physically separated in space/time (Rein, 1997). The hypothesis also predicts that resonances between two toroidal geometries can occur if the two systems (molecules in this case) exist in different space time realities, ie. between 4D and 5D. However, in order to achieve this, the two systems must communicate or transfer information at the quantum level using quantum resonances (Criger, 1976).

Quantum resonance can readily be extended to explain communication between two systems which are each individual consciousnesses (Pereira, 2015). Quantum resonance can also explain non-local communication in general (Morimoto, 2003) and specifically in our case between the consciousness of a human (in 4D) and the consciousness of an ET (in 5D). Once resonance is established then information can be transferred back and forth between the two systems or beings.

Penrose (1973) envisioned a somewhat different geometric bridge between two dimensions in the form a spinning 3D object. His mathematically based model predicted the toroid geometry was critical and the best geometry would be a toroid within a toroid, a structure known as a twistor. Penrose's theory is quite similar to the Geometric Resonance hypothesis in that information is transferred between two toroids although these toroids are not separated in space/time. More recently toroidal consciousness has been explored by other researchers. Messori, for example, proposed that the structure and function of space/time can best be depicted in terms of the twisting torque in a dual toroid (Messori, 2012).

However, toroids are a rather unusual and complex geometric shapes because they contain another shape inside around their central channel. This space is technically called a catenoid. Catenoids are a familiar geometry in quantum physics because the catenoid is the shape of a wormhole which has been proposed to connect two distant regions of space/time (Dandoloff, 2010).

So far we have discussed information transfer between people, objects and consciousnesses of both humans and ETs. In these cases the two resonating systems will communicate via transferring information directly whether it be between classical EM fields, between two types of quantum fields or between an EM field and a quantum field. However, catenoid geometries just mentioned as well as wormholes have been proposed to bridge 4D and 5D realities by inter-converting the two realities (Wheeler, 1962). Thus, 5D etheric energy spirals into the center of the catenoid, reverses direction in the center (zero point) and gets converted to 4D energy as it exists the other end of the catenoid. And because the process is bidirectional, 4D EM fields can spiral into a catenoid and come out as 5D quantum energy. Inter-conversion is very different than information transfer between two dimensions. It readily applies to EM fields and quantum fields which can in principle be interconverted or transformed. Here we apply the same concept to different states of consciousness which can function in ordinary 4D space/time or higher dimensional 5D space/time.

In a model called the Toroidal DNA Antennae hypothesis, the author extended this acknowledged function of the catenoid to include consciousness (Rein, 1996). Thus this model specifically proposes that human toroidal DNA functions as a transducer to transmute and down-convert higher dimensional spiritual energy into usable 4D EM energy which the body can relate to and use to regulate and control various biochemical processes which function in 4D. Since the acknowledges functions of catenoids are bidirectional, the transducer function of DNA can also convert 4D energy into higher dimensional energies, thereby allowing ordinary consciousness to be “raised” to a higher order state.

Quantum Biology

Quantum Biology is the new branch of biology which characterizes macroscopic quantum phenomena which occur in biological systems at the molecular and cellular levels. With Popp’s discovery that the light emitted by even single-celled organisms was highly organized and exhibited quantum coherence properties (Popp, 1994), the new field of Quantum Biology emerged. Non-linear optical properties of light are of particularly interest because the physiological effects of light are often best described as quantum-like. Despite the light-blocking properties of the human skull, light is generated inside brain cells and can be stored in large biomolecules like DNA (Popp, 1984). Chemical reactions which generate light as a byproduct are well understood in biochemistry as chemii-luminescence

(Cadenas, 1984). In addition to these ordinary photons, biological systems also contain specialized bio-photons, which are highly coherent - even more so than man-made lasers (Popp, 1999). In addition to being coherent, biophotons are also ultra-weak.

It is known that biological systems utilize light in unusual ways. For example, when light is confined to small spaces it reacts by changing its properties and acquiring quantum properties. Such light, referred to as “squeezed” light, is being studied by quantum physicists (Loudon, 1987). Biological systems are very sensitive to externally applied light to the point where some cells in our visual system can respond to a single photon (Fuortes, 1972). Such a hypersensitivity is in itself considered a quantum phenomenon. Some exotic properties of light in the brain can be considered quantum in nature (Gu, 1992).

One of the more common quantum properties in biological systems is quantum coherence. Biophotons themselves exhibit quantum coherence (Bajpai, 2003) in addition to ordinary coherence. If two separate systems share quantum coherence, they can resonate with and communicate with each other. When communicating between two systems separated by large distances, the phenomena of non-local quantum coherence is utilized (Mondal, 2017). If the two separate systems are in different dimensions, as discussed above, then quantum information can be shared between two dimensions, ie. 4D and 5D. If the two systems are separate individual consciousnesses which share quantum resonances, then extra-sensory information can pass between the two individuals in some type of mind-to-mind communication.

Quantum Coherence:

Although there are many types of coherence, the phenomena we are discussing here is best described in terms of quantum physics. Quantum physics describes the behavior of atomic and subatomic particles which are considered open systems and responsible for the storage and transfer of quantum information. Quantum coherence at this level involves resonance between two separate systems which are superimposed or entangled (Vewinger, 2003). Two superimposed systems transfer information between them instantaneously. However, for this to happen, the atomic and subatomic components of each system first have to be “excited”. Experimentally, this is usually accomplished with an external EM field. Although not demonstrated in the lab, it is likely that consciousness can also excite atoms and create quantum coherence at both the atomic level and the macroscopic level. Thus, when trying to communicate with ET’s it is important to first focus our

conscious intention internally and try to excite the atoms and molecules in our brain cells. Microtubules in the brain have been proposed to serve exactly such a function (Hameroff, 1996). Microtubules are likely to be involved in such communication since they exhibit the property of quantum coherence (Jibu, 1994).

Although quantum coherence can explain communication between humans and ET's, such coherence is not particularly stable and environmental forces can easily destroy the coherence (creating decoherence) resulting in loss of communication. This phenomena could explain why ET's come and go so quickly in and out of our consciousness and our 4D reality.

Phase Conjugation

In addition to quantum coherence, one of the more interesting quantum phenomena is phase conjugation, albeit an obscure nonlinear optical phenomena (Fisher, 2012; Zel'Dovich, 2013;). Phase conjugation offers an alternative mechanism for communication between the two systems as previously discussed. Like the catenoid, the new mechanism also involves energy inter-conversion. Phase conjugation is also called four-wave mixing and bourillion light scattering. Light has some amazing quantum properties especially when its put under constraints. Spatial constraints, like trapping light in a spherical chamber produces extremely anomalous behaviors (Chen, 1991).

Shining coherent laser light onto a phase conjugation mirror converts ordinary light into virtual light which is reflected back off the mirror. Thus, ordinary 4D light is converted into 5D virtual energy. In this case, the beam that is reflected back (the phase conjugate replica) doesn't bounce off at the appropriate angle like it does using an ordinary mirror, but retracing its steps and goes back to the source of the incident beam.

The anomalous behavior of light reflected off phase conjugation mirrors has been studied by experimental physicists. In the physics literature the reflected beam is referred to as "time-reversed (Miller, 1980). "In other referenced articles it is also described as "virtual" (ie.not real)(Goto, 2015). Negative time values, time dilation, time reversal, negative energy, negative mass and infinite distance occasionally appear in solutions to mathematical equations. Virtual energy is a loose term in the traditional physics literature which can be considered a burial ground for anomalous results. Such results makes no sense so the mathematical solution to the equations are discarded and put into a category labeled virtual phenomena or virtual reality. In quantum physics, however, virtual energy is a type

of quantum field which is often associated with etheric energy (Andrews, 2004). Virtual energy has been described as the mirror image of the quantum field emitted by all objects and people (Mitchell, 2011). Today etheric energy in turn is associated with vacuum energy (Conrad, 1991) and zero-point energy (ZPE) (Boldyreva, 2016). ZPE is often described as higher dimensional, confirming its quantum nature (Stock, 1999). Nonetheless, the relevance here is that ET's reside in higher dimensional realities.

Virtual energy and light technology, however, are currently being used commercially in a very practical manner. For example, in radiotherapy, CT radiological scans are analyzed by digitizing all 3D coordinates of an object under investigation and then displayed using virtual light to create a CT simulation of the object (Segars, 2008). In addition, when creating "augmented reality" images, virtual light energy is used to superimpose virtual objects into real scenes during image modelling and image rendering techniques (Mukaigawa, 1999). Virtual lighting is also used for video conferencing applications (Brasso, 2005). As an aside, there are some concerns that the new industrial virtual lighting might be harmful and at least one study suggests it inhibits performance of visual tasks (Duffy, 2002).

So the question then arises as to the function of the virtual light energy generated in the brain as a result of phase conjugation. Virtual (light) photons have also been proposed as an interface between the EM level in the human brain and conscious experiences (qualia). For example, the model of Romijn (2002) suggests that 3D organizational patterns in the brain are composed of virtual photons which encode subjective experience.

Virtual energy and scalar energy are the terms used by radionics practitioners describing the kind of energy which is emitted by their radionics devices (Moscow, 2005). It is in fact one of these devices that Bearden refers to as capable of engineering the virtual energy of the collective unconscious (Bearden, 1979) ineffably connected to our perception of ET's (as discussed above). Longitudinal scalar waves are a type of non-classical EM field which has been proposed to propagate in 5D reality (Monstein, 2002). Scalar waves are emitted by all objects and people and carry information (the entire event history) about the object. Radionics information transfer technology requires the consciousness of the practitioner to tune in and create resonance with the object or person. In this way they can "decode" information from the target. This process involves some unknown non-local, quantum brain (or mind) mechanism in addition to some type

of scalar/virtual energy. When the entity under investigation is an ET, achieving resonance is much more difficult and usually requires higher states of consciousness and higher-order quantum fields.

Phase conjugation now offers a mechanism for converting 4D (laser light) into 5D (virtual) energy. It turns out that this phenomenon, like with a catenoid, is considered to be bi-directional indicating that it also allows for 5D to 4D conversions (Qiao, 2018). Thus, in principle we can use our consciousness to go back and forth between our world and ET's world. Bearden (1979) believes this can be accomplished using the Moray amplifier which could function in this capacity because it utilizes longitudinal scalar electromagnetic energy. Therefore, it is important to understand how phase conjugation works and in particular its biological connections. Phase conjugation could occur at the quantum level in biological systems (McKinstry, 2005).

Naturally occurring biophotons in the body act as a communication channel between separate neurons in the brain and function at the quantum level allowing instantaneous extracellular communication along some type of "energy" channels akin to the meridian system in Traditional Chinese Medicine. So if we can learn to control these naturally occurring biophotons in our brain using imagery and conscious intention, then we can direct our consciousness to the phase conjugation mirrors in our brains and bring our consciousness into 5D reality, interact with ET's and finally bring our consciousness back into our brains in 4D.

Phase Conjugation and Consciousness

Historically speaking, the role of phase conjugation in human perception was one of the first models proposing a role for virtual energy in human brain functioning. In ordinary vision the light emitted by an object being perceived goes into the eye of the perceiver and produces an inverted image on the back of the retina. Marcer proposed that the eye also contained a phase conjugate mirror and therefore could convert incoming light from a perceived object into a virtual energy which was projected back to the source - in this case the object being perceived (Marcer, 1999). Therefore, the virtual energy reflection would create a virtual image of the object superimposed on the physical object itself. This rather novel phase conjugation mechanism to how we see objects and people outside of us was also researched by Edgar Mitchell (Mitchell, 1999; Mitchell, 2011). Mitchell extended Marcer's idea to include all cells in the body and focused on the quantum resonance that occurs between the incoming and opposing outgoing

waves. Since the two opposing fields are 180 degrees apart they will generate a standing wave oscillating around the zero-point where the two opposing fields cancel. All the information about the object being perceived (its memory, its entire event history) is contained within the standing wave. This mechanism can explain how the brain/mind can decode information about an object, a person or an ET. Ordinary standing waves are created by two opposing EM fields (Courtney, 2010). However, in the current situation we can also have a real EM field interacting with a virtual field or even two virtual fields opposing each other. Thus the resulting standing waves will be hybrids combining classical and quantum properties.

Mitchell also extended his model to explain non-local phenomena like healing at a distance or telepathy or remote viewing. Thus the object being observed no longer has to be the proverbial apple, but can be another person or an ET. Thus the model can be extended to explain information transfer from one individual consciousness to another or from a human consciousness to an ET's consciousness. Mitchell went on further to describe the information which is being transferred as quantum, holographic and complex as well as nonlocal (Mitchell, 1999). As long as there is resonance, classical or quantum, information can flow between any two systems. Mitchell used examples of remote viewing to indicate the connection between the mind and an object or an event outside ordinary 4D space/time reality. Mitchell further describes the role of the mind and consciousness itself in establishing resonance with an unfamiliar target. It is therefore apparent that meditation and mind control techniques can be used to raise our consciousness and make us better able to create the required resonance conditions. To what extent this is also possible with technology is not clear (Mitchell, 1999).

The phase conjugation process is analogous to holography where two laser beams interact to form interference patterns on a holographic plate (Yariv, 1978). The object beam is reflected off an object and contains the entire "event history" of the object which is carried by the laser. In Mitchell's model, the object beam is emitted directly from the object and may be real or virtual in nature. When this object beam interacts with a non-modulated reference beam, interference patterns are formed which contain the entire event history of the object. When such interference patterns are formed on a phase conjugation mirror, a virtual holographic image occurs when ordinary light (biophotons in this case) shines on the mirror. Thus, Mitchell (2011) and more recently Rein (2017) have proposed

this phenomenon be used as a new definition of the mind which can now be considered a virtual hologram.

Where is the Phase Conjugation Mirror in the Body?

Although there is evidence for biomolecules forming geometries with a catenoid (as discussed above), is there similar evidence that biological systems can exhibit phase conjugation behavior? In previous studies connecting phase conjugation with human perception of objects (Marcer, 1999 ; Mitchell, 2011) the existence of a phase conjugation mirror (or plate or grating) had been hypothesized, but its exact location was hardly mentioned. Mitchell, however did propose it was found in the logic gates in the brain (Mitchell, 2011). Previous researchers studying holographic brain functioning had proposed ordinary holographic gratings were located in crystalline or liquid-crystalline structures (Ho, 1996) or in space/time patterns (generated from neuronal firing) (Pribram, 1974). Complex biomolecules can function as micro and nano devices with capabilities of acting like electrochemical switches (semiconductors) (with on/off modes) which when combined together into an array (or network) creates a new class of biological integrated circuits with logic gates (Bojinov, 2011).

The author (Rein, 2016) first pointed to two obscure research articles demonstrating that another class of biomolecules contain the complex porphyrin moiety which exhibits phase conjugation behavior in a test tube (Devane, 1984; Gosh, 1998) . Porphyrins are complex phenolic compounds used in coordination chemistry. They are commonly present throughout the human body found in glycoproteins which surround every cell (Ricchelli, 1995) and are distributed in bone cells (Lutton, 1997). However, because of the ubiquitous distribution of porphyrin molecules throughout the body, phase conjugation is likely to occur in many locations in the body. Furthermore, porphyrins exist in complex arrays of individual molecules all functioning as a whole in an organized, coordinated manner (Seth, 1994). Although the function of such porphyrin networks is generally unknown, Rein proposed that porphyrins networks in bone cells function as a phase conjugation mirror (Rein, 2016). In this model biophotons can act as a coherent input beam and be converted to virtual bioenergy by phase conjugation in porphyrin arrays (Rein, 2017).

This model further proposes that this virtual bioenergy is also created in the embryo. When it is generated in the brain region of the embryo, the virtual energy creates the mind. Thus the energetic nature of the mind is so proposed as being a virtual energy field. Thus, in addition to playing a role in perception and other

cognitive brain functions, phase conjugation is likely generating virtual energy throughout the body with a function not currently understood.

Conclusion

Here it is assumed that ET's reside in higher dimensional 5D reality. Through geometry we can connect our ordinary 4D reality into 5D reality and transfer information back and forth between a human and an ET. Information transfer between a human and an ET is initially considered in terms of quantum resonance. The hypothesis is presented that biomolecules like DNA, which exist in a toroid conformation, can act as antennae to receive and broadcast higher dimensional energy. A mechanism is proposed for how 5D information can be stepped down and converted into 4D EM fields which the body can use. The same mechanism in the opposite direction can be used to convert our ordinary 4D consciousness into 5D. Once there we can interact with and exchange information with ET's.

A second mechanisms is introduced to explain information transfer back and forth between 5D and 4D using phase conjugation. Recent studies indicate certain biomolecules contain complex chemical structures, called porphyrins, which exhibit phase conjugation behavior in a test tube. Therefore human beings can use phase conjugation to convert ordinary 4D energy/consciousness into 5D energy/consciousness. Since phase conjugation is bidirectional indicating that the body can also convert 5D/ET energy into 4D/EM energy which can be used and interpreted by the 4D body.

Therefore, humans have the ability to connect with, communicate with and embue certain aspects of 5D reality which includes ETs. An influx of 5D energy into the body will:

1. Raise our ordinary 4D consciousness into the 5D/ET realm
2. Cause our physical body to function more easily, more efficiently and more often at the higher-order quantum level. Therefore, molecules which function as cellular channels, for structural integrity, as nutrient-carriers, as transducers or antennae will function better. Better transducers will broadcast more EM healing energies. Better antennae will bring in more subtle energies and even divine energies.
3. Cause our emotional bodies to become consciously aware.

4. Make our mental and emotional systems more balance and refined. Positive emotions will predominate and control behavioral patterns.
5. Cause our mind to shift from lower to higher aspects and functioning. When the mind functions at a higher level it can resonate with divine energy and heal better.

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Chapter X

Consciousness, the Brain, the Soul, and God: A Computer Model of Consciousness & the Contact Modalities

Rudy Schild, Ph.D

Modern science has a difficult time discussing phenomena proposed to evidence non-human intelligence visiting our planet in spacecraft originating on a planet at a distant star, since at limited light speed it would take excessively long times to span such distances. We show how new ideas on the nature of information in the Universe operating within a holographic description of our reality and with this understanding of consciousness and with a modern understanding of the structuring of the matter in the Universe can describe how quantum effects enable a bi-location property within space-time to enable a craft to bi-locate at Earth from a distant host planet instantaneously.

I. INTRODUCTION

Western scientific traditions and neuroscience researchers have argued that consciousness is a by-product of the processes of the brain and is thus an intrinsic and inseparable part of the human body. Nevertheless, there is no scientific theory explaining how consciousness is “local”- that consciousness is generated by the material processes of the human brain. Even without any scientific evidence arguing that consciousness is indeed local, arising solely from the brain, this basic assumption remains the leading theory in Western materialistic neuroscience. While there exists no scientific proof that the brain generates consciousness, there have been many scientific observations indicating that consciousness can function independently of the brain and of our material reality. The Near-Death Experience (NDE) research of academic medical doctor Bruce Greyson and academic psychologist Kenneth Ring have documented hundreds of NDE experiences which established that the non-local consciousness of people having a near-death or even pronounced clinically dead are able to accurately observe while they are out of

their body, their surroundings and other physical locations even far away from their physical bodies. Even individuals that are clinically dead (in a state of cardiac death and even brain death) are also able to observe their bodies and the rescue procedures from above their bodies and these individuals are also able to “travel” to other locations both where they died but also to other realities which they perceive to be the “spirit world”. (Greyson 2009). (Ring 1984, 1992, 1994)

Many known phenomena that we call the Contact Modalities (contact experiences with Non-Human Intelligence, Out-of-Body contact experiences, Near Death contact experiences, Remote Viewing contact experiences, Hallucinogenic contact experiences, etc.) and even the PSI phenomena of telepathy, precognition, clairvoyance, psychokinesis, seem to be enabled by “non-local” processes not limited to our brain and bodies. They must somehow be enabled by processes occurring instantly and often experienced as if human consciousness extends to unlimited reaches of space and time. This philosophy is commonly referred to as “non-local consciousness”. (Grof and Grof, 2010) These types of experiences, which also include, telepathy, precognition, clairvoyance, psychokinesis, etc, have been significantly tested statistically and shown to be real, including mind control of a physical system known as a laser dual-slit interferometer. (Dean Radin, 2002, 2004, 2006, 2008)

In Section 2 of the following report, we see how it is first necessary to show that information related to feelings and emotions must have a physical origin in the attribute of space called the quantum universe, understood by the great quantum physicists of the 1920’s era (Dirac, Schroedinger, Heisenberg, etc.) In Section 3 we describe how brain wave studies identifying the Mirror Neuron system can explain how the quantum design of the Universe permits the description of not only the physical existence of matter and gravity, but also human emotions. This expanded picture of the quantum universe that fosters a capability to store and retrieve emotional content is called the Quantum Hologram. This model displays the dimensional contraction known in classical hologram theory. In Section 4 we present the complications that the real Universe of our experience seems to require for its understanding the existence of a Cosmic Intelligence. It also seems to require the attribute of eternal existence often described as karma or soul. We show in Section 5 that the experience of consciousness is created by the brain operating much like a computer, thereby correlating the quantum waves of information about the physical state of the individual as input to the left brain lobe, while comparing the resulting patterning with the right-brain soul referencing waves, to assist with survival of the individual. In Section 6 we review what is known from fMRI imaging of brain waves that allows a correlation by the two separate brain hemispheres to compare physical reality to the personal human history of the

sentient being. In Section 7 we review the further processing of consciousness waves by black holes with the surface properties filling the role of nature's hard drive.

Final chapters examine how a new understanding of the nature of the Universe and Multi-verse, and an upgrading of our understanding of cosmic horizons as a pervasive structuring between the physical and quantum attributes of our reality, and discovered in astronomical observations, can clarify the origin of our understanding of a Universe that supports the existence of consciousness.

II. THE QUANTUM DESCRIPTION OF PHYSICAL EXISTENCE AND EMOTION

A quantum wave description of the physical reality of matter that obeys Newtonian laws of motion is more fundamental in the Universe than the visual appearance of matter. The quantum waves and the physical properties of matter are needed, as demonstrated during the 1920's era by the great quantum physicists, to have the attribute that they are centered on the physical property of existence, which obey all of the characteristics of classical wave mechanics; reflection, refraction, interference, etc. However, over the past century, nobody has successfully described exactly what in the immaterial quantum realm is waving. Unlike water waves or airborne sound waves that propagate energy by continuous rhythmic oscillations in physical media, the nature of discrete quantum waves is still a deep mystery. They are represented and depicted by highly accurate mathematical equations, yet there is no known medium that does the waving.

The quantum wave describing an elementary particle like a proton or electron are approximately spherical structures centered on the physical structure of the particle as it obeys Newtonian force laws. However, the waves that describe emotional content are of a different form altogether. As discovered by scientist Wilhelm Reich, such waves have a spiraling or helical form. A picture of such a wave would show an energy center spiraling along an advancing wave center. In the quantum mechanics community such waves are called "helical waves," or heli-waves. These are being studied in laboratories (Kirkpatrick, Belitz, & Saha, 2008) and it is found that in nature they have energy and can effect the state of matter which is structured to embody them, especially brain matter where they are studied and can induce currents in the brain's neural networks. We will see that these properties are critical to understanding the brain's processing of such consciousness waves.

III. BRAIN WAVES DISCOVERED IN fMRI IMAGING STUDIES

A profound discovery of brain research by Prof Rizzolatti (Cattaneo & Rizzolatti, 2009) in Parma, Italy which showed the existence of the mirror neuron system operating in the brain from studies of monkey brain response to visual observation. A simple laboratory setup allowed a monkey to see a peanut set on a shelf in the cage, and the brain wave pattern induced when the monkey reached and grabbed the peanut. This was recognized as the “reach and grab” response, because the motor neuron system in the animal caused the mammal to take and eat the peanut. But much more interesting was the fact that a second brain-wired monkey watching the experiment with the first monkey developed *the same* brain wave pattern as the first, but triggered no “reach and grab” response in the motor neuron system, so the second monkey sitting at rest made no movement. Thus it was clear that within the monkey brain neural network the 2 monkeys have a neural patterning called the mirror neuron network that can produce a neural response pattern that expresses the emotional experience of (hurrah!, food), whether or not the mirror neurons trigger a response of muscle motion in the motor neuron system.

A second and related phenomenon was then discovered in America by a brain research team led by Dr Gazzola (Gazzola et al, 2006) using fMRI imaging studies. In experiments undertaken on human subjects during the fMRI imaging experiment it was found that patients viewing pictures with strong emotional content developed the same brain wave patterns indicating development of the same brain wave response to the pictures. Thus, it became clear that a networking of the brain’s neural networks produced patterning characteristics of the induced emotion across different human individuals. It is not yet clear whether the brain wave patterns observed are the same across species; i.e., the same in monkeys as in humans. It is likely to be the same or similar, since some people seem to have uncanny abilities to telepathically communicate with animals.

We are left with two profound discoveries about brain responses in conscious beings. One is the discovery of the mirror neuron network that develops brain neural interconnected patterns in response to emotional content induced by the brain responses to sight and sound. The second discovery is that the patterns are much the same for all humans experiencing the same emotion, and that the pattern appears in a mirror-reversed pattern in the opposite lobes. We shall see that this is a key step in understanding how the brain produces the experience of self-awareness, or consciousness.

Figure 1 (Below): Brain wave patterns showing the patterning of brain activity in 3 human subjects experiencing the “reach and grab” reflex. As will be shown below, these three individuals whose brain has been monitored in 3-dimensional fMRI but only a cross section through the center of the brains is shown here. It may be seen that the pattern of electrically activated regions is approximately at the same section of the brain. The amplitude of the measured activity differs among the individuals, perhaps betraying the amount of coffee consumed at breakfast. And the patterning is not quite identical, perhaps because one was recalling that he was to call mom this afternoon. Thus it may be seen that apart from some details, the 3 humans experienced similar but not identical patterns, and the patterns are approximately Left-right mirror-symmetrical

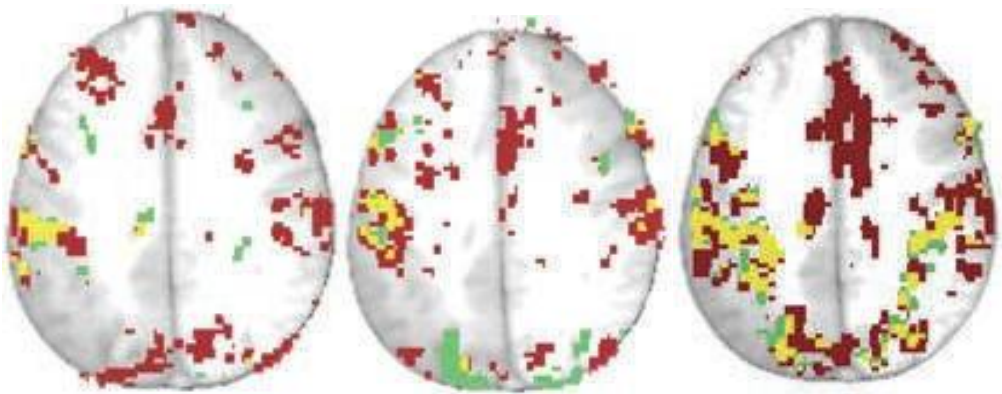


Figure 2 (Below): Image of the human brain showing the sections of the brain being inter-compared in Fig. 1. The brain section illustrated is shown as the 5th bar from the top to show how the 3-dimensional brain wave patterns can be reduced to a simple image in 2 dimensions of the inter-comparison.

Brain Section (arrow) of 3 humans experiencing reach-and-grab

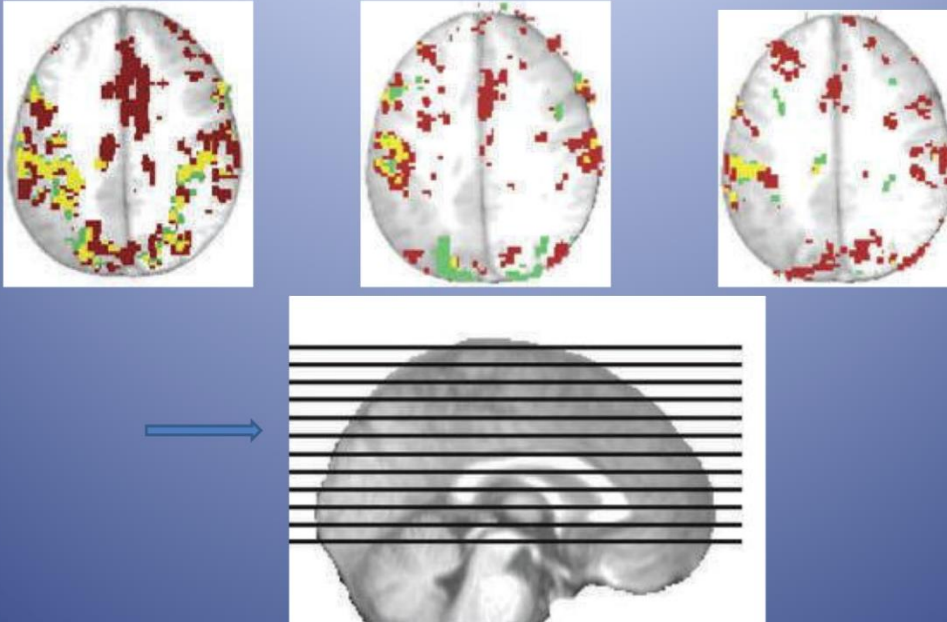
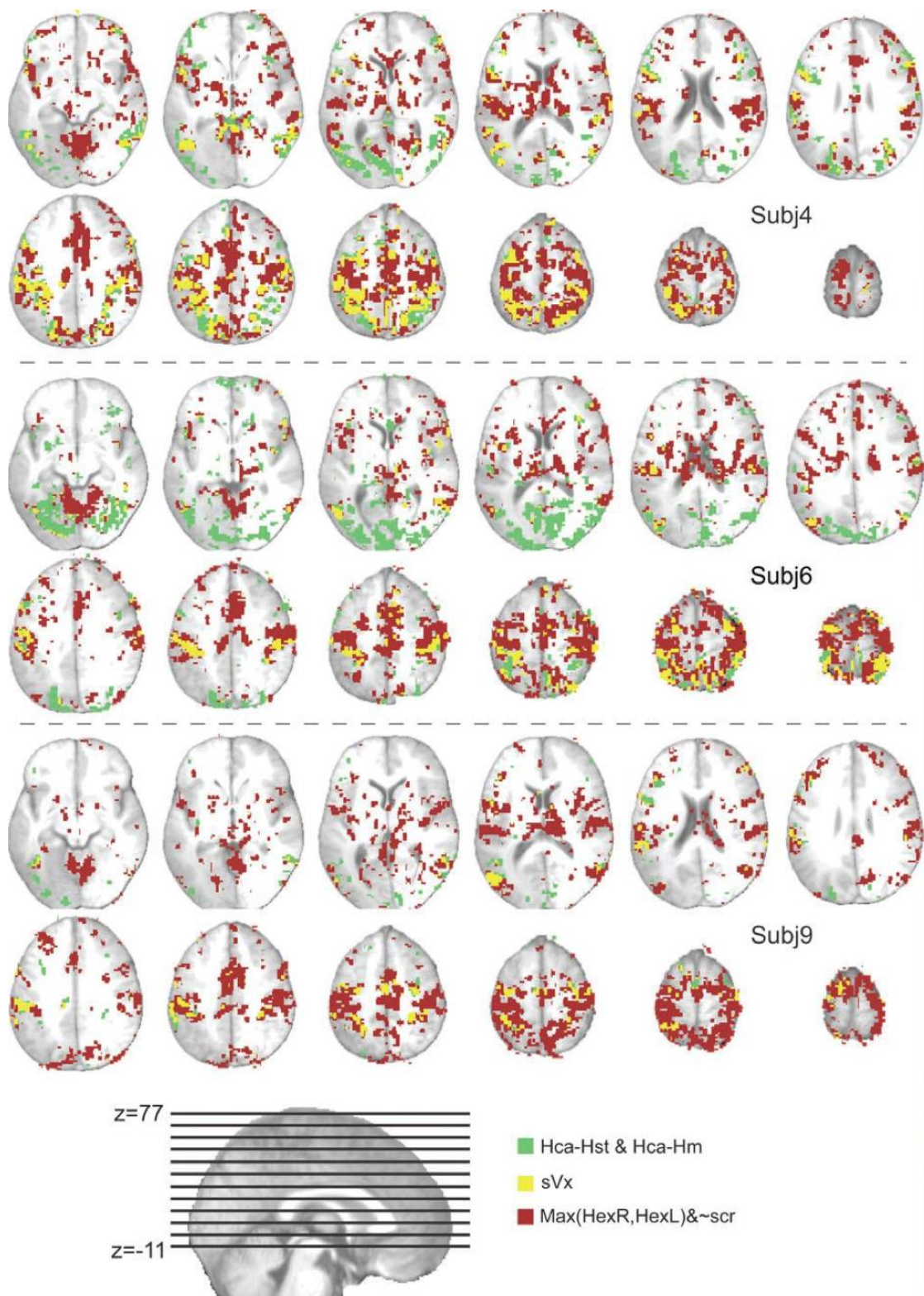


Figure 3 (following): The complete brain wave patterning for the 3 human brains experiencing the same emotional observation. The brain sections are again shown at the bottom and the full brain response is shown by re-assembling the sections. Figures 1.2.3 are from Gazzola et al (2006).



IV. UNDERSTANDING CONSCIOUSNESS REQUIRES UNDERSTANDING AND ACCEPTANCE OF COSMIC INTELLIGENCE AND SOUL (ETERNAL BEING)

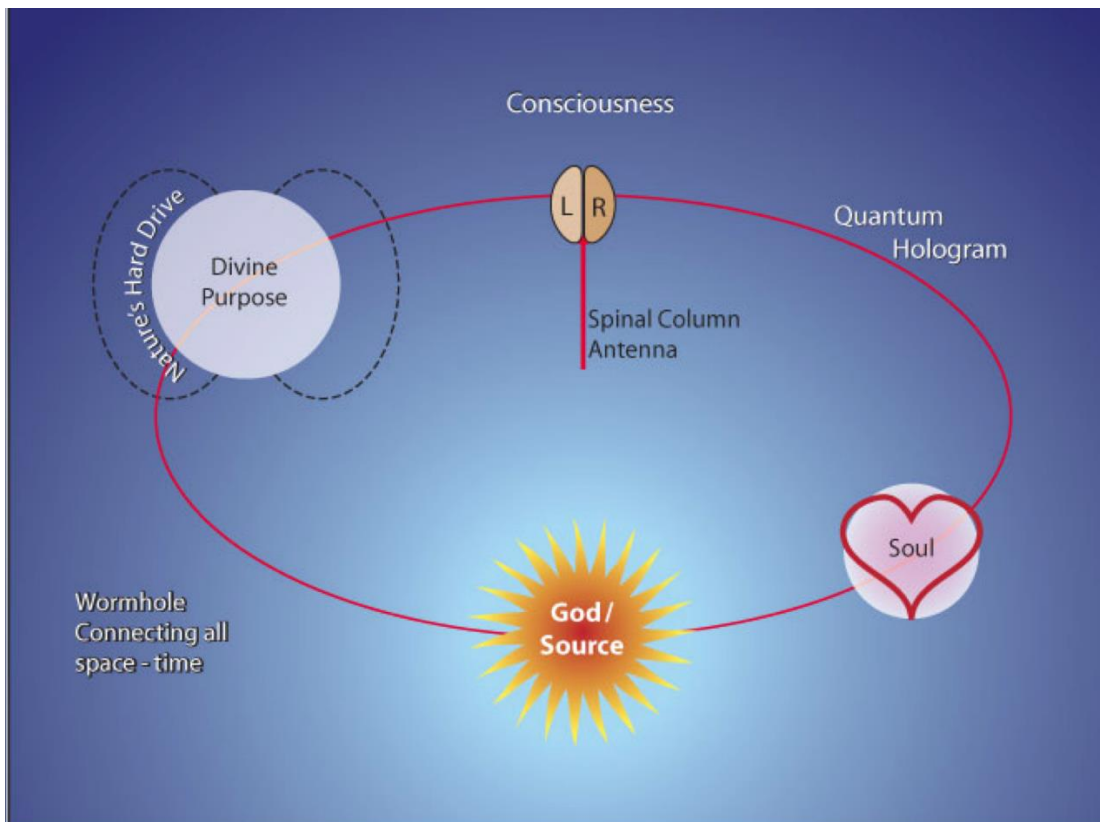
It is still anathema to speak in any academic discussion about the existence of Cosmic Intelligence. Dr. Eben Alexander, a Harvard trained neuro-scientist and author of N.Y. Times best seller *Proof of Heaven*, which describes his near-death experience including his encounter with this entity, states that he has never been invited by an academic institution with a physical sciences faculty, to speak about his Near-Death Experience (Alexander, 2015, and private communication). He has, on the other hand, spoken to faculties in fields of medicine, psychology, and theology. On the other hand, discussions about the nature of a Cosmic Intelligence have been published in scholarly *Journal of Cosmology* about the question of whether the emerging understanding of the nature of our Universe and Mega-verse require the mention of such a Cosmic Intelligence; see Schild (2012). We are left with a situation where the issues of Cosmic Intelligence are in discussion but not formally recognized.

Respondents to the FREE survey suggested that their acceptance of a divine consciousness increased in the transformative contact experience. Thus 31% of respondents said that the Non-Human Intelligence (NHI) they encountered gave them some message(s) about God or Creator, and 28% reported that they had experienced NHI communication concerning life after physical death (Heaven or a perceived Spirit World).¹ The FREE Experiencer Research Study also presented the data that 26% agreed that the NHI gave them a message about reincarnation. Also, 66% perceive that they are a more spiritual person than before their interest in the UAP experience, and 62% agreed that they believe that there is a higher spiritual power guiding their life and that the NHI have a role in this. (Hernandez, Klimo, Schild, 2018)

Thus, we conclude that acceptance of the reality of a Cosmic Intelligence is common in the UAP-related Contact with NHI. We will see shortly that it can be part of the human experience of consciousness.

¹ The term “Non-Human Intelligence (NHI) will be used in preference to “Extraterrestrial”, a more traditional term popularized in movies and mass media, since the term NHI is more inclusive, comprising both physical and non-physical “beings” as well as “terrestrial” and possible “inter-dimensional” intelligence.

Figure 4 (Below): A schematic representation of the human brain's interaction with the Universe to enable consciousness. The human being, through brain and spinal column functioning is shown resonating with the quantum Hologram with the right brain lobe most connected to the eternal soul being (i.e. Karmic body), to allow that eternal body to have opinions or to motivate responses to the body sensing of sight, sound, touch, etc. and to motivate action response according to perceived divine purpose. This purposing of human lives originates with and returns to Cosmic Intelligence through the quantum structuring of all space in all Universes. What is perceived to be wormhole connection attributed to all space-time is in reality a surfing of coherent structuring of the Universe, and is preserved by the MECO black-holes scattered throughout the Universe. The left-hand brain lobe accepts input from the primary senses, (sight, hearing, smell, touch) as well as inputting memories and responding to Divine Purpose, often expressed as emerging quantum processes.

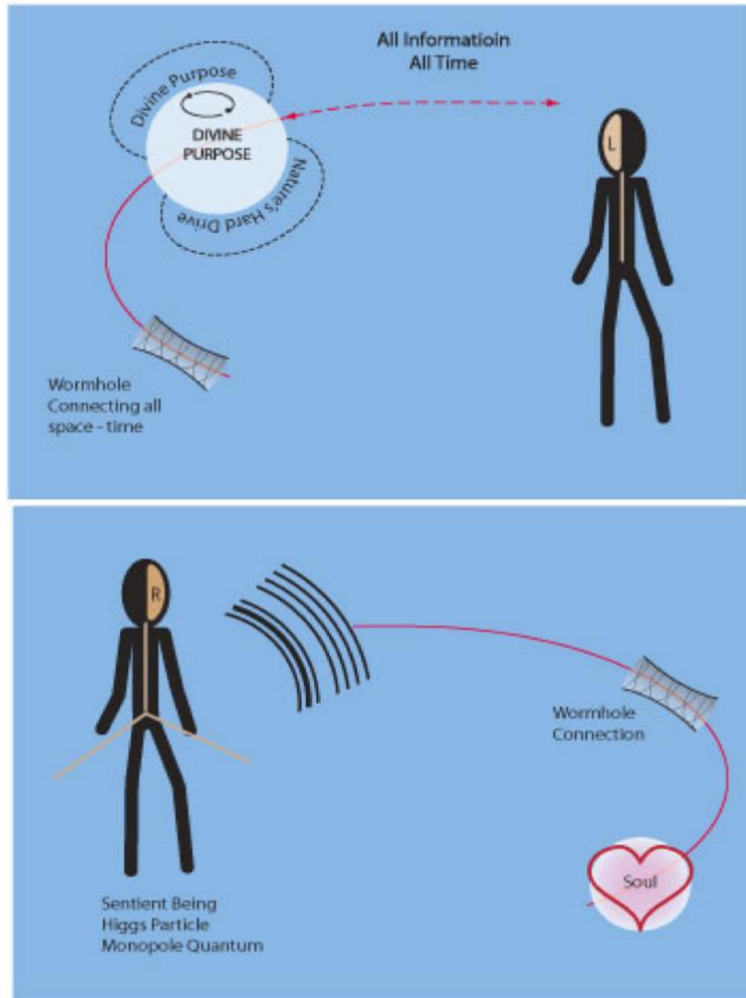


A similar situation is encountered in discussion of the existence of *soul*. Many cultural developments throughout recorded history have such a tradition of soul, so in Western tradition it is limited to theological discussion but in other cultural traditions it is commonly spoken of as karma (vedic), spirit (native American), etc.

Here we take the word *soul* to mean *that eternal being that causes some humans to have experience of past lives*. It is essential in discussion of consciousness because we will be speaking of the attribute of our human existence to cause us to have a sense of an eternal being, that guides many of our choices in our present human life. Many mothers would agree with the statement “The two children were raised the same, but they are as different as night and day.” “They always seemed to have come into this world with some baggage.”

V. HUMAN BRAIN HAS 2 LOBES RESONATING WITH DIFFERENT ASPECTS OF THE QUANTUM HOLOGRAM

Figure 5 (Below): This illustration is drawn to show the differing primary functions of the two brain hemispheres. The upper left shows how the left brain, in addition to its primary function to interpret sensory inputs as sight, sound, smell, and feel, also is the seat of logical functioning and reasoned thought, such as understanding divine purpose. The right brain hemisphere serves to reference the left brain rational responses to the soul body that is actually a universe-pervading soul existence reality. This resonance is assisted by coherence in the structuring of all space as an emerging property of all spatial structuring and physical being. It is easy to imagine that astronomical alignments in our solar system disturb or enhance this coherence, and thereby effect the state of coherence of all sentient beings, to give rise to astrology as the brain’s ability to experience such resonance enhancing coherence in response to planetary alignments.



VI. A COMPUTER MODEL OF CONSCIOUSNESS

We will see that it is easy to understand the human bi-cameral brain producing the experience of consciousness. as acting with much similarity to a modern digital computer. In its fundamental operation, in the sense of what is going on with the 1's and 0's, a computer is driven by an internal clock, which simply produces the heartbeat, or rhythm of pulses that cause the sequence of computational steps to continue without interruption. In the human brain these pulses are tied to the heartbeat, as the 1/16 sub-harmonic (beta frequency) which produces the continuous pulse sequence that gives us the sense of awareness. On the left side of Fig. 6 we show the nature of processing steps at the heart of a digital computer. As the result of a previous pulse two digital numbers are

introduced into the shift registers feeding the digital processor. With a new pulse, the two numbers are introduced into two shift registers in the central processor unit, where the instruction set for the processor operates on the two input numbers. The logical operation, might be “add the two numbers”, in which the sum is shifted out to the output register to be re-introduced when necessary. Alternatively, the instruction set might command “compare the two numbers and if $A > B$ output a 0 to the output register for a special further instruction, and if $A < B$ output a 1 to the output register, again to be re-introduced again later for a subsequent operation with a next clock pulse.

On the right side of Fig. 6 we show how the heartbeat pulse activates consciousness in the brain. In the left brain lobe the previous pulse caused a body sensor’s input signal that originated in the body sensors of sight, hearing, smell, touch, etc., and in the right lobe the soul referencing mirror neurons introduce all such sensory structures as open channel links to the brain’s resonance with brain wave patterning for smell. The central processor correlates the left brain input of smell with all possibilities connected as soul to the individual’s history of smelling, and shifts out to the output register the information “smells like alcohol”, or “I like this” or “get away from this.” The brain current pattern from this correlation then is available in the output register to trigger motor neurons to “get the hell out of here.” Or perhaps, “fill my glass.” The brain inter-comparison of the two hemisphere lobe patterns is equivalent to what Mitchell & Staretz (2011) described as a spontaneous resonant vibration of a guitar string.

This sequencing of correlates within the brain is what allows us to respond to danger or to make judgements about the available information to preserve the specimen, and is therefore the vehicle that allows us to have life-sustaining opinions. And the sequencing of these outputs is what allows us to think to ourselves “I am aware,” or even “I am aware that I am aware.” It is known that this sequencing occurs at approximately 16 Hz, which is in beta frequency band, long known to be at the frequency of consciousness. This continuous pulsing is a $1 / 16$ sub-harmonic of the heart-rate, normally about 1 beat per second (OK, it is actually 72 beats per minute). It is also well-known that a human reaction to “duck for cover” is approximately $1 / 16$ sec.

This then is an example of the brain’s functioning in its conscious state. It is simply the rhythmic (16 Hz, Beta) left brain comparison of body sensory information with the right brain history of such stimuli so that the inter-comparison of the two allows the brain to have opinions about the body’s situation and feed back the result of the inter-comparison to primarily the motor neuron system to

activate a previously learned motor response. “When I hear the lion roar I run like hell.” The motor response system is activated almost automatically, unless it is suppressed by other brain functioning.

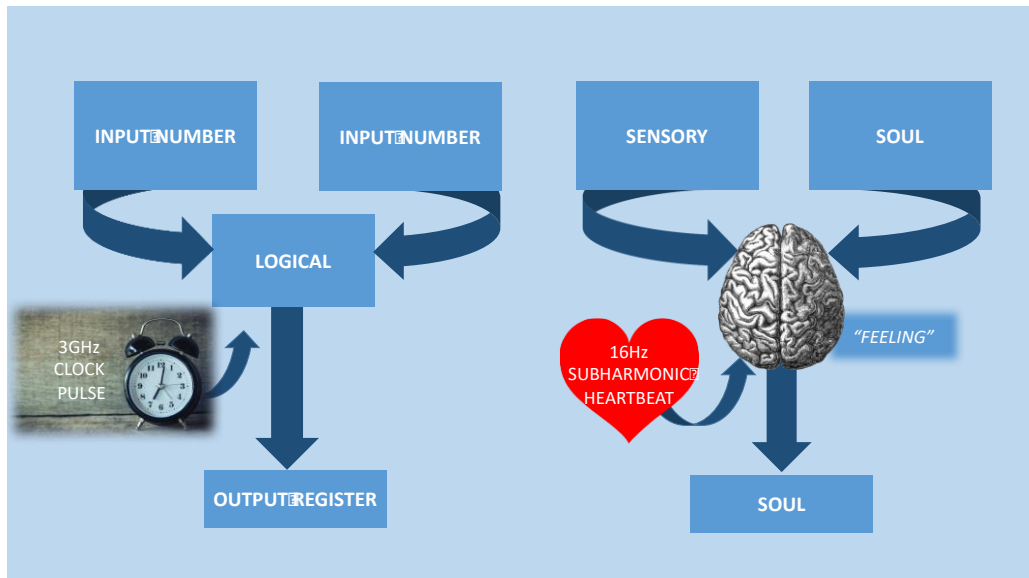


Figure 6: Digital Computer Logical Functioning

Figure 6 (above) Digital Computer Logical Functioning, clocking to a 3 GHz microprocessor-developed clocking pulse, (right) Logical Brain Functioning, to show how the brain is similar in logical functioning to a digital computer. In response to a clocking pulse, supplied in the brain by a beta frequency 1/16 sub-harmonic of the heartbeat, the brain compares the logical or sensory brain-wave pattern originating in the left brain lobe and reproduced by right-lobe interconnecting wiring in its mirror image form. This is mathematically equivalent to positioning the 3-D complex conjugate in the opposite lobe, and at the clock-beat pulse it collapses the wave function to its real physical current patterns. If the patterns match, the activated current patterns can trigger the motor neurons and strengthen the soul resonance.

A key element to this rhythmic conscious activity is at the point where I say that the brain “compares” the two brain hemispheres’ brain wave pattern. Studies of such activities in fMRI imaging show that the brain wiring at the connection of the 2 hemispheres allows the brain, working through its mirror neuron network to create in the opposite hemisphere the mathematical complex conjugate of its response to body stimuli, and the actual inter-comparison is technically a cross-correlation of the two. Which is basically a cross-multiplication of the 3-dimensional wave pattern, whence if the two are the same brain response pattern a high amplitude response ports to the output register (to activate the motor neuron system) to trigger the learned response. The process of “comparing” described here is comparable to the example of sympathetic resonant response of a guitar string as described by Mitchell and Staretz (2012), where the string plays the role of the right, soul lobe, and the external input realized in the left brain lobe is compared to the ambient noise in the enclosing room, whence the string picks out of the noise only that frequency (sound pitch) at which the string is resonant. In our example related to the origin of consciousness, the background is the trove of sensory input to the left lobe, being compared to the recognized patterns of brain waves stored in the soul connection through memory. If the two brain wave patterns share little in common, then the output register controlling motor response gets little or no signal and the sentient being does not respond.

This simple description of the consciousness apparatus is offered in an idealized simple example, where the brain offers much more complex input and response patterns in real situations. “When I hear the lion roar,” I might also notice that it is raining and dark out and grab a flashlight and jacket. These would all be elaborations of the basic inter-comparison functioning of the active brain. The point is that the human brain as a dual structure can compare in this way sensory data with a history of such sensory inputs to activate learned responses in the motor neuron system. The meaning of “habits” is an obvious application to describe how the motor neuron system can easily learn to execute favored responses by habitually strengthening such responses in the patterning of the neural networks of the motor neuron system.

Also of interest is the known ability of the brain to activate ecstatic feeling in the output response function. This is most intensely activated during the sexual mating response and obviously favors preservation of the species. The right+left brain patterns can amplify the natural body responses and create thereby an output of resonance with the coherence properties of the Universe such that the resonance pattern is more intensely felt and experienced. A similar experience can occur in prayerful church worship, where the focusing of brain activity occurs in shared

experience, and surfs the wave of all such experience on the planet to intensify the experience through its coherent structuring with others participating in such shared experience. For this reason we stress the importance of coherence in the quantum attribute of space-time relevant to consciousness.

Just as we discuss “habits” as reinforcement of neural networks as favored common responses to situations, another phenomenon seems to occur with survey responders who report phenomena that seem to demonstrate that contact with non-human intelligence opens and, over time with repeated exposure, possibly introduce new neural patterns and then reinforce them. In our survey results (Hernandez et al 2018a,b) responders agreed with statements, “my mind became tremendously expanded compared to how it functioned before” (56%), and “I seemed to become aware of multiple, overlapping realities at the same time”, (56%); I became more sensitive to ‘other realities’, other dimensions” (69%); “I believe that my UFO experiences occurred so as to awaken me to the existence of larger cosmic forces which are affecting our lives and that the ET’s have a role in this” (72%); “I became more psychic than I was before”, (58%); “I felt that I had cosmic consciousness at times”(63%); I believe that I am a more spiritual person now than I was before my interest in UFO experiences”, (66%); “evolutionary forces are already at work which will transform humanity at large into a more self-aware, spiritually sensitive species and that the ET’s have a role in this (74%); “telepathic or other forms of psychic awareness between me and others increased” (62%); and “ I became able to channel information from other dimensions.” (28%).

VII. THREE QUESTIONS ABOUT CONSCIOUSNESS

Because many books are available about the nature of consciousness, we refer to the 3 most-fundamental *What*, *Why*, and *How* questions as also outlined on the STANFORD ENCYCLOPEDIA article on consciousness.

VII.a. What are the Principal Features of Consciousness? And how then can they be discovered, described, and modeled?

We are all aware of the human experience of consciousness, loosely, as the ability to sense that “I am aware of myself, and aware that I am aware.” The computer model of consciousness shows that at every moment the heartbeat and its 1/16 sub-harmonic bring to me moment-by-moment the ability to compare any sensory or logical input perceived in the left hemisphere and relate it to my personal history of inputs and have an opinion about it, which also can appear in the motor neuron system and cause a response that assists survival. I also know from experience that

a following moment will allow me to reflect on the first and have an opinion about my opinion. Because it is in my experience that another cycle will follow, and reflect on these initial moments then another compute cycle will also allow myself to make further reflections and opinions about sensory or logical inputs of the left hemisphere. This function has already been observed in the brain wave studies of Rizzolatti and Gazzola already cited.

VII.b. How does consciousness come to exist?

Since the basic rhythm of heart-beat is not found in plants, the comparison of right-hemisphere with left-hemisphere sensory information cannot be compared in a quantum cross-correlation comparison. All animals including insects having bi-cameral brains can, and presumably do, feel consciousness. Because the correlation in the 2 brain lobe patterns is at the heart of consciousness, seen in the computer model as consciousness, all members of the insect and animal kingdoms but not the plant kingdom are likely to experience heartbeat and hence consciousness, assuming that insects have a primitive soul existence and heartbeat.

VII.c. Why does consciousness exist? Does it have a purpose? Does it act causally and what are its effects? Does it make a difference to its host? Why and How? There are 5 questions here, and we label the replies as sections c1-c5.

1. In the computer model of consciousness, we see that the consciousness assists the preservation of the species and life by enabling the conscious being to sense danger and react with motor neuron stimulation.
2. The purpose of consciousness is to allow the sentient being to sense danger, and also to allow the sentient being to express free will.
3. learned response in the motor neuron system. “When I hear the lion roar, I run like hell.”
4. Why; Consciousness allows the sentient being to learn and activate survival actions. It does so by recognizing learned dangerous circumstances and activating the motor neuron system.

5. How; By activating motor neurons consciousness allows the being to assist survival from its learned history of appropriate responses. It also allows the sentient being to recognize many choices in its life that allow the being to keep itself aligned with the purpose and direction of the Universe. The purpose of the Universe is to foster life.

VIII. COHERENCE AND COSMOLOGY; THE ROTATIONAL AND TURBULENT EVOLUTION OF THE UNIVERSE

VIIIa. Rotation and the Coherent Structuring of Matter

The discussion of the origin of consciousness in the Brain produces quantum wave structures in the Universe, but understanding the UFO craft and its operation requires a deeper understanding of how quantum waves describing both matter and consciousness are processed by the Universe.

The current cosmological theory is called the Lambda-Cold-Dark-Matter-Theory, wherein it is accepted that the structuring of all matter is the result of countless random accidental collisions wherein the structures we astronomically observe formed from smaller structures that collided and stuck together. This is believed to result from a Big Bang event that occurred 13.8 billion years ago. The further structuring of matter on smaller scales was impossible in the earliest phases because of the viscosity of the photon-dominated plasma in the galaxies and clusters until the expanding Universe cooled further, whence at $z = 1100$ (99% of the age of the Universe ago) the collapse went to completion. At that point stable atoms of principally hydrogen could form without being immediately dissociated by higher energy photons, in abundant supply, and the viscosity of the now atomic hydrogen gas fell 15 orders of magnitude so all matter quickly collapsed into a cosmic fog with droplet size of planet mass, about a millionth of the mass of the Sun. The planet mass droplets further condensed as appropriate and would be described as Lane-Emden spheres, or polytropic blobs in clumps to become globular and then later ordinary cluster lumps of almost a million solar mass and sizes about the same as cluster sizes seen today (16 light years diameter). But stars had not formed and the sticky fuzzy hydrogen condensations easily aggregated together to form the first generation of stars, still in their primordial clumps contained within their galaxies. This theoretical picture has been fully and mathematically developed in the refereed scientific work of Carl H. Gibson, and is primarily published in the appropriate fluid mechanics professional. Journals, with astronomical applications principally published in Journal of Cosmology.

Furthermore, it is hypothesized that this occurred throughout all space to produce a Universe that is homogeneous on all size scales. This Cosmological Principle is what allows us to write down numbers describing the relevant physical measurable properties of mean temperature, mass density, and expansion rate for comparison to observable properties.

In reality the Cosmological Principal should be renamed the Principle of Lazy Theoreticians, because what is increasingly observed today is that the Universe is not uniform on any size scale that we can observe. On the smallest scales we see matter structured in atoms and their clumping in molecules and their further clumping into sand grains, people and mountains, further clumped into planets and solar systems seen clustered in stellar clusters and galaxies, themselves clustered into the great galaxy clusters and Great Walls and superclusters separated by great voids and super-voids and the Great Attractor. The latter occur on size scales up to approximately 1/10 of the size of the Universe overall.

The situation with the Lambda-Cold Dark Matter (LCDM) theory is much worse. It hypothesizes that structure formed in the Universe starting with 2 quanta of structuring, the Cold Dark Matter particle called CDM dark matter particle that has eluded detection in dedicated laboratory experiments for 25 years, and is now precluded from existence by experiments with the mammoth European CERN particle accelerator/collider. The second hypothesized quantum of the theory is called the sub-halo, which is the primordial clump of this mysterious dark matter but the matter is so non-interactive that it must have a tight compact internal central structure that gravitationally binds the clump. This structure would be recognized by its extreme tight central concentration and should still be found in numbers in the tens of thousands swarming around our Milky Way Galaxy, but not one has ever been found. After jostling around the numbers describing this theory for 35 years with the world's largest super-computers, astrophysics today is beginning to look for alternatives that are not based on non-detected quanta.

The principal alternative theory, called Gravitational Hydrodynamics, arose not in the astrophysics community at all, but rather in a Department of Applied Mechanical Engineering at the University of California at San Diego (Gibson, 1996). It examines the Kolmogorov theory of structural failure and breakdown in the turbulent structure breakup near the beginning of the Big Bang dawn of our expanding Universe. In this theory the energy for this expansion is traced to the energy of the quantum vacuum released when a rotating particle--anti-particle pair formed and rotationally coupled to the quantum vacuum, with cooperation and assistance from gravitational effects arising in the Einstein General Theory of

Relativity (Gibson, 2012) With this energizing, the expansion and inflation broke down when eventually allowed by relativity and the constancy of the speed of light. Gravity, working within the inhomogeneous gas cloud caused first condensation-void separation on giga-light-year scales still seen today, and a universal gravitational condensation driven by the highly structured and astronomically observed distribution dishonored by theoreticians today. Failure to include the effects of these planet-mass fog droplets causes the transmission of the Universe on cosmological scales to be imperfect, and mis-interpreted as a secondary expansion, or *inflation*. The absorbing structures were betrayed by their gravitational signature (Schild 1996). Their nature and role in causing a reduction of the light transmission across cosmic distances was further described by Schild & Dekker,(2010), who emphasis that the obscuration would diminish in time as the Universe cooled, forcing the hydrogen gas to freeze into undetectable solid icy planetary surfaces with dramatic weather effects in their atmospheres. The dramatic phase change in the overall Universe when the temperature of the cosmic background dropped below the hydrogen triple point temperature of 13.8 degrees Kelvin at a redshift near $z = 6$ is not presently included in the cosmic structure formation theory. With the hydrogen frozen and undetectable by the experiments and observations that sought hydrogen gas, not ice, the main mass component of the universe could not be observed and became known as *dark matter*, and astronomy was also left with a *missing hydrogen* problem.

VIIIb. Rotation and the Coherent Structuring of Matter Turbulence and Evolution of the Universe

This fundamental picture of structure formation as turbulent condensation of the expanding Big Bang hydrogen gas cloud must be understood to discuss the origin of the present coherent structures now existing in the Universe, and therefore discussed under the topic of *fossis of turbulence*. It must also be understood as the aspect of the structuring of matter where one of the 3 spatial dimensions describing the matter distribution and rotation is of little relevance to the matter's properties. Thus the quantum description of the matter is simplified to a lower dimensionality. The principal structuring of matter giving rise to such coherence is rotation, and a universal rotation of matter would be fostered if the Universe was initially in solid body rotation. Whereas it is taught that the Universe cannot have such a rotation because if it did, for some finite distance from the rotation center the rotation speed would exceed the speed of light c , in violation of the relativity theory. However, because we now understand that structure formation top-limited by relativistic effects produced the largest voids and structures now present, it is easy to imagine that the largest structural elements and the

substructures subsequently formed within them, were in rotation with always some residual alignment of the rotation axis, on all levels of sub-structuring in the Universe. This would be imprinted on the quantum description of all matter in the Universe, which becomes a coherence in the rotational properties of all matter. We will soon be discussing how this dominant attribute of the quantum description of matter produces the quantum background coherence that waves of consciousness surf across the Universe. Below we will describe this as the rotational quantum coherence.

IX. THE UNIVERSAL ROTATIONAL COHERENCE

What is referred to here as coherence must be more carefully described and defined. We adopt the conclusion above that within the quantum theory of physical matter and existence, every atom and molecule has an existence reality due to the structuring of space and time as a wave-form (wave-shape) in the quantum field. Additional properties of the matter, such as its rotational state and electrical charge, are also carried in the quantum field to describe other properties of each particle, such as its electrical charge and spin. The smallest and largest structurings of matter also contain this quantum rotational description, such that a small chunk of physical matter brings along a low amplitude quantum description, and that same

quantum wave form has larger amplitude for rotational description of a larger chunk. When the quantum description of the larger and smaller chunks overlaps with the quantum wave description of adjacent chunks, there must be a coherence within the quantum description of the ever larger chunks sharing the description of rotation. All the chunks sharing this aspect of their quantum description are described as *coherent*. Therefore, we care if the Universe overall is in rotation, even if the rotation breaks up and the resulting chunks share the original rotation, which they tend to do, because of the principle of conservation of the amount and direction of angular momentum that applies to the Newtonian description and Newtonian laws of motion for physical matter.

Finally, now we are able to discuss more specifically the nature of these phenomena. This is the fundamental aspect of the Universe responsible for many of the Contact Modalities as described in the FREE Experiencer Research Study, in particular, the OBE and “Matrix-Like Reality” types of UAP Contact Experience such as: 67% stated that their “consciousness separated from their body at the time of the NHI contact experience”; 59% reported that they “suddenly seem to understand everything”; 71% reported that in this reality “Time did not exist”; 76% reported that “time seemed to speed up or slow down”; 61% reported “I felt united,

or at one, with the Universe”; 43% felt that “I seemed to understand everything about the Universe”. The FREE Experiencers reported, “that time and space no longer existed”; that “it is possible to see everything all at once”; and even that “it is possible to see through any obstacle in every detail as in a holographic view.” (Hernandez, Klimo, Schild, 2018). Thus if matter on larger scales shares a property it becomes magnified by the strength (amplitude) of the coherence, and this coherence means the mind can attach to the description of matter shared with the coherent rotation property over vast reaches of space. It is as if the coherence causes consciousness to surf the wave of the coherence property. The following sections describe how the description of consciousness operates within this coherence in creating the puzzling psychological phenomena described by Contact Modality of “Experiencers” with NHI.

X. THE ROTATIONAL AND HELIACLE STRUCTURING OF CONSCIOUSNESS

The quantum theory that describes existence of matter developed by Heisenberg, Dirac, Schroedinger, Bohr, etc. ascribes a wave property to all fundamental particles. The wave shape, or structure, is fundamentally a distorted spheroid with other minor attributes to describe charge and spin. For large structures like a rock, mountain, or planet, this quantum structure is strongest just above the physical surface. And although it diminishes in wave amplitude with distance, in its fractal mathematics it never falls to amplitude of 0 in a finite sized Universe with a MECO horizon. The presence of Mt Fuji in central Japan is felt by all the Japanese people living in their island home.

So it is not difficult to imagine that the quantum attribute of the Universe that describes the existence of matter can also describe life and consciousness. A profound discovery of scientist Wilhelm Reich is that consciousness waves are heliacal in shape, and are in motion, or shape-shifting so if we could see them we would see an energy body rotating around a spatial structure looking like a coil spring. Because we can imagine looking down the length of the coil spring, we can understand that if we see the energy center describing a circle and suppose the energy point circling around is in a clockwise direction. Then that energy center can do its heliacal motion advancing towards or away from the observer. Thus we talk about such heli-waves having positive or negative *chirality*, and laboratory studies of heli-waves show that they can transmit energy and exist in quantized states which can be measured and manipulated in the laboratory, mostly in crystal-like structures.

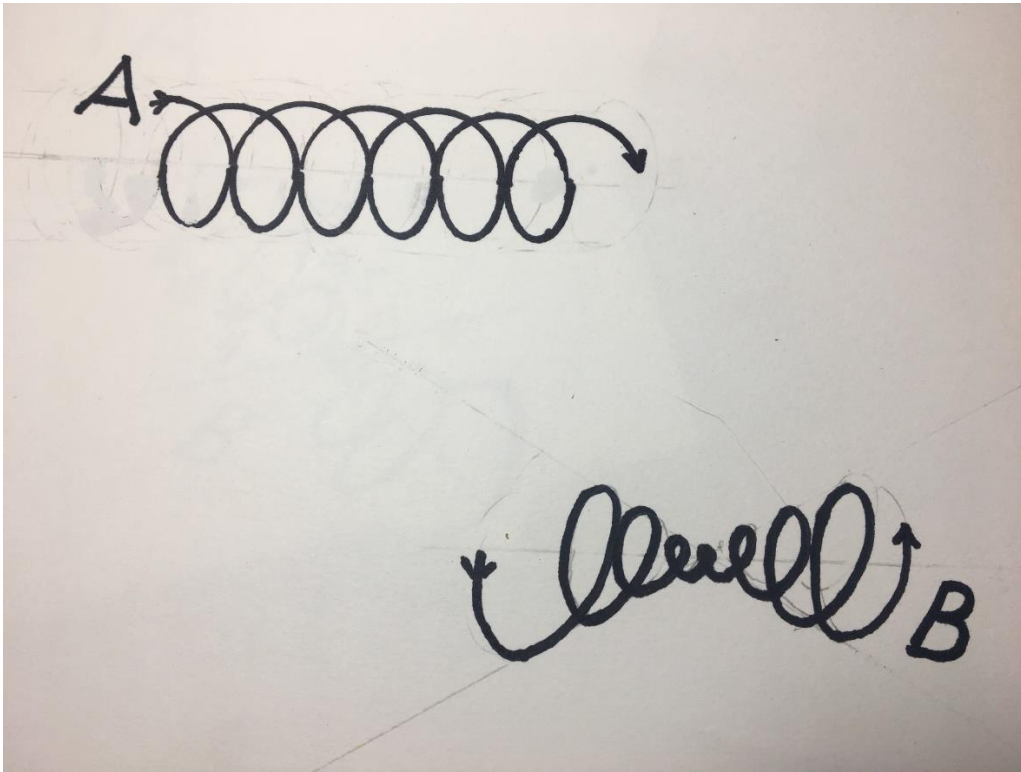


Figure 7 (Above). The A and B quantum wave-forms describing consciousness. The A-type wave-form should be understood as a form as seen over time, with an energy center of about 4 cm. diameter describing a spiraling pattern of constant radius approximately 15 cm. diameter.. This is the pattern painted on the door of Wilhelm Reich's research truck (Fig.8), and producing the current patterns illustrated from brain fMRI imaging electrical current patterns in Figs 1 – 3. The B type wave-form describes an energy center describing over time a spiral pattern of diameter increasing with distance from the brain. It is more powerful in some individuals because it can encompass the spherical mass attribute of the structuring of nature on all size scales of the Universe.

Dr. Wilhelm Reich named this consciousness energy *orgone energy* and did extensive laboratory work to show how it can be observed and amplified or destroyed. He is the only scientist known to have been persecuted by agents of the U.S. Federal Government. His laboratory and home library were publicly burned on the lawn of his property, Orgonone, in central Maine, and he died in Federal prison in 1957.



Fig. 8 The Wilhelm Reich research truck equipped with his cloud-buster apparatus for weather modification. Notice the type A consciousness wave painted on the truck door.

Today we recognize that this orgone energy as structuring in the quantum description of our Universe as an attribute of 4-dimensional space-time structure as understood in all science. More importantly, we understand from fMRI brain imaging how it can interact with the neural structures within our brain to create the consciousness experience as we discuss in Section 7.

We also recognize from other experimental work in quantum physics that consciousness waves and also the quantum description of matter are not limited in speed to the velocity of light, but rather influence the quantum description instantaneously through the Universe; this is a known experimental result. This sharing is thus the basis of the Contact Modalities including the PSI phenomena of telepathy, precognition, clairvoyance, psychokinesis, and even energy healing.

XI. A TECHNICAL AND MATHEMATICAL DISCUSSION

The further discussion of how consciousness involves the understanding of Cosmic Structure and the Einstein General Theory of Relativity, and may not be of interest to some readers. We include it here to make our picture understandable to physical scientists, and so necessarily written in their language.

We have already discussed how consciousness involves helical waves (heli-waves) which also bear quantum states and a quantum description observed in laboratories. The helical waves ride (surf) on the vorticity in the structuring of matter as rotating objects such as galaxy clusters, galaxies, stars, and planets. Not all, but some remember the original rotational structure of the primordial Universe, and hence there must be a number of Universe-wide standing waves on all scales from the size scale of the Universe to the micro-tubules in brain structuring described by Penrose & Hameroff (2011). Of course, the rotational structuring of matter continues on down to the sizes of the atomic particles, and even down to the scale of the quarks, which are conventionally understood to be spin 1/3 particles. Thus the quantum rotational signature is in a broad range of dimensional scales, which increases its strength tremendously. This has strong implications for its important contribution to the stress-energy tensor in the Einstein General Theory of Relativity that we henceforth abbreviate as the *GTR*.

We must remember that when we write the general tensor formulation of the theory, vorticity is an off-diagonal term in the stress-energy tensor and is written as **vorticity** = $\mathbf{R} \times \mathbf{V}$ where \mathbf{R} is the radial distance vector to the rotating mass, and \mathbf{V} is the velocity perpendicular to the radial vector, and where bold font indicates that this is a vector cross-product equation. Also recall that the quantum relativistic description of the effects of vorticity bring in the vorticity components measured on all scales at the 3-D point and moment of time under discussion. The vorticity described as above depends on the point under consideration and the direction in question, which is contained in other terms of the tensor describing the structuring of matter and local curvature of space. Such structuring also means that the strength of the vorticity is the total summation of all contributing vorticities for that direction and at that point. The vorticities are also partially degenerate, meaning covering the size scale of the vorticity component under description, and it therefore has a number of degeneracies for scalar segments due to the physical structures under discussion. Thus to an important extent, the quantum description is piecewise coherent in the specified direction, and is thereby coherent on all size scales throughout the Universe as a result of the *GTR* and the quantum theory.

This has vast implications for how consciousness, as a helicity attached to a piecewise coherency throughout the universe can easily be experienced non-locally. It is useful to think of consciousness as surfing the waves of vorticity pervading the Universe. Moreover, Cosmic Intelligence can easily enter the picture at the MECO surfaces found at Universe horizons and also at the MECO/Black-Hole in this way, so cosmic intelligence fully occupies the space between these surfaces contained in any physical structured Universe. Moreover, human and animal intelligence pervades the physical structuring of all matter at all size scales.

With this understanding we are now able to describe the Vedic traditional ritualistic practice of levitation, experienced by monks in an advanced practice of meditation wherein the brain, probably in a feedback process which involves alignment of brain activity with the resonance properties of human or animal DNA, and experiences an ecstasy in the resonance with the total vorticity of all aligned helicity at the location of the brain. And the *GTR* teaches that this can in ideal situations, particularly if the helicity is aligned with the rotation of the Universe. This then causes a local reduction in the gravitational force attraction to the center of the Earth, as levitation. The ecstatic feeling is probably related to the experience of the human orgasmic sexual response sometimes experienced in other situations, in which assisting rhythmic motions are also involved. Such ecstasy is probably experienced in tribal and human religious communal practices, and the feedback and ecstatic response are probably the basis for Vedic practices in transcendental and other types of meditation and possibly contribute to alignment of the chakras of the human anatomy in Vedic tradition. We further speculate that in the Islamic tradition, with 5 daily worship services, and all participants bowing down in the same direction and at the same time. At least one worship service will occur with all the cranial cavities aligned significantly to the direction of the universal rotation axis. This would also potentially produce communal ecstatic response.

This picture of consciousness is also required to explain the operation and control of the UAP craft. Among the most puzzling things about them is their ability to hover silently and stably; this has been reported by experiencers, and almost certainly has origins in the General Theory of Relativity (*GTR*). The survey responses from the FREE Experiencer Research Study revealed that 48% felt that the craft “Was alive, the craft was a living entity” Thus we have a possible explanation of how the craft is operated, as revealed in the detailed responses to our Phase 3 survey. Many stated that the craft is actually operated by the mind, or consciousness, of the NHI. In fact, one out of four individuals has stated they were allowed to operate the craft (Hernandez, Klimo, Schild, 2018). We presume that the craft amplifies the conscious intent to position itself elsewhere, and the craft responds with motion, often observed to be slightly erratic, suggesting that the

intent is being adjusted or fine-tuned. This sideways motion is again due to the off-diagonal terms that mix the consciousness quantum waveform with sideward force through the Einstein stress-energy tensor, whereby the action of the stress-energy tensor product with the local curvature tensor creates a sideward force in the *GTR* field equations of motion. This has sometimes been called *torsion force*.

Another attribute of the spacecraft performance that is commonly reported is that the craft undertaking a downward landing motion is observed to rock back-and-forth like an ordinary falling leaf. (Hansen, 2016). As described in Phase 3 of the FREE Experiencer Research Study, many on-board experiencers witnessing the operation of the craft report that this instability is considered to be intrinsic to the craft's propulsion. (Hernandez, Klimo, Schild, 2018). If during landing the craft is responding to circular consciousness waves, particularly if the focus of them is an energy center in rotational motion, then this circular motion becomes a periodic excitation of the *GTR* stress-energy tensor's vertical axis of travel, and the observed vertical motion is coupled to the anti-gravity off-diagonal terms, excited by the periodic excitation in the quantum part of the field description. The strongest coupling of physical matter to the quantum field extends only to the outer circular edge of the UAP craft, so the anti-gravity force varies periodically, rocking the craft. The rocking motion of force is therefore a physical manifestation of the quantum description of consciousness in relationship with the *GTR*. Thus the UAP "falling leaf" maneuver is related to the *precession of the orbit of planet Mercury* whose successful calculation caused many, including A. Einstein himself, to conclude in 1916 that *the GTR* theory was correct. It could not be imagined back then that the quantum field theory of gravity would involve consciousness.

Other examples of the coherence through vorticity have been long known in the fluid mechanics community, who call it BZTMA (Beaned Zombie Turbulent Maser Action; Gibson, C. H. et al, (2011)). The primary example of this is the rotational turbidity generated by an ocean-bottom sewer outfall pipe, where it has been observed that the long turbid ascending sewage column retains its rotational motion long after it should have been disrupted by measured small fluid shear disturbances. It has long been understood that it seems to be caused by a coherence phenomenon in the ocean water. A similar signature of submarine propeller turbidity seems to leave a persistent signature long after it should have dissipated due to locally generated currents along the coherent path. And it is probably responsible for the otherwise long-known problem of the heating of the solar

corona. since bottom-heated convective cells in the subsurface layers behave like storm cells in the Earth atmosphere in that they develop a vorticity due to Coriolis forces, and the energy of quantum description of vorticity amplified by the enormous masses of rising gas must lose their coherence and vorticity when they reach photospheric levels, and deposit their energy as heat in coronal regions above the convection column. The latest Parker Solar Orbiter spacecraft show that large rotating shear velocities are observed in the spicules penetrating the solar photosphere to deposit interior heat into the solar corona.

We conclude that the “wormhole” concept of a double-ended funnel with the stems connected is probably not a good picture for the coherence property of the Universe, whereby quantum description of rotation can remain coherent over vast stretches of space by surfing vorticity structuring of matter. We thus remain close to and guided by the Edgar Mitchell picture that the missing physics needed to guide our understanding of the UAP phenomena is now understood to be the attributes of the quantum description of nature, namely entanglement, coherence, resonance, instantaneous propagation in a holographic quantum field, and consciousness.

XII. SOME PROPERTIES OF UFO TRANSPORT IN INTERSTELLAR MODE

XII.a. UFO Propulsion

A mystery in the proposed understanding of the UAP phenomena as originating in a UFO craft that transports sentient beings across interstellar space to our solar system, and even to our planet Earth. It is known from astronomical observations that any sightline to a distant star will show the signature of substantial interstellar dust (seen as polarization of the starlight). Thus it seems implausible that where the dust must indicate the additional presence of sand, pebbles, rocks and larger structures, how can we imagine that the UFO craft flew from a distant star to Earth at near-light speed without sustaining substantial damage? We will see that the answer lies in the ability of the craft to form a complete quantum description of itself and its contents, and bi-locate to Earth as an exact description of itself by surfing on the quantum description of the entire structuring of matter in the Universe.

In fact, two types of propulsion have been observed in the many descriptions of the UFO propulsion system. The first, which we refer to as “simple anti-gravity” mode, allows the spacecraft to stand motionless for indefinitely long periods of time. In this mode, simple “joy stick” operation allows the craft to move horizontally and vertically (Hansen, 2016). The second, which we refer to as “interstellar mode” allows the craft to travel seemingly instantaneously over vast interstellar and perhaps galactic distances. We will demonstrate that this mode can be understood with a deep appreciation of quantum physics and the quantum description of the matter distribution in the cosmological Universe.

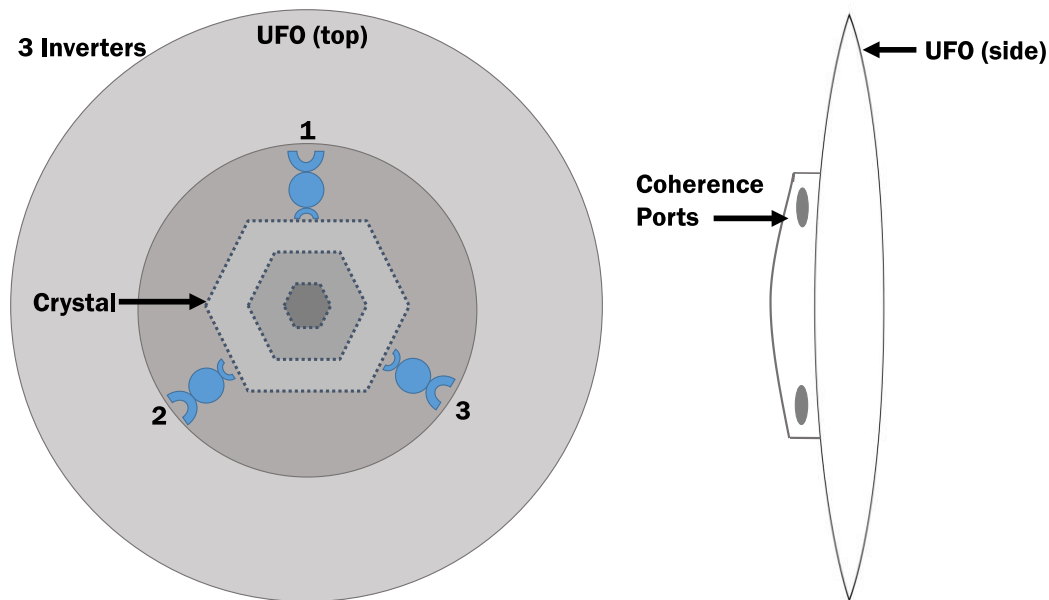


Fig. 9 A schematic view of the Spacecraft. We show Top and Side views of the spacecraft design described by Bob Lazar, though other craft have been described by credible witnesses. The illustration calls particular attention to three ports labeled 1, 2, and 3, that open to all directions in space and expose to the universal quantum field three sensors made of Moscovium (115) annealed to a highly coherent configuration and each machined from a single crystalline piece of this material for coherent resonance with a single central crystal. This may be properly described as the spacecraft “brain”

We have already described how the universal matter distribution results from the fossilization of primordial turbulence in the early Universe (Gibson 2001), amplified by gravity to create the presently observed stars and galaxies as revealed by a vast body of astronomical research. The simple anti-gravity mode probably involves complex properties of the heaviest known stable element (#115, Moscovium, Mc). It seems likely that present military technology has already achieved this mode of anti-gravity stability and propulsion. The fact that humans experiencing this mode of propulsion do not report experiencing large inertial sideways forces during acceleration/deceleration, means that a simple manipulation of gravity and the quantum field to cancel the quantum description of their mass enables transport in this mode.

The present section focuses on the second, “interstellar” mode. It is based upon many materials and accounts of individuals who have experienced this mode of transport or have been shown and received explanations of the craft, but it must be understood that not all UFO craft are of the same design. Many contactees report contact with multiple races of beings and probably even different times at the clocks of the visitors’ home location. Photographs of the UFO craft show many different overall shapes and sizes. Particularly important are the accurate descriptions from interior inspection by Bob Lazar, a hero who reported on his early researches within the U.S. military/industrial complex program. A key fact reported by Bob Lazar is that the spacecraft is made largely of element #115, which had at the time not yet been discovered because it is among the highly radioactive elements in the periodic table with atomic number higher than uranium (92). A number of such elements have been created in the laboratory, and as predicted most are unstable to alpha or beta decay, which means that they are likely to become lighter elements by radioactively emitting alpha particles and beta rays. As we consider heavier elements, the decay products themselves are typically radioactive, and again decay until in the process a stable isotope is attained.

However because of various symmetries in the atomic nucleus’ arrangement of the nuclear protons and neutrons, it has long been predicted that an “island of stability” should exist for element #115, whose most stable isotope $\text{Mc}^{(290)}$ should be stable enough to test its physical and chemical properties before eventual decay. But where these nuclear properties are interesting and very important for studies of its formation and lifetime, it is the surrounding electron cloud that produces the critical states that enable the interstellar mode of UFO operation. We shall see that the high atomic density of Mc causes the electrons orbiting the nucleus to become extremely relativistic, and thereby bring in the Einstein General Theory of Relativity for the description of their properties. A foundational principle of the

Einstein General Theory of Relativity is called the Principle of Equivalence, which states that any physical process must relate to any other physical state through time-like relativistic transformation, which prevents our Universe from creating tachyons, or particles like electrons from moving faster than the speed of light. But if you correctly compute the relativistically corrected speed of orbiting electrons, there is no problem for orbiting in hydrogen or helium, but speeds increase for the heavy elements like iron or lead, so that the inner electron orbits need large relativistic corrections, and for the extreme heavies like uranium, we are beginning to approach light speed, and for super-heavy Mc #115, the electrons in inner orbit must be super-relativistic, greater than c , and we have a problem with classical theory. It will be seen that the Richard Feynman Quantum Electrodynamics Theory must be invoked to explain what happens in nature.

A similar problem is encountered in black hole physics. There the understanding is simpler, because with the annunciation by Newton of the $1/r^2$ gravity law, consideration of a hydrogen cloud in free space leads immediately to the conclusion that the cloud would contract due to its self-gravity, and the more it contracts the faster it collapses on itself, with no end state possible but a black hole. However the Feynman theory notices that as the density increases, orbiting electron-positron (positive electron) pairs are spontaneously created, and because the electron might be created either inside or outside the black hole event horizon where it might be captured or just evaporate away from its mate. Thus Steven Hawking predicted that forming black holes might evaporate away as a result of quantum electrodynamics. Unfortunately such black hole evaporation has never been observed in a laboratory or in interstellar space.

What Steven Hawking failed to consider, however, is that the spontaneous creation of electron-positron pairs might in the Feynman theory become so intense that they dominate the structure of the black hole, and actually halt the collapse. That possibility was first considered by Indian physicist Abhas Mitra, who also recognized that at the point where the density was sufficient to halt collapse the density would be so high that time dilation effects would become very severe, so that the relativistically corrected time to halt collapse would exceed the age of the Universe for a stellar mass black hole, and he therefore named the object an ECO (Eternally Collapsing Object). Thus it was envisioned that a "Horizon" would form so that the collapsed object would have an outer horizon that shared the ordinary physical forces of nature as elucidated by the mechanical force laws of Newton and as modified for relativity by Einstein; and an inner surface space that must forbid any physical matter from entering according to the strong Principle of Equivalence, and must therefore be a pure quantum state.

In a short time, it was recognized by American physicists Darryl Leiter and Stanley Robertson that the orbiting electron-positron pairs would generate a radial magnetic field, and the full description of what was formerly called a black hole was actually a MECO (Magnetic Eternally Collapsing Object). Observations of these objects in MECO structures at the centers of quasars in centers of distant gravitationally lensed objects (Schild, Leiter, & Robertson 2006) demonstrated the existence of such strong radial magnetic fields and it appears that the classical black hole objects envisioned by Hawking and all other researchers, do not exist in Nature; only MECOs exist.

We have taken this digression into black hole (MECO) physics to be able to understand the seemingly magical properties of element #115, Mc. It must exhibit physical properties similar to a MECO with a physical nucleus on the inside and a cloud of whirring electrons attempting to orbit the electrically charged attractive nucleus, but since the electrons cannot exceed the speed of light, the Strong Principle of Equivalence requires that it must form a pure quantum state. This means that the electron cloud does not really have physical electrons present. This means that element #115 in its natural form is frozen into a MECO state. Moreover the charged nucleus readily forms into molecules of tetrahedral form, in which the individual atoms in the molecular structure are seen in tetrahedral crystals and are surrounded by a cloud of super-relativistic electrons so the metal molecules form structures that transform readily from physical to quantum dominated states. This is the property underlying the interstellar mode of UFO operation. With an act of consciousness of the craft operators, the UFO craft sheds its physical form, detects and surfs paths of coherence having the spatial inter-connectedness of a neural network, and surfs the network of coherences existent and resulting from the planetary grid mode of space creation, to move to their target destination. At this location, an act of consciousness causes the UFO craft to re-manifest as a physical object, much as consciousness can reveal physicality of electrons in the Young Dual-Slit Experiment (Radin et al, 2016).

XII.b. Quantum Phase Inverters and Consciousness Amplifiers; The Spacecraft Brain

The manufacture of the interstellar mode sensor devices has been revealed and discussed by Bob Lazar. It seems likely from his sketches that these devices act as quantum coherent sensors of the locally observed quantum field, and because of the holographic nature of this field, describe therefore the entire field describing the entire Universe, including the low-amplitude description of the target destination. Because the crystal amplifier can resonate with even a low

amplitude quantum field source consciousness, the crystal amplifies the weak signal to guide the craft.

Mr. Lazar describes how the 3 sensors are manufactured from a single piece of Mc(#115). Such manufacture would produce a coherent structuring in the atomic and molecular crystallization of the metal, and produce the desired high sensitivity to the quantum hologram. With the sensor manufactured in a double-ended structure of this design, it would produce at the rear end a phase-inverted (Helicity-inverted) image of the quantum field, and by its positioning with 2 more symmetrically arranged devices, coherently produce an amplified image of the field to be projected to the location of the crystal amplifier, which then senses the distant field of the target location and thereby guides the craft to its destination. The sensor-crystal combination thereby becomes the spacecraft “brain” and selects a coherent path toward the target destination as a quantum field. Thereby the craft is co-located at the target location instantaneously, and re-manifested to physical existence by the consciousness of the craft operators. The process has been correctly described in the STAR TREK movie/TV series as the “transporter,” though the entertainment version does not emphasize the consciousness aspects of such a transport mode.

We also describe the relationship of this transport mode to the “Planetary Grid” model of the creation and evolution of 3-dimensional space (3-D space). The Caroline Corey Film (E-T Contact – They are Here) shows the planetary grid unfoldment process that leaves in its wake a network of linear boundaries which are then lines of strong coherency that are seen on earth as “lay lines” and mapped with consciousness to identify locations of peak coherence with the planetary grid for the erection of churches and other religious or monument sites. The intersection of such grid unfoldment lines are particularly important locations, since they embody 3-D coherence with the Universe, and are therefore something like the neural centers of the human brain’s neural network. Following such creation of the unfoldment patterning, the infusion with mass, probably resulting from conscious activity, would become curved according to the Einstein General Relativity Theory. Nevertheless the patterning leaves a network of coherence that the spacecraft brain easily gloms onto to create the coherence that allows the craft to demonstrate a strong physical presence (co-location, entanglement) at both source and target locations simultaneously, to activate a “transporter” response. Consciousness at the destination combined with coherent consciousness of the occupants re-establishes the physical structure of the craft in a mode that switches

from wave-like (quantum) to particle-like (physical) as demonstrated in the Young dual-slit experiment. As demonstrated by Dr. Dean Radin (Radin 2009) such conscious effects on the Young dual-slit interferometer can occur over large distances of thousands of miles. Such coherency of consciousness is explained earlier in this chapter as resulting from the natural structuring of matter in a rotating Universe with fossilized gravitational rotational structuring everywhere.

In addition to understanding of the properties of space-time the UFO craft and its operation originate in the properties of element #115, Moscovium (Mc). This trans-uranium element was long speculated to have stable isotopes to nuclear alpha and beta ray emission decay modes. This has now been confirmed and a stable isotope, $\text{Mc}^{(290)}$ as a silvery metal that shows remarkable properties, some of which were predicted. Some of the properties follow from the compactness of the electron cloud that necessarily surrounds the strongly positive charged nucleus. Since the electron cloud necessarily mimics such clouds within the Periodic Table vicinity of Mc, element $\text{Mc}^{(290)}$ can be expected to exhibit shape-shifting properties. Also, the outer valence electron is known to be in such a tight orbit around the nucleus that its relativistically computed speed is within a factor of two of the speed of light. Since inner shell electrons would have higher orbital speeds, calculated to exceed the speed of light (Santiago & Haiduke, 2018), the atomic structure of $\text{Mc}^{(290)}$, produces the structuring of a MECO. Such MECO structuring has been observed in the global structure of quasar Q0957+561A,B gravitational lens (Schild et al, 2006) and also in the image of the compact object at the center of our Galaxy, Sgr A* (Schild, 2016). The existence of magnetic fields attached to the surface of compact objects is inferred from the effects of magnetic field activity immediately outside the MECO surface (Black Holes have no hair) by Johnson et al (2016). Scaling relations for the MECO alternative to standard Black Hole theory For SgrA* have been given by Robertson, S. & Leiter, D. 2010.

The MECO theory has already been discussed in this chapter in the context of the structure of the Distant Horizon of our Universe. Central to the common narrative for discussion of the Near-Death Experience is the existence of an intense bright light. The MECO model of compact structure horizons posits a layer of intense electron-positron formation as positronium, accompanied by an intense bright light. The bright light surface divides the dense physical structure surface and the intense quantum spontaneous pair production layer at the outer, quantum field surface at our Universe's Distant Horizon.

XIII. A MEGA-VERSE STRUCTURED FOR CONSCIOUSNESS AND COSMIC INTELLIGENCE

The recent discovery that the MECO/ black-hole object SgrA* does not have an infinite density Event Horizon but instead shows strong surface magnetic fields with entirely different surface properties, (Schild 2016), is an invitation to explore what other properties that such a physical structuring would have, particularly in the way our Universe structures the intersection of a physical space, inside a physical plus quantum interface. We have also described in Schild, Leiter, and Robertson (2006) how our 4-D universe of physical reality and existence contains objects called MECO/Black-Holes whose outer surface is in real space and whose inner space is probably a purely quantum state where the quantum waves describing our physical reality can pass through the finite density surface, but a physical particle would require a relativistically dilated time greater than the age of the Universe to penetrate. We recall that the material inside the horizon (surface) probably was the degenerate core of a supergiant star that burned up its fuel and came to a neutron star condition, probably as a Bose-Einstein condensate which acts in coherence like a crystalline structure but has no real atomic material.

Moreover it is likely that our Universe's Distant Outer Horizon behaves as an inside-out MECO, where the interior physical space is dominated by atomic matter with its quantum description, and the outer surface is a quantum sea in which our Universe is but a bubble of physical reality. This Distant Horizon (D.H.) surface is thus the place where the Einstein *GTR* interfaces with the external quantum outer field that describes all possible Universes, including those with 2-D plus time and possibly 3-D plus 2 time dimensions. Then at the Distant Horizon, only those quantum structures that can be coherent with the physical structuring of atomic matter in our Universe can enter and be present in our Universe; this structuring forces all time-space to obey the Einstein *GTR*, as observed locally, and the *GTR* originates at, or is enforced by, the MECO Distant Horizon as a coherence phenomenon. Since all universes are presumably similarly structured, we can imagine it to be most likely that a single Cosmic Intelligence is present in all universes, so also the Mega-Verse is in quantum (spiritual) union with all mega-verses. It is also likely that our physical Universe only contains the description of (3D + T) matter, and an interior MECO residing in our Universe, has quantum interior structure related to our well-described locally observed physical matter obeying Newtonian forces with a relativistic principle. This is appropriate, because when the matter had physical existence it was hydrogen-depleted ordinary matter appropriate to our Universe.

XIV. TEMPLATES IN THE MEGA-VERSE

XIV.a. Templates for the creation of a living Universe

We are given that Templates are at the foundation of the insertion of life in the Universe and through-out the Mega-verse. Such templates describe how the complex patterns describing and regulating life develop in the Mega-verse. Such patterning will ordinarily describe the actions of multiple forces operative at the same time to produce the complexities manifest in Nature as emerging properties.

A good example is the MECO structuring of horizons in the Universe and in compact MECO objects (previously called black holes), with surfaces governed and described by MECO dynamics and the existence side-by-side in the MECO description of the patterning of natural forces at the interface region of the Horizon structure. Note that in this MECO model, the physical space side of the Horizon has a strong density cusp along-side the peak of quantum amplitude associated with the real physical structure, and QED (Quantum Electrodynamics) becomes the gate-keeper of the crossing from physical reality to quantum reality. In this interface we find a balance between real physical forces of gravity and chemistry, and on the quantum existence reality side we find only a strong quantum field, with the gate-keeper MECO allowing passage of only the quantum energy from the Vacuum Zeus Point Energy that is coherent with the physical structure on the physical reality side of the Horizon. This is thus also the point at which the Einstein *GTR* enters our Universe at its Distant Horizon, as a natural outgrowth of coherence with the quantum description of matter.

Thus with an understanding of templates, we can see that the MECO structuring as consisting of patterning of balanced physical forces in the Universe and Mega-Verse would have evolved with a life-supporting patterning of additional chemical and biological forces and templates.

Templates: forces working together to produce consistent outcomes.

Templates: $F1 + F2 = \text{Life Support}$

XIV.b. Examples of Templates

We give further examples of templates whose functions assist the existence and thriving of life in the Universe.

1. Principles of diversity and survival of the fittest. It was understood by Darwin that a remarkable principle of survival-of-the-fittest guides evolutionary development of life in the Universe on all time scales. We can use this example with $F1$ = survival of the fittest, and the principal of diversity is $F2$, producing the outcome of life thriving on our planet. We refer to our Principal of Diversity and recognize that with it as $F2$, life has thrived and improved with age over the years. The Principal of Diversity states that the Universe follow a a pattern that all physical activities are driven to the direction providing the greatest number of possible outcomes. This is seen in the laws of turbulence, for example, where we see that development of turbulence produces a restructuring of mass on as many mass scales as possible, which insures the highest probability that the one most favorable to life is a possibility. Thus nature's pairing of diversity with "survival of the fittest" results in life enhancing results. This is a simple example of the above equation, $F1 + F2 = \text{Life Enhancement}$ as an emergent property.

2. The male/female (M/F) and sexual reproduction are probably a template. In our Universe, we see the sexual differences in body parts and rhythmic body movements. In this example the (M/F) differences are $F1$, and the human development scenarios are $F2$. We can see that the two forces combine to make sexual reproduction possible, which allows for a great expansion in the number of possible outcomes.

XV. MECO STRUCTURES IN NATURE

The Terry Tatum (2015) reference shows that there are three size scales where the MECO structuring of horizons are active in these structures within the astronomical Universe.

- A. Black Hole Surfaces (also called Horizons) bounding collapsed matter objects
- B. Elementary Particles
- C. Distant Horizon of Universe.

XV.a. Compact Object (black-hole) Surface

The black hole surface, also called the event horizon, is likely to have an equatorial bulge, and so invite (enable) quantum information, albeit weakly, from toroidal structured universes as well as spherically structured ones like our own. By so doing our universe presents a coherent path of resonant quantum connection with other universe forms with otherwise little means of resonant coherent interaction.

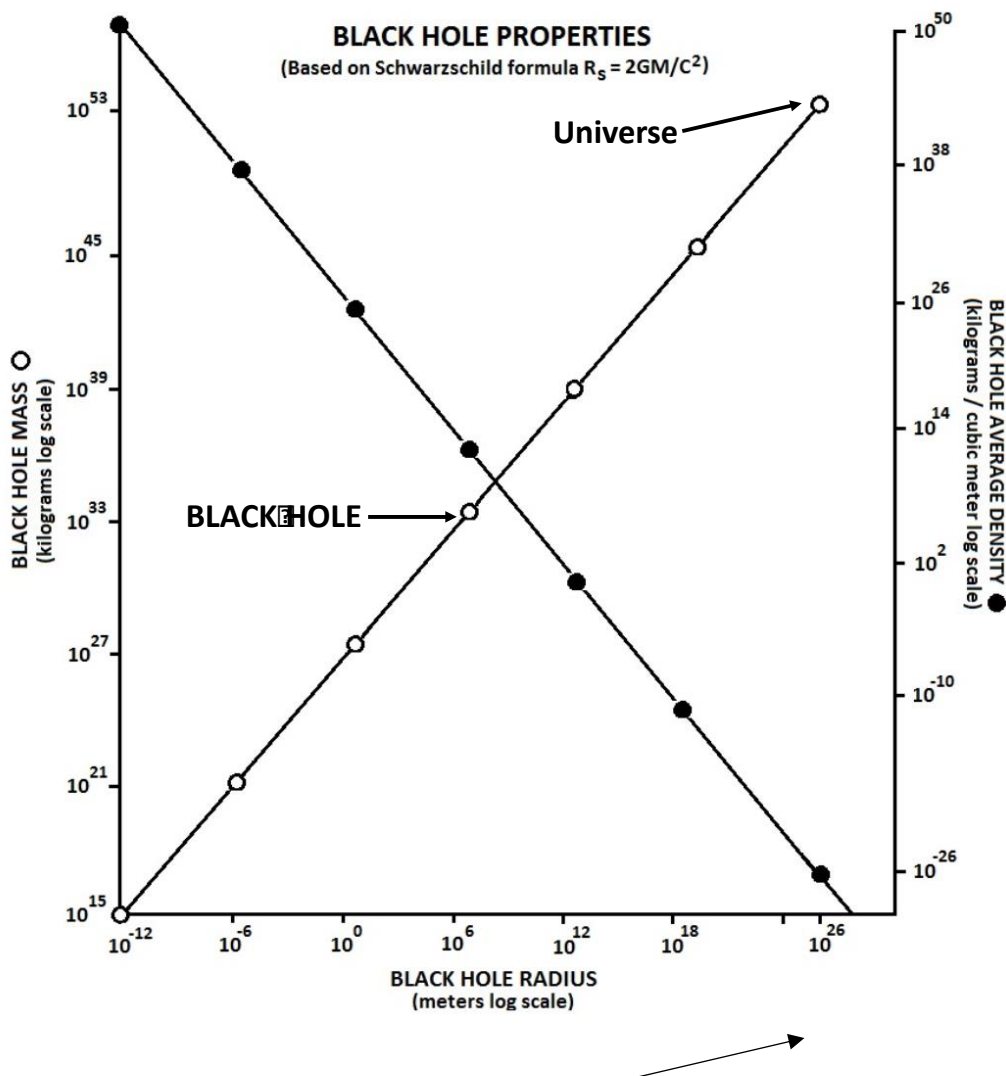
Thus we find that the side of the stellar mass MECO (black hole) event horizon facing outward is within the physical matter of our Universe. At the stellar mass horizon an observer could point to a distant object with laser light, but it would get seriously blue-shifted (as seen by a local observer at the surface) in the laser beam pulse heading to the distant observer. There is significant probability that the pulse would intercept significant matter principally as boulders and asteroids plus a sand-like dust. And the entire weight of the Universe is bearing down on its surrounding black-hole surface.

In the MECO theory, total collapse is halted when the *QED* pressure due to spontaneous emission of light and magnetic field inside, balances the crushing force outside at extreme densities. This it does by becoming a Bose-Einstein condensate which is *QED* limited and literally builds up a pressure, even in the absence of physical matter. Thus the inside of a black hole is a non-atomic (non-matter) state wherein all gravity and electric charge are absent, and a strongly quantum structured space is a boundlessly resonant cavity coherent within, and coherently able to resonate with the quantum fields of the extreme surface density of physical matter on the opposite, outer surface, of the MECO horizon, much like the event horizon of the classical black-hole model.

XV.b. Elementary Particle Surface

The critical mathematical basis to understand mass of elementary particles as being proportional to the number of quantum states available for the interior constituents to occupy, is *QED*. And understanding of the relationship to degrees of freedom is carefully explained in (Temple, Robert, 2017). Accordingly, the MECO surface of the proton, for example, is a meta-stable state equilibrium, with a quantum state inside balanced by a physical state on the outside. This is inferred (with mathematical extrapolation) from the straight-line similarity of the mathematics evident in Fig. 1 of Tatum (2015).

Figure 10 (following). The MECO mass-radius-density plot from Terry Tatum (2015) showing that the physical properties of the Universe and of the MECO/black hole are related by simple mathematics predicted, as illustrated by the straight lines. The properties of the elementary particle proton also follow the line, though they fall off the edges of this original plot from Tatum (2015). This agreement for the proton was first demonstrated by Nassim Hamein.



XV.c. The Distant Horizon

The prevailing view in contemporary astrophysics is that our expanding Universe is unbounded and expanding at an increasing rate to an evaporating end-game. But the MECO location on the Tatum (2015: Figure 1) makes it more likely that the distant Horizon is a kind of inside-out MECO. Thus whereas the stellar-mass black hole internal to our Universe has a physical existence reality obeying Newtonian forces on its outer surface, and a pure quantum state on the inside, the Distant Horizon is opposite and the inside is physical and the exterior surface is a balancing intense quantum field. Thus our Universe horizon is best understood as a bubble of Newtonian matter inside a quantum state representing all universes in our Mega-verse. It is interesting to note that a cosmic intelligence as a spiritual (quantum) entity could be present in all universes with such structuring.

XVI. THE MECO STRUCTURING OF THE UNIVERSE OF UNIVERSES: THE MEGA-VERSE

We have seen how the structuring of the Universe shows it to be dominated by the quantum description of the masses responding to Newtonian forces, and a differently structured heliacal patterning of the waves describing consciousness. It only takes one or two further steps to understand the nature of the black holes and horizons to understand how a cosmic Intelligence can be simultaneously present in all universes (as previously commented), because of the nature of this embedding.

It is presently understood how the compact object at the center of our Milky Way Galaxy is not a true black hole with a characteristic infinite density event horizon, but rather a related object whose surface has a finite density dominated by a strong magnetic field. This object is called a MECO (Magnetic Eternally Collapsing Object) and has now been definitely photographed on size scales comparable to the surface. We see the direct image of the object as photographed by the NASA SOPHIA airborne telescope. The image, shown in Fig. 8 (below), is commonly commented as showing an asymmetrical structure not understood in standard astronomical black-hole models and simulations (Brinkerink, 2016; Lau, R.M. et al, 2014, Fig 3).

We see in Fig 8 the published image made with the NASA SOPHIA FORCAST camera at 3 far-infrared wavelengths and reconstructed as a color image (also called a color translate). This image shows immediately that the standard model by itself does not explain the observations. The standard story about massive black holes is that they are so massive and compact that nothing, not even light, can escape. So how many people think to ask, “If their light cannot escape, how do they become quasars, the most luminous objects in the Universe”? And what is this un-predicted luminous structure? The great luminosity, in total equal to the luminosity of 7 million suns, comes from the silver structures (described as the E-W arm and Northern arm on Fig. 6) which are not predicted for the standard black-hole model (Brinkerink et al, 2016). On the other hand the MECO model is predicted to have a strong magnetic field of structures exactly matching the pattern on the NASA image.

Schild (2016) shows in detail how the structure predicted for a MECO model perfectly fits the NASA image of the object beginning with the donut-shaped structure of the accretion disc, colored to match the color due to the cool thermal emission of dark matter, structured as cool dust and frozen hydrogen spheres that evaporate and quickly ionize in the fuzzy structures at the ends of the northern and E-W arms. Thus we are seeing the missing hydrogen as frozen spheres until they are heated in the proximity of the compact MECO object. This emission pattern was already inferred 10 years ago from gravitational microlensing studies of quasar images resulting from alignments in the distant Universe (Schild et al 2006). As emphasized in that report, the Einstein equivalence principle is satisfied in the MECO but not the Standard black-hole model, whose infinite density “event horizon” is speculated in the standard model to cut off any magnetic field lines at the black hole surface.

It is significant that the MECO structured black-hole is now understood to be the Universe’s way of separating the external real physical space from the space of only quantum existence reality inside the compact object. At the surface of a galactic mass classical black hole, which probably does not exist in nature, a collapsing gas cloud feels the relentless pull of gravity and as the object collapses faster as seen by the local observer until it reaches infinite density. For the MECO solution to the Einstein/Maxwell field equations, as density increases so also does quantum-electrodynamical (*QED*) pair production of principally electrons and positrons in orbiting pairs in accordance with quantum electro-dynamical theory, and the spontaneous momentary pair creation causes a pressure-like force that opposes further collapse. The local observer sees deceleration of the flux, but a distant observer sees time stretched out due to relativity and the collapse halts only

after a relativistic long time, and so the MECO object is described as eternally collapsing. The spontaneous positronium production amplifies any surface magnetic field, and spontaneously creates its own magnetic field, as illustrated in Schild (2016). The magnetic field described as “surprisingly strong” at the time of its discovery, is what guides the spinning and synchrotron radiation emitting electrons that cause the asymmetrical structure seen in Fig. 6. It was directly detected by its Faraday Rotation effect on the emission of a background magnetar. Because the Faraday Rotation was observed at 2 different radio frequencies, it was possible to compute the strength of the magnetic field in the direction of the magnetar, whose light passed quite close to the compact object SgrA* at the center of our Galaxy. Only a MECO structured black hole surface can transmit such a strong magnetic field, but for a black hole the infinite density event horizon must pinch it off (Schild, 2016).

Assuming that our Universe is a bubble in the quantum potential field of all possible universes, we see that the Horizon of our Universe can act in the same MECO principle, thereby separating our physical structured Universe with a quantum principle and atomic matter to remain separated from the quantum continuum outside our Universe, and thus it can be seen as a kind of inside-out black hole as observed by a physical observer (myself) inside our Universe. Thereby real physical space exists only in the region of space inside the Distant Horizon, but outside the MECO black-hole compact objects contained within the Horizon. This is indicated by the conclusion of Tatum (2015) that the global properties of radius and density are mathematically related for the Horizon, and the MECO objects like SgrA*. The MECO Horizon scenario also explains how the Einstein General Theory of Relativity forms at the Horizon dominated by these quantum processes, such that quantum effects favorable to the geometry and coherence of the entire enclosed space can coherently cross the MECO boundary and enjoy physical existence inside. This structuring of the Mega-Verse can be understood as having a purpose. Where we now understand that all physical reality has a quantum description, and the understanding that all emotional content of the Universe likewise, we as mathematical beings are obliged to ask: what is the sum total of this existence reality? And how can that sum be anything more than the Cosmic Intelligence that created it? In this way we can understand the purpose of this observed MECO structuring of all physical reality in the Mega-verse of all existence reality. The Mega-verse is seen to be a sea of possibility of bubble-like universes whose surface horizons are in partially coherent interaction with its creative Cosmic Intelligence.

XVII. THE MECO STRUCTURING OF SGRA*, THE MECO AT THE CENTER OF OUR GALAXY

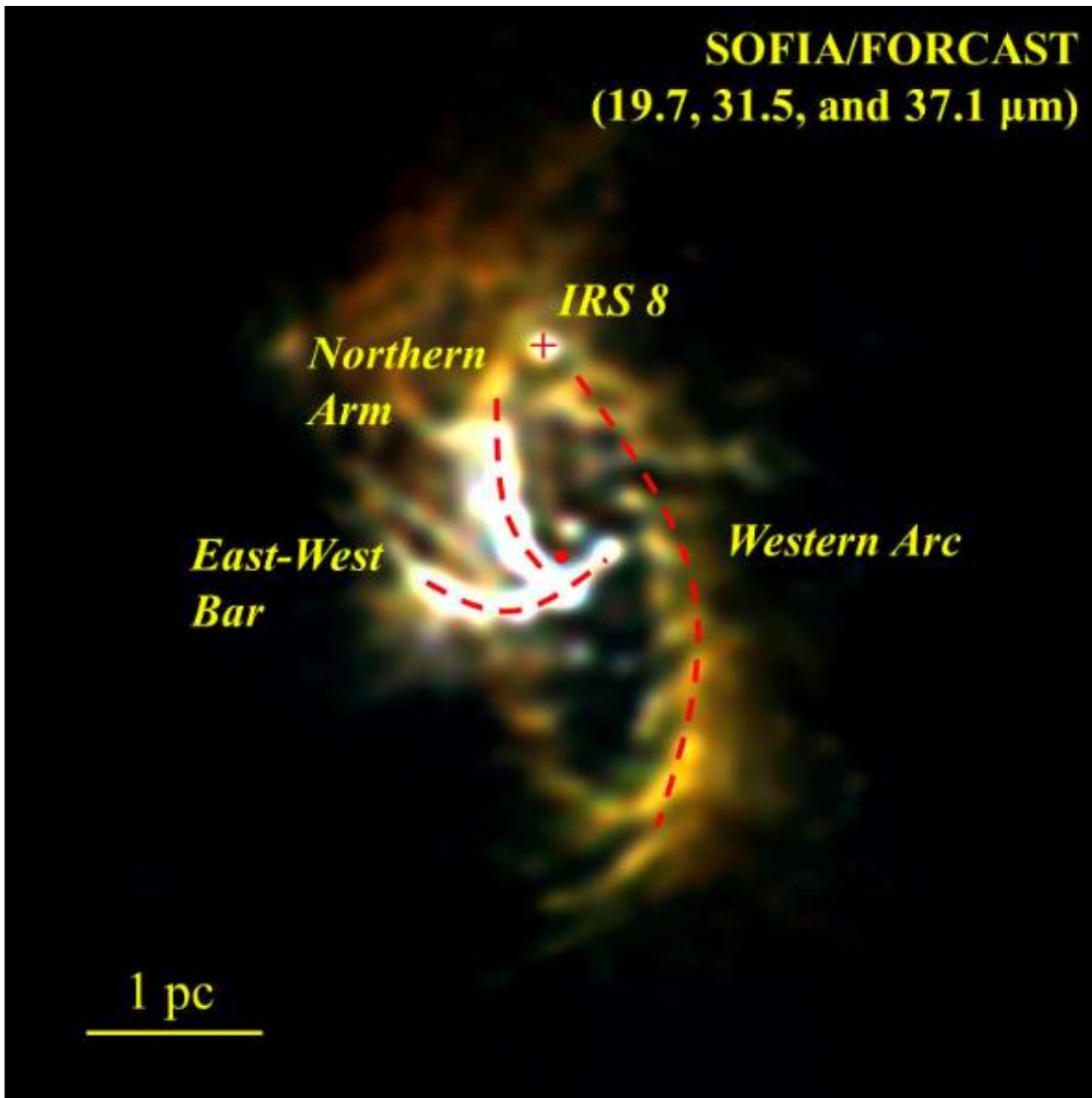


Fig. 11 The infrared color translate picture of SgrA*, the MECO/ Black-Hole object at the center of our Galaxy. For convenience the evident structures are overlaid on the image for identification and description. The actual compact object is shown as a small red dot at the center of the luminous asymmetrical structure, whose radiation is attributed to synchrotron radiation, which is highly polarized in

directions predictable from the synchrotron radiation theory, and the presently understood interpretation is easily falsifiable from standard theory (Schild, 2016). The Northern Arm appears to originate at source IRS 8 where a frozen hydrogen planet-mass structure is presumably evaporating at the 13.8° K Hydrogen triple point. The evaporating hydrogen gas quickly becomes ionized and spirals along the magnetic field lines that dominate the luminous structure. This creates the distantly observed intense luminosity

Thus the distantly observed quasar luminosity is generated by the evaporated electrons spiraling along magnetic field lines under gravitational attractive force thereby producing highly polarized synchrotron radiation. The E-W bar and western short bar seen fore-shortened also originate in gas from luminous structures, presumably evaporating hydrogen-dominated planetary-mass objects.



Fig. 12. A 3-dimensional Styrofoam model tilted to simulate the structure seen in Fig 11. The size of the central collapsed object has been exaggerated to show its position behind the illuminated magnetic field lines.

It is expected that in this direction a complex superposition of right- and left- circular polarizations will be seen in linear superposition, along with linear polarization from the illuminated E-W bars. The western arc is shown unstructured above, but is expected to be physically dominated by inflowing dark matter from a now consumed dwarf satellite from the Local Group of low-mass galaxies. This in-falling matter is dominated by planetary mass frozen surfaced planets known to dominate the baryonic dark matter, and to technically be not dark because its emitted radiations are in the sub-millimeter spectral range.

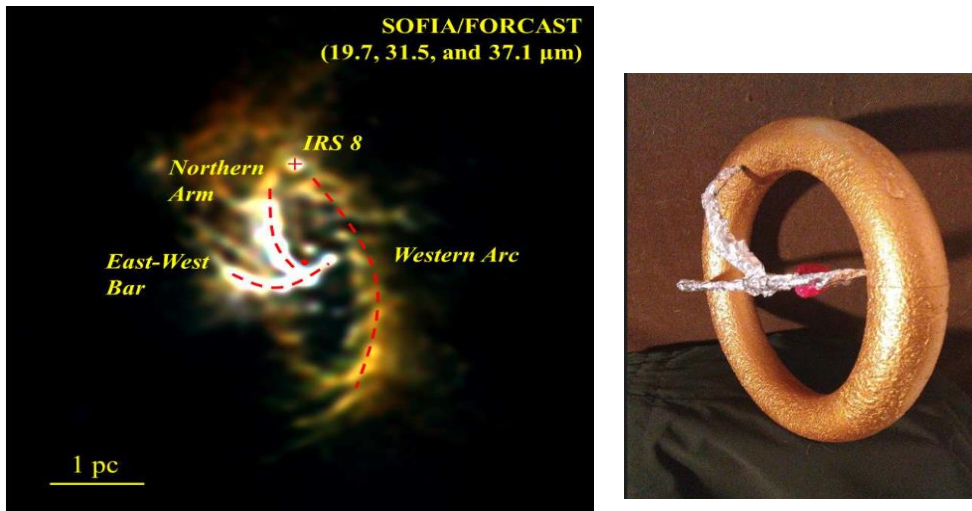


Fig. 13 A side-by-side comparison of the observed and modeled MECO structures from SgrA*. The observed structure on left shows the brown-colored inner edge of the accretion disc as being highly structured into compact luminous sources of all sizes, and predicted to be mass scaled in a fractal scaling law. The approximate envelope surrounding this disc is the tan torus in the model.

XVIII. SUMMARY AND CONCLUSION

As promised in our introductory section summarizing the results of the FREE statistical surveys, an expanded and informed view of consciousness is needed because many individuals have experiences that cannot be explained by conventional views that proclaim consciousness begins and ends with the brain. The FREE Experiencer Research Study establishes that many experiencers of what we call the Contact Modalities, and Psi phenomena, seem to be enabled by processes not limited to the human brain. This must somehow be facilitated by actions occurring instantly and often experienced as if human awareness extends to unlimited reaches of space and time.

I initially discussed how it is first necessary to show that information related to feelings and emotions must have a physical origin in the attribute of space called the quantum universe, understood by the great quantum physicists of the 1920's era (Dirac, Schroedinger, Heisenberg, etc.). I later described how brain wave studies identifying the Mirror Neuron system can explain how the quantum picture of the Universe permits the description not only of the physical existence of matter and gravity, but of human emotions as well. The Quantum Hologram, which is presented in more detail by the late Dr. Edgar Mitchell was then discussed. (Mitchell and Staretz, 2011). The Quantum Hologram allows for an expansion of our understanding of the quantum universe in a manner that would allow it to store and retrieve emotional content. The following section then presented details that the real Universe of our experience seems to require for its understanding the existence of a Cosmic Intelligence. It also seems to require the attribute of eternal existence often described as karma or soul. It was then demonstrated that the experience of consciousness is created by the brain operating much like a digital computer, clocked by rhythmic reference pulses related to heartbeat. These pulsations help to correlate quantum waves of information about the physical state of the individual into left brain input, merging and comparing the resulting patterns with right-brain input and output, to assist with survival of the individual. This process is what gives us the sense of conscious awareness. I then discussed the details of the fMRI imaging of brain waves which allows a correlation by the two separate brain hemispheres to compare physical reality to the personal human history of the sentient being. We finally discussed the processing of consciousness waves by MECO/black holes with the surface properties filling the role of nature's hard drive -- that the MECO object might be information storage devices similar to a computer hard drive. Can one hypothesize that the MECO objects might be the source of the Akashic records or even the "Neurons of Cosmic Intelligence"?

In this consciousness model I discussed how consciousness is a resonance of the human brain with the Quantum Hologram description of all information, and how that is compared to the human experience. Nevertheless, many of our FREE Survey results indicate that consciousness is also non-local and not solely derived from the human brain. This model can also describe how panoramic awareness can be non-local, outside of the brain, as described by many of the Contact Modality experiencers via some types of UAP related experiences with Non-Human Intelligence; Out-of-Body Contact Experiences, Near-Death Contact Experiences, Remote Viewing Contact Experiences, Hallucinogenic Contact Experiences, etc, and even the PSI phenomena of telepathy, precognition, clairvoyance, psychokinesis.

One puzzling phenomenon that makes claims of alien visitations dubious to most people is the issue of the speed of light and light-velocity travel to our planet in space-craft that seem to operate silently and gravity-free. We demonstrate how such a craft made of the trans-uranium element #115, Moscovium, can easily produce a self- coherent image of itself with its sentient contents, and instantaneously bi-locate in the Universe, surfing on coherent patterning of matter and consciousness waves that remain as fossils of turbulent processes that arose early in the history of our Universe. In particular we recognize in the similarity of spiraling consciousness waves to spherical matter waves allow such surfing to be available to quantum waves describing both matter and consciousness.

Thus, the principal conclusion of the FREE survey, that UAP sightings and the many psychological phenomena encountered in daily life for some, requires for its understanding an expanded view of consciousness and of the Universe that has spawned it.

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The Quantum Hologram Theory of Consciousness Reconciles the Physical and Psychic Nature of the UFO Phenomenon and is Compatible with Dr. Jacques F. Vallée's Consciousness Hypothesis

Giorgio Piacenza

Introduction

If the UFO phenomenon is not exclusively made possible by technologically advanced, interstellar, physical machines moving about and playing hide and seek (the “nuts & bolts” approach) but also displays an inseparable psychic nature, how can the Quantum Hologram Theory of Consciousness (QHTC)^{1,2} begin to explain the complex relationship of consciousness and UFO contact? Moreover, is there a compatible relationship between the QHTC and Dr. Vallée's suggestion that the UFO phenomenon is like a cybernetic “influence system” dedicated to influencing the myths, assumptions, and meaning-making of human society-- an influence system that Dr. Vallee terms a “cybernetic control system”?³

In this light, the alleged cybernetic control system would operate under a mechanism allowing the “contact modalities” to take place.⁴ Consequently, the various ways by which humans are “piercing the veil,” expanding their awareness, and perceiving themselves as participants in a “multidimensional reality” could be

¹Edgar Mitchell, "Quantum holography: a basis for the interface between mind and matter," in *Bioelectromagnetic medicine* (CRC Press, 2004).

²Reinerio (Rey) Hernandez, "*The Quantum Hologram Theory of Consciousness and the Contact Modalities*", originally published in the Dr. Edgar Mitchell FREE Foundation website, November 1, 2013.

³Jerome Clark, "Jacques Vallee Discusses UFO Control System," Interview, *UFO Evidence* (1978), FATE Magazine, <http://www.ufoevidence.org/documents/doc608.htm>.

⁴The "Contact Modalities" was a term first described in the above referenced paper titled "*The Quantum Hologram Theory of Consciousness and the Contact Modalities*", authored by Reinerio (Rey) Hernandez on November 1, 2013.

compatible with the proposal that we are being influenced, nudged, or gently

“steered” in a certain direction. And at least one of the mechanisms for this to happen could involve the relation between objects and their non-local, holographic, information fields as part of “one phenomenon” in which consciousness plays a primary role.

So, we must start by postulating a “greater reality” and a mechanism that can include and unify the physical and psychic attributes. Consciousness, as a major participant in this greater (more inclusive) reality, would be able to modify patterns in a non-local information field which (according to the QHTC) accompanies relativistic (3S + 1T) physical macroscopic objects.⁵ Moreover, an important process of resonance would connect both the classical physical and the quantum level domains.⁶

About the Concept of Consciousness in the QHTC

By embracing the concept of “quantum information,” the QHTC simultaneously includes and transcends a net classical physicalist explanation of the UFO phenomenon. However, the QHTC is not about the spacetime physical universe being ‘virtual’ or some kind of projection and/or illusion. The universe is understood as a physically real, spacetime organization of objects accompanied or complemented by a non-local, holographic information field supported by energy from the vacuum. No subtle ontological levels are posited in this model. Its non-local, quantum hologram (QH) contains all individual information fields, is connected to physical objects (including conscious beings with physical bodies) and carries information simply considered to be energy organized in patterns.⁷

Unlike string theories like “M Theory,”⁸ the QHTC doesn’t posit extra spatial dimensions. It is non-materialist in the sense that it recognizes a necessary quantum holographic information field but any sense of non-physical

⁵UFOTV. New Science Ideas Edgar D. Mitchell, *The Quantum Hologram and ESP - Astronaut Edgar Mitchell* (UFO Video, Inc, Venice, CA : Distributed by UFO TV, ©2005., 2005).

⁶Edgar Mitchell, "Nature's mind: The quantum hologram, in "Beyond UFOs: The Science of Consciousness and Contact with NonHuman Intelligence, Reinerio Hernandez, Rudy Schild and Jon Klimo, Eds., (Amazon Press, 2018).

⁷Edgar D. Mitchell, *The Quantum Hologram and ESP - Astronaut Edgar Mitchell*.

⁸Katrin Becker, Melanie Becker, and John H Schwarz, *String theory and M-theory: A modern introduction* (Cambridge university press, 2006).

“multidimensionality” and of multiple non-physical ontological levels would actually refer to different organized energy patterns that may persist and be experienced in the quantum holographic medium even without being specifically connected to particular classical physical objects. These could give a sense of veridical multiple levels of reality to consciousnesses detached from their physical bodies while preserved as their organized information patterns.

In fact, my understanding of Dr. Mitchell’s view on “consciousness” is that its manifestation gradually emerges from energy, matter, and information interacting with a non-local, holographic information field.⁹ Thus, consciousness would depend on and derive from quantum principles rather than exist independently or in any sense before them as an actual entity. However, I think that - even under this perspective - consciousness could be considered ‘fundamental’ in the sense that it would exist in a potential state becoming increasingly actual as a result of the evolution of ever more complex, stored, non-local information states in relation to complex physical forms. Moreover, according to Mitchell, it would survive without a physical body in the zero-point energy medium and, once manifested, its influence would assign meaning to information rather than blindly processing it.¹⁰ This would make it primary (particularly, in terms of a volitional causal agent) in the sense of being on a par with other fundamental physical entities.

Dr. Mitchell wrote in “Nature’s Mind: the Quantum Hologram”¹¹:

“A third concept, chaos theory, is also necessary to understand the nonlinear evolutionary processes that caused consciousness to evolve toward the anthropic consciousness experienced by humans.”

“It is precisely information, however, that is the basis of the phenomena of perception, cognition, memory, learning, etc, that is to say, consciousness and the subjective experience. Though the evidence is quite ample to postulate that non-locality is the unique, universal basis for perception and the subjective experience...”

⁹Edgar Mitchell, "A dyadic model of consciousness," *World Futures: Journal of General Evolution* 46, no. 2 (1996).

¹⁰Edgar D Mitchell and Robert Staretz, "The quantum hologram and the nature of consciousness," *Journal of Cosmology* 14, no. 1 (2011).

¹¹Mitchell, "Nature’s mind: The quantum hologram."

“Finally, I conclude that the cited experiments and current understanding of non-locality in nature is sufficient to postulate that non-locality is the antecedent attribute of energy and matter which permits perception and is the root of the consciousness which manifests in the evolved organisms existing in three dimensional reality.”

Mitchell and Staretz¹² also brought up Luo’s concept of “Intrinsic Awareness” (IA) by which, for example, atomic particles seem to be able to sense and react to their environments. It would not be consciousness itself but – perhaps - a form of irreducible information processing accompanying the very fabric of the cosmos and tantamount to the quantum principles of quantum entanglement, correlation, and non-locality. If we could fairly call it a “proto consciousness,” the QHTC would entertain a variety of panpsychism.

About the Mechanism Described by the QHTC

The QHTC begins to provide ways to explain how interaction with a non-local, information medium (containing multiple information fields) can begin explaining psychic, paranormal and a variety of contact events with non-human intelligences (NHI) associated to the UFO phenomenon according to multiple researchers and, particularly, to the FREE Experiencer Survey published in the historic book titled "Beyond UFOs".¹³ The QHTC theory states that classical physical objects are accompanied by and connected under a holographic information field that accumulates memory from its history of informational quantum states to the point of developing consciousness which –in turn -can also purposefully direct or modify the information waves.¹⁴ In fact, according to Dr. Edgar Mitchell¹⁵, we are dealing with “nature’s basic information system.” The QH medium would be ‘real’ in the sense that it operates with energy supported by the zero-point energy of the vacuum when coherent quanta are emitted and absorbed by material objects. But it would also be ‘virtual’ in the sense that – as a non-local

¹²Staretz, Robert. Mitchell Staretz, Edgar, "Towards an Understanding of Reality and the Nature of Existence," Scientific, https://www.newdualism.org/papers/E.Mitchell/Mitchell-Nature%20of%20existence_v3a.pdf.

¹³"A Report on Phase I and II of FREE's Experiencer Research Study: The Results of a Quantitative Study," 2018, in *"Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence*, Reinerio (Rey) Hernandez, Rudy Schild and John Klimo, Eds, November 1, 2018, Amazon Press.

¹⁴Mitchell and Staretz, "The quantum hologram and the nature of consciousness."

¹⁵Mitchell, "Nature’s mind: The quantum hologram."

information and memory medium - for every macro-scale object there is a holographic information component that accompanies and complements them. Possibly, virtual quanta would be involved.

Objects would be a self-referencing quantum system and exchange information quanta from entangled, resonant, standing wave, transactional bonds among them. And their information would be carried in the wave phase relations. If objects are self-referencing, they would not need a reference signal to decode a two-dimensional information pattern as occurring in classic holography.¹⁶

Based on the work of Walter Schempp and Peter Marcer¹⁷ studying the connection between brain waves and the frequency domain pertaining to holography, the QHTC states that human beings also decode information through phase conjugate adaptive resonance (PCAR). But, according to Mitchell¹⁸, having the brains of intelligent, conscious beings, humans may be using more advanced structures like the brain's microtubules where coherent resonant standing quantum information waves would resist decoherence. Thus, in this model, the brain would act as a "phase gate."

These proposals would basically agree with Roger Penrose and Stuart Hameroff's^{19, 20} hypothesis of an Orchestrated Objective Reduction (Orch-OR) or collapse of quantum wave superpositions inside the brain's microtubules where standing wave coherence and orchestrated room temperature quantum wave collapses (associated to proto-conscious states) can take place.

Dr. Mitchell²¹ also pointed out that— through resonance - non-local, information exchanges between entangled particles at the subatomic level don't have to remain unavailable to our classical, macroscopic world because information exchange through resonance between classic macroscopic objects and

¹⁶Edgar D. Mitchell, *The Quantum Hologram and ESP - Astronaut Edgar Mitchell*.

¹⁷Peter J Marcer and Walter Schempp, "Model of the neuron working by quantum holography," *INF* 21, no. 3 (1997).

¹⁸Edgar D. Mitchell, *The Quantum Hologram and ESP - Astronaut Edgar Mitchell*.

¹⁹Stuart R Hameroff, "Quantum coherence in microtubules: A neural basis for emergent consciousness?," *Journal of consciousness studies* 1, no. 1 (1994).

²⁰Stuart Hameroff and Roger Penrose, "Consciousness in the universe: A review of the 'Orch OR' theory," *Physics of life reviews* 11, no. 1 (2014).

²¹Mitchell, "Quantum holography: a basis for the interface between mind and matter."

their quantum information waves takes place. However, for the QHTC, the 3S + 1T physical universe is definitely real, and (to facilitate a more complete and precise information and more efficiently adapt to a physically real environment), humans and other macroscopic organisms would complement PCAR- decoded quantum holographic information with classical sensorial information.^{22,23} An important more complete picture is also provided by Dr. Rudy Schild.^{24,25}

Allegedly, through the emission and absorption of an object's coherent quanta, the individual quantum holograms of all objects (whether accompanied by consciousness or not but still capable of emitting and decoding each other's information) would carry the complete event history of each object in a non-local, instantaneous way. Being a non-local structure, the QH medium would carry this information all over the universe (like a classical hologram) and would also have the property of 'distributedness', meaning that a small piece would contain all of the information. Moreover, it would also carry all the memory of physical events. Its support would be the zero-point energy field and (unlike a laser-produced hologram) smaller fragments would not lose information definition.²⁶

As a historical precedent to the QHTC we should recognize Karl Pribram's "Holonomic Brain Theory."²⁷ Pribram discovered that patches of brain neural webs displaying local field potentials were describable by Fourier transform wavelets. Even earlier, in the 1940s, Dennis Gabor (The "Father of Holography") had applied this type of Fourier transforms to his communication theory observing that they could refer to quantum processes and called his communication units "quanta of information."²⁸

²²Mindshift INstitute, "Mindshift Institute Interviews Dr. Edgar Mitchell," (YouTube, March 14, 2012), Interview. <https://www.youtube.com/watch?v=0PZJOUmf0ns>.

²³Mitchell, "Quantum holography: a basis for the interface between mind and matter."

²⁴The Dr. Edgar Mitchell FREE Foundation, "Dr. Rudy Schild: QUANTUM HOLOGRAM BRAIN WAVES," May 9, 2017, <https://www.youtube.com/watch?v=rXgYDdoTALY&t=3s>.

²⁵*Rudy Schild - Dark Matter and Dark Energy: The Force is Within You*, (Rudy Schild, 2012).

²⁶Staretz, "Towards an Understanding of Reality and the Nature of Existence."

²⁷Karl H Pribram, "Holonomic brain theory," *New Trends in Experimental & Clinical Psychiatry* (1989).

²⁸Karl Pribram, "Holonomic brain theory," *Scholarpedia* 2, no. 5 (2007).

The Fourier transforms used in classic holography (to reinterpret real waves unto a frequency domain) were useful to so interpret coherent brain activity in holographic terms. And the work of Schempp²⁹ (necessary in the QHTC) indicated that the brain itself could be interfacing with a non-local quantum hologram. However, in spite of the surprising presence of nonlocality, the mathematics of the PCAR, the QH may be limited to representing a connection between a holographic frequency domain and time-forward, causally-evolving, deterministic relations describing real 3D + 1 Time objects connected to their quantum information histories.

For the year 2000 American Institute of Physics Conference, Schempp and Marcer³⁰ summarized their ideas as follows:

“The theoretical physics of a quantum mechanical model of space, relativistic quantum holography, is described. It specifies three dimensions, such as is validated by the nature of our spatial experience, but where additionally, quantum non-locality, which Feynman described as the only mystery of quantum theory, is made manifest by means of observable phase relationships. For example, synchronicity between events, and other phenomena such as are described by the geometric/Berry phase, etc., which are outside the bounds of classical explanation. It can therefore be hypothesized: a) that we live in a entirely quantum mechanical world/universe and not a classical mechanical one (where quantum phenomena are confined to the microscopic scale) as is the current generally held scientific view, b) that three spatial dimensions are a fundamental consequence of quantum mechanics, c) that quantum holography is a natural candidate to explain quantum gravity, such that mass/inertia concerns not the eigenvalues of some operator, but rather the observable gauge invariant phases of a state vector, dimensions are a fundamental consequence of quantum mechanics, c) that quantum holography is a natural candidate to explain quantum gravity, such that mass/inertia concerns not the eigenvalues of some operator, but rather the observable gauge invariant phases of a state vector, postulated to be that of the universe itself, as a whole, and d) that this model provides a natural explanation in terms of relativistic

²⁹Walter Schempp, "Quantum holography and neurocomputer architectures," in *Probabilistic and Stochastic Methods in Analysis, with Applications* (Springer, 1992).

³⁰Peter Marcer and Walter Schempp, "Why space has three dimensions: A quantum mechanical explanation" (paper presented at the AIP Conference Proceedings, 2000).

quantum signal processing of any each individual's perception and cognition will be of a three dimensional world, defined similarly in relation to each individual's quantum state vector, describing its mind/body and associated gauge invariant phases or mindset, which have observable consequences, such that mental processes and events can cause neural events and processes! These testable hypotheses, if validated, will have profound implications for our understanding, radically changing our scientific perspective on the world, as we enter the new millennium."

In "Nature's Mind: The Quantum Hologram," Mitchell³¹ (certainly informed by the work of Schempp and Marcer) wrote:

"Marcer (1997) has proposed that the condition of phase-conjugate-adaptive-resonance (pcar) is a necessary condition for an object in three dimensional reality to be perceived as it really is. That, is, resonance requires a virtual path mathematically equal but opposite to the incoming sensory information about the object. Further, that it is the incomings pace/time information (visual, acoustic, etc.), which decodes the information of the quantum hologram and establishes the condition of pcar so that accurate three dimensional perception is possible. That is to say, both quantum information and space/time information are used in the act of perception by organisms. I propose that the two equal but opposite paths required by the pcar condition are the mathematical equivalent of perception and attention or intention."

In this same work, Mitchell wrote:

"Hammeroff (1994) and Penrose have presented experimental data on microtubules in the brain supporting quantum processes. The absorption/re-emission phenomena associated with all matter is well recognized. That such re-emissions are sufficiently coherent to be considered a source of information about the object is due to the theoretical and experimental work of Schempp and Marcer, based upon the transactional interpretation of quantum mechanics of Cramer (1986), the Berry geometric phase analysis of information (Berry, 1988; Anandan, 1992) and the ability of quantum phase information to be recovered and utilized (Resta, 1997). The mathematical formalism appropriate to these analyses is consistent with standard quantum mechanical formalism, and is defined by means of the

³¹Mitchell, "Nature's mind: The quantum hologram."

harmonic analysis on the Heisenberg nilpotent Lie group G , algebra \mathfrak{g} and nilmanifold (see Schempp (1986) for a full mathematical treatment). The information carried by a quantum hologram encodes the complete event history of the object with respect to its three dimensional environment. It evolves over time to provide an encoded non-local record of the "experience" of the object in the four dimensional space/time of the object as to its journey in space/time and the quantum states visited. The question of the brain's ability, as a massively parallel quantum processor, to decode this information is addressed by Marcer and Schempp in "Model of the Neuron Working by Quantum Holography" (1997) and "The Brain as a Conscious System" (1998)."

Some Contact Modalities and the QHTC

Veridical out-of-body and near-death contact experiences could take place when the highly organized quantum information fields of different disembodied conscious agents more clearly interacting through PCAR (without interference from physical sensorial perception) meet in the non-local quantum holographic medium. Their personalities and memory patterns would persist in this medium sustained by energy from the vacuum.

The stronger the resonance with the non-local, quantum information, the more veridical the experience. Regular remote viewing while maintaining perception of the physical body would be a mild form of resonance but feeling oneself in another locale and even experiencing as if with the physical senses would involve greater resonant levels.

Physical UFO contact modalities and materializations would depend upon reconfiguring the physical information patterns of non-human craft and their 'non-human' bodies inside. This might be done by manipulating what quantum probabilities are actualized after modifying original holographic information fields with the holographic information fields of different spacetime coordinates. Various degrees of the mediumship-channeling and telepathy contact modalities would depend on creating a stronger than usual resonant state between greater portions of the personality and memory information fields of different conscious agents. The more conscious or organized information field would have more access to energy from the vacuum would be the dominant one.

Entheogen-based contact modalities would alter brain chemistry so that resonant information from other entities overcomes the threshold of subconscious or intuitive perception into conscious awareness.

As we can see, resonance would be the key to all these contact modalities.

A Brief Observation about Retrocausality

In spite of partially using (and extending) John C. Cramer's "Transactional Interpretation,"³² there's little consideration of retrocausal signaling or influences in the QHTC. However, precognitive experiences and information about (or from) multiple possible futures ostensibly taking place during some paranormal and contact experiences are recognized and, besides Cramer, there are eminent scientists and experimentalists like Yakir Aharonov³³ that make a good case for retrocausality. Should it eventually be incorporated into an extended version of the QHTC? Since, according to the QHTC, the QH is inseparable from four-dimensional spacetime, any plausible considerations about retrocausal influences may have to be considered in relation to Einstein's "block universe."³⁴

Is the QH in the QHTC mainly understood as deterministic because it was developed using Fourier transform operators which are linear (therefore, possessing the properties of homogeneity and additivity)³⁵ and, accordingly, applicable to classical descriptions?

About Jacques F. Vallée's "Control Mechanism" Hypothesis

In books like Dimensions: A Casebook of Alien Contact³⁶ and Messengers of Deception³⁷ and some interviews, eminent computer scientist and ufologist Jacques F. Valle hypothesized that the UFO phenomenon might act like a symbolic, cybernetic, social control mechanism, seemingly dedicated to influence

³²John G Cramer, "Transactional interpretation of quantum mechanics," in *Compendium of Quantum Physics* (Springer, 2009).

³³Yakir Aharonov, Eliahu Cohen, and Tomer Shushi, "Accommodating retrocausality with free will," *arXiv preprint arXiv:1512.06689* (2015).

³⁴CW Rietdijk, "Four-dimensional reality continued. The implications of the block universe for the origin of matter, consciousness and a possible afterlife. The Einstein-Podolsky-Rosen paradox and its role in four dimensions," *Physics Essays* 31, no. 4 (2018).

³⁵Steven W Smith, "The scientist and engineer's guide to digital signal processing," (1997).

³⁶Jacques Vallee and Whitley Strieber, *Dimensions: A casebook of alien contact* (Contemporary Books, 1988).

³⁷Jacques Vallee, *Messengers of Deception: UFO Contacts and Cults* (Ronin Pub, 1979).

human culture, our sense-making, and myths. It's as though an intelligence we are connected with were intermittently stimulating us to elicit a lasting learning response exerting their stimulus more under what would be a closed-loop than an open-loop cybernetic feedback relationship.³⁸

In an interview with UFO researcher Jerome Clark, Vallée stated

“We tend to assume that the physical phenomenon is its most important aspect and that everything else is just a side effect and much less important. But perhaps we're facing something which is basically a social technology. Perhaps the most important effects from the UFO technology are the social ones and not the physical ones. In other words, the physical reality may serve only as a kind of triggering device to provide images for the witness to report. These perceptions are manipulated to create certain kinds of social effects.”³⁹

The concept of “control” is a crucial element of **Cybernetics**. A basic definition of “cybernetics” (given by James Watt) is:

*“Cybernetics is a **transdisciplinary** approach concerned with regulatory and purposive **systems**—their **structures**, constraints, and possibilities. The core concept of the discipline is circular causality or **feedback**—that is, where the outcomes of actions are taken as inputs for further action. Cybernetics is concerned with such processes however they are embodied, including in ecological, technological, biological, cognitive, and **social systems**, and in the context of practical activities such as designing, learning, **managing**, and **conversation**.”⁴⁰*

According to testimonies from contact experiencers, most human interaction with NHI is not classified as “evil” or abusive, instead, based upon their three surveys of over 4,300 UFO Contact Experiencers from over 100 countries, only 4

³⁸Norbert Wiener, "Cybernetics: Control and Communication in the Animal and the Machine--2nd," (1961).

³⁹Clark, "Jacques Vallee Discusses UFO Control System."

⁴⁰James Watt, "The Reader View of Wikipedia - Cybernetics."

percent stated that their experiences were mainly negative.⁴¹ This would coincide with a more ancient meaning of the word “cybernetics” which refers to “steering” rather than the negative connotations often implied by the word “control” in terms of a dictatorial, abusive, self-serving imposition.

Dr. Vallée came to the hypothesis of the “control system” by perceiving the absurdity of semantic constructions derived from contact experiences. He stated

“If you're trying to express something which is beyond the comprehension of a subject, you have to do it through statements that appear contradictory or seem absurd. For example, in Zen Buddhism the seeker must deal with such concepts as "the sound of one hand clapping" - an apparently preposterous notion which is designed to break down ordinary ways of thinking. The occurrences of similar "absurd" messages in UFO cases brought me to the idea that maybe we're dealing with a sort of control system that is subtly manipulating human consciousness.”⁴²

While Vallée’s statement of an influence mechanism “to create certain kinds of social effects” may still be true because UFO intelligences continue operating in a covert or semi-covert way, some of the negative connotations usually associated to the word “manipulation” may have been lessened after an analysis of the positive changes reported by a majority among thousands of contact experiencers in the scientifically designed, international, and anonymous FREE Experiencer Survey.

In *“Incommensurability, Orthodoxy, and the Physics of High Strangeness: A Six-layer Model for Anomalous Phenomena”* Dr. Jacques F. Vallée and Dr. Eric W. Davis⁴³ wrote:

“Everything works as if UAPs were the products of a technology that integrates physical and psychic phenomena and primarily affects cultural variables in our society through manipulation of physiological and psychological parameters in the witnesses.”

⁴¹R Hernandez, J Klimo, and R Schild, "Beyond UFOs: The science of consciousness and contact with non-human intelligence, © The Dr. Edgar Mitchell Foundation for Research into Extraterrestrial and Extraordinary Experiences, FREE," (Inc, 2018).

⁴²Clark, "Jacques Vallee Discusses UFO Control System."

⁴³Jacques F Vallee and Eric W Davis, "Incommensurability, Orthodoxy and the Physics of High Strangeness: a 6-layer model for anomalous phenomena," (2004).

They also consider six “layers” useful for UAP analysis. “**Layer I**” refers to a highly advanced, revolutionary, physical technology that can be placed in the traditional “nuts & bolts” aspect. “**Layer II**” (provisionally called “anti-physical”) refers to UFOs not conforming to patterns predicted by modern physics. They may appear to change size, suddenly accelerate to hundreds of g forces, become semi-invisible, etc. “**Layer III**” refers to the psychology and the social conditions of the observers and how they interpret the phenomenon. “**Layer IV**” refers to strange physiological and psychological reactions in the witness; like hearing beeping sounds, a sudden inability to move, a metallic taste in the mouth, and a loss of volition. “**Layer V**” involves experiencing multiple types of psychic phenomena like telepathy, poltergeists, levitation, healing, personality changes, and unusual abilities. “**Layer VI**” is cultural and refers to society’s reactions to the UFO reports.

Can the QHTC and Vallée’s “Cybernetic Control System” Converge?

As per the QHTC, all six “layers” useful for UAP analysis mentioned by Vallée could still emerge under a mechanism by which information can be exchanged and organized from simple states of complexity to highly complex ones. And all six layers would jointly impinge on the “*cultural variables in our society through manipulation of physiological and psychological parameters in the witnesses*”.

Another convergence could be that a conscious agent that sends a phase conjugate “attentional” wave to match an incoming information wave can instantly turn it into an “intentional” phase conjugate wave capable of modifying the QH information of other conscious agents. By changing the focus, the percipient can use the same reversal of the rotation of the phase vector in phase space to exert influence.^{44 45} However, I think that, if a conscious agent is more conscious than another, he-she-it can also resonate more influentially with individual, self-sustaining QH complexes acting as a cybernetic control agent. This is because, both in the “greater reality” described by the QHTC and in Vallée’s “Cybernetic Control System,” we are dealing with mutually modifying informational events

⁴⁴Staretz, "Towards an Understanding of Reality and the Nature of Existence."

⁴⁵R. Hernandez, Davis, R., Klimo, J. Schild, R., Swanson, C. , "Contact with Non-Human Intelligence and the Quantum Hologram Theory of Consciousness: Toward an Integration of the Contact Modalities," (ISSUU Indiana Series Secure Utilities Underground, 2017), Scientific Article. https://issuu.com/experiencer/docs/contact_with_non-human_intelligence.

and entities. Input, output, feedback, and control would take place through classical means and through a non-local, volitional, (also cybernetic) control system allowed by the QH mechanism.

In Dimensions: A Casebook of Alien Contacts, Dr. Vallée wrote:

*“If the world around us is a **world of informational events**, the symbolic manifestations that surround UFO reports should be viewed as an important factor. If we regard the physical world as an associative universe of informational events, consciousness is no longer simply a local function in the human brain. Instead, I propose to define consciousness as the process by which informational associations are retrieved and traversed. The illusion of time and space would be merely a side effect of consciousness as it traverses associations.”⁴⁶*

Isn't this partly a description of the QHTC? Isn't this another convergence?

A good reason for NHI exchanging information with us (and to “steer” us to exchange information differently) would be to be able to acquire new information, increase one's degree of influence, participation in the overall QH, and to become more efficient and adapted to different local environments. This would also be facilitated by the PCAR mechanism and, if so, it may even be another way to decrease entropy. Regarding the importance of entropy, Vallée stated:

“Another interesting facet of the UFO phenomenon concerns information theory. According to modern physics, and in particular to Brillouin, Bagor, and Roghstein, information and entropy are closely related. The relationship has been expressed clearly by Brillouin: Entropy is generally regarded as expressing the state of disorder of a physical system. More precisely, one can say that entropy measures the lack of information about the true structure of the system. No information can be obtained in the course of a physical measurement, then, without changing the amount of entropy in the universe, the state of disorder of the cosmos. Now the physicist is faced with a new challenge: how to define disorder. And the task, as R. Schafroth has pointed out, is not easy: Some scientists pile up papers and books on their shelves in apparent disorder, yet they know perfectly how to find the document they want. If someone restores the appearance of order, the unfortunate owner of these documents may be

⁴⁶Vallée and Strieber, *Dimensions: A casebook of alien contact*.

*unable to locate anything. In this case it is obvious that the apparent disorder was in fact order, and vice versa. Speculating on the relationship between these physical quantities, French physicist Costa de Beauregard wrote, "It must be in the nature of probability to serve as the operational link between objective and subjective, between matter and psychism." He points out that, in pre-cybernetics physics, observation was regarded as a process without mystery, requiring no explanation, whereas free action, on the contrary, was "regarded as a physical impossibility and a psychological illusion." In modern physics, these ideas have been revolutionized."*⁴⁷

In terms of non-local information waves, the QHTC may be compatible with the hypothesis that reality-challenging UFOs are a kind of mind-like, meaningful, information-control mechanism, part of a cybernetic process. This is because cybernetic control doesn't just apply to physical exchanges but to a variety of processes.⁴⁸

I believe that this cybernetic "control system" hypothesis associated to the UFO phenomenon, might be geared to stimulate the co-creative production of an expanded awareness and **original** symbolic content, that is, new information affecting human consciousness, culture, meaning-making, and society, and – even through feedback – the UFO intelligence. However, since (besides the production of novel processes) - a cybernetic system affecting different life forms must include self-maintenance and a degree of homeostasis, any major changes must be careful and organically adaptive.

However, I think that Vallée is generally correct in observing that interaction with the UFO phenomenon tends to be irregular and seemingly absurd and that these might relate to what (according to him) resemble patterns of learning reinforcement like those studied by Ferster and Skinner:

"Patterns of Reinforcement by Charles Ferster and B. F. Skinner reporting on research sponsored by the Office of Naval Research. Although the design of their experiments is complex, the findings of Ferster and Skinner can be summarized in a few lines. Drastic modification of the behavior of an animal (including man) can be achieved by selectively reinforcing certain

⁴⁷Vallée and Strieber, *Dimensions: A casebook of alien contact*.

⁴⁸Watt, "The Reader View of Wikipedia - Cybernetics."; Wiener, "Cybernetics: Control and Communication in the Animal and the Machine--2nd."

actions, for instance by giving food to a pigeon only when he presses a certain lever. However, certain ways of reinforcing behavior lead to better learning than others. If the training is too even and monotonous, the subject may stop in its development or even return to an earlier state. The best schedule of reinforcement is one that combines periodicity with unpredictability. Learning is then slow but continuous. It leads to the highest level of adaptation. And it is irreversible. It is interesting to observe that the pattern of UFO waves has the same structure as a schedule of reinforcement.”⁴⁹

If the cybernetic system in question were an open one, the non-human intelligence (NHI) exerting control behind the UFO phenomenon would straightforwardly regulate our decision-making and we would not innocently and willingly participate in the possibility of profoundly restructuring of our own myths, assumptions, and meaning-making patterns. But if the cybernetic system were a closed one (based on positive and negative feedback) it would also be pervious to our influences, including some risk to the control-exerting UFO intelligence themselves even. For some reason (perhaps to elicit in us the best possible adaptation to a greater reality) they would be attempting to provoke a more lasting, self-administered restructuring of our myths, assumptions, and meaning-making patterns without imposing it. Interestingly, Vallée reminded us that - by means of feedback—‘they’ could in theory be ‘invaded’ (or modified) by our own human agency.⁵⁰

A “closed loop control system” uses its feedback signal to generate output. Information sharing by standing wave resonance (not only between objects, conscious agents and objects, but also between conscious agents as allowed by the PCAR) might form an instantaneous, real-time feedback mechanism, for instance as experienced during telepathic events. As mentioned, a conscious agent capable more aware and resonant with organized elements in the overall QH would be able to exert more influence or “control.”

Something else to consider is that (according to the nexus between available thermodynamically free energy and information), any information gain resulting from the PCAR resonance would in theory reduce the total amount of entropy in the universe. However, an issue that will have to be considered elsewhere is how

⁴⁹Vallée and Strieber, *Dimensions: A casebook of alien contact*.

⁵⁰Clark, "Jacques Vallée Discusses UFO Control System."

this type of information exchange may relate (or not) with the advance and retarded wave (also non local) exchange of inversely related entropic states posited by Claude Swanson⁵¹ in his Synchronized Universe Model (SUM).

Returning to the issue of the “nuts & bolts approach vs. Vallée’s “informational, cybernetic control mechanism” which (given the intelligent behavior exhibited by UFOs and associated NHI) implies conscious volition, I think that the PCAR mechanism (which can be understood as including instant, non-local feedback) reconciles opposites (the physical *res extensa* reality and the think that the PCAR mechanism (which can be understood as including instant, non-local feedback) reconciles opposites (the physical *res extensa* reality and the symbolic, a meaningful control-related, *res cogitans*). This could show that more advanced intelligences participating with us (in what could be simultaneously called a “resonant” and “cybernetic” phenomenon) may consciously take part not only in a more inclusive reality but also of a corresponding more inclusive form of logic. Unlike, two-value, classical logic, this more comprehensive logic may use an included middle (in which opposites are reconciled not only epistemologically but by participating in a more comprehensive ontological level), as pioneered by philosopher Stephane Lupasco⁵² and by transdisciplinary physicist Basarab Nicolescu.⁵³

A Personal Consideration

Greater and lesser degrees of resonance between the classical, macro domain and its associated, non-local, holographic information fields might be modulated by consciousness because consciousness would also be able to operate experiencing even greater degrees of freedom and possibilities by concurrently participating in a more fundamental realm. This realm would be potentially inclusive and transcendent both of the physical universe and to its non-local, quantum information hologram.

⁵¹Claude Swanson, *The synchronized universe: New science of the paranormal* (Poseidia Press, 2009).

⁵²Joseph E Brenner, "The philosophical logic of Stéphane Lupasco (1900–1988)," *Logic and Logical Philosophy* 19, no. 3 (2010).

⁵³Basarab Nicolescu, *Manifesto of transdisciplinarity* (Suny Press, 2002).

I doubt that creatively new meaningful experiential information and creatively modified space-time patterns can be introduced in the universe by simply rearranging the information available in a combination of non-locally connected deterministic histories within the quantum hologram. This would be so even if past, present, and future events coexisted.

If consciousness were truly fundamental, it would exist in a state of greater actuality than physicality and associated quantum hologram. Conscious, creative self-organization would ultimately be independent from physicality, its quantum principles, and its quantum holographic information field. These and other contingent elements would arise from the patterns implied under a fictional, self-imposed limitation.

The holographic interface between that greater state of actuality and classical physics might facilitate what mathematician, philosopher, and theologian William A. Dembski⁵⁴ recognizes as intelligent and creative acts of “specified complexity.”

Conclusion

The QHTC implies a greater reality whose mechanism based on energy, matter, information, and non-locality would give rise to consciousness. Its information exchange mechanism would – at least partially - accommodate the psychic and physical aspects of the UFO phenomenon and human interaction with it.

The QHTC model may be compatible with Dr. Jacques F. Vallée’s “Cybernetic Control Hypothesis,” considering that PCAR would also be able to function as a non-local, closed, cybernetic control mechanism.

⁵⁴William Dembski, "In defense of intelligent design," *The Oxford Handbook of Religion and Science*, Oxford Handbooks in Religion and Theology. Oxford University Press, Oxford.[347] (2006).

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Bio: Giorgio earned a BA in Sociology from Georgetown University receiving that institution's Hoggson Award. Giorgio has been a student of integrative theoretical models of Ken Wilber's "Integral Theory," which he formally studied via John F. Kennedy University. He is also a student and has published widely in the field of "Exostudies". Between 1999-2002, Giorgio became a civilian advisor to the newly founded OIFAA, the Peruvian Air Force's Office of Investigations of Anomalous Aerial Phenomena. From 2013 to 2015 he offered his assistance once again to the same Air Force and its new Department of Investigations of Anomalous Aerial Phenomena. Giorgio Piacenza was a member of the Dr. Edgar Mitchell FREE Foundation and is currently an advisor to the Consciousness and Contact Research Institute (CCRI). Giorgio has written many articles on the topics of consciousness studies, Ufology, Disclosure and the Contact Modalities.

The Quantum Hologram: Discovering the Nature of Reality ¹

Dr. Joe Lewels ²

... There is evidence to suggest that our world and everything in it-- from snowflakes to maple trees to falling stars and spinning electrons-- are also only ghostly images, projections from a level of reality so beyond our own it is literally beyond both space and time.

Michael Talbot, “*The Holographic Universe: The Revolutionary Theory of Reality*”

Meeting the Mystical Man

Michael Talbot was a man for whom the nature of reality was very important. This was because the reality he lived in and understood was not the same as the one other people knew, nor was it the same as the one described in science class at school.

By the age of three, Michael had vivid memories of past lives, refusing to call his parents “mother” and “father”, since he remembered other parents in a former existence. His family was amazed and amused at his habit of asking for strong, black tea and then sitting on the floor in a lotus position, sipping it like a wise, old man. Mysterious entities visited him in his room at night, and he encountered glowing balls of light hovering in his room. At age five, his father and a friend saw a UFO come down in the woods near his house in East Lansing, MI. Soon, a woman with long white hair and a long white gown came out of the woods and stood motionless in a nearby cornfield. Talbot described what happened next during an interview in 1992 on the Public Television program, *Thinking Allowed*.

¹ Chapter 4 of “*The God Hypothesis: Extraterrestrial Life and Its Implications for Science and Religion*”, published in 1997.

² Published by express written permission of the author, Dr. Joe Lewels.

(Talbot died an untimely death at age 39 of leukemia, six months after the interview was aired.)

“The whole family got in the car and went to look. My father and his friend became very frightened... [but] when I looked at this being, I thought, ‘Oh, it’s her, it’s the woman in white,’ I had always called her the woman in white.” It was the same being that had come to his room at the age of three.” My father wanted to get out of the car and go and talk to this being, but my mother said, ‘No no no!’ And finally, we watched her for about 10 minutes and then drove off.”

It was after this amazing event that the household began experiencing poltergeist activity-- objects materializing out of thin air, flying across the room and strange thumping noises seeming to go up and down the stairs. So common were these experiences that often his family would simply ignore the mysterious events and continue with what they were doing at the time. In addition, Michael experienced psychic phenomena which included precognitive visions and out-of-body experiences (OBE).

Talbot’s UFO experiences continued as he grew older. “As an adult, I had a period when I was in college where I was driving with a friend and we saw a UFO. We got out of our car, and we were going from East Lansing, Michigan, to Sawgatuk, which I believe was something like a two hour drive... We watched it for what we thought was about five minutes, and we made no other stops, but when we arrived at our destination, our friends say, ‘Where have you been? You’re hours late.’ This is the first time we had looked at our watches and was the first time that we realize that we had this proverbial missing time.” Although later in life he attempted to discover, through the use of hypnosis, what transpired during that episode of missing time, he was not able to recover the lost memories. “But I believe that I had an encounter with non-ordinary reality that, in this instance, we are labeling ‘UFO.’ But which I think is just the tip of the iceberg of something vaster.”³

³ Talbot, 1992

(Ultimately, Michael sought the acquaintance and counsel of famed UFO abductee, Whitley Strieber, author of the books, *Communion*,⁴ and *Transformation*,⁵ in order to gain a better understanding of his own abduction experiences. Strieber devoted a chapter in his book, *Breakthrough*,⁶ to his close relationship with Talbot and to their joint efforts to understand and cope with the strange world of alien encounters.)

Today, Talbot's symptomology would be readily recognized by UFO researchers as that of the "abductee", but in the mid-1970s, when he began a quest to cope with his experience, little was known about this traumatizing phenomenon, and there were few people to turn to for help. Many in the same situation have turned to religion or to alcohol and drugs to help deal with such otherworldly experiences, but Talbot turned to the world of science. A keen interest in science since early childhood transformed itself into a compulsive search for scientific explanations for his lifetime of paranormal experiences. Ultimately, he devoted much of his life to studying and writing about the cutting edges of science-- those areas that stretch science to its limits and leave scientific minds bewildered.

His search for answers began in earnest while he was working on a graphic arts degree at Michigan State University in 1974. In his book, *Mysticism and the New Physics*, he describes the unorthodox way in which he began:

*... I employed a technique that I have practiced often and with great success throughout my life. Instead of searching out the answer with the aid of my conscious mind, I began by first relying on my deeper and more intuitive abilities. To do this, I set off aimlessly through the labyrinth of book shelves. As I did so, I did not look at any of the titles but instead waited for a book to "call" me. Several minutes later and without any conscious intervention on my part, I felt a sudden compulsion to stop. Just as abruptly, my hand reached out and grabbed a volume off the shelf, seemingly opening it to a page at random. Only then did I look at the book. I discovered that I had taken down a bound set of *Physics Today* magazines and had opened it to a September 1970 article titled "Quantum Mechanics and Reality."⁷*

⁴ Strieber, 1987

⁵ Strieber, 1988

⁶ Strieber, 1995

⁷ Talbot, 1981

The article by physicist Bryce S. DeWitt explained that quantum physics (the study of subatomic particles called “quanta” by physicists) discovered that reality is dependent on the human mind and suggested that, at the subatomic level, the universe may be split into any number of parallel universes. The epiphany of that moment was to have profound consequences for the youthful Talbot.

... as I hungrily devoured the article, I discovered that quantum physics had come to many of the same conclusions about reality I had arrived at, only working from a completely different direction and based on an entirely different class of phenomena. Words cannot express the joy, even the familiarity, I experienced at encountering the strange and wonderful ideas offered by quantum physics... [This knowledge] made me realize that others also had recognized that our current picture of reality was, in a sense, the emperor who has no clothes, but launched me on a passionate study of quantum physics...⁸

The Holographic Universe

Early in his research, Talbot began to realize that much of what he had been taught about science had simply been wrong. He learned that there was a well-established body of knowledge which proved that the true nature of reality is far different than that described by the traditional scientific view of a “sticks and stones” universe in which time and space are inviolable absolutes. The universe Talbot discovered in his research was far less substantive and much more illusory than mainstream science would have us believe. He began to understand that the universe, instead of being like a machine, was more like a holographic image, and much more like the reality he had known all of his life. Ultimately, he would write three books on the holographic nature of reality as discovered by quantum physics:

*Mysticism and the New Physics,*⁹ *Beyond Quantum*¹⁰ and *The Holographic Universe.*¹¹

⁸ Talbot, 1981, pp. 137-138

⁹ Talbot, 1981

¹⁰ Talbot, 1988

¹¹ Talbot, 1991

In order to understand the basis for the holographic model of the universe, one must first understand the holographic image. Most people today have seen three-dimensional images called holographs, but few understand how they are created and the implications of their bizarre nature.

Holographic images that appear mysteriously in three-dimensional space, much like an apparition, are created with the use of a laser beam which is split into two separate light beams. (See Figure 1). One half of the beam is directed at the object to be photographed, through a diffusing lens and then onto the photographic film. The other half is directed to a series of mirrors, through another diffusing lens and onto the same piece of film. The resulting image on the film, unlike a typical photographic negative, bears no resemblance to the object photographed. All that can be seen are a series of overlapping concentric circles, like ripples in a pond caused by falling drops of rain. It is in this wave pattern that the image of the object is stored. But where exactly? No matter how hard we look at the pattern of circles, we cannot discern the image of the object. There is only one way to unlock the secret of the interfering wave pattern, and that is by directing a laser beam of the same frequency as the original one used in the recording process, onto the film. When this is done, a perfect, three-dimensional image of the object appears in thin air, on the other side of the film.

Figure 1. *A hologram is produced when a single laser light is split into two separate beams. The first beam is bounced off the object to be photographed, in this case an apple. Then the second beam is allowed to collide with the reflected light of the first, and the resulting interference pattern is recorded on film. ©1990, Michael Talbot. (Reprinted by permission of Harper Collins Publishers, Inc.)*

The incredible and mystical nature of this discovery earned a Nobel Prize in physics to its discoverer, Hungarian-born engineer Dennis Gabor, in 1971. But the most incredible aspect of the holographic story is yet to come. For it was found that if you take a pair of scissors and cut the film into any number of pieces of any shape, the entire three-dimensional image can be reproduced by directing a laser beam at any one of the pieces. (See **Figure 2**)

Figure 1 (Below)

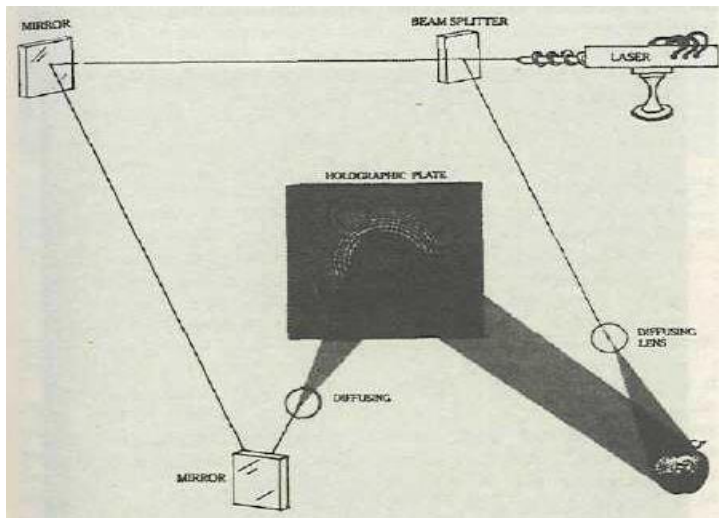


Figure 2 (Below)

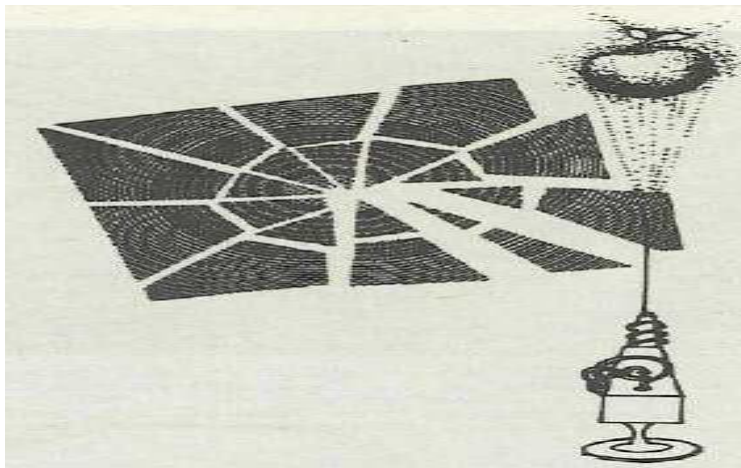


Figure 2. Unlike normal photographs, every portion of a piece of holographic film contains all of the information of the whole. Thus if the holographic plate is broken into fragments, each piece can still be used to reconstruct the entire image. ©1990, Michael Talbot. (Reprinted by permission of Harper Collins Publishers, Inc.)

Thus, it was found that the image is not stored in any particular place on the photographic film, but rather everywhere at once! Never before had scientists been faced with a dilemma of having to explain such an occurrence, and in the late 1940s when the first rudimentary holograms were discovered, it was simply considered one of those strange but inexplicable phenomena of nature to be filed away. Later, this principle came to be known as the principle of “nonlocality”—the condition in which location ceases to be relevant, and in which every portion of

a whole is encoded with all the necessary information to replicate the whole. But ever since it was first discovered, scientists have been finding evidence that nonlocality exists throughout the universe and indeed is the basis for understanding the true nature of reality. Nowhere has this been more true than in the study of quantum physics.

Quantum Physics

In brief, here are some of the amazing findings of quantum physics that led to the startling conclusion that the universe is holographic:

Under certain conditions, subatomic particles communicate with each other over vast distances, instantaneously, like twins who feel each other’s pain. When this was first verified in laboratories around the world, there was a great debate about its meaning. Physicists were frustrated because they knew that, according to Einstein’s theory of relativity, nothing could travel faster than the speed of light, and “instantaneously” meant faster than the speed of light. It was physicist David Bohm who ultimately realized that what they were observing was the holographic principle of nonlocality. The information was not traveling through time and space from one location to another; the subatomic particles simply existed in a dimension that rendered time and space irrelevant and where information existed in all places at the same time. Quantum physics had discovered the world of the paranormal where such things as ESP and other psychic phenomena are routine!

The behavior of electrons is totally unpredictable. Unlike a bullet, a BB, or a ball shot through the air, an electron has no predicable trajectory. An electron shot at a pane of glass might penetrate the glass and continue on its course, or it may simply stop in front of the glass and reverse its course, as if to aggravate the scientists who are used to a predictable universe. Or, the electron may simply vanish in front of the glass, reappear on the other side and then continue. Or it may choose an infinite array of other trajectories to follow.

Quanta (subatomic particles) are shape shifters! They can appear in the form of a solid object, a particle, or a wave. Most troublesome for physicists who discovered this fact was the particles only appear as solid objects when they are being observed by scientists! The mere act of looking at them causes them to change their behavior. This led Bohm to conclude that there is a direct connection between the minds of the scientists and the subatomic particles in their experiments. And, he further concluded, since everything is made of sub-atomic particles, including the brains of all living creatures, everything in the universe must be interconnected at the quantum level. If this is true, then the entire foundation of modern science-- the belief in objectivity and scientific methodology-- is simply an illusion.

This interconnectedness was also found among quanta in general. When grouped together in great quantities, just like a colony of ants, they cease to behave as individuals and begin to demonstrate a group consciousness. In fact, it soon became apparent that all subatomic particles in the universe are interconnected, forming one, giant, universal consciousness, an intelligence that directs the activity of the universe. To those with a philosophical bent, such a description comes very close to describing another, more ancient concept-- the concept of GOD!

Scientists eventually stopped trying to distinguish between one electron and another because they are all identical. They are all encoded with the same information. Even speaking of them as separate is pointless. It became apparent that, at the quantum level, all points in space and time are the same. Nothing is separate from anything else. Bohm finally concluded that every subatomic particle may be encoded with all the information necessary to replicate the entire universe. Thus was born the holographic universe theory of reality.

Scientific Visionaries

As delighted as Talbot was with his discoveries, he was also greatly disturbed that mainstream science and the general public seemed so little aware of this other way of looking at reality. With the exception of a few courageous and prestigious scientists, most members of the scientific community were simply not willing or able to accept the conclusions and implications of the “new” physics. What’s more, the startling implications for the nature of reality were simply not being conveyed for the general public. Most of the discussions about these amazing discoveries were taking place in obscure scientific journals and in highly

technical physics textbooks. Very few people had ever heard of the leading proponent of the mystical nature of quantum research. Indeed, even today, the same could be said about the founding father of the holographic universe concept, Dr. David Bohm.

Bohm detailed the fantastic findings of quantum theory in a textbook he authored simply titled, *Quantum Theory*.¹² Formerly of Princeton University, Bohm spent the last years of his life as Emeritus Professor of Theoretical Physics at Birkbeck College, University of London. As a young man, he had been one of Albert Einstein's brightest and ablest protégés. In his classic textbook, Bohm calmly and in a scholarly fashion stated the difference between the "classical" physics, and the quantum physics:

Classical concepts are characterized by three assumptions:

- 1. The world can be analyzed into distinct elements.*
- 2. The state of each element can be described in terms of dynamical variables that are specifiable with arbitrarily high precision.*
- 3. The interrelationship between parts of a system can be described with the aid of exact casual laws that define the changes of the above dynamical variables with time in terms of their initial values. The behavior of the systems as a whole can be regarded as the result of the interaction of all its parts.*

It is a characteristic of the classical domain that within it exist objects, phenomena and events that are distinct and well defined and that exhibit reliable and reproducible properties with the aid of which they can be identified and compared.

¹² Bohm, 1951.

*It is this aspect of the world that is most readily described in terms of our own customary scientific language, in which the ideal is to express every concept in terms of well defined elements with well defined, logical relationships between them.*¹³

(Rough translation): The universe is an orderly, predictable place, much like a machine. It can be broken down into its various parts and examined objectively, using scientific methodology and objectivity. By observing and labeling the various parts, and by understanding various physical laws, science can ultimately understand how the universe works.

Bohm then proceeds to explain how the findings in quantum physics have totally discredited the aforementioned understanding of the nature of reality. The quantum properties of matter, on the other hand,

*... clearly imply the indivisible unity of all interacting systems. Thus we have contradicted assumptions 1 and 2 of the classical theory, since there exists at the quantum level neither well defined elements nor well defined dynamical behavior of these elements. It is not surprising then, that assumption 3 is also not satisfied in the quantum theory, since exact causal laws would be meaningless in a context in which there were no precisely defined variables to which they could apply.*¹⁴

Again, roughly translated, Bohm calmly states that the entire notion of objectivity and scientific method is inoperative at the quantum level! At the quantum level there is no such thing as separation between parts! At the quantum level, all things in the universe are one! In other words, the nature of reality as defined by Newton and Einstein, the reality we all know and love, is simply an illusion!

Needless to say, this paradigm-shattering conclusion, couched in scholarly language and cautiously tucked away in the concluding chapter of a graduate-level physics textbook, if true, changes everything regarding the validity of scientific thought and the consensus view of reality constructed over the past several hundred years! Yet, in the nearly half a century since it was written, scientific and educational institutions have continued, for the most part, as if quantum physics

¹³ Bohm, 1951, p. 264

¹⁴ Bohm, 1951, p. 264

did not even exist. In fact, rather than accept the implications of sub-atomic laws and incorporate them into their own fields, most scientists continue to simply ignore these findings, preferring to believe that quantum reality applies only to electrons, photons, protons, and the myriad of other subatomic particles so far discovered, rather than to human reality. This belief, an effort to cling to the existing paradigm at all costs, conveniently ignores the fact that subatomic particles, the smallest elements known to science, are the basic building blocks of all matter and permeate the entire universe.

In addition, since Bohm's textbook was published in 1951, his conclusions about the true nature of reality have been substantiated over and over again, not only in physics laboratories around the world, but in practically every other field of science as well. Bohm's conclusions, as well as those of other highly esteemed scientists in diverse fields, have become the basis for what is known today as the holographic theory of the universe, a concept so elegant and all encompassing that it opens up an entirely new vista for humankind of a multi-dimensional universe which operates more like a living consciousness, rather than a machine as previously believed.

As Michael Talbot puts it:

... There is evidence to suggest that our world and everything in it-- from snowflakes to maple trees to falling stars and spinning electrons-- are also only ghostly images, projections from a level of reality so beyond our own it is literally beyond both space and time.¹⁵

Talbot gives equal credit for this amazing conclusion to two visionary scientists who dared to go against the mainstream views of their particular disciplines. The first, David Bohm, the brilliant theoretical physicist whose acquaintance we have already made, and Dr. Karl Pribram, a neurophysiologist at Stanford University and author of the classic textbook, *Languages of the Brain*.¹⁶ Amazingly, but perhaps not coincidentally, they both arrived at the same conclusion independently while working in completely different scientific disciplines. However, each man reached his conclusion through a similar process. Both were dissatisfied with the fact

¹⁵ Talbot, 1991, p.1.

¹⁶ Pribram, 1977.

that the standard theories in their fields were unable to explain the phenomena they were encountering in their research. When they applied the holographic principle of nonlocality in their separate fields, each immediately recognized that the holographic model not only explained the mysteries in their own fields, but also that it suddenly made sense of a wide range of phenomena that had always been considered outside the realm of scientific understanding. It was at this moment that modern science rediscovered the paranormal and began to understand that the realm of the mystical and spiritual might in fact not be the realm of the “unknowable.”

Pribram’s pioneering work in brain research challenged the conventional view that the brain is organized like a file cabinet, with each memory stored in a cell or a group of cells, in a specific location in the brain. Scientists believed that if you could locate the memory, or “engram,” you could erase it and excise it forever. But Pribram recognized that persons who suffered traumatic brain damage as a result of an accident did not forget half of a novel or part of the alphabet or some of their grandkids, but not others. Memory loss in such cases was more general. To test his theory, Pribram trained rats to run through a maze, then he systematically removed portions of the rats’ brains, in order to determine in which area of the brain the memory was stored. What he found was that regardless of which section was removed, all the rats continued to be able to run the maze, even though their motor skills had been impaired. He concluded that the memory was not stored in any particular location in the brain, but everywhere at once. The only theory that applied to this finding was the holographic concept of nonlocality. In later experiments on how the brain processes images it receives through the eyes, he also found nonlocality at work. Pribram concludes that the brain operates through a system of interfering wave patterns, similar to those found on a holographic plate, thus, the brain is holographic.

Scientists in nearly every other field who have applied the knowledge that the universe is holographic have begun to realize that such previously elusive phenomena as telepathy, precognition, remote viewing, and even psychokinesis (the power of the mind to move objects) are now understandable, for the model implies that everything in the universe is interconnected, including the human mind, to everything else.

In the years since this concept has been put forward, numerous progressive and reputable scientists have begun to apply it to an astonishing variety of previously unexplainable phenomena. Dr. Deepak Chopra, author of the book, *Ageless Body, Timeless Mind*,¹⁷ uses it to explain the power of mind to heal the body and retard the aging process. Psychologist, Dr. Kenneth Ring, author of *The Omega Project*,¹⁸ uses it to explain the Near-Death Experience. Psychiatrist Stanislav Gof, author of the *The Holotropic Mind*,¹⁹ believes it can explain unusual phenomena experienced during altered states of consciousness. And physicist David Peat believes that synchronicities are evidence that our minds are intimately connected to the physical world.

Further evidence that all living things are structured on holographic principles came in 1953 when scientist James Watson and Francis Crick discovered the structure of DNA, the substance that transmits genetic information from one generation to the next. Today it is commonly accepted that each cells of every living thing contains the DNA code necessary to replicate the whole. Scientists have already been successful in using the process called “cloning” to create duplicate mice in a laboratory and much attention has been paid in the media to the ethical consequences of the probability that they may someday be able to do the same to humans. So, it should come as no surprise to conclude at this point that DNA is another example of the holographic nature of the universe and that you and I are living, walking, breathing examples of nonlocality, from the bottoms of our feet to the tops of our heads!

The Nature of Consciousness

Perhaps the greatest controversy surrounding the holographic model of reality exists in the debate over the location of consciousness in the brain. Already you will be able to see that the word “location” immediately makes a light bulb go on in your mind, for as we know, location is a tricky business in this amazing universe we live in. Mainstream science believes it has located consciousness within the brain in the area called the frontal lobe, located at the front of the brain, between the eyes. This, of course, coincidentally, is where Eastern mystics tell us our third, all-seeing eye is located, through which we may become aware of other

¹⁷ Chopra, 1993.

¹⁸ Ring, 1992.

¹⁹ Groff, 1992.

dimensions. However, the nature of consciousness is now being seen by progressive scientific minds as a holograph. In other words, there is a growing body of scientific knowledge that is leading scientists to believe that consciousness is also nonlocal in nature—that it is not located in any particular part of the brain at all, but is everywhere at once.

Talbot, whose lifetime of experiences with the paranormal gave him insights into the nature of consciousness, described how he discovered the nonlocal nature of the mind:

At a young age, I had an out-of-body experience where I left my body and it became quite apparent to me while I was having this experience that I was thinking, but my brain was back in my body, which I could see in my bed. I knew it wasn't just a dream because I floated out over the ground outside my family's house and I saw a book lying on the ground and it was a book

by a French-story writer, Guillermo Passont, and the next day a neighbor of mine said to me, "by the way, Michael, I lost a library book, by Guillermo Passont, have you seen it?" ... It was really the first time I had to confront the difference between my spiritual beliefs that we can survive our bodily death and this deeply held scientific belief of mine that it's the brain that is doing the thinking... I had a kind of epiphany where I realized that it's not the brain that's doing the thinking.²⁰

If the brain is not doing the thinking, then where is it being done? If we don't need the brain to think, then what happens when the brain perishes? Is there some subtle energy field that cannot yet be measured or detected by science that simply attaches itself to all living things, giving them intelligence and animation, but which simply goes on its merry way when that living thing decays and dies? Is there any scientific evidence for the existence of such energy fields? The answer to these last two questions is a resounding yes!

Such fields are called "morphogenic fields" and were first proposed in 1981 by biologist Rupert Sheldrake in his book, *A New Science of Life*.²¹ Sheldrake offended and enraged mainstream science by suggesting that chance alone did not

²⁰ Talbot, 1992.

²¹ Sheldrake, 1981

account for the development and organization of matter into the wide variety of plants and animals in the world. He proposed that an additional causal principle was necessary that did not rely on chance. The principle he called “formative causation” but he might as well have called it “universal intelligence.” And he further stated that these “morphogenic fields, which he believed did not themselves consist of energy or matter, but instead exist in a dimension unaffected by time and space. In layman’s terms, what Sheldrake was proposing was that intelligences from other dimensions are responsible for the organization of matter into plants and animals in our reality!

To illustrate how a morphogenic field works, we need only to examine carefully the example of the highly organized societies of the social insect—the ants, bees and termites. Biologists who have studied insect colonies have been mystified at the ability of the creatures to maintain highly organized societies, in which they utilize division of labor to construct intricate and architecturally-sound structures, housing sometimes millions of individuals. Among the more impressive structures of the insect world are the termite mounds of Africa, which take on a variety of forms, all representing engineering marvels. Each one is constructed in such a way that it becomes a cooling tower, using intricate venting systems to air condition the interior so that the inside temperature remains within one degree of 30 degrees Celsius and carbon dioxide concentration is fixed at less than 3%. This not only keeps the insects perfectly comfortable in the blistering African heat, but also creates a perfect environment for growing the delicate fungus on which they exist. The architecture of the mound construction is elaborate and is accomplished by hundreds of thousands of individuals in a society that has no schools for architects or engineers, much less for soldiers and nursery attendant. How do they do it?

The common answer to this question is that they do it through instinct. But whose instinct? Is every worker conscious of the overall plan? No one believes this. Then who is in charge? Where are the blueprints? Perhaps these questions were answered many years ago, when French naturalist, Eugene Marais, in his book, *The Soul of the White Ant*,²² concluded that the organization of the social insect is due to “a separate soul situated outside the individual termite.” Marais reached this remarkable and holographic-like conclusion during years of observing ants and termites in the wilds of Africa. In one experiment, he dug a trench

²² Marais, 1971.

through the middle of a termite mound and then placed a large steel plate in the center, effectively dividing the mound into two, so that the insects on one side had no contact with the ones on the other. When he eventually removed the plate, he found that it had made no difference to the termites at all. The termites on either side had repaired the damage and when the plate was removed, both sides matched perfectly. “*We cannot escape the ultimate conclusion,*” Marais said, “*That somewhere exists a preconceived plan which the termites merely execute.*”²³

In more recent times, many reputable scientists have begun to realize that the concept of nonlocal, morphogenic fields may also account for the experiences reported by thousands upon thousands of persons who claim to have had OBEs and NDEs. Led by D. Raymond Moody, author of *Life After Life*,²⁴ these researchers have documented volumes of cases which seem to indicate that human consciousness is not attached to the body at all and that it continues to think and reason independently of the body, even after the body is declared clinically dead.

Dr. Moody’s many years as a practicing physician put him in a position to hear first-hand accounts of patients who had similar, mystical experiences while being officially dead. He was impressed with the emotional impact that the experience made on the patient and with the consistency of the details reported by people of all ages and from all over the world. Perhaps what impressed him the most were the cases in which the person experienced his spirit traveling to other earthly locations, such as a waiting room where bereaved relatives were waiting during an operation. In such cases, the person was able to remember specific details of conversations that took place while he or she was on the operating-room table. Over the years, other scientists, such as Dr. Melvin Morse and Dr. Kenneth Ring have continued researching such cases and correlating the data, so that today there exists an impressive accumulation of evidence favoring the conclusion that consciousness exists in a timeless dimension, separate from the body, and continues to exist after death.

Another physician who, as a result of his professional practice, learned about the nonlocal nature of the human spirit was Dr. Brian Weiss, author of *Many Lives, Many Masters*.²⁵ Weiss was a mainstream psychiatrist who had reached the highest levels of respectability and credibility within his profession. He graduated

²³ Watson, 1987, pp. 123-127.

²⁴ Moody, 1976.

²⁵ Weiss, 1988.

Phi Beta Kappa, magna cum laude from Columbia University in 1966 and subsequently completed medical school at Yale University School of Medicine. Then years later he was serving as Chief of Psychiatry at Mt. Sinai Hospital in Miami and had published 37 scientific papers and book chapters in his field. His commitment to mainstream science and to traditional psychiatric methods and theories ran deep as did his concern for his reputation and his credibility. As he states in the introduction to his book, *“Years of disciplined study had trained my mind to think as a scientist and physician, molding me along the narrow paths of conservatism in my profession. I distrusted anything that could not be proved by traditional scientific methods.”*

But then, he met a woman who came to him for therapy to overcome mental disorders. For eighteen months, he tried using conventional psychotherapy to no avail. Finally, he resorted to hypnosis to help her recall childhood memories. But, in a series of trance states, his patient spontaneously recalled “past-life” memories that proved to be the cause of her symptoms. She also acted as a conduit or “channel” for information from highly evolved “spirit entities”, who proceeded to reveal many of the secrets of life and death to him. In short order, the woman’s symptoms disappeared and her therapy ceased, but Weiss was left with a shattered paradigm. *“Nothing in my background had prepared me for this. I was absolutely amazed when these events unfolded.”*²⁶

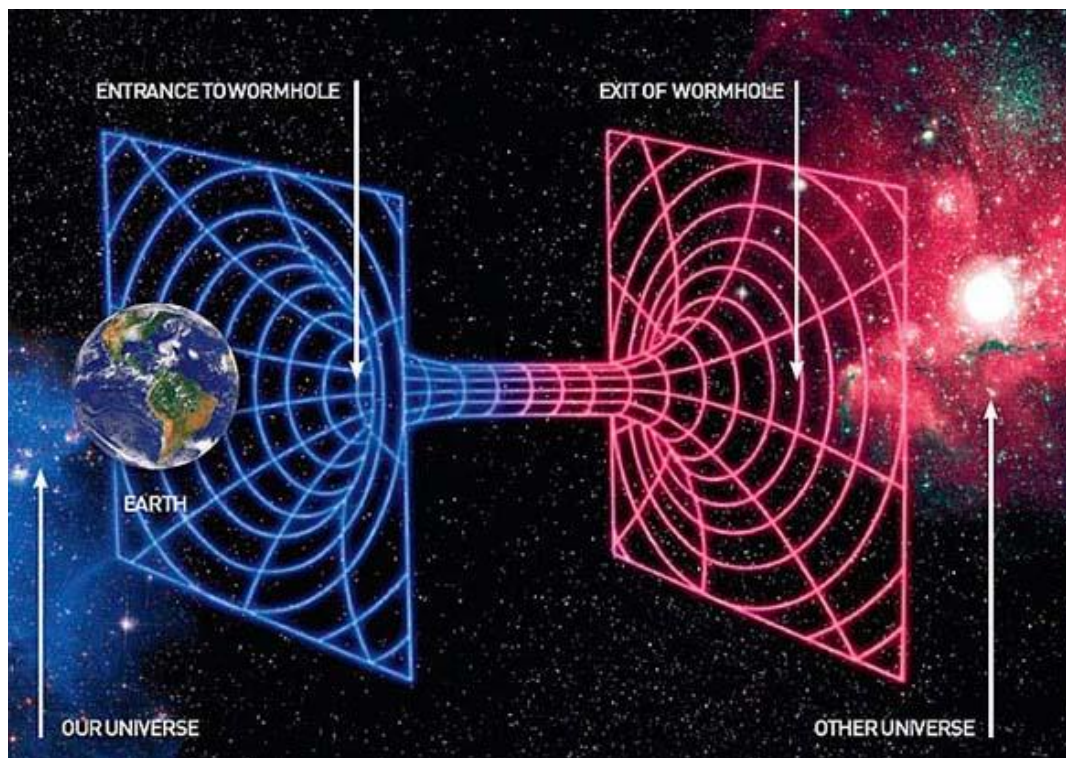
Weiss’s transformative experience caused him to reevaluate everything he had ever been taught about the nature of science, reality and religion. Ultimately, he decided to actively pursue past-life therapy with his patients, due to the fact that the healing experience he had witnessed was so much more effective than anything he had ever seen before. But his activism proved costly. Upon the publication of his book, the hospital failed to renew his contract, proving once again that the mainstream scientific community punishes those who stray outside the carefully defined consensus views of reality to which it subscribes.

²⁶ Weiss, 1988, p. 10

The Nature of Time and Space

As early as the late 1920s, Albert Einstein was beginning to understand that time and space were not absolutes, but rather, were based on the concept of relativity. Together with his colleague, Nathan Rosen, he predicted that different points in the universe might be interconnected by timeless tunnels. These timeless tunnels, they theorized, were places in space that ripped through the fabric of reality known to humans and created passageways to other, unknown parts of the universe, other dimensions or even other universes that might exist parallel to ours. Today, it is commonly accepted by mainstream science that such timeless places exist. We know them by the name “black holes.” Together, they constructed a simple diagram (See Figure 3), called an Einstein-Rosen bridge to illustrate how a space traveler might conceivably use a timeless tunnel to traverse the universe or travel to another universe, instantaneously, by bypassing normal reality.²⁷

Figure 3 (Below)



²⁷Macvey, 1990, p. 45.

Figure 3. *How an Einstein-Rosen bridge might constitute a passage between our universe and a parallel one. (Time Travel, John Macvey, Scarborough House. Reprinted by permission of the publisher.)*

It is important here to point out that a belief in black holes is basically a belief in another, timeless dimension, for the center of a black hole is a place where time and space do not exist. This is precisely the kind of reality described by mystics, near-death experiencers, out-of-body experiencers and UFO abductees. Yet, few mainstream scientists are willing to connect Einstein's proposal to other mystical phenomena.

However, today theoretical physicists are seriously examining the possibility that this dimension might be used for space travel. In the 1980s, scientist at the California Institute of Technology seriously proposed that space may actually be riddled with miniature black holes, called "*wormholes*" that might be used for interstellar space travel. Using the concept first espoused by Einstein and Rosen, they concluded that if all points in space are connected at the quantum level, it should be possible to travel through a wormhole, instantaneously, to other locations in the universe. Contrary to what mainstream scientists say about the stars being too distant for humans to reach, they argue that the concept of nonlocality neatly negates the need to travel through space and time. Instead, there should be short cuts to anywhere in the universe, and it is just a matter of finding out how to use them.

Theoretical physicists are seriously examining the possibilities that space and time might simply be folded into themselves by means of localized, artificially created energy fields that essentially manufacture wormholes that can be directed to any location in the universe. Indeed, that seems to be exactly what one of Dr. John Mack's abductee patients seemed to describing when, under hypnosis, he remembered being aboard an alien spacecraft. As reported in his book, *Abduction*, Dr. Mack asks his patient, "*How do they get from one place to another.*" The answer he gets from the alien beings: "*Energy like folds into itself, inverts into the folds inside itself... You can move one at a time or you can move vast numbers of people.*"²⁸ This rather awkward explanation sounds very much how a lay person would try to describe the complex concept of nonlocality as it applies to the manipulation of time/space.

²⁸ Mack, 1995, p. 224.

There is no doubt that quantum science and technology, based on the concept of nonlocality and the knowledge that the universe is holographic, is the science of our future. But is it possible that it is also the science of someone else's past? Most scientists today, even mainstream conservatives, will agree that the universe must be full of intelligent life and that there must be many civilizations more advanced than our own existing, even in our own galaxy. The argument scientists use to dissuade us that ETs have ever been here is that they are too far away from us to have ever traveled to our region of space. But in light of our understanding of the true nature of reality that, we can now see, is a feeble and cowardly out. In truth, given the vastness of the universe, it is only logical to assume that highly advanced civilizations long ago discovered the interconnectedness of the universe, the holographic nature of reality, the nonlocal nature of the human soul and the secrets of time/space manipulation. Such entities have traveled the universe (and possibly through parallel universes) using quantum/spiritual technology for perhaps million of years. Their relationship with the human race is an intimate one, even though few of us have the spiritual and scientific maturity to realize that truth. In ancient times, these beings were called "gods." In Judaeo-Christian theology, they are called "angels" or "demons." Today, we call them "aliens."

Bio: Dr. Joe Lewels received his Ph.D. in journalism and mass communication from the University of Missouri and served as associate professor with tenure and chairman of the departments of journalism and mass communication at the University of Texas at El Paso from 1972 to 1982. Dr. Lewels is an independent researcher, speaker and author on issues related to new science and its connection to spirituality, human origins, extraterrestrial intelligence, ancient civilizations, comparative religions, human contact with non-human intelligences, the true nature of reality, and other New Age issues. He is the author of *The God Hypothesis: Extraterrestrial Intelligence and its Implications for Science and Religion and Rulers of the Earth: The Secrets of the Sons of God.*

**Out of Body
Experiences,
Remote Viewing
&
Consciousness**

Through Time and Space: The Evidence for Remote Viewing

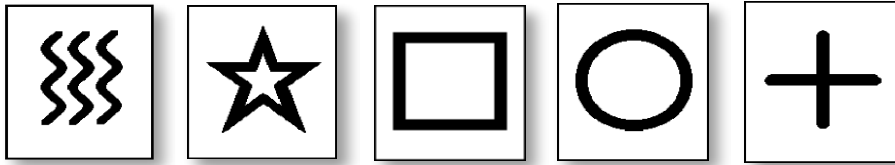
Stephan A. Schwartz

Beginning in the late 1960s, and continuing down to the late 1990s, for three decades there was an explosion of interest in nonlocal perception, the ability of an individual to acquire information that should not be accessible because of shielding by space, time, or both. It centered on two distinct but related protocols: Remote viewing and Ganzfeld. Although there were a number of single studies done,^{1,2,3,4,5,6,7} three major laboratories, SRI (later SAIC, and later still LFR), the Princeton Engineering Anomalies Research (PEAR, later ICRL) lab, and Mobius emerged. The labs arose concurrently, led the way, and maintained continuous systematic research on this aspect of consciousness throughout those years. A small community, no more than a dozen scientists, dedicated to understanding how this mysterious aspect of the mind worked.

Concurrently, another group of labs, led by The Psychophysical Laboratory, developed a kind of first cousin to remote viewing known as the Ganzfeld Protocol. This research is covered in chapter four of this volume, “Revisiting the Ganzfeld ESP Debate: A Basic Review and Assessment,” by Bryan J. Williams, University of New Mexico, but I mention it here because it is important to see these two vectors of research in their proper mutual context. All of these researchers were friends as well as colleagues, and information was freely shared. To comprehend the impact of nonlocal perception research fully, it should be viewed in this totality.

The new protocols were a response to the mechanistic number guessing, dice calling, Zener Card naming protocols that dominated the earlier era of parapsychology. All the new remote viewing labs enthusiastically embraced the

rigors of randomization, blindness, and an evolving sophistication of statistical analysis, but they did so for the most part using free response protocols that allowed the person providing the information free rein to speak whatever came to mind in response to their nonlocal perception task.



Zener Cards

One of the main realities driving these new labs was the undeniable fact that the old protocols produced what came to be called the Decline Effect: The longer people did a repetitive protocol like Zener card naming, the worse the results. The Zener protocol came in several variants, but basically a researcher sat at a table across which a visual barrier had been placed, while a viewer sat on the other side of the table. The viewer could not see what the researcher was doing. The task was to describe or name the card the researcher held up. In his very first monograph in 1934, J.B. Rhine reported that “When procedures... were used that required the subject to make his calls more slowly and deliberately, a decline effect (i.e., above chance scoring declining to chance as the run proceeded) was the most common tendency.”⁸

The truth is, the experiments became boring, and boring is deadly to nonlocal perception. The Ganzfeld and, even more, the remote viewing researchers wanted a naturalistic experience, one that was more engaging, and nonlocal perception research lent itself to a more naturalistic format. Those of us doing this research sought to design protocols that had all the rigorous statistical analyses that the Rhine lab had championed, but a data gathering process that was more like spontaneous conversation. The result was Ganzfeld and, particularly, remote viewing. It is also worth noting here Rhine’s description of the participant as a “subject,” an appellation that presumed the researcher was at arm’s length and was studying an individual, the subject, while playing no role in the quality of their performance. As will be seen, this model of an experimental session is wrong in both concept and application. In fact, both the person providing the nonlocal perception information and the person(s) carrying out the study are players influencing the outcome.

There are several differences between Ganzfeld and remote viewing, but one great commonality: All of the labs were unfazed by the demands of critics, indeed embraced them, and are notable for the rigor of their research. They came to realize that blindness and randomization and the other factors that obsessed critics didn't play much of a role, essentially were not barriers, although useful to keep everyone's mind uncluttered with speculations—the sessions were blind, nobody knew the answer, so there was no point in thinking about it. Only nonlocal perception could provide the answer. The whole premise of remote viewing is that no matter how you hide the target it can still be discerned and described. So, as in my case, at Mobius, when one critic demanded a particular kind of random number generator be used in target selection, thinking that would eliminate success, we were only too happy to comply.⁹ The goal of all the labs was, as SRI physicist Russell Targ put it, for “proof... so strong it would be statistically unreasonable to deny it.”¹⁰

One other thing needs to be mentioned if one is to understand these labs. Each looked at nonlocal perception, as a part of a greater whole, one which included nonlocal perturbation. Under that rubric a number of protocols shelter, but nonlocal perturbation is basically consciousness acting on physical reality. As I will describe for the PEAR lab, and this was their main interest, with remote viewing as their secondary activity, it was various kinds of random number/event generating devices (RNG/REG). They were famous for a kind of Pachinko machine that took up most of one wall in the Princeton lab. Participants would be asked to make the little balls fall in a non-random way as they cascaded through the pins. In the case of SRI/SAIC/LFR, whose emphasis was principally on remote viewing this meant some small RNG studies, and a several year study in which the task was to move a physical device. For Mobius, which was always more anthropologically oriented than the other labs it was work with REGs but, mainly, studies involving nonlocal perturbation in the context of Therapeutic Intention— healing—exploring whether one organism could affect the well-being of another organism, or change the molecular structure of water exposed to healing intention. Such Nonlocal Perturbation work is beyond the scope of this chapter, but this holistic approach to both phenomena is the context in which all the labs worked. Finally, it is important to know that all of the labs and all the researchers sought to develop both a theoretical and practical understanding of how both nonlocal processes worked, and how they integrated into a broader understanding of reality.

SRI/SAIC/LFR

In 1972, two well-respected laser physicists, Hal Puthoff and Russell Targ, each of whom had had a successful career in what at the time was an exciting cutting-edge area of science—lasers—decided to make a career change. They each had developed an interest in the nonlocal aspects of consciousness had met and decided to join forces. On the basis of some initial funding Targ was able to get, partly from a meeting with the father of the American space program Wernher von Braun, they were able to interest the Stanford Research Institute (SRI) where Puthoff had already gone to work as a staff scientist in starting a program. Just the fact that such a program came to exist at SRI is notable. This was a completely different league from the parapsychological labs of the 1930s to '60s tucked away on university campuses, or the small independent foundations operating on a shoestring. SRI was big science. Funding was at the level of standard serious mainstream research, which is to say SRI's budget was multiple tens of millions of dollars.

It was a major think tank and laboratory of many parts, for a wide range of defense and intelligence projects, as well as more traditional science endeavors. This government work became an issue during the Viet Nam era, and Stanford Research Institute broke with the University rather than give up the millions of dollars of funding it represented. It became simply SRI, which was how most people had always referred to it anyway. SRI was a good choice as a base for what Targ and Puthoff had in mind. The accounting structure and management knew the complex government contract drill, and since much of SRI's research was already classified the institute was set up to deal with that as well.

Puthoff had been a Naval Intelligence Officer, and Targ had previously done some work for the CIA, and they decided not to go after the usual academic funding, which was very meager but instead to try to interest a major government agency in the military or intelligence sectors. They started working with Pat Price, a former Burbank police officer who always felt he had a “gift” of getting information intuitively. In a new incarnation of the target description protocol first used by René Warcollier, a chemical engineer and research colleague with Nobel Laureate Charles Richet at the Institute Metaphysique, in which an individual would be asked to make a drawing replicating one made by a researcher in some separated space. In the SRI protocol Targ would be the interviewer and Puthoff would go to a randomly selected location. At an agreed time Targ would ask Price to describe where Puthoff was, what was to be found

there. In nine location sessions, he produced images and information sufficiently accurate that the odds of doing so by chance were calculated to be one in 100,000, whereas one in 20 is the usual threshold for significance. These sessions had an effect size of 1.3.¹¹

In 1973, as their initial funding was running out, they wrote a research proposal, *Perceptual Augmentation Techniques*, to explore “human perceptual abilities,” which explicitly included what “are sometimes considered paranormal phenomena.”¹² This attracted funding by the CIA and the Army, which resulted in what became a 24 yearlong research program in a unique two tiered research effort. They would do basic research on nonlocal phenomena which they could publish while, at the same time, under a variety of Code names—SCANANTE, PHOENIX, STUNT PILOT, SUN STREAK CENTER LANE, GRILL FLAME and, the best-known, STAR GATE—they would conduct a classified Top Secret applications-oriented remote viewing spying program with a shifting cast of personalities.¹³ (For detailed and informative accounts from military remote viewers, see for example Joe McMoneagle¹⁴ and Paul Smith.)¹⁵

It was this applications aspect that got the program its big funding. As Targ and Puthoff tell it in their book *Mind Reach*, Ingo Swann, a New York artist who was known for his considerable “psychic abilities,” came to their laboratory and agreed to do what they, as physicists, could hardly believe they were asking. They gave Swann randomly selected coordinates provided by their contract monitors, and asked him describe what he perceived there. Swann did not know that Puthoff and Targ had been challenged to the task by government critics. As they tell the story, Swann came in smoking a small cigar, sat in a chair, relaxed for a moment, asked them to give him the coordinates and preceded to describe and draw a highly detailed picture of the site. This was sent back to the challenger. It was correct not only in the descriptions Swann had provided, but in the schematic map he drew, down to its scale.¹⁶ This led to another “test” where Swann and Price were given coordinates and correctly described the site; then Swann mentioned a secret facility that interested him a short distance away from the target site.

University of California Statistics Professor, Jessica Utts, who would go on to play a unique role in nonlocal perception research, was brought in as a consultant for the team and worked with them to develop a statistical analysis approach. She explains what happened next: “One of them apparently named codewords and personnel in this facility accurately enough that it set off a security investigation to determine how that information could have been leaked. Based

only on the coordinates of the site, the viewer first described the above ground terrain, then proceeded to describe details of the hidden underground site.”¹⁷ Swann also claimed he could describe a secret Communist site in the Urals, and proceeded to do so accurately. These successes convinced CIA funders, and the SRI lab was set up on a solid financial footing.

In 1974 Puthoff and Targ published their first paper in the peer reviewed literature. By careful design and conscious intention, they published in *Nature*, which along with *Science* is the most prestigious peer-reviewed science journal in the world. The paper was couched not in the usual language of parapsychology but in terms any applied scientist would understand: it described a novel information transmission process using a rigorous protocol with careful statistical analysis. It helped that the results of a successful RV session are obvious at a glance, and that the protocol steps all make logical sense.¹⁸ The paper presented what the Warcollier protocol studies had not: a statistical assessment of the probability the result could have happened by chance, which is to say randomly.

Utts describes this well:

At the heart of any statistical method is a definition of what should happen ‘randomly’ or ‘by chance.’ Without a random mechanism, there can be no statistical evaluation.

There is nothing random about the responses generated in anomalous cognition experiments; in other words, there is no way to define what they would look like ‘by chance.’ Therefore, the random mechanism in these experiments must be in the choice of the target. In that way, we can compare the response to the target and answer the question: ‘If chance alone is at work, what is the probability that a target would be chosen that matches this response as well as or better than does the actual target?’

In order to accomplish this purpose, a properly conducted experiment uses a set of targets defined in advance. The target for each remote viewing is then selected randomly, in such a way that the probability of getting each possible target is known.

The SAIC remote viewing experiments and all but the early ones at SRI used a statistical evaluation method known as rank-order judging. After the completion of a remote viewing, a judge who is blind to the true target (called a blind judge) is shown the response and five potential targets, one of which is the correct answer and the other four of which are ‘decoys.’ Before the experiment is conducted each of those five choices must have had an equal chance of being selected as the actual target. The judge is asked to assign a rank to each of the possible targets, where a rank of one means it matches the response most closely, and a rank of five means it matches the least.

The rank of the correct target is the numerical score for that remote viewing. By chance alone the actual target would receive each of the five ranks with equal likelihood, since despite what the response said the target matching it best would have the same chance of selection as the one matching it second best and so on. The average rank by chance would be three. Evidence for anomalous cognition occurs when the average rank over a series of trials is significantly lower than three. (Notice that a rank of one is the best possible score for each viewing.)¹⁹

The paper was also the first use of Remote viewing as a term-of-art in research literature. The paper, not surprisingly, drew a great deal of attention. Criticism from CSICOP appeared immediately. Particularly prominent in this was a former cabaret magician, who called himself The Great Randi, and a University of Oregon psychology professor, Ray Hyman.²⁰ Another, David Marks, professor of Psychology at the University of Otago, in Dunedin, New Zealand wrote a critique of the paper arguing that sensory cues could explain the outcome.²¹ In response to this criticism, Puthoff and Targ explained why the criticism was not valid and showed a surprising lack of understanding of the protocol.²² Do you know anyone who, off the top of their head could correctly answer the question: Describe what you find at Latitude: 48.04 N, Longitude: 122.41—which are the coordinates for the village of Langley, WA? These attacks, basically an argument over evidence on remote viewing, would not really end until 1995.

There are several things worth noting here. First, at all three labs, SRI/SAIC/LFR, PEAR, and Mobius, a lab culture developed in which the relationship between the viewers and the researchers was quite different from the arm’s length relationship between “subjects” and researchers at the earlier era labs. I think it is significant that the term “remote viewing” was coined not by a

researcher, but by a viewer, Swann. It turns out it is not a very good term, since remoteness is irrelevant, and it isn't really about viewing, since all the sense impressions report: sight, taste, touch, smell, sound. But that isn't the point, as Targ and Puthoff happily admitted. Speaking of Price and Swann they said, "They virtually taught us how to research psychic phenomena by giving us the insight to focus on those aspects of psychic functioning that people find natural to use in their daily lives."²³ Remote viewing is an interactive process in which, while people play distinct roles, it is recognized that everyone is a player in influencing the outcome.

Also notable whenever any of the three labs received criticism their response was to alter their protocol to obviate the criticism. It didn't change results.

In 1975 Edwin May, a low energy nuclear physicist, joined SRI first as a consultant, then as a senior research scientist, and finally as the program director. The story of this lab, as it went through its various institutional incarnations, is really the story of three physicists of very different temperaments. Each, for a time, was captured by the challenge of working out a kind of engineering of extraordinary human functioning involving nonlocal consciousness.

The same year May joined the lab, so did Hella Hammid, an internationally known fine arts photographer, who was a friend of Targ's. She became involved initially as a control. To everyone's surprise Hammid, who thought she had no ability at all, turned out to be particularly gifted. In one series, using their standard outbound protocol, she was asked to describe nine outdoor targets. Her success was such that the probability of it happening by chance was 2 in a million, for an effect size of 1.5.

This attempt to create a control arose because, at this early phase of their work, the SRI researchers did not understand that the capacity to open to nonlocal awareness, through remote viewing or any other protocol, is spread through the population like any human skill in a bell curve, very gifted at one end, poorly gifted at the other, with most of us in the middle. The ability to open to nonlocal consciousness, while the capability may vary, is innate. Thus, it is not possible to create the strict dichotomy of a medication, placebo drug trial.

In 1975, they published a paper in the IEEE Communications Society Journal, Information Transmission Under Condition of Sensory Shielding. It proposed: "Results are presented of experiments suggesting the existence of one or more perceptual modalities through which individuals obtain information about

their environment, although this information is not presented to any known sense.”²⁴ The paper covered a series of experiments with Price and Israeli psychic showman Uri Geller. The purpose of these sessions they stated very clearly: “we consider... our primary responsibility—to resolve under conditions as unambiguous as possible the basic issue of whether a certain class of paranormal perception phenomenon exists. So we conducted our experiments with sufficient control, utilizing visual, acoustic and electrical shielding to ensure all conventional paths to sensory input were blocked. At all times we took measures to prevent sensory leakage and to prevent deception, whether intentional or unintentional.”²⁵

In 1976 Puthoff and Targ published a third paper, “Perceptual Channel for Information Transfer Over Kilometer Distances: Historical Perspective and Recent Research,” showing once again that distance didn’t matter; there was no signal attenuation, which led to the question: was there a signal? This would be definitively addressed in the Deep Quest series of experiments using a submarine that Mobius carried out in 1977, in which the SRI team were invited to participate, as described in the Mobius section below.

The basic protocol they were now using was very straightforward: A target pool of over 100 sites within a 30-minute driving distance from the lab was created to which both the viewer and the experimenters were blind, as they were to the judging target set drawn from the larger pool for any particular session. The protocol called for the Outbounders to arrive at the randomly selected site within the allotted 30 minutes, and they were told to stay there for 15 minutes, during which time the researchers would record the perceptions of the viewer.

As it happened, during the course of one of these sessions Hammid began reporting her impressions even before the trial began, and her observations turned out to be notably accurate. This made an enormous impression on the SRI team and led them to change their protocol so that the viewer was asked to describe the target during a 15-minute period 20 minutes before the target was selected, and 35 minutes prior to the Outbounder arriving at the target. An assessment of the nonlocally proffered was made by three independent judges who were given the target set and asked to rank order them while being blind as to which was the correct target.

The criticism they had received also got them thinking how to further blind targets, and this led to the issue of resolution, and thence to sessions in which viewers were asked to describe targets of various sizes.²⁶ To help with this, Puthoff,

Targ, and May were joined by psychologist Charles Tart, a professor at University of California at Berkeley, already very well known for his dream research and for his 1972 paper published in *Science*, “*States of consciousness and state-specific sciences.*”²⁷

In their coordinate sessions they started putting the coordinates in double sealed opaque envelopes and asked people to describe what they perceived at the target site, both in words and with little drawings. These sessions were also double blind, neither the viewer nor the researcher knowing the answer. Once again they randomly selected a target set from a larger target pool, then selected one of the five to seven envelopes.²⁸ It didn't decrease the “hit” rate. They reduced the coordinates to micro-dots, a piece of spytracecraft where an image is reduced to something the size of the period at the end of this sentence. Then it can be glued in place of a period on otherwise innocuous correspondence and posted. They just followed the procedure. It didn't diminish the “hit” rate.

Swann suggested that they should try clay modeling of target sites, and both Hammid and Swann being artists enjoyed that, and the high “hit” rate continued.

In a series run with Hammid they found:²⁹

Medium Size target objects: Book, glasses, trumpet, doll, compass, plant... 6 targets chosen and described, $p = 0.028$.

Mini-targets in aluminum film cans: Spool and pin, curled leaf, belt key-ring, etc. 10 of 10 chosen. Two groups of five, $p = 0.01$ and 0.2 , (0.045).

Micro-dot targets: 1-mm square dots on 35mm film 6 targets, 6 described, $p = 0.019$.

Note here they are still operating on what might be called the transmission-sender, signal, receiver model, and that electromagnetics are very much a consideration. To block this they put the viewers in an electrically shielded room, although they could not shield from the entire spectrum. They also tried hooking Price and Geller up to EEGs to see if they could “perceive whether a remote light was flashing, and to determine whether a subject could perceive the presence of the light, even if only at a noncognitive level of awareness.”³⁰ Although it is not within the scope of this chapter, it is worth noting that this last, the measurement of a physiological response occurring without cognitive awareness, would itself go on to become a major vector of study that would prove to be as robust as remote viewing itself.

The SRI team also began doing sessions precognitively, using a protocol in which the target was not selected until after the session data had been collected. Then a target set would be randomly selected from the lab's target pool. That is: *At the time the viewing was done there was no designated target.* The only way to obtain correct information about the target was if opening to nonlocal awareness somehow allowed the viewer to move outside of the limitations of space-time. The "hit" rate they observed in other variants of the protocol continued to hold.

What became increasingly clear was that no matter how a target was hidden in space, or whether it was hidden in time, it could still be described, and the size of the target didn't really matter. Most important of all in some ways, as each of the RV labs would discover as they proceeded, the dreaded "decline effect" almost universally reported with the Rhine era protocols did not occur with remote viewing. The sessions were engaging; people liked doing them.

As success followed success, the lab began to think beyond proving remote viewing was a real phenomenon, and to focus instead on how it worked. In conjunction with Mobius, they began exploring personality factors, trying to discern whether good viewers could be defined in some way by a test. This is one of the differences in the three labs. SRI was looking for "stars" but processing small numbers of viewers. PEAR explicitly was looking for the "everyman" viewer. Mobius, in the middle of this spectrum, was looking for "stars" by testing large numbers of people to find them.

While the physicists in the SRI program were focused on blindness, randomization, appropriate statistics, Swann's attention was on the viewer's experience. Beginning in 1978 he tried to define the order of sense impressions in an attempt to formalize the subjective viewing experience. He convinced the Army to fund this effort, and from that arose the Ft. Meade program, known best as STAR GATE. Swann trained six men, both officers and NCOs, in his technique which he called Controlled Remote viewing, or Coordinate Remote viewing (CRV). The project was classified and unknown to the science community at the time; 30 years later this training program would have a tremendous effect on what remote viewing has become. I will talk about that in the IRVA section below. What is important here is that with the exception of one small study, there is no evidence that CRV actually improved results, and considerable reason to believe it does not. It is overly analytical—"Analytical Overlay" being the term-of-art. All the labs discovered that cognitive analysis is the equivalent of "static" impeding nonlocal awareness. None of the major viewers for any of the labs, including even

Swann himself, used it, and it played no role in SRI's peer-reviewed scientific papers.

What did influence SRI, as well as Mobius, was the development by the PEAR group of a new protocol involving the use of descriptor sets, a subject that will be discussed in the PEAR section.

While the physicists in the SRI program were focused on blindness, randomization, appropriate statistics, Swann's attention was on the viewer's experience. Beginning in 1978 he tried to define the order of sense impressions in an attempt to formalize the subjective viewing experience. He convinced the Army to fund this effort, and from that arose the Ft. Meade program, known best as STAR GATE. Swann trained six men, both officers and NCOs, in his technique which he called Controlled Remote viewing, or Coordinate Remote viewing (CRV). The project was classified and unknown to the science community at the time; 30 years later this training program would have a tremendous effect on what remote viewing has become. I will talk about that in the IRVA section below. What is important here is that with the exception of one small study, there is no evidence that CRV actually improved results, and considerable reason to believe it does not. It is overly analytical—"Analytical Overlay" being the term-of-art. All the labs discovered that cognitive analysis is the equivalent of "static" impeding nonlocal awareness. None of the major viewers for any of the labs, including even Swann himself, used it, and it played no role in SRI's peer-reviewed scientific papers.

While all this research was going on, the SRI program was repeatedly attacked by skeptics. In 1978 the SRI analysis protocol was attacked by Jerry Solvin, Ed Kelly and D. Burdock on statistical grounds.³¹ That same year, P. Diaconis published a far more prominent critique that appeared in *Science*.³² In 1981 David Marks published, in *Nature*, "Sensory cues invalidate remote viewing experiments."³³ The quality of this criticism is itself worth noting. The Solvin, Kelly, Burdock criticism was well thought through. It had to do with the statistical approach, and the SRI group considered it and made some changes. The Diaconis criticism was less helpful because it didn't seem to understand the protocol. The Marks criticism about sensory cues obviously did not properly grasp the randomization and blinding steps, nor the implications of precognitive remote viewing, where no target has yet been selected when the session data is collected. Such criticism took up a great deal of time, but ultimately didn't prove very useful.

In July of 1982, Russell Targ left the program to re-enter his original research specialty in laser physics to work on wind shear that threatens aircraft landings. But he maintained his interest in nonlocal perception research, and with Tony White founded Delphi Associates, a profit-making company. They made interactive video games for Atari, and did market forecasting using an Associated Remote viewing (ARV) Protocol that he designed in 1976. I will cover this aspect of his research in the section on ARV. He also started Bay Research Institute, a non-profit that continued until 2010. Having co-authored a book with Puthoff, *Mind Reach*,³⁴ and a second with Puthoff and Tart, *Mind-at-Large*,³⁵ Targ has gone on to write several more, most recently, *The Reality of ESP*.³⁶

Hal Puthoff left the program in August of 1985 to found the Austin Institute for Advanced Studies, where he focused on zero point energy, a long time interest of his.

Edwin May took over the directorship of the lab in 1985, and although not as well-known in the popular media he ran the program for over a decade, and a great deal of the research for which the SRI/SAIC lab became known occurred on his watch.

May's period of leadership represents a second chapter. When Targ and Puthoff began they seemed, at least in their public statements, to be unclear if there was a legitimate phenomenon to study. Their original papers are couched in cautious language. By the time May took the helm, the issue of "can this stuff be real?" had been settled in all their minds, and May began from the premise that remote viewing was a genuine phenomenon and chose to focus instead on how it worked, and how assessment of the data could be improved. He would soon also stop using the term remote viewing, speaking and writing of it as Anomalous Cognition or AC.

In 1988, May and English mathematician James Spottiswoode, who had come to America to work on a Mobius project, met and formed an unusually productive collaborative partnership. One of the first things they looked at together, because Spottiswoode was already deeply involved in this area of research, was the effect of geomagnetic activity on an individual's ability to open to nonlocal awareness. In the Geomagnetic, Local Sidereal Time section below I will go into this important research.

Charles Honorton at the Psychophysical Laboratory, who had begun the Ganzfeld Protocol, first recognized the inherent problem in the rank order judging that had been used. Although the data was “free response”—that is, viewers could express their sense impressions and knowingness during the session as they wished—by reducing the decision process to rank ordering it reduced analysis to a simple forced-choice decision. By definition such a decision process meant only a tiny amount of the data was actually objectively assessed.³⁷

The research community was following the PEAR group’s ongoing attempts to address this using various kinds of descriptor sets. A location target was defined by a set of descriptors. Prominent features like waterfalls, vegetation, mountains, islands, were defined as descriptors. A viewer could be asked to fill out a list after doing a viewing, or a researcher could enter the data. It allowed the use of computers and reduced the number of points in an experiment where subjective assessment occurred which could, conceptually, influence the outcome. May began thinking about other ways judging could be done, and in consultation with Utts developed a protocol using fuzzy set mathematics. In 1990 this work was presented in a paper in which they used the new fuzzy set analysis approach. They reported, “To apply the analysis in its present form to a long RV series is quite labor intensive and, from the results... is most likely not justified since this fuzzy set technique approximates human assessment.”³⁸ PEAR would come to a similar conclusion which I will discuss in the PEAR section below.

SRI’s lab research contract with the Army came to an end in September 1989. The institute’s management were unwilling to carry the project on overhead and the program closed. May did not give up, however and, after several months of fund raising he found \$4.6 million in new funding as well as a new home for the lab with an even larger and more powerful California research institute, the Science Applications International Corporation (SAIC), that worked largely for the defense and intelligence communities, and the corporations that serviced them.

In 1991, Jessica Utts undertook to evaluate all the remote viewing research that had been done under the auspices of either SRI or SAIC. Her stated purpose:

“Research on psychic functioning, conducted over a two decade period, is examined to determine whether or not the phenomenon has been scientifically established. A secondary question is whether or not it is useful for government purposes.”³⁹

Utts reported:

In 1988 an analysis was made of all of the experiments conducted at SRI from 1973 until that time (May et al, 1988). The analysis was based on all 154 experiments conducted during that era, consisting of over 26,000 individual trials. Of those, almost 20,000 were of the forced choice type and just over a thousand were laboratory remote viewings. There were a total of 227 subjects in all experiments.

The statistical results were so overwhelming that results that extreme or more so would occur only about once in every 10^{20} such instances if chance alone is the explanation (i.e., the p -value was less than 10^{-20}). Obviously some explanation other than chance must be found. Psychic functioning may not be the only possibility, especially since some of the earlier work contained methodological problems. However, the fact that the same level of functioning continued to hold in the later experiments, which did not contain those flaws, lends support to the idea that the methodological problems cannot account for the results. In fact, there was a talented group of subjects (labeled G1 in that report) for whom the effects were stronger than for the group at large. According to Dr. May, the majority of experiments with that group were conducted later in the program, when the methodology had been substantially improved.

In addition to the statistical results, a number of other questions and patterns were examined. A summary of the results revealed the following:

1. 'Free response' remote viewing, in which subjects describe a target, was much more successful than 'forced choice' experiments, in which subjects were asked to choose from a small set of possibilities.

2. There was a group of six selected individuals whose performance far exceeded that of unselected subjects. The fact that these same selected individuals consistently performed better than others under a variety of protocols provides a type of replicability that helps substantiate the validity of the results. If methodological problems were responsible for the results, they should not have affected this group differently from others.

3. *Mass-screening efforts found that about one percent of those who volunteered to be tested were consistently successful at remote viewing. This indicates that remote viewing is an ability that differs across individuals, much like athletic ability or musical talent. (Results of mass screenings were not included in the formal analysis because the conditions were not well-controlled, but the subsequent data from subjects found during mass-screening were included.)*
4. *Neither practice nor a variety of training techniques consistently worked to improve remote viewing ability. It appears that it is easier to find than to train good remote viewers.*
5. *It is not clear whether or not feedback (showing the subject the right answer) is necessary, but it does appear to provide a psychological boost that may increase performance.*
6. *Distance between the target and the subject does not seem to impact the quality of the remote viewing.*
7. *Electromagnetic shielding does not appear to inhibit performance.*
8. *There is compelling evidence that precognition, in which the target is selected after the subject has given the description, is also successful.*
9. *There is no evidence to support anomalous perturbation (psychokinesis), i.e. physical interaction with the environment by psychic means.⁴⁰*

Then Utts took it a step further and compared the SRI/SAIC work with the results reported by the labs that had used the Ganzfeld Protocol and found, “The largest collection of ganzfeld experiments was conducted from 1983 to 1989 at the Psychophysical Research Laboratories in Princeton, NJ. Those experiments were also reported by separating novices from experienced subjects. The overall effect size for novice remote viewing at SRI was 0.164, while the effect size for novices in the ganzfeld at PRL was a very similar 0.17. For experienced remote viewers at SRI the overall effect size was 0.385; for experienced viewers in the ganzfeld experiments it was 0.35. These consistent results across laboratories help refute the idea that the successful experiments at any one lab are the result of fraud, sloppy protocols or some methodological problem and also provide an indication of what can be expected in future experiments.”⁴¹ Equally important, the

comparison made it clear that protocol was not the determinant, and that there were many ways individuals could open themselves to nonlocal awareness.

REMOTE VIEWING AND GANZFELD REPLICATIONS			
Laboratory	Sessions	Hit Rate	Effect Size
All Remote viewing at SRI	770	N/A	.209
All Remote viewing at SAIC	455	N/A	.230
PRL, Princeton, NJ	329	32 percent	.167
University of Amsterdam, Netherlands	124	37 percent	.261
University of Edinburgh, Scotland	97	33 percent	.177
Institute for Parapsychology, NC	100	33 percent	.177

From Utts

In 1992, May, collaborating with Nevin Lantz and Wanda Luke, took the trouble to definitively put to bed the Sender Model, basically an extension of the Telepathy Model, i.e. considering the nonlocal perception as a walkie-talkie process requiring a sender, signal, and receiver. This view that had once dominated thinking in parapsychology, until the Deep Quest experiment in 1977, described in the Mobius section below, rendered it highly improbable as an electromagnetic phenomenon. But the sender, signal, receiver model itself had lingered. The question was: “whether a sender is necessary for Anomalous Cognitive information transfer, and whether AC performance differs when the targets are static photographs or dynamic materials, such as video tape.”⁴²

May and his team were trying to learn two things at once in a single remote viewing study. First, to what degree is a sender necessary? In essence to end the telepathy argument. Second, does the target type matter? Specifically is there a difference in outcome statistics if the target is a static photograph or a dynamic moving video? They found the same result regardless of the sender condition, which showed that a sender is not necessary for high quality remote viewing. They used a statistical analysis of variance (ANOVA) to tease out the various outcomes

from the study. First, they discovered that regardless of the sender condition – whether there was one or not -- the result was independent of the target type. There was no significant interaction between sender condition and target type. As a result they could study target type by using all the data regardless of sender condition for a total of 100 trials. Focusing on the static targets alone they found a sum of ranks of 265 (i.e., chance is 300) which corresponded to an effect size of 0.248 ± 0.100 corresponding to a p-value = 0.007.⁴³

Along with my co-researcher Rand De Mattei, Mobius carried out two mass nonlocal perception tasks, one precognitive, one about remote viewing, accompanied by a complex of personality questions. The surveys were offered in OMNI Magazine in 1980 and 1981. I will say more about this in the Mobius section. Here it is enough to say that 23,000 responses were received, each of which got an individualized response describing their accuracy and their personality profile. From the analyses two things previously unconsidered were suggested: that targets had informational entropy in them and the greater the entropy the easier it was for a viewer to perceive them, and that individual acts of intentioned observation, particularly when an individual was in a heightened state of emotion, made targets information richer and, thus, easier to perceive.^{44,45}

A second target approach was presented by Caroline Watt at the University of Edinburgh. She went through the literature working out what the research was saying about the nature of targets. She concluded that the most easily perceived targets were those that had emotional impact or that somewhere in the target image something dramatically stood out.⁴⁶

In 1992 and 93 May, again working with Spottiswoode and Christine James, looked at this same issue but in a third way. He saw a way to formalize it through Information Theory and Shannon Entropy. They were looking for some informational descriptor of a target that was “independent of psychological factors, and can be associated solely with a physical property of the target.”⁴⁷ They asked: is there some intrinsic informational property that could be defined? They carefully worked out an approach to calculating the entropy gradient of a target, and after testing targets against each other they proposed, “that the average total change of Shannon’s entropy is a candidate for an intrinsic target property.”⁴⁸

They found “a significant correlation ($r_s = 0.337$, $df = 31$, $t = 1.99$, $p \leq 0.028$.) with an absolute measure of the quality of the anomalous cognition (AC). In addition, we found that the quality of the AC was significantly better for dynamic targets than for static targets ($t = 1.71$, $df = 36$, $p \leq 0.048$)⁴⁹ It was a major breakthrough in conceptualizing and assessing targets.

The following year, in 1995, SAIC’s contract was not renewed, and the lab closed. But the program did not. The Laboratories for Fundamental Research (LFR), and the Cognitive Sciences Laboratory (CSL) within it, had already been established, and May took the program to its third home, ending the long association with the military- intelligence world. This third period has been a very productive time, particularly his collaboration with James Spottiswoode.

In 1995, the U.S. Congress commissioned the American Institutes for Research (AIR), a Washington, D.C. based not-for-profit think tank with a long history of work in human performance and close government ties, to assess the reality of Remote viewing in research the U.S. government had previously funded.

To make the assessment, AIR selected Jessica Utts because she was universally acknowledged to be an expert in assessing nonlocal perception data. They also asked well-known skeptic Professor Ray Hyman, a psychologist on the faculty of the University of Oregon and a fellow of the Committee for the Scientific Investigation of Claims of the Paranormal. Both had previously written on nonlocal perception and were notably sophisticated in the issues involved.

Hyman and Utts were each asked by AIR to produce an independent report by a fixed date. Utts complied, and submitted her report by the deadline. Hyman did not. As a result, she was able to see her report before writing his own, and the approach he chose to take, when he did write, was largely a commentary on her analysis. To compensate for this inequity, AIR allowed Utts to write a response that was incorporated into the final document submitted to the Congress. It is in this unplanned form of exchange that the essence of the two positions is revealed.

Utts’ initial statement is remarkable for its clarity. She says:

Using the standards applied to any other area of science, it is concluded that psychic functioning has been well established. The statistical results of the studies examined are far beyond what is expected by chance. Arguments that these results could be due to methodological flaws in the experiments are soundly refuted. Effects of similar magnitude have been replicated at

a number of laboratories across the world. Such consistency cannot be readily explained by claims of flaws or fraud.

The magnitude of psychic functioning exhibited appears to be in the range between what social scientists call a small and medium effect. That means that it is reliable enough to be replicated in properly conducted experiments, with sufficient trials to achieve the long-run statistical results needed for replicability.⁵⁰

Hyman responding to Utts' report wrote:

I want to state that we agree on many... points. We both agree that the experiments (being assessed) were free of the methodological weaknesses that plagued the early... research. We also agree that the... experiments appear to be free of the more obvious and better-known flaws that can invalidate the results of parapsychological investigations. We agree that the effect sizes reported... are too large and consistent to be dismissed as statistical flukes.⁵¹

This is important because what Hyman, one of the more intelligent skeptical critics of Nonlocal perception research, is admitting is that the way in which the kinds of laboratory experiments described in this chapter are conducted, and the way in which they are analysed, is no longer a matter for dispute. Remote viewing cannot be explained away as some artifact resulting from how the data were collected or evaluated. However, part of the difficulty in this debate is that professional skeptics really should be thought of as deniers, because they are unpersuaded by facts.

Here is Professor Hyman, in July 2002, almost five years later, speaking to a reporter from the *Austin American-Statesman*, who was unlikely to know that a government whitepaper like the AIR report even existed. Hyman said: "*The issue is, what kind of evidence do they have? I didn't see any science at all, any evidence they got anything right other than pure guesswork.*" Even if Remote viewing worked, Hyman said, it would be too erratic to rely on. "*People who believe it admit that only 15 percent of what Remote Viewers tell you is true, which means 85 percent is wrong,*" he said, although where this statistic came from he did not mention, and it directly contradicts the published research, about which he knew, as well as his statement in the AIR report. It was an incredibly cynical comment for a statistically sophisticated person to make to someone who was not --15% per cent accuracy would not produce the effect size observed, and to which he had previously agreed.

But it is his concluding remarks that give an insight into the skeptic/denier mindset. He said, “*You don’t know which is which, so it’s of no practical use.*” If Remote viewing could be proved, “*It would overturn almost everything we know in science.*”⁵²

By this time, that was pretty much what the skeptics and deniers were left with. May, now working under the auspices of the CSL/LFR, after more than a decade took up his original fuzzy set work again, this time combining it with his Shannon Entropy target research.

Assisted by three of the viewers with whom he had worked for many years, one of them Joe McMoneagle, he put everything he had learned over nearly four decades into a new protocol. Before he began the trials he “extended the fuzzy set approach by developing a statistical meaning for each *Figure of Merit* and used the resulting z-score as a confidence call.”⁵³ The “target pool used in this study was the current result of nearly 40-people-years’ worth of effort.”⁵⁴ In order to make the system available to other labs, the targets were all drawn from “the Corel Stock Photo Library of Professional Photographs. This library of copyright-free images was in digital form and was comprised of 100 images on each of 200 CD-ROM’s. The details of how this photographic library of 20,000 images was culled to produce the current pool of 300 outdoor images that were arranged in 12 groups of five orthogonal categories can be found in the above reference.”⁵⁵

Six otherwise uninvolved individuals, “independently encoded each of the 300 photographs against the *Universal Set of Elements* shown in the table below, and a consensus was formed to create a fuzzy set representation of each image with regard to how each element in the table was *visually impacting* in the image.”⁵⁶

Universal Set of Elements

Buildings	Coliseums	Glaciers/Ice/Snow
Villages/Towns/Cities	Hills/Cliffs/Valleys	Vegetation
Ruins	Mountains	Deserts
Roads	Land/Water Interface	Natural
Pyramids	Lakes/Ponds	Manmade
Windmills	Rivers/Streams	Prominent/Central
Lighthouses	Coastlines	Textured
Bridges	Waterfalls	Repeat Motif

Thus prepared, he then conducted 50 trials, using the three participants. There were two primary hypotheses for the study:

“1) We will observe significant evidence for anomalous cognition.

“2) Figures of Merit above the significance threshold will serve as a successful confidence call for the trial.”⁵⁷

It was to be a researcher- and judge-free protocol. Each session was precognitive. At the beginning of each trial the participant saw this phrase on the screen: “In about an hour, you will see a photograph on the computer. Please access and describe it now.” The only input May had was that he encoded the viewer’s session data into the fuzzy set program before the judging was done. All the analyses were carried out by the computer.

“The targets in the study were randomly selected from 12 groups of three orthogonal categories each.”⁵⁸ “We observed 32 hits in 50 trials (binomial $p = 2.4 \times 10^{-6}$, $z = 4.57$, $ES = 0.647$) and of the 12 confidence calls resulting from significant Figures of Merit, 10 were correct (Binomial $p = 4.70 \times 10^{-5}$, $z = 3.91$, $ES = 1.13$).”⁵⁹

Finally after more than a decade of work, combining everything he had learned May achieved his goal of being able to conduct computerized trials, obviating all the criticisms.

PEAR

Mundelein College developmental psychologist Brenda Dunne read the first Targ, Puthoff paper in *Nature* when it came out in 1974, and the next two in the IEEE journals in 1975 and 1976. These papers, particularly the 1976 one, made a major impression on Dunne and her colleague John Bisaha, and they decided to do a replication, using the same Outbound protocol employed by the Stanford team in their 1976 paper.⁶⁰

In the Spring of 1976, over the period of a month, she and Bisaha, working with two female volunteers, carried out her first remote perception study. One of the women did two sessions and the other did six. Dunne was the monitor, and Bisaha coordinated the target selection and observed.

To create their target pool, they asked five otherwise uninvolved individuals to pick targets in the Chicago area, and a sixth person went through them and created a target pool of 100. Initially they used the same rank order judging protocol used at SRI but, after reading the Solfvin, Kelly, and Burdick paper on preferential rank, they modified the procedure so that eight separate judges independently ranked the targets. The results were the sum of ranks assigned by the judges, 20, a significant figure $p < .008$ (one-tailed). “Four of the eight transcripts were ranked as 1, and the other four ranks were 2, 3, 5, and 6.”⁶¹

Dunne and Robert Jahn met in 1978 in St. Louis at the annual Parapsychology conference, where Dunne had gone to present her SRI replication study. Jahn was there because in 1977 he began a nonlocal perturbation study with undergraduates as participants involving micro-electronic Random Event Generators (REG); a study was still going on when they met but its success at that point had challenged his view of reality and led him to decide to seriously pursue research in what he called the “mind/matter” problem. Jahn and Dunne found they shared many interests, particularly how the analytical techniques for assessing data could be improved. Over the next year they stayed in touch and began thinking about a formal lab.

Even before PEAR was officially part of Princeton, Dunne moved from Chicago to New Jersey. It produced a remarkable scientific partnership, unique in modern nonlocal consciousness research. Thirty-five years later, now under the auspices of the International Consciousness Research Laboratories, they are still doing research and publishing books on their ongoing research and what it means.⁶²

Starting a consciousness research lab at Princeton was not as easy as they thought it would be. There was substantial resistance in some quarters. But by June 1979 the lab was authorized, with Jahn as its head, and Dunne as the Laboratory Manager. They deliberately gave it a non-parapsychological engineering name, the Princeton Engineering Anomalies Research Lab. The acronym was PEAR. In a wonderful burst of Jungian synchronicities, the debate over the name took place over lunch at a restaurant. And it was only after they had decided on the name that they realized the salt and pepper shakers on the table were pottery pears. The house salad that came with lunch had pears in it. And the desert menu promoted as the day’s special desert, pear cake.⁶³

Before considering PEAR's program it is important to say something about Robert Jahn and just the existence of the lab, because it is a factor in this history. Unlike the SRI physicists, who came out of industrial science, or myself who had come out of government, Robert Jahn was a nationally recognized physicist, Dean of the School of Engineering and Applied Science at Princeton University, Professor of Aerospace Sciences, and Director of a major research program in advanced space enterprise. The fact that a senior scientist of his stature chose to establish a nonlocal consciousness research lab in a hard science school at one of the most prestigious universities in the world was a phenomenon in itself. It changed how the field was viewed.

From the very beginning the PEAR lab took an engineering approach to their research and, while perfectly friendly towards parapsychologists and the Parapsychological Association, by their actions made it clear they were speaking to mainstream science. Their choice of terms, eschewing the old ESP language, said it, where they chose to publish said it, and perhaps most clearly of all in 1981 the PEAR lab team in conjunction with a number of other scientists established the Society for Scientific Exploration, an interdisciplinary organization in which the parapsychological was but one area of interest.

To help them, Jahn and Dunne in 1980 recruited experimental psychologist Roger Nelson, and a short while later a graduate student in theoretical physics, York Dobyns. This team would stay together for the next quarter century, and it is this stability that is one of PEAR's strengths. It gave them the ability to pursue a research vector for years, decades, if need be.

Although Dunne had been working with nonlocal perception, the lab's initial interest was, and continued largely to be, the "scientifically rigorous, empirical and theoretical study of the anomalous interactions of human consciousness with random physical processes."⁶⁴ Dunne, and her results, however, expanded Jahn's interest to include nonlocal perception research. And from the beginning they focused on the analysis side of the equation, publishing a first paper proposing a new approach in 1980.⁶⁵ But the paper that really brought PEAR's existence to science's attention was published two years later by Jahn: "The persistent paradox of psychic phenomena: An engineering perspective," in the Proceedings of the IEEE.⁶⁶ Here was a major American scientist in a major journal telling his mainstream colleagues they weren't paying proper attention.

Rather than using target images, as both SRI, Mobius, and others did, very early on the PEAR team settled on the Outbound Protocol in two forms. First,

*In its basic form, the PEAR Protocol requires a percipient to describe an unknown remote geographical target where an agent is, was, or will be situated at a prescribed time. The target location is selected randomly before each trial from a large pool of potential targets, prepared previously by an individual not otherwise involved in the experiment. The contents of this pool are stored in separate sealed envelopes, randomly numbered and maintained so that no agent or percipient has access to them. Prior to a given trial, the target is designated by generation of a random number that identifies one of the envelopes, which then is delivered, still sealed, to the agent, who opens it and follow the instructions to locate the target.*⁶⁷

The second variant was what they called a “volitional” protocol in which the Outbounder’s location is described at an agreed upon time.

What mattered particularly to the team was alleviating what they saw as the shortcomings of the subject rank ordering used at SRI/SAIC and Mobius in its experiments where a statistical outcome was the desired end outcome. To eliminate subjective assessment they began by developing a 30 item descriptor list that could be used to define each target. When session data were evaluated a researcher would answer “yes” or “no” as to the presence of that descriptor in the session data. There was also a unsure box. This allowed them to write computer algorithms that could “provide numerical evaluation of the thus-specified information content of any given trial and, once scored, the statistical merit of the perception results could be evaluated by an assortment of computerized analytical ranking procedures.”⁶⁸

In 1992, George Hanson, Utts, and Betty Marwick published in the Journal of Parapsychology a severe critique of the PEAR remote viewing experiments. The criticism dealt with “problems with regard to randomization, statistical baselines, application of statistical models, agent coding of descriptor lists, feedback to percipients, sensory cues, and precautions against cheating.”⁶⁹ A PEAR team headed by York Dobyns presented a very strong push back.⁷⁰ But history would reveal the final truth. As May would observe years later, “Post hoc analyses of effect sizes appear to show that obvious flaws in the protocol may not have mattered.”⁷¹

Over the years this descriptor approach would morph into five variants:

- Method A: The number of descriptors answered correctly, divided by the total number of descriptors (i.e. a count of the numerical fraction of correct responses, ignoring the *a priori* descriptor probabilities.)
- Method B: The sum of all descriptors answered correctly, each weighted by the reciprocal of its *a priori*.
- Method C: The same numerator as Method B, divided by the total number of descriptors, normalized by the “chance” score derived from the *a priori* probabilities.
- Method D: The sum of all the descriptors correctly answered “yes,” each weighted by the reciprocal of its *a priori* probability, plus the unweighted sum of all descriptors answered “no,” the total divided by the sum of all descriptors labeled “yes” in the target, each weighted by the reciprocal of its *a priori* probability, plus the unweighted sum of all descriptors labeled “no” in the target, with the resultant score weighted by the highest possible score for that target. (This process effectively removed from the calculation those descriptors on which the percipient responded negatively, whether correctly or incorrectly, and thereby served to counterbalance use of a negative response to imply ignorance of the descriptor, rather than its explicit absence.)
- Method E: The same numerator as Method D, divided by the total number of descriptors, *i.e.* by the “chance” score.⁷²

Using these five analytical methods 300 trials were carried out. They were grouped by experimental criteria. They found “the most instructive feature of these results is the consistency of anomalous yield across these five diverse scoring schemes. Overall whatever the method used the results, although they differed somewhat across the trials, were all highly significant.

As time went on, 50 papers on this research would be published covering 353 more experimental RV sessions using variations of the original five “recipes” as they called them, until there was a total of 24 variants. The analysis of the now 653 trials yielded this: “Twenty-four such recipes have been employed, with queries posed in binary, ternary, quaternary, and ten-level distributive formats. Thus treated, the database yields a composite z-score against chance of 5.418 ($p = 3 \times 10^{-8}$, one-tailed).”⁷³

Further they concluded: “Numerous subsidiary analyses agree that these overall results are not significantly affected by any of the secondary protocol parameters tested, or by variations in descriptor effectiveness, possible participant response biases, target distance from the perceiver, or time interval between perception effort and agent target visitation.”⁷⁴

Once again, consistent with the results from other labs, their research showed no evidence that the data was affected by either distance or time. The problem with this approach however, became clear as they went along: there was a decline effect.

*[Over] the course of the program there has been a striking diminution of the anomalous yield that appears to be associated with the participants’ growing attention to, and dependence upon, the progressively more detailed descriptor formats and with the corresponding reduction in the content of the accompanying free-response transcripts. The possibility that increased emphasis on objective quantification of the phenomenon somehow may have inhibited its inherently subjective expression.*⁷⁵

As the years went by and their mathematical analysis “recipes” became more sophisticated the empirical results got weaker.

*It appeared as if each subsequent refinement of the analytical process, intended to improve the quality and reliability of the ‘information net,’ had resulted in a reduction of the amount of rare [RAW?] information being captured.... We were forced to conclude that the cause of the problem most likely lay somewhere in the subjective sphere of the experience.*⁷⁶

When they queried their viewers the most common complaint they got was that trying to filter their free form nonlocal perception experience into the arbitrary categories imposed by the descriptors “constrained” them.

The lab closed when Jahn retired from Princeton, in 2007, but their partnership endured and as with May and the SRI/SAIC program their work did not end. Instead PEAR morphed into a membership organization, the International Consciousness Research Laboratories (ICRL), which Jahn and Dunne had set up nine years earlier. One of ICRL’s major programs is a unique educational youth program. It represents the long view, and in some ways it may be these educational activities that will have the longest lasting impact. Like Targ and me, in addition to their many formal scientific papers they have also become authors. Their first

book in 1987, *Margins of Reality—The Role of Consciousness in the Physical World*,⁷⁷ was followed by *Consciousness the Source of Reality*⁷⁸ and *Quirks of the Quantum Mind*.⁷⁹

Mobius

In this section I must speak in the first person, because this is my own research and it seems very stilted to speak of oneself in the third person.

Mobius began from a perspective different from the other labs'. The SRI and PEAR researchers started by asking the question, "Is this real?" I did not, because in 1966 I began what became a multi-year literature review of the entire field including, during the course of those years, reading all the Edgar Cayce nonlocal perception sessions. There are almost 15,000 of them, all essentially double blind outbound remote viewings. They were meticulously recorded by his lifelong secretary Gladys Davis, and are supported by tens of thousands of documents from doctors, lab tests, forensic evidence, witnesses and the people who were the targets themselves. It is one of the great shames of parapsychology that no one before me and no one after has bothered to study this data seriously. The reason, I suspect, is that it is all couched from a spiritual perspective, and spiritual language makes parapsychologists nervous for fear they will be criticized for being "new agey" and non-rigorous. But when one studies a body of data like the Cayce material, putting its syntax aside as a personal cultural response, as well as the long ethno-historical record of such experiences by others, and then compares it, as I did, with the formal experimental record, one realizes that spiritual experiences and nonlocal consciousness experiences are the same thing in difference contexts, using different language.⁸⁰

Edgar Cayce. (1878-1945), in terms of opening to nonlocal consciousness, is one of the most gifted individuals ever documented. Several times a day for over four decades he routinely provided extraordinarily detailed nonlocal perception information that was witnessed usually by several people and taken down in dictation. In the course of these thousands of sessions, what he called Readings, Cayce would discourse about anything, occasionally in languages and even dialects of languages he didn't speak.⁸¹

The requests for these readings and the feedback reports were mostly done through correspondence, and this taught me the importance of establishing a clear chronological documentation of events. A letter would come in requesting a reading, it would be scheduled, taken down by dictation, typed up, and sent to the

target person by post including a request for feedback. Sometimes, in emergencies, there would be telephone calls, a record of which was kept. This extensive documentation went into an archives meticulously maintained day-by-day by Cayce's lifelong secretary, Gladys Davis (later Turner). Many were medical readings in which he nonlocally diagnosed, and provided treatment recommendations. An evaluation of the accuracy and validity of this information is beyond the scope of this chapter, but scattered throughout the thousands of readings I discovered hundreds of very straightforward remote viewing observations and the documentation as to their accuracy. I could even talk with people who had watched some of them happen, or who had been the focus of one of Cayce's readings. His son Hugh Lynn, and secretary Gladys Davis, as well as others, spent hours letting me interview them. I began to call this Distant Viewing and in hindsight it is obvious that his observations were the same kind of sense impressions seen in the more rudimentary experiments going back to Warcollier, only greatly enhanced. Cayce was at the very far end of the bell curve, where the truly gifted are found.⁸²

As I studied this material it became clear to me that all Cayce's senses could be engaged. He could "smell" things:

Cayce Observation

- *"He's not here yet...he's still on a bus*
- *"...a wonderful smell of flowers..."*

Feedback Report

- *"At the time the Reading was scheduled he was stuck on the bus."*
- *"We had just opened his window and the smell of Jasmine filled the room."⁸³*

And, in addition to his sense impressions, Cayce had the sense of "knowingness" we see in remote viewing sessions:

Cayce Observation

"Yes we have the body...quite a lot of body" "Lovely pajamas..."

Feedback Report

"She is quite overweight, although how Cayce knew that I can not guess." "She had on her new pajamas, with which she was very pleased."⁸⁴

Sometimes Cayce literally had to guide people to find medications he wanted them to use. Here is one example:

...when a doctor in Kentucky took a reading for a patient with obstinate leg sores, Mr. Cayce (in Hopkinsville) prescribed Smoke Oil. The doctor had never heard of such a thing nor had any of the physicians and druggists he consulted.

A second reading named a drug store in Louisville where the Smoke Oil could be found, but when the doctor wired for it the druggist wired back, 'Never heard of it.'

A third reading explained that Smoke Oil was on a certain shelf in a back room behind bottles marked so-and-so. This time the manager wired, 'Found it.' The bottle was old and the company which made it was out of business, but the label said, 'Oil of Smoke' and it worked its cure.⁸⁵

This was quite a different world from the dice and card calling that made up a great deal of the formal academic research published in parapsychology up to that time, and thinking about that gave me the idea for what I called Distant Viewing. This view of nonlocal full sense impressions was buttressed by the ethno-historical and shamanic research I was reading about. By the time I was ready to begin doing experimental studies, I was sure that nonlocal consciousness was real, and that it was possible to develop research protocols that could meet any measure of criticism. No matter the blindness or randomization it was possible to obtain objectively verifiable information sourced from the nonlocal domain. So when I began to think of doing studies, I wanted to answer three questions: How does it work? Can it be put to practical use? What is the data telling us about who we are and how our world works?

In 1966 I came across an interview with **Max Planck, Nobel Laureate, and father of quantum mechanics**. I thought then, and still think now, he framed it about as clearly as anyone could in an interview with the respected British newspaper, *The Observer*. Context is always important, and Planck understood very well that he was taking a public position, speaking as one of the leading physicists of his generation, through one of Britain's most important papers. He did not mince words:

"I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness."⁸⁶

In 1968, I began using a Distant Viewing Protocol, distilled from all my reading. I had created a grid with 16 squares outlined with rope in my back garden. I would bury things, give viewers a piece of paper with the grid marked out and ask them first to choose the square with the target and, then, describe the target, draw a picture of it, and make as detailed a description as they could. It allowed for a statistical analysis as to location and an accuracy rating on the sense impression concepts proffered. I wanted the statistical measure of outcome, but that was just the beginning. I began designing a protocol that would assess every concept proffered, so that statistical significance was just one of several levels of analysis.

In 1970 when I became Special Assistant to the Chief of Naval Operations (CNO), the central issue I was thinking about was: Is nonlocal perception an electromagnetic phenomenon? Two things happened at this time. A friend in the intelligence world, knowing of my interest, sent me some translations of Soviet research as well as a book, *Experiments in Mental Suggestion*, about work done in Leningrad (now St. Petersburg) at the Institute of Brain Research, by Russian physiologist and psychologist, Leonid Leonidovich Vasiliev (1891-1966).⁸⁷ Vasiliev had asked this same question I was asking, and had gone to great lengths to answer it. In 1932 the institute received an assignment from the Soviet government “*to initiate an experimental study of telepathy with the aim of determining as far as possible its physical basis: what is the wavelength of the electromagnetic radiation that produces ‘mental radio,’ the transmission of information from one brain to another, if such a transmission exists.*”⁸⁸

Vasiliev looked at both nonlocal perception and perturbation, although he didn't use those terms. He would ask participants to focus on a target individual and to stimulate them in some way. He found that it worked. He would put people into caves, or mine shafts in Faraday cages so that the participants were shielded from most of *em* radiation, and ask them to write down images or letters, like the experiments being done concurrently between Paris and Warsaw by Nobel Laureate Charles Richet with Stefan Ossowiecki as the participant viewer. To his very considerable surprise Vasiliev found that neither distance nor shielding made any difference in the quality of the nonlocal perception. He finally got it down to one part of the *em* spectrum—Extreme Low Frequency (ELF) (1-300 Hertz). From ELF the only shielding that would work was to submerge the participant in a submarine in the sea, and he was unable to do that.

At the same time that I was reading this in 1970, I was briefed on Project Sanguine. The Navy had decided that ELF, precisely because it will penetrate at least some depth of water, was how they would communicate with the deep ocean ballistic missile submarines. They wanted the boats to stay as deeply submerged as possible so that Sovietsatellites would not detect the heat bloom from the sub's nuclear reactor and, thus, locate it. So the question was: Exactly how deep into the ocean do ELF frequencies penetrate? To answer it they had spent millions of dollars. And millions more discovering that just a few numbers could be sent in a burst, because frequency also dictates the amount of information that can be transmitted. Project Sanguine gave me the piece of the puzzle Vasiliev did not have.

In the fall of 1972, I had occasion to fly to Groton, Connecticut, on Secretary of the Navy John Warner's aircraft. Also, along for the ride was Admiral Hyman Rickover, the father of America's nuclear navy. I asked him if I could go aboard one of the boomers when she did her sea trials to complete Vasiliev's research. Rickover listened carefully, seemed interested, and said he would get in touch. A few days later he called to tell me he couldn't do it. "Senator Proxmire would have a field day if he found out about this. I'm sorry."⁸⁹ At the time Senator Proxmire was giving out what he called the Golden Fleece for government waste and stupidity.

Since submarines are not easily come by, that looked like the end of it; the question would go unanswered. It would be five more years until I could answer it.

By 1973, I had decided that I would do research in nonlocal perception using archaeology as an applications study. There was at this time considerable discussion going on in archaeology about how they could better address their central problem: Where to look? Many, in some areas most, of the finds being made were serendipitous. Having settled on archaeology I began doing research on every use of Distant Viewing in archaeology. It was surprising how much there was: Frederick Bligh Bond's location and reconstruction of the ruins of Glastonbury Abbey in Glastonbury England.⁹⁰ The extraordinary story of the research done by Poland's leading ethnographer, Stanislaw Poniowski, and other archaeologists with chemist and remote viewer Stefan Ossowiecki, mostly done in secret during the Nazi occupation of Warsaw.⁹¹ Clarence Wolsey Weiant's discovery of the great Olmec Head, and many others. This research would become my first book, *The Secret Vaults of Time*.⁹²

This research led me to meet medical anthropologist Joseph Long, an Associate Professor at Plymouth State College in New Hampshire. I began working with him, although I had to do it anonymously because I was still Special Assistant to the CNO, to organize a panel at the American Anthropological Association's annual meetings. Our idea was to present parapsychologists and anthropologists to each other. We called it the Rhine-Swanton Symposium. The Rhine for J.B. Rhine, of course, and Swanton because John Reed Swanton, anthropologist and Chief of the Smithsonian Institution's Bureau of American Ethnology, almost 30 years earlier had written an open letter to all of anthropology to tell them about what was happening in parapsychology, saying:

A significant revolution which concerns us all is taking place quietly but surely in a related branch of science. It is not being met in an honest, a truly scientific manner. Adhesion to current orthodoxy is always more profitable than dissent but the future belongs to dissenters. Prejudice and cowardice in the presence of the status quo are the twin enemies of progress at all times and especially of that 'dispassionate method' in which science consist.⁹³

Like Robert Jahn's IEEE paper it was the statement of a very senior scientist telling his colleagues they were not paying attention to something important. To get a sense of how Swanton was seen in his field, it will help to know that on the occasion of his 40th year at the Smithsonian Institution a special collection of essays, written by the leading anthropologists from every sub-discipline illustrating Swanton's monumental contributions to all phases of anthropology, was published by the Smithsonian.

The conference we planned took place in 1974 in Mexico City, and the proceedings became a book.⁹⁴ But more importantly Norman Emerson, professor of anthropology at the University of Toronto, founding vice-president and former president of the Canadian Archaeological Association, and considered by many to be the "Father of Canadian archeology," decided to help Long and me create an interdisciplinary society whose purpose would be to study consciousness from an anthropological perspective. From that decision came what today is the Society for the Anthropology of Consciousness (SAC), now an integral part of the American Anthropological Association, and a journal.⁹⁵

Emerson also told me about some experiments he was doing with a Vancouver Island garage parts manager name George McMullen. Emerson had developed his own technique, very much like that used by Poniatowski and Ossowiecki, back in the '30s. Hewould give George an artifact and ask him to describe the people who created it, theirlife, and what the object was for and meant. Then as an archaeologist he would test this information, using the techniques of which he was an expert. He also introduced me to one of his graduate students, C.S. Reid, and I will use Reid's Master's thesis to give someflavor of what was going on in archaeology at the time.

In 1972, under the auspices of the Ontario Archaeological Society, Reid began searching for 1.1 acre village of Pickering branch Iroquois known as the Boys site. (CE 975 ± 120 years), as well as a larger 10-acre site known as the Sewell site, both within a total of about 50 acres—roughly the equivalent of only two residential neighborhood blocks. His first year he found middens and fire pits, but he could not find the palisades within which the villages were located. He began the 1973 digging season under the sponsorship of McMaster's University for his Masters. Once again he found peripheral sites, but still could not locate the palisades. By May of that year, Reid was running out of time and funding and was desperate. He turned to Emerson, his mentor, for help. After listening to his problems, Emerson offered what he admitted was “a radical solution.” Perhaps McMullen could help. Reid accepted the offer. On the 19th of May, Emerson brought McMullen to the search area. After acclimating himself for a few moments McMullen walked out over the fields, with a sack of stakes, and quickly located the palisade, the location of the gate in the palisade, as well as long houses within the enclosure. In a kind of running commentary he also described in detail the lives of the tribe, a culture that in many respects contradicted what Iroquois archaeology thought it knew.

Careful excavation revealed that in a little over two hours McMullen had done what two years of traditional survey techniques and excavation could not. His locations proved to be correct, and his reconstruction of village life was validated by the excavation results which changed archaeology's perception of these Iroquois.⁹⁶

My own experimentation under the auspices of Mobius began with the submarine study that came to be known as Deep Quest. In 1976, two former colleagues, and the Navy's leading deep ocean experts, navalofficers Donald Walsh (former Special Assistant to the Assistant Secretary of the Navy for Research and Development) and Donald Keach (former Deputy Director of Navy Labs) had recently retired and become the Director and Deputy Director of the

Institute for Marine and Coastal Studies—University of Southern California. They offered me the chance to do the ELF experiment. Keach, who was himself a submariner and a recognized deep ocean engineering expert, because of his command role in the Navy's labs, had a much more detailed understanding than I of the Navy's ELF activities.

I showed him Canadian neuroscientist Michael Persinger's paper, of whom I will speak more below, in which he proposed nonlocal phenomena was an ELF phenomenon suggesting that what are known as Schumann waves/resonances (7-8 Hz) involving the earth's ionosphere, were probably the best explanation, since the Schumann waves have a wavelength of 38,462 km, essentially equal to the earth's circumference.⁹⁷ Keach didn't think this could possibly be correct since he could not reconcile my descriptions of the data that came from a remote viewing session, with all its sense impressions, with what ELF could achieve. Project Sanguine research had demonstrated that while ELF could penetrate seawater far deeper than any other form of radio wave, it required substantial power and extremely large broadcast facilities (on the order of antennas measured in square miles) requiring considerable amounts of power. How could that be reconciled with the electromagnetic potential of the human organism?

The very long (300 to 1,000 km) wave form was also a substantial factor to be considered in light of remote viewing session data. The central issue was that ELF could convey only a few bits of information in any functionally reasonable transmission time. The maximum bit rate dB/dt is equal to somewhat less than half the frequency. Just a few months before our conversation a published paper showed a single letter, given an alphabet of 26 symbols, requires 4.7 bits (since $2^{4.7} = 26$). So a five letter word needs around 24 bits. Actually somewhat less will do, since all letters do not have an equal probability of occurrence. It has been calculated that a single visual observation requires at least 100 bits of data, and a simple geometric form about 60 bits.⁹⁸

In practical terms, this data transmission restriction led the Navy, even with its unique planned facility, to settle for very terse messages consisting of short strings of numbers. Indeed, the restriction was sufficiently pressing that existing orders books are kept aboard the missile submarines so that a string could be correlated with a previously prepared directive, for example: the number 37 means a particular target site.

I told Keach that in 1971 I was doing research on the battle tactics, in preparation for a speech for Admiral Zumwalt. Because the speech had to do with evolving naval tactics, I was trying to find a precursor battle I could use to make a point. Several days in the Library of Congress wading through accounts of battles had brought me to one of the epic battles of the square-rigged warships, the Battle of Abu Kir Bay, also known as the Battle of the Nile. It was fought over three hot sultry days, beginning the first day in August 1798, in a bay about 14 miles down the coast from the ancient city of Alexandria. It was the culmination of a two month search by British Admiral Lord Nelson, to find and destroy the fleet of Napoleon, commanded by Vice-Admiral François-Paul Brueys D'Aigalliers. French naval power was broken in that bay and in the end only four of the 17 French ships that began the battle would escape. As I read the accounts, I realized that one of the central problems Nelson faced was how to communicate with his ships once the battle had begun and the ships of the line were spread out across miles of the Mediterranean Sea. The admiral often couldn't see the whole line of ships, so he used frigates and smaller ships that cruised up and down the line during a battle. The messages, of necessity, had to be reduced to a few colored flags giving the ship's number and an encoded command. But by associating a flag, or small group of them, with previously agreed-to complex messages, it was possible for the battle commander to transmit and receive messages.

Keach made the connection; this was precisely what Project Sanguine was designed to do using ELF. The Navy had created Order Books, in which the transmission 123 was associated with a specific target action. As we talked about it we asked ourselves: through Deep Quest, while studying the validity of the archaeological and ELF experiments, could we also explore a communication through an associational referent just as Nelson had done, and Sanguine was doing?"⁹⁹

If a remote viewing experiment could be carried out successfully while the submarine was suspended in the ocean, then the image, like Nelson's flag command, could also stand for a number as in the Navy's submarine order book scheme. This suggested a possible line of research addressing headquarters to submarine-on-station communications. I thought about it and said we could do outbound experiments, and depending on where the outbound targets went we would associate that with an action. That is the original concept of ARV.

Through the generosity of Keach and Walsh and the team from International Hydrodynamics Company Ltd. (HYCO), who necessarily had to agreed to take part, and who had built and were manning the five-person deep ocean craft, consciousness research was finally able to answer the electromagnetic question. This was Mobius' first experiment. It had three purposes:

- 1) Answer the question as to whether Remote viewing was electromagnetic in nature through accomplishing two tasks:
- 2) Send a message by associating a correctly described target with a specific message.
- 3) By employing consensual concept analysis nonlocal perception protocol, to locate, describe, and reconstruct a previously unknown marine archaeological site on the sea floor.¹⁰⁰

If viewers could locate, describe, and reconstruct a previously unknown site on the sea floor, it would be hard to explain it as electromagnetic because the depth of seawater precluded all *em* signals, including ELF. If viewers could be suspended at a depth greater than ELF penetration, as established by Project Sanguine, and successfully perform an outbound RV session, ELF would also be precluded.

The protocol called for each viewer to be sent a standard sea chart and two opaque envelopes marked "Question One" and "Question Two." They were asked to record their answers, and return the tape with the marked chart and any drawings or written comments they had made.

The first question was: "Please locate a previously unknown wreck on the sea floor. Mark its location as tightly as you can. If you choose to make more than one location please do the same numbering them 1, 2, etc. Only when you have finished making locations open envelope #2."¹⁰¹ On the paper in the second envelope the question was: "Please go to each site you have located and describe in as much detail as you can what will be found at this site, and how it came to be there."¹⁰² As I was planning Deep Quest an acquaintance in the CIA sent me Puthoff's and Targ's 1976 IEEE paper, and I discovered that there were others who thought as I did. Then, when I moved from Tucson to L.A., I met Ingo Swann, and through him Puthoff, Targ, and May. I invited them to participate in Deep Quest and explained my idea for Associated Remote viewing. They immediately agreed, and I asked Swann and Hammid to be viewers, along with Canadian George McMullen.

The maps came back and were given to Commander Bradley Veeks, Associate Director of the IMCS, a submariner, and an accomplished navigator. He created a master map upon which all the locational data was compiled. Each map had several locations, but one location was agreed to by all. It was also close enough that we could make the location in a day's dive, which was as much of our three days as I could allot. From a search area of about 3,900 square kilometers the viewers had selected an area of about 81 by 108 meters. This tiny area lay about a kilometer and a half off of Blue Cavern Point.¹⁰³

There was also a wealth of detail describing a sailing ship with a high pressure steam winch on deck that blew up, and set fire to the ship, which sank in place. The winch, a Y-shaped artifact, and the stern wheel of the ship were specifically described. There were 667 concepts proffered, in addition to the location. All of this material except the master map was notarized and turned over to Anne Kahle, a senior scientist working in satellite surveillance at the Jet Propulsion Laboratory. Otherwise uninvolved with the experiments, her job was to retain the records so that an unimpeachable chronology of prediction was established. The experiment was precognitive and triple-blind. To further document what happened the entire project would be video-taped and photographed. Also it would be witnessed by a dozen men, completely uninvolved, and in some cases not really interested in the nonlocal consciousness research. Their business was taking scientists into the deep ocean so they could measure or see something. For them this was business as usual.

Our first assessment of the data was their view, and it was not encouraging. The *Taurus* crew had about 30 days of diving time searching around Catalina island in exactly the area the viewers had pinpointed. They reported there was actually very little debris, and nothing "remotely like what the viewers are describing."

The night before the dive, Hammid felt compelled to log a final session, with Kahle and myself. She saw a large block of stone at the site, granite she thought, and she had made a drawing of it from the angle she "saw" it at in her mind.

The day of the archaeological dive we wandered around hovering over the sea floor but could not establish our position relative to the target. So we brought Swann aboard for viewing direction, and requested a radio homing device known as a pinger be dropped from the surface support boat, directly over the location. We homed in on its signal, got some fine tuning from Swann, and there everything

was. We brought up samples for analysis to test the reconstruction the viewers had provided, and took pictures of the site.

Just on the basis of what we had seen, and the accuracy of the location, it was clear viewers had obtained detailed triple-blind precognitive information concerning the locale and description of a marine wreck site. We calculated viewers had offered well over 1000 bits of data each during the data collecting sessions; McMullen from Nanimo, British Columbia; Swann from New York City; and, Hammid from Los Angeles.

The next day we tested the ARV protocol. May and I had worked it out over several weeks. Because Hammid, Swann and May had all worked together, I felt they had the best chance of being successful. So I asked May to do the sessions, and we designed two basic outbound experiments.

The first session was conducted with Hammid, submerged at 558 feet (170 m), hovering over a bottom that was 1116 feet (340m). In the electromagnetic isolation provided by the titanium pressure sphere and the surrounding seawater, Hammid was asked by May to describe where Hal and Russell were—a place selected randomly by a computer *after Taurus was out of radio contact and underwater*.

She closed her eyes for a moment, then said in a rush: “A very tall looming object. A very, very huge tall tree and a lot of space behind them. There almost feels like there is a drop off or a palisade or a cliff behind them.” Then she stopped.

May then broke open a sealed envelope. In it was another envelope with a list of six sites, possible targets unknown until then to either himself or Hella. She was asked to select the one she thought she had seen. No one at our end, of course, had any idea which was the correct target, only that one of them was. One of the targets on the list was described as a large tree in the Portola Valley in Northern California. A large tree that stood on the edge of a cliff.

Without hesitation she picked it.

Hammid was replaced by Swann and the process was repeated, and his session and choice would also prove to be a first place match, easily made. None of this could be explained by ELF.

But it was not with ELF but what happened a few days after we returned from Catalina that fixed ARV in people's minds.

I decided to use ARV to win a trotters horse race a few days later. May would be the monitor for Hammid, and I would be the monitor for the young woman who had shot the film record, Neddie Pena. She had never heard of remote viewing until our three days on the island, and had never done a session. We needed at least a six horse race for the statistical analysis. There were several on the day we were going to predict, and we randomly chose the sixth race at Hollywood Park.

Each team of viewer and monitor was given the same task: "Go forward in time until tomorrow at 4:30 p.m. You are life-size, and you are standing somewhere."¹⁰⁴ Whatever they said they would be taken later to the site of the winning horse's associated target location.

On the basis of the viewings, we chose the sixth horse in the sixth race, went to the track, bet \$2 and, because the horse won, we won \$14. That linked ARV to money with which it has been associated ever since, as I will explain in the ARV section below.

The ELF question was settled almost immediately. It would be lovely to replicate it but it seems unlikely to ever happen, given the scarcity of deep ocean submersibles, and their cost of operation. One thing is certain: no ELF communications expert could ever explain what happened.

It took longer to assess the archaeological section but when it was done it was clear it, too, had been successful.

The target area equaled a rectangle 80 x 108 meters, which is .00864 square kilometers. It was located in a search area that was 3900 square kilometers. That meant if the search area was overlain with a grid made up of rectangles the same size as the target area there would be 451,389 equal-sized rectangles in the grid. The wreck is unique, not because of its unknown location, but because the whole complex of remote viewing location and reconstructive material is as distinctive as a finger print. That is the thing about wrecks. Nature makes them unique; two ships of the same class that sank in different locations, 50 years later would be very different, and would produce different viewing data. To obtain a statistical measure for the probability of finding the location, what is the chance of locating

the one correct grid box out of 451,389 similar sized boxes? It turns out to be very improbable to do this by chance $p = .000,002$.

A critic might say that perhaps the wreck was mistaken for another. Thomas Cooke, marine sites expert for the Bureau of Land Management (the government agency charged with keeping track of marine wrecks), analyzed the site and all their records and sent me this: “Based on an intensive study of the sites in southern California waters, I must conclude that the area selected by Schwartz’ psychics was previously unknown and could not have been found by going through old papers, books at the library, or that sort of thing.”¹⁰⁵

This is critical because along with the depth of the site, it rules out anything but remote viewing as the source of the location and descriptive information.

When Cooke was interviewed on camera for the documentary on *Deep Quest* he expanded on this saying that, “there are 1653 known wrecks along the Southern California coast,” and that the wreck we had found “is not one of them.”¹⁰⁶

In addition to the Marine Sites Board, and the Taurus crew’s search of the area, further research revealed there were also other earlier surveys using various electronic technologies. Because of the presence of the Institute, these are amongst the most carefully explored waters on the American West Coast. None of them showed this wreck or anything near this wreck.

As to the descriptions of the wreck and what would be found there, a critic might also say, a kind of generic ship description would cover most wrecks. In fact this is also a statement of ignorance. No two wrecks, even ships of the same class, sink in exactly the same way, nor do they look at all similar after a few years on the sea floor, let alone after nearly a century, as was the case with this wreck. The RV descriptions were very detailed and specific to just that wreck as I have tried to indicate.

It takes time to fully assess and applied remote viewing project like this, and almost a year would elapse before the final chapter of *Deep Quest* was closed. It began with Witcombe’s report. Going back through the logs and after carefully examining the pictures of the site and the objects found, he and Al Trice, the senior officer of the Taurus crew, concluded that the ship sank “by burning and blowing up amidships. By distribution of wreckage, it is clear that this ship did not just

settle to the bottom. She appears to have suffered an explosion amidships, probably owing to fire, since some of the wood shows charring and, only then to have sunk.”¹⁰⁷ It was point-by-point validation of the viewers’ nonlocal perception reconstruction of those events.

A USC marine archaeologist, who asked to be anonymous, examined the photos and told me, “This winch was almost certainly steam-powered. At this time ships had on-deck high-pressure steam engines. The technology was primitive, and in the early days before they got a handle on it, these engines would blow up. I suspect the engine blew up, and that caused the fire.”¹⁰⁸

Based on the rusted fittings, the winch, and the other objects, he placed the dates almost exactly the same as the dates proposed by the viewers—80 to 95 years. Again, a validation of the remote viewing data. He also provided a possible explanation for the presence of the granite block described by Hammid.

*When San Francisco was expanding, ships plying the coastal trade would bring up these big blocks of granite from quarries in the south. They were carved up for lintels and stoops to adorn the newly affluent city.*¹⁰⁹

Keach helped me arrange for a metallurgist to examine the recovered metal fragments. Using X-ray excitation, Scott Hubbard, an expert in the field working at the University of California-Berkeley, reported back to me: “We cannot say anything absolutely conclusive, but there is highly suggestive evidence, based on the lack of chromium [present in all steel smelted by modern processes], that this metal was produced at least 75 years ago.”¹¹⁰

A third fix on the date came from the encrustation on the retrieved items. Marine organisms grow at a known rate, and the over-one-inch thickness found on several artifacts, including the Y-shaped object, shows they have been underwater for many decades. Similarly, the growth of seaweed that intertwined the objects assures they have lain undisturbed for years.

This multi-disciplinary evaluation approach involving scientists with long experience and expertise seemed to me the only way an experiment could be done such that a full assessment of the session was accomplished. When a viewer says, “I have a sense of metal attached to wood. It’s shaped like this (makes a drawing). I have a sense of an explosion, fire, a noise... loud, this ship caught fire. That’s why it sank.” You have four simple sentences, but broken into concepts, we coded

them from the first concept of the first viewer in chronological orders, R1:1, to the last concept of the last viewer R3:667, which looks like, R1:1: explosion, R1:2: fire, R1:3 noise, R1:4 loud, and so on. From this, patterns of consensual imagery or low a priori observations emerge. Each of these concepts may require a different assessor. This became an integral part of the Mobius Consensus Methodology. Deep Quest also set the tone for two other things: The projects were necessarily done in a very public way witnessed by many people. Every aspect of the project was meticulously documented, and time and date coded. Databases, paper records, audio tapes, video tapes, still photos, all tracked the process. And a notarized copy of the data was turned over to an independent third party so the chain of chronology was absolute.

In Deep Quest, the three viewers proffered 667 concepts. Based on the metallurgical, marine biologic, and wood analysis the concept accuracy evaluation was:

Concept Analysis—Deep Quest

	Total # Concepts	Correct	Partially Correct	Incorrect	Can't be Evaluated
Viewer 1	179	139/78%	9/5%	11/6%	20/11%
Viewer 2	285	201/70%	27/9%	23/8%	34/12%
Viewer 3	203	157/77%	9/4%	11/6%	26/13%
TOTAL	667	497/74%	45/7%	45/7%	80/12%

Over the next 17 years this basic approach—using a consensus methodology involving multiple viewers, precognitive targets, and a concept-by-concept analysis to develop hypotheses that later guided fieldwork, whose success was evaluated and witnessed by independent authorities—would be repeated over and over.¹¹¹ I wanted people to talk about what the results told us about the nature of consciousness, not argue over whether it could have been faked.

To obviate criticism in the first place every Mobius experiment from the beginning was written up in what came to be called the Protocol and Hypothesis Document (P&HD) spelling out in minute detail (some of these documents were more than 100 pages long) what was going to be done, how it was going to be done, who was going to do it, what we were looking for, and how the data were going to be analyzed.

Before the study was begun this document was circulated not just to colleagues but to skeptics/deniers. For instance, in our mass experiments Ray Hyman was sent a copy for criticism and the protocol was altered to incorporate his criticisms. I also decided that whenever possible a program of documentation involving time coded filming/videoing, taking still images, and making audio recordings of all aspects of these experiments, was carried out. This ongoing record of the data was notarized and turned over to a reputable uninvolved party, so that there was an unimpeachable chronology of events. Also, as the study itself, as it was executed, it was witnessed by otherwise uninvolved third parties.

Beginning in 1978, Mobius began planning what became The Alexandria Project. The location, description, and reconstruction of Ptolemaic sites throughout Alexandria, Egypt. The project had two distinct components, terrestrial and marine archaeological sites. The terrestrial archaeology of the city had been documented for almost a century.¹¹² It was very easy to establish whether a site selected by the viewers was previously undiscovered or not. In the case of the Eastern Harbor no such literature existed. With the exception of one cursory diving report, there had been no survey either electronic or visual of the harbor seafloor. Thus, on both land and at sea the entire project was triple blind.

Prior to our going to Alexandria 11 viewers, and two on site, Hammid and McMullen, had consensually located, Alexander's Soma, a library site, a Byzantine cistern, and several other lesser sites. In the harbor they had located Cleopatra's Palace, a commemorative pillar, Antony's Timonium, the lighthouse, and a number of other lesser sites. There were eleven major experiments in this project including one that arose as a challenge from the University of Alexandria to prove to them remote viewing actually worked. I will touch on two, the Eastern Harbor and the location and reconstruction of a site in the buried city of Marea, on what was once the shore of Lake Mareotis. All of this is described in detail in several research papers^{113,114} and two books, *The Alexandria Project*,¹¹⁵ and *Opening to the Infinite*.¹¹⁶

With Marea, no map existed that could be used to do the normal map phase work. So we had no choice but to simply drive to the edge of the search area, a little more than 40 kilometers from Alexandria, searching an area roughly 24 km on a side, approximately 576 square km (about equal to one half of the city of Los Angeles). In 100°F heat McMullen and I, followed by two camera men, audio recorders, walked out into the desert. We were trailed by an archaeological team who, at my request, walked about 30 feet behind us, so they could observe

everything, but their comments would not be heard. They made it clear at the beginning that they didn't believe we could find anything. After several hours of walking McMullen picked a small area, and staked the building out, indicating where the corners and door were, saying it was buried three-to- four feet beneath our feet. Hammid would also describe the site, noting the presence of a strange column between two of the rooms. All this seemed laughable to the archaeologists, and made them even more sure we would find nothing. The University of Gelf had previously surveyed the site McMullen and Hammid had selected and nothing was there according to their instruments.¹¹⁷ Excavation began under the control of the university archaeologists and at between three to four feet the structure was revealed, not only was the site there it was as described. McMullen had been only 28 inches off in his stake out of the building, and Hammid's column was just where she described it.

The viewers went on to describe the history of the site, that it was Byzantine, and hundreds of details about what would be found, down to small mosaic floor tiles, red, black, and white, less than 2-inches across although McMullen made it clear these were just a few left-overs because the floor had been stripped out before the building was abandoned. Almost everything Hammid and McMullen said contradicted the archaeological state of knowledge concerning the area. In the concept evaluation of this project 28 per cent could not be evaluated, and of the rest, that could, 89 per cent of the material was judged to be correct by the archaeologists who did the excavation, and two other observer archaeologists, who also evaluated.

In the survey of the Eastern Harbor, months before going to Egypt, viewers were sent a British Ordnance Map reproduced by blue print so that all colors were removed because there was some evidence from other fields that people asked to perform a choice task tended to pick the colors they liked. The map was accompanied by a series of sealed numbered envelopes, each of which contained questions such as: *“Do you find Cleopatra's palace to be within the area bounded by this map? If you do please mark the location as tightly as you can. After locating it, please describe in as much detail as you can all the sense impressions you have as to what will be found there.”*

A master map was compiled from the eleven responses.

As with Deep Quest, to compare electronic remote sensing with nonlocal perception data, I invited Harold Edgerton, Chairman of the Radio Physics Laboratory at MIT, and the inventor of side-scan sonar to come to Alexandria and do a side-scan survey of the harbor. I wanted to see if these sites could be found using standard electromagnetic survey technologies like ground penetrating radar, side-scan sonar, proton precession magnetometer. Because of the heavy particulate matter in the water, he was unable to make any locations.

Using the location data developed through the Consensus protocol all the locations sought were made, confirmed at the time by a team of archaeologists, and revalidated by a French archaeological team over 20 years later.¹¹⁸

During the over two years of fieldwork, both terrestrial and marine, 13,346 concepts were proffered by the viewers. As we went along, and continuing after the fieldwork ended, these were evaluated by a team of archaeologists and anthropologists from the University of Alexandria, The Archaeological Society of Alexandria, and the University of Warsaw (which had the largest archaeological project then working in the city). Twenty eight percent of the concepts, 3,736 could not be assessed (things such as what people thought, or how they behaved at a particular time). The remaining 9,610 concepts broke out the following way.

The Alexandria Project – Concept Analysis Concepts That Could Be Assessed

Correct	Partially Correct	Incorrect
7,496/78%	961/10%	1153/12%

When the Alexandria data was assessed, it became clear there were patterns in it, and we began to develop perception pattern analyses of each viewer. In an applied setting, being statistically significant, solving a triple blind problem sufficiently to get a first-place match, is important but just a beginning. In applications what matters is much more granular.

These pattern analyses were wonderfully productive, and as the team viewers accumulated more and more sessions, the databases yielded ever more refined insights. We could tell that if Hella Hammid perceived a central geometric shape at a site there was an 88 per cent chance she was correct. We also knew how likely it was that if she mentioned a color, it would be correct and, more than that, the difference within her color selections—she was best at red. Michael Crichton and Judith Orloff, both trained as physicians, were particularly observant about people. This gave us insights that allowed us to tune our viewer teams to a specific task.

We became interested in how we could identify more viewers. Was there something that defined them as a group? In 1981 and '82 we published nonlocal perception tests in OMNI magazine, first a precognitive task, then a remote viewing. We put together personality survey instruments with the help of teams of consultants who had created the instruments. Over 23,000 people took part in these studies.^{119,120,121}

We discovered that in the area of remote viewing performance, earlier research in which Mobius viewers had participated, plus 3167 cases taken in the course of the Mobius Psi- Q II experiment series, suggested that several personality patterns associated with high intuitional functioning had emerged. SRI was also looking at the personality issue, and we both hired psychologist David Saunders, who analyzed this data and also correlated it with personal interviews in which he used the Personality Assessment System (Winne and Gittinger, 1973). In his analysis of the large Mobius dataset, he also added the SRI and MARS data. He reported: “Even without the formality of a statistical significance test, the pattern of results is suggestive. For example, 14 of 19 cases are assigned to RU (aPAS designation) groups, which account for only 1/4th of the possible groups. For example, all four of the accomplished viewers are assigned to groups that include other members.”¹²²

This research, although preliminary, suggests that to solve a remote viewing challenge individuals in the different personality clusters tend to develop different strategies to achieve the same goal. After 1981, the P&H document also included the Personality Assessment Profile, with what is known as the Saunders' correction – one is not just an ERA, one becomes, for instance, an ERA⁸ – of all the researchers and the viewers. As an example: “R-5: Alan Vaughan, a man, 50, author, psychic, lecturer, and parapsychological researcher. R-5's research work has primarily been in dreams and precognition. He is defined by PAS as an IRU².”¹²³

In 1984, in conjunction with Marilyn Schlitz, then at Mind-Science Foundation in San Antonio, Texas, Mobius did a reconstruction of 8th century Amerind sites along the Pecos River in Texas.¹²⁴ No location was required. Two archaeologists, experts in the archaeology of the area assessed for accuracy.

“COULD NOT BE EVALUATED: The most obvious pattern to be seen in these analyses is that the great majority of the material proffered can not be evaluated; 87.38 percent according to Archaeologist #1 and 71.25 per cent for Archaeologist #2. What is significant here is that this is less a commentary on the intuitive process than the very partial state of present day archaeology's understanding of earlier cultures. This is not a criticism; it could well be argued that even 12.62 per cent of material which could be evaluated—Archaeologist #1—and 28.75 per cent for Archaeologist #2—is an extraordinary feat, given the sites' meager remains.

“EVALUATOR BIAS: The second obvious pattern is that there is a three to one differential between two archaeologists, both of whom are intimate with the project, as to what they could or could not evaluate. Why should this difference exist? This differential may well be based on some combination of exposure to field data, experience, and attitudinal issues. The difference is all the more intriguing given the very close final outcomes of the material which the two researchers could evaluate. Archaeologist #1 ranks 88.89 per cent of the material which he could evaluate as being "Correct" and/or "Partially Correct." Archaeologist #2 ranks 85.37 per cent of the material which she could evaluate as being 'Correct' and/or 'Partially Correct.' And there is this same basic three-point spread in terms of each expert evaluator's "Incorrect," category —Archaeologist #1 having 11.11 per cent and Archaeologist #2 having 14.63 per cent.

“However, in the relationship between ‘Correct,’ and ‘Incorrect’ again there is a very marked difference; Archaeologist #1 having 56.67 ‘Partially Correct,’ and 32.22 ‘Correct,’ and Archaeologist #2 having 12.68 per cent ‘Partially Correct,’ and 72.68 ‘Correct.’”¹²⁵

These spreads made it clear to us we had to be careful about researcher bias and ignorance if major patterns were not to be overlooked. This confirmed what earlier experiments from Deep Quest on had taught us. Only teams each expert in some area covered by the viewers, could properly assess this free ranging data.

And we looked at the viewers, whom we called Respondents (because they responded to questions):

RESPONDENTS: The accuracy differential amongst the Respondents formed a suggestive curve. Respondent R-3 is the most inexperienced viewer and he has the lowest accuracy ratings—Archaeologist #1 placing it at 70.59 per cent and Archaeologist #2 at 75.68 per cent. Respondent R-1 is the next most experienced viewer and she falls in the middle—Archaeologist #1 at 87.50 per cent and Archaeologist #2 at 78.43 per cent. Respondent R-2 is the most experienced and his accuracy rating is the highest—Archaeologist #1 giving it an extraordinary 100 per cent accuracy and Archaeologist #2 an equally extraordinary 91.45 per cent.”

In 1986, at the request of Roger Smith of the Institute for Marine Archaeology at Texas A&M, we joined a long in-progress search for a caravel from Christopher Columbus’ Fourth Voyage in 1503.

Location: Within the 4.35 square mile Search Area previously defined by the INA Archaeological Director, magnetometer survey, aerial photography, sub-bottom sonar, and geological coring, had been unrewarding. Remote viewing, prior to and after the Mobius teams coming to Jamaica, selected, and then confirmed on-site, an area of 1041 feet x 541 feet = 0.02 sq. miles as the area where finds would be made. The discovery of artifact and ship remains were made within the remote viewing predicted areas, and nowhere else, although substantial areas outside of the remote viewing locations were searched. As described and located by the Remote Viewers, a previously unknown shipwreck was found in Consensus Area I.

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One viewer also provided a much smaller location site which, on the basis of initial success in Consensus Area I, was also pursued, with good results. Two other small single viewer sites were unproductive. Because of time and sea conditions a second Consensus Area was not searched. Visual diver inspection was the confirming source of each location prediction. To calculate the probability of selecting these locations by chance within the Search Area, consider the finds reported as a cell in a grid of 217 similar cells. The probability p of finding this one = 0.0046, which strongly suggests that chance is not an explanation for the locations. The much smaller location of material on the north side of the bay’s outer reef, as predicted by one Remote Viewer would be, correspondingly, even more improbable. Some of these remains are from unidentified ships of a period later than the Columbus wrecks, but much of the debris is unidentified, even as to period. Ultimately, for reasons unrelated to Remote viewing, identification of *Capitana* and *Santiago de Palos* may never be achieved. These fragments,

although significant parapsychologically, may not be able to answer in an absolute way the question of where the caravels are located.

Description and Reconstruction: Smith evaluated all 1012 concepts, giving ratings of “Correct,” “Partially Correct,” or “Incorrect” to 445 of this number, or 45 per cent of the total. The 1012 concepts from the Interview transcripts were sorted into 10 categories which constitute the heading framework for the *Breakdown by Concept Category* section. The 10 category headings, and the sub-categories of which they are comprised, are shown in Table One along with the counts for: Number of concepts in the category heading (shown as #); number which were “Correct” (C); “Partially Correct” (PC); “Incorrect” (IC); and “Not Evaluable” (NE). It should be remembered that 191 concepts were assigned to more than one category; for a total of 1203 concepts in this table.

No. Concepts	Corr.	Part. Corr.	Incorr.	Non-eval.	CONCEPT CATEGORY
312	26	35	53	198	1. REMAINS 1.1 Wood; 1.2 Metal; 1.3 Frame/Ribs/ Beams/Hull/Mast; 1.4 Percentage Intact; 1.5 Debris; 1.6 Spheres; 1.7 Shapes/Form; 1.8 Overall Appearance (Location); 1.9 Artifacts/Cargo
178	48	46	23	61	2. BOTTOM FEATURES 2.1 Bottom; 2.2 Shelf/Slope; 2.3 Depression/Deep Spot; 2.4 Sea Life; 2.5 Currents
52	9	9	2	32	3. OVERBURDEN 3.1 Coral; 3.2 Sand; 3.3 Mud/Silt
50	7	6	8	29	4. EVENTS SUBSEQUENT TO ABANDONING SHIP 4.1 Storm/Hurricane; 4.2 Fire; 4.3 Land Movements (Seismic); 4.4 Water Movements

148	39	27	15	67	5. POSITIONING OF SHIP REMAINS 5.1 Shore Distance; 5.11 Underwater/Underground; 5.12 Reef; 5.2 Site Size; 5.3 Depth; 5.31 ClearWater; 5.32 Dark Water; 5.4 Distance Between Ships
44	3	3	4	34	6. DIFFERENTIATION OF TWO SHIPS
56	12	6	1	37	7. GEOLOGY 7.1 Shoreline; 7.2 Underground Water; 7.3 Salt
87	30	23	15	19	8. ROGER SMITH, ARCHAEOLOGIST 8.1 Physical Description; 8.2 Other Comments
40	5	3	7	25	9. COMMENTS RE; PROJECT 9.1 Difficulty/Ease; 9.2 Outcome
236	36	18	17	165	10. Other & Miscellaneous Comments
1203	215	176	128	667	TOTALS

The Concept Categories, as shown, can be further considered in terms of percentile accuracy. Of the 45 per cent of the data which could be evaluated, the overall accuracy rating for all Respondents and all concepts is 40 per cent “Correct,” 33 per cent “Partially Correct,” 27 per cent “Incorrect.” The “Hit Rate” (combined “Correct” and “Partially Correct”) is 73 per cent.

Under the 10 categories, the category with the highest percentage of evaluable material concerns “Bottom Features,” at 66 per cent. The lowest is “Differentiation of Two Ships,” at 23 per cent. It should be borne in mind that there is an inherent skew to this portion of the data because the originating request from Smith focused on location and descriptive material which could be used to guide the on-site search team. Initially, there was much less interest in historical reconstructive data.

Next, as shown the table below, the data can be taken from collective performance to individual results by Remote Viewer. The “Hit Rate” for each is:

REMOTE VIEWER	"HIT RATE" Per Cent
R-1	89
R-2	65
R-3	76
R-4	57
R-5	86
R-6	67
R-7	71
R-8	67

In 1986-87, we did a survey of the Grand Bahamas Banks, for the Bahamian government and, amongst other ships sites, located and excavated an American Brig *Leander*, once again comparing the remote viewing data with satellite and on-site electronic survey technologies. They [The latter?] failed to locate the site.¹²⁷ We explored working in criminology, after being asked to assist in solving the murder of a 14-year-old Amish girl. It resulted in the location of a body and a first-degree murder conviction. But several other attempts, while successful from a police point of view, taught us that law enforcement personnel rarely had the time to do the concept-by-concept analysis that we wanted, so we stopped working in that area. Mobius closed in 1993, and like Targ, May, and Spottiswoode, I continue to do research, writing papers to report on it, and to write books: *The Alexandria Project*,¹²⁸ *Mind Rover*,¹²⁹ and *Opening to the Infinite*.¹³⁰

Geomagnetic Activity and Local Sidereal Time

Michael Persinger, a cognitive neuroscientist and professor at Laurentia University in Canada, renewed an old interest in what he called "the paranormal." He had spent years, and produced over 100 peer reviewed papers, almost all looking at how electromagnetic fields affected individuals. He studied the effect of devices that created magnetic fields around people's heads. He first turned his attention to nonlocal consciousness in 1974, when he proposed that telepathy and clairvoyance could be explained by electromagnetic waves in the extreme low frequency ELF range.¹³¹ A theory the Deep Quest submarine experiment refuted.

In 1984, he took up nonlocal consciousness again and first explored temporal lobe signs in a normal population that included reports of “paranormal experiences.” He found: “Correlations ($r = 0.50$) were found between the numbers of different psi (paranormal) experiences and the numbers of temporal lobe signs within a population of university students ($n = 99$). The strongest correlation of 0.60 occurred with a cluster of signs that are similar to symptoms reported by patients who show chronic foci in the mesiobasal temporal lobe.”¹³²

That led him to ask that same year whether changes in the Earth’s geomagnetic field (GMF) could produce effects? In 1985 G.B. Schaut and Persinger explored and found an explicit correlation between GMF and spontaneous paranormal experiences. They examined 25 spontaneous cases and discovered that in fact GMF made a difference. When the GMF was quiet and unperturbed by solar radiation, spontaneous events were more likely to occur. When the Sun was perturbed and, thus, the GMF was disturbed, such events decreased. In a sense this should have been anticipated because when Persinger did his study there were already hundreds of papers describing physiological and psychological correlates with solar activity and the GMF affecting a wide range of species, as well as trees and other plants.¹³³ In essence the research showed that the GMF matters because all living organisms on the Earth are subject to its power, whether they are one-celled or high order mammals. But nobody had ever before looked at its relationship to the nonlocal. This was the first known environmental parameter that could be shown to affect nonlocal awareness.

University of Iceland professor of psychology, Erlendur Haraldsson, and his colleague Loftur Gissurason, also examined the relationship of geomagnetic activity and nonlocal phenomena and found a correlation.¹³⁴

It would be the first of an ongoing line of research that continues to this day. In 2001 Persinger headed a team that looked directly at remote viewing. Working with Ingo Swann he placed magnetic fields around Swann’s head. Swann “was exposed during a single setting of 30 min. to specific patterns of circumcerebral magnetic fields that significantly altered his subjective experiences.”¹³⁵

In the following days, Swann did RV sessions verbally describing the target. Persinger found, “The proportions of unusual 7-Hz spike and slow wave activity over the occipital lobes per trial were moderately correlated ($\rho = .50$) with the ratings of accuracy between these distal, hidden stimuli and his responses.”¹³⁶ Swann was subjected to a complete neuropsychological workup included Magnetic

Resonance Imaging. This examination “indicated a different structural and functional organization within the parieto-occipital region of the subject's right hemisphere from organizations typically noted. The results suggest that this type of paranormal phenomenon, often dismissed as methodological artifact or accepted as proofs of spiritual existence, is correlated with neurophysiological processes and physical events. Remote viewing may be enhanced by complex experimentally generated magnetic fields designed to interact with the neuromagnetic ‘binding factor’ of consciousness.”¹³⁷

In 1987, Persinger published a paper on spontaneous telepathic experiences influenced by GMF.¹³⁸ The following year Charles Tart found a positive correlation between Ganzfeld results and GMF.¹³⁹ In 1988 Tart reported on a study using the Ganzfeld Protocol.¹⁴⁰

But it is James Spottiswoode’s interest that proved to be the most important (see also Chapter 12 in this volume). In an exploratory experiment, participants tasked to do a remote viewing were placed “in an apparatus where they could be shielded from the relatively large amplitude (> 1 nT) and slow (< 0.1 Hz) variations which are registered by the GMF indices used in the retrospective studies. The apparatus used a Helmholtz coil to generate a magnetic field which could both null out external variations and provide artificial magnetic noise for a control condition.”¹⁴¹ He looked at remote viewing performance using the standard free response remote viewing protocol. Two conditions were compared, “using a double-blind protocol, between the shielded condition and conditions in which three kinds of magnetic noise were imposed upon subjects. In 68 trials the pilot study produced only weak evidence for AC ($p = 0.3$, effect size = 0.05) and, contrary to hypothesis, AC performance was slightly higher in the magnetically noisy, rather than shielded, conditions.”¹⁴²

Spottiswoode’s next step was to look at existing datasets, the larger the better, rather than performing laborious sessions himself. He had a lifelong fascination with ferreting out previously unrecognized patterns in datasets, and had become well-known in science and industry for it.¹⁴³ He began by looking at the GMF *ap* measurement and remote viewing datasets and saw a pattern:

“Efforts to establish whether a correlation between anomalous cognition (AC) performance and geomagnetic fluctuations exists have met with mixed results, a negative correlation being seen in some studies and not in other comparable ones. Confirming this observation, in a large database of 2,879 free-response trials the Spearman’s ρ correlation between the ap geomagnetic index and AC effect size was -0.029 ($p = 0.06$).”¹⁴⁴

Mixed as he says. But in that same data he saw “a large increase in the magnitude of the correlation was found at approximately 13 hours Local Sidereal Time, the longitudinal- like astronomical coordinate for the portion of the celestial sphere that is directly overhead at the time of the viewing. This apparent effect is detailed in Chapter 12, but is the LST finding real, or an artifact?

Spottiswoode would agree that it is an artifact, in the sense that while the effect is unquestionably real, the mechanism of its action is completely unknown, and localsidereal time may be a causal misinterpretation.¹⁴⁵ This is my assessment: We live in the earth, not on the earth. The five layers of the Earth’s atmosphere, while a variable number, in general is some 1000km (roughly 600 miles) thick. And the magnetosphere extends beyond that. There are over a thousand papers exploring just the correlation between GMF activity and the effects on everything from single celled organisms to redwoods to high order mammals. Despite subsequent difficulties in replicating this effect (see Chapter 12), Spottiswoode might have identified an environmental effect that very significantly influences an individual’s ability to open themselves to nonlocal awareness.

From all this it has become a standard part of protocols in better research that the geomagnetic field activity and the LST is recorded.

ARV

Of all the specialty protocols used in remote viewing, none has captured quite so much attention as Associated Remote viewing, generally spoken of as ARV—originally, I called it Associational RV, but Associated is the version that has stuck. It’s not hard to understand why ARV has generated so much interest. As I have already recounted, you can make money doing ARVs. I did it turning \$15,000 into \$150,000, Russell Targ did it making hundreds of thousands accurately predicting silver futures, 9 calls out of 9. Hal Puthoff got a percentage of several hundred thousand in order to raise \$26,000 to start a Waldorf School. And

James Spottiswoode successfully called the California lottery, only to be thwarted by a printer that couldn't generate the ticket choices quickly enough for him to get to the store to register them before the deadline. As a result of these successes for many years researchers would discuss whether with ARV, they could fund their research.

It was a legitimate question, and Dick Bierman of the University of Amsterdam, and Thomas Rabeyron of Nantes University decided to answer it. They collected all the data that could be deemed reliable of what were in essence precognitive remote viewing sessions, whose context was financial investment of some sort, and then ran a simulation of an automated system of their devising. They found:

“Simulations of a 32 trial ARV experiment with a roulette outcome determining the target suggest that, for viewers that perform with an effect size of around 0.35 and players using a simple betting strategy, there would be an average net result of about 10 times the starting capital.

“A review of ARV experiments yielding about 17 experiments for which trustworthy data could be obtained suggests that the mean scoring rate in a binary situation is around 63%. If these results could be confirmed this would falsify theories that predict that it is impossible to use psi in a consistent and robust way and moreover it could be the end of the financial problems in the field of psi research.

“An automated ARV-casino system is described that reduces the administrative burden in running ARV experiments. The system has been used over the years in 120 trials with three different viewers of which at least one has performed in RV trials in the past with the required effect size. However, our results suggest a lower effect size of around 56% scoring rate.”¹⁴⁶

Here is their analysis:

Name	Pub.	Year	Experimenter	N	Hits	Pass	Hit-Rate (%)	Traded	Profit in K\$	Viewers
DecmbrSilver *	Harary, 1985	1982	R. Targ	9	9	0	100.0	Y	180	1
MarchSilver	PC	1983	R. Targ	9	0	0	0.0	Y (2?)	~ -20	1

School Prjct	Puthoff, 1984	1984	H. Puthoff	30	21	0	70	Y	25	7
RT/JKseries	Targ, 1995	1995	R.Targ & Katra	7	6	2	85.7	N	0	2
Tahoe Project **	PC	1988	Spottiswoode & E. Targ	5	3	0	60.0	Y	3	2
Series I	PC	1985	Spottiswoode	11	9	9	81.8	Y	3	2
Series II	PC	1985	Spottiswoode	4	0	3	0.0	Y	-5	2
Proof of Concept	PC	1977	Schwartz	2	2	0	100.0	N	0	2
Horse race	PC	1977	Schwartz	2	2	0	100.0	Y	0.02	2
S&P500 Fri	Schwartz, 2007	1982	Schwartz	37	29	5	78.3	Y	145	7
Lottery ***	PC	2000	Spottiswoode	1	1	16	100.0	N	0	16 - 18
May series	PC	2012	May	9	8	13	90.0	Y	3	4
GK (a)	Kol.... 2012	2000- 2013	Kolodziejzyk	181	109	104	60.2	Y	96.6	6-30 (a)
DJIA forecast	Smith, 2010	2010	Smith, Laham, Moddel	7	7	0	100.0	Y	4	10
ProfPsychic	PC	2012	Moddel	19	13	6	68.0	Y	-1	1
Email series	PC	2010	Moddel	18	9		50.0	Y	-1	22
Basic 1 ARV	PC	2004- 2011	Rosenblatt	170	104	60	61.2	Y	3.5	3
several	PC	2012	Rosenblatt	29	17	25	58.6	Y	?	3
Totals				550	349	243	63.5%		\$502	

My personal feelings about the ARV protocol after having done a 42-week study, once a week call of the S&P500, Thursday for Friday, and having made money doing it, is that it is difficult to sustain a program for reasons that are psychological and emotional, not nonlocal. In my case it almost ate Mobius alive. Everything else going on at the lab disappeared into the dim background. Would we win again this week? How much would we make? These were the lab's topics of conversation. It changed the focus and, since focused intention is the key to the nonlocal, I doubt that Bierman's system would work in the real world. I think ARV is an excellent choice for one-off questions whose answer is analytical in nature but can be associated with a seemingly unrelated image or object.

Remote viewing As a Social Movement:

After the era of the big labs, something very unusual and unforeseen happened. What had started as a way of approaching nonlocal consciousness, a research vector of interest to less than a dozen individuals, underwent a transformation into a social movement. As I write in November 2013, if one does a Google search on the term "remote viewing," 835,000 hits come back. IONS chief scientist Dean Radin, in 2000, mounted an online test in several formats. To date, November 2013, he reports, "over 207 million trials have been contributed by over 344,000 users."¹⁴⁷

On both Yahoo and Facebook discussion lists, more than 2000 members each actively debate the subject and pose viewing challenges to one another. The fascination with accurately describing something far distant from oneself, or that lies in the future, or the past, is very beguiling. The International Remote Viewing Association holds regular conferences in Las Vegas for its members; there are journals devoted to remote viewing. All the trappings of a passionate avocational interest are present just as they are in golfing, guns, or sailing.

There is no other laboratory protocol that has done this, and it has been almost entirely ignored by the media. I think this occurred for three reasons: 1) Remote viewing is easy to do, and easy to judge, and people do it with a success rate that is encouraging enough to keep them doing it, and they know they are not cheating; 2) Lots of books have been written about it, and lots of documentaries have been made, including over 100 live-to-video outbound experiments, done by Hella Hammid, George McMullen, Andre Vaillancourt, Alan Vaughan, Judith Orloff and, most of all Joe McMoneagle. DeepQuest became a television program that ran for years first on broadcast and then cable television, as did parts of the Alexandria Project.

There has been a kind of easily understood populous proof of the reality of nonlocal perception. Most important in some ways is that the military viewers who went through Ingo Swann's CRV program established schools teaching CRV as a second post-retirement career, led by Paul Smith, a retired Army major, Skip Atwater, a retired captain, and Lynn Buchanan, a retired sergeant, all former STAR GATE viewers at Ft. Meade. The case can be made that these are like the medieval dojos where samurai trained. I have said for many years that remote viewing is a kind of modern mental martial art. These men are all founders of IRVA, as were Russell Targ and I. In 2012, research from this new generation of avocational researchers began to emerge from IRVA. Debra Katz led a team that did a consensus experiment using 11 viewers that successfully predicted the outcome of the 2012 Presidential election.^{148,149}

Conclusion

In 2011, Italian experimental psychologist Patrizio Tressoldi, of the University of Padova, a scientist of the next generation, carried out his own study: "Aim of this study is to provide a demonstration of the non-local property of the human mind to connect at distance, that is, without the classical means of communication. In the first experiment, 40 participants were requested to identify in two separate sessions, 10 real and 10 false Chinese ideograms presented randomly, trying to connect mentally with the research assistant sending correct suggestions at distance that is without any possibility to communicate with them by conventional means. As control condition, in one of these two sessions the helper did not send any suggestion although the receiver believed the contrary. In the session without suggestion, the hits' mean score was 10.55; conversely, in the condition where a research assistant tried to suggest the correct identification at distance, the hits' mean score was 11.33. Both a frequentist and a Bayesian statistical analysis approach, allows to reject the Null Hypothesis supporting the alternative one, that is, the possibility of mental connection at distance exploiting the non-local properties of the human mind. A second experiment aimed at increasing the efficiency of this mental connection taking into account task complexity and the level of Absorption of participants as a personality trait deemed favorable to non-local communication. However, the results were similar to the first experiment. Although mental connection at distance seems feasible, variables which positively moderate this kind of communication are still to be identified."¹⁵⁰

He then went back through all of the nonlocal perception research, both Ganzfeld and Remote viewing, this time analyzing the data using both classical and Bayesian statistics. He stated explicitly that he accepted the famous phrase “extraordinary claims require extraordinary evidence,” often attributed to Carl Sagan but probably coined by University of Michigan sociologist Marcello Truzzi.¹⁵¹ Tressoldi said the aim of his study was to “present a quantitative review of the evidence which is mind may have non-local properties, that is, that some of its functions i.e. perceptual abilities may extend beyond its local functions, and beyond the space and time constraints of sensory organs. This quantitative review will be presented using both a classical frequentist and a new Bayesian meta-analytic approach.”¹⁵² His results can be seen in the tables below.

Table 1

Meta-analysis	N. studies	N. participants	Fixed ES (0.95 CI)	Z	Random ES(0.95 CI)	Z	Bayes factor (H1/H0, 2-tailed)	File drawer effect
Ganzfeld ¹	108	3650	0.12 (0.11-0.14)	19.36	0.13 (0.09-0.17)	6.39	18861051*	357§
ASC ¹	16	427	0.12 (0.09-0.15)	8.63	0.11 (0.03-0.19)	2.86	0.04764247	13§
Anticipatory responses ²	26	890	0.21 (0.15-0.27)	8.7	0.21 (0.13-0.29)	5.3	2.891308e ⁺¹³	87#
Normal SC ¹ (free response)	14	1026	-0.015 (-0.03-0.005)	-1.48	-0.03 (-0.06-0.002)	-1.84	0.02924606	-
Normal SC ³ (forced choice)	72	69726	0.007 (0.006-0.007)	16.2	0.011 (0.006-0.015)	4.88	0.003162905*	87§

¹Storm et al. 2010;²Mossbridge et al., 2012; ³Storm et al., 2012; *one study excluded because N participants = 1;§Darlington and Hayes's (2000) formula; #Orwin's (1983) fail-safe N.

From Tressoldi

Table 2

Meta-analysis	N. studies	N. participants	Fixed ES (0.95 CI)	Z*	Bayes factor (H1/H0, 2-tailed)	File drawer effect
Dunne and Jahn (2003)	Not defined	366	0.34 (0.19-0.49)	6.3	25424503838	849**
Milton (1997)	78	1158	0.16 (0.10-0.22)	5.7		866**

*Stouffer $Z = \sum z / \sqrt{\text{Number of studies}}$; **Rosenthal's fail-safe N

From Tressoldi

He could also have said that nonlocal perception research across the many years, laboratories, many researchers and viewers, has now reached the six sigma threshold— one-in-a-billion. For context, the Higgs Boson was declared to exist on the basis there is a one-in-300-million chance that the Higgs Boson does not exist.

In answer to his own question Tressoldi concluded, and I can do no better,

If results analyzed with both frequentist and Bayesian statistical approaches from more than 200 studies conducted by different researchers with more than 6000 participants in total and three different experimental protocols are not considered 'extraordinary,' or at least 'sufficient' to suggest that the human mind may have quantum-like properties, what standards can possibly apply?¹⁵³

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Transpersonal and Transformative Potential of Out of Body Experiences

Julia Sellers

Introduction

In this paper, I describe the out of body experience (OBE) as a type of exceptional experience resulting from spontaneous spiritual emergence. More specifically, the paper presents findings of some of the earlier scientific research conducted on the topic of OBEs, including their phenomenology, semiology, as well as their transpersonal/transformative element. It further presents a report of different types and levels of OBEs of a 44-year-old experiencer who, for this study, is named John. John has experienced spontaneous OBEs since birth. The paper mainly presents anecdotal reports of John's OBEs supported by firsthand accounts. The majority of information was collected informally, relying on personal, subjective testimony of John's accounts. The specific descriptions of John's OBEs are based on information obtained from my working diary which collects individual cases of John's OBEs. I have been observing John's OBEs for the past 20 years and have been recording individual instances of phenomenology, semiology, and a possible etiology of John's out-of-body encounters. At the end of the paper, I provide John's analysis of replies to the CAPS (The Cardiff Anomalous Perceptions Scale) which aimed at assessing the intensity of his OBE-related anomalous perception.

Spiritual Emergence/Spiritual Emergency

I posit that OBEs are an integral part of the spiritual emergence phenomenon which includes a range of extraordinary spiritual experiences happening either spontaneously or induced by spiritually oriented practices and other outer elements, techniques, and agents. The spiritual experiences are also known by the name of spiritually transformative experiences (STEs), non-ordinary transcendence experiences (NOTEs), or exceptional human experiences (EHEs).

Spiritual emergence is a profound spiritual opening that takes place in the form of different spiritual experiences which usually do not cause too serious problems, challenges, or impairments in the everyday lives of individuals who experience them. According to Crowley (2006), this kind of emergence is an organic process within human development during which individuals can experience transpersonal elements. Spiritual emergency, a term first used by Stanislav Grof, a psychiatrist and a noted transpersonal researcher of Czech origin, is closely related to spiritual emergence. Grof posits that the phenomenon of spiritual emergency can help ease many problems today's world is facing if this phenomenon is supported and understood in the right way (Grof & Grof, 1990). He was one of the first professionals working in the field of transpersonal psychology to identify spiritual awakenings suddenly happening to many individuals as spiritual emergencies (Grof, 1989). During a spiritual emergency, individuals experience mild or severe distress resulting in impairments in their psychological, social, or academic life. A spiritual emergency may be defined as a crisis during which experiences are so intense that they temporarily disrupt the sense of the self (Collins, 2007). According to Bradgon (2013), the phenomenon of spiritual emergency is quite broad and may be seen as the basis of different forms of an individual's struggle, including addiction. I further agree with Lukof (2007) who posits that spiritual emergency oftentimes involves nonordinary states of consciousness.

Religious, Mystical, Out-of-Body, or Near-Death Experiences as Spiritual Problems

There is new hope for people experiencing distressing spiritual experiences which are too much for them to digest without proper professional help. The hope comes in the form of a new diagnostic category called "Religious or Spiritual Problem" which in 1994 was officially entered into the Diagnostic and Statistics Manual of Mental Disorders (DSM) -IV (American Psychiatric Association, 1994). The new category defines spiritual problems as distressing episodes in the life of an individual involving among others questioning of spiritual values which are not necessary related to an organized church or religious institution (American Psychiatric Association, 1994). Based on this diagnostic category spiritual problems such as mystical experiences, near-death experiences (NDEs), OBEs, kundalini opening, alien encounters, etc. may for the first time be officially treated as non-pathological rather than pathological problems.

According to Keri (2017), spiritual experiences may be accompanied by pathological symptoms such as hallucinations, odd behavior, depression, and or odd thoughts. Therefore, individuals suffering from such symptoms may be misdiagnosed with mental illness. According to Grof, spiritual and mystical experiences have personal growth potential. They can trigger a powerful transformation and further personal development in individuals undergoing such experiences (Grof & Grof, 1990; Grof, 1989). Mislabeling them as pathological symptoms may be damaging to further spiritual development as well as psychological and physiological being of an individual.

Transformative Potential of OBEs

Keri (2017) points out that OBEs and other exceptional human experiences such as glossolalia, or possession, may be mistaken for psychoses if the cultural background of the individuals experiencing them is being ignored. Persinger's study (1984) for example, revealed intriguing EEG activity in separate cases of glossolalia and transcendental meditation. It showed delta wave activity in the temporal lobe that lasted about 10 seconds and occurred during transcendental meditation. The second case involved spike-wave activity in the temporal lobe of an individual who performed glossolalia. Both cases represent healthy individuals with no history of pathology. Based on the study, Persinger hypothesized that experiences of mystical and religious nature naturally occur in the temporal lobe and are transient.

According to Twemlow (1989), OBEs should not be treated as pathological or something abnormal. He, therefore, posits that transpersonal therapists should view OBEs as experiences with potential spiritual transcendence. Furthermore, De Foe (2012) suggests that since both near-death experiences (NDEs) and OBEs are transformative experiences that may have a significant impact on an individual's psychological well-being, experiencers should be encouraged to openly talk about their extraordinary experiences within a counseling setting.

In addition, some therapists are interested in the potential healing element of the OBE and have introduced techniques aimed at helping a client during the therapy session to trigger an out of body like experience by artificial means. The aim is to encourage spiritual as well as personal development a transformative OBE may offer. However, there is little research done so far linking the therapeutic utilization of "artificial" OBEs induced during the counseling session. Schenk

(2006), in his book on the hypnotic use of waking dreams, suggests that waking dreams provide certain elements occurring during both NDEs, as well as OBEs. Within the framework of his therapies, he encourages clients to deliberately induce the state of the waking dream with the help of different visualization or imagination-based techniques. The aim is to attain an OBE/NDE-like experience that can be utilized for further personal and spiritual growth.

Interestingly, in their research, Gelfkopf & Meyerson (2004) attempted to utilize OBEs during hypnosis. Their study describes three different individuals who were able to induce spontaneous OBEs during hypnotherapy sessions. According to the study, the induced OBEs proved helpful in advancing the therapies in all three individuals. Moreover, the OBEs seemed to help the clients with anxiety-related problems and proved to be an effective therapeutic resource. However, a certain degree of caution should be exercised in the study as it is not clear whether the OBEs induced during the therapies were authentic OBEs or rather what I refer to as out of body like experiences. Sensations of separation from the physical body induced under virtual reality settings often feel like authentic OBEs. Lucid dreams too are frequently mistaken for authentic OBEs. Shenk (2006) tried to use waking dreams which are referred to as lucid dreams in his therapies, to attain an OBE/NDE-like experience to advance the personal growth of his clients. During lucid dreaming, the experiencer is asleep but aware of the fact that he/she is dreaming. Lucid dreamers can further navigate their dream.

Although different intensities of OBEs may be distressing to one degree or another, they may not necessarily be pathological. Having an OBE does not automatically mean that the experiencer suffers from psychosis. I believe that spiritually based OBEs may be considered profound transformational experiences and/or spiritual problems experienced by those who undergo spiritual emergence or its more intensive form- spiritual emergency. They may or may not have features resembling psychosis. Some authors are implicating a resemblance between paranormal experiences and pathological states such as psychosis. Keri (2017) studied the relationship between religious conversion, as a form of spiritual emergency, and psychosis. The study showed that 24 individuals out of 53 referred to a psychiatry center with psychosis, actually were not pathological ill at all. Instead, they experienced spiritual experiences such as religious conversion which resulted in a deep transformative episode in their lives. The transpersonal element of altered states of consciousness, including OBEs, has been recognized by many transpersonal authors. According to De Foe (2012), the topic of OBEs deserves

more attention, especially from the point of view of how therapy may aid those experiencing OBEs. The majority of the current OBE literature examines elicited OBEs in the clinical population rather than the healthy population, or OBEs that are induced artificially rather than at will or occurring spontaneously in the waking/active state.

OBEs in people with pathological conditions such as epilepsy have been studied by a fair number of researchers to date. However, there is a severe lack of studies aimed at researching spontaneous OBEs (within a nonpathological population), which have healing as well as transformative potential. Blackmore (1982) posits that one of the reasons why it may be complicated to study the OBE phenomenon in depth is that individuals may encounter an OBE only once or twice in a lifetime. Blackmore (1982) further opined that 10% and above of incidences of OBEs occurring in the general population would probably be an overestimate. The study conducted by Blanke and Dieguez (2009) claims the estimate to be even lower, around 5%. Some individuals representing the healthy population claim to have OBEs occurring spontaneously, unexpectedly, and unintentionally (Krst, 2018). Individuals who undergo spontaneous, naturally occurring OBEs may be hesitant to talk about it out of fear of being put down or ridiculed if they do (Parra, 2009). De Foe in his study (2012) argues there has been a severe lack of research into the therapeutic benefits of exploring OBEs. According to him, one of the reasons why this may be the case is the lack of a general agreement on how to approach the phenomenon of OBEs within the counseling framework in the first place. Being an experiencer myself, I can easily imagine that within a counseling setting a therapist may experience great difficulty in how to professionally respond to my accounts of OBEs, given the fact that individual methods of intervention for OBE counseling have not been satisfactorily researched as of today.

Transpersonal Element of NDEs

In a study on NDEs and attempted suicide Greyson (1981) suggested that suicide attempts that were accompanied by profound transformative NDEs may decrease future suicide attempts of the individuals who underwent those profound transformative experiences. Research studies on NDEs generally agree that OBEs are part of NDE-related encounters. Furthermore, a correlation seems to exist between the level of spiritual growth and the depth of NDE as reported in a recent study by Greyson & Khanna (2014). The study on spiritual transformation occurring after NDEs further showed that near-death survivors claimed stronger spiritual growth than comparison survivors. Since an OBE is usually an intrinsic

part of each NDE, I can hypothesize that OBEs too carry an element of potential spiritual growth including spiritual transformation.

The religious experiences individuals encounter during NDEs may have profound transformative effects notwithstanding the fact they may have common elements with pathological symptoms. The study conducted by Greyson (2003) researched the connection between NDEs and psychological distress associated with them. It showed that 22 percent of the patients who underwent NDEs reported experiencing less psychological distress compared to patients who did not report having NDEs.

In another study, Greyson (1997) examined the differentiation of NDEs and other related phenomena from mental disorders. Greyson posits that the inclusion of the then-new diagnostic category of religious and spiritual problems in the DSM-IV allows for acknowledgment of exceptional experiences such as NDEs, OBEs, and other paranormal experiences as a form of spiritual emergence rather than psychotic pathology given the fact that both may have some common features. The study conducted by Nobakht & Dale (2018) implies that dissociation, as well as trauma, are a common feature in both NDEs and mystical experiences in general. Kroll et al. (1996) studied the relationships between different types of altered states of consciousness such as mysticism, absorption, and dissociative episodes and childhood and adolescent trauma and neglect. The study showed that the tendency to experience dissociative states of consciousness was not correlated with the tendency to undergo mystical experiences characterized by altered states of consciousness.

According to Ataria (2016), similarity exists between mystical and traumatic experiences. The author posits that one of the most significant common elements of both experiences is the subject's encounter with nothingness. Interestingly, Greyson & Khanna's study (2014) of near-death survivors showed that NDEs are associated with greater posttraumatic spiritual growth. The study further revealed that NDEs do not influence post-traumatic spiritual decline.

Another phenomenon that belongs to the category of spiritual emergence (Lukoff, 1998) and whose transformative element has not yet been taken into consideration in full is paranormal experiences of UFO-related Non-Human Intelligence (NHI). Interestingly, the UFO Experiencer Research Study surveys conducted by the Dr. Edgar Mitchell FREE Foundation (FREE) revealed that 60% of respondents stated their concern with spiritual matters strongly increased since

they first became interested in their UFO experience regardless of whether the experience was OBE or non-OBE related NHI contact (Hernandez, Schild & Klimo, 2018). Moreover, the study showed that the overwhelming number of respondents considered their NHI contact positive as well as spiritually transformative. The survey further revealed that the respondents desired to achieve a higher consciousness as well as their understanding of what life is about strongly increased. Many NHI experiencers experienced NDE/OBE-related contact modality with NHI. Furthermore, The FREE survey data showed that 81% of the respondents who took the Phase 1 survey experienced OBE (Hernandez et al. 2018).

OBEs and Spiritual Emergence

OBEs are oftentimes experienced by individuals who undergo STEs or NOTEs. In the study on NOTEs and their aftereffects, Dr. Nicole Gruel describes a case of a woman whose spontaneous OBEs triggered deep transformative experiences (Gruel, 2017). The process of the psychic opening of the woman culminated in a period during which she was able to function in a profound altered state of consciousness for a period of more than one year.

According to Lukoff (1998), spiritual emergence includes experiences such as mystical experience, near-death experience, meditation-related experience, kundalini awakening, psychic opening, visionary experience, alien encounters, other spiritual problems, etc. John has experienced all spiritual experiences mentioned above except the meditation-related spiritual experiences since he never tried to meditate. He tries to keep himself grounded as much as possible the reason that his OBEs are mostly triggered spontaneously, they are massive, occur every day, and cannot be controlled. Moreover, in John's case, different spiritual experiences as listed by Lukoff overlap and are combined. Consequently, in addition to experiencing an OBE, John may be experiencing other spiritual experience modalities happening at the same time.

John's instances of spiritual emergence (spiritual experiences) mostly take the form of massive spontaneous OBEs. I suspect that these in turn give rise to other extraordinary (exceptional, non-ordinary) ex- experiences John have been experiencing jointly with the OBEs since birth. They include the following—

Perceiving subtle energies around individuals Clairvoyance

- Retrocognition, precognition
- Direct vibrational cognition in the form of a heightened and unusual sensory perception
- Telepathy in the form of animal communication, communication with the deceased, toddlers, newborns, as well as babies in the prenatal stage
- Ability to remote view Visionary experiences
- Mystical experiences (states of unitive consciousness)
- Non-human intelligence (NHI) contacts (formerly known as alien encounters),
- Retrieving information from walls, doors, wood and trees, pieces of furniture, stones, crystals, and plants (basically anything that is organic in nature)

John has experienced OBEs in the form of spontaneous non-ordinary states of consciousness which in my prior study I have named the "states of accreted consciousness" (SACs) (Sellers, 2017). At the age of 13, John was hospitalized due to his massive spontaneous OBEs. Back in these days, OBEs had not been recognized as nonpathological and this may be one of the reasons why John's OBEs were mistaken for psychotic features by the medical community. Indeed, during OBEs, John exhibits certain types of behaviors and characteristics that may be similar to the symptoms of depersonalization, derealization, and dissociations. This seems to correspond with Lukoff's (1998) study which relays that certain types of extraordinary experiences may indeed be mistaken for psychosis. It is also important to stress that from an early age when he started to experience OBEs, John would not share them with anyone. He mistakenly considered OBEs an ordinary feature of human behavior and posited everyone else experienced them to the degree he did. Further, every time he tried to share some of his OBEs with his close environment, he was ridiculed and turned down. Consequently, for many years, he chose to keep silent about them. Due to the reason that back in the 70s there was low awareness of the real meaning of paranormal encounters such as OBEs or other extraordinary experiences, the chances that John's OBE encounters would be recognized as non-pathological were minimal. Shortly after hospitalization, John was diagnosed with ADHD, Dysthymia (persistent depressive disorder) primary type, early onset as well as pervasive developmental disorder not otherwise specified, which under DSM -V would qualify as an autism spectrum disorder. John was therefore heavily medicated.

Introduction to OBEs

Understanding the true nature of OBEs has come a long way. In the earlier literature of the last century, OBEs were mostly linked with the phenomenon of astral travel such as in the work of Sylvan J Muldoon and Sylvan Hereward Carrington (Alvarado, 2016). I posit that the current scientific research on the phenomenon of OBEs tends to diminish the value of OBEs in that it does not treat them as a separate category of anomalous experiences. Rather, it classifies them as autoscopic phenomena. Brugger and Regard (1997) differentiate autoscopic phenomena (where they include also OBEs) based on phenomenology. They came up with the following six different modes of autoscopic phenomena: the sensed presence, heautoscopy proper, autoscopic hallucinations, the out-of-body experience, and two forms of autoscopic phenomena which the authors distinguished as inner and negative.

During autoscopic hallucinations, experiencers fail to see their own physical body from the elevated visuospatial perspective typical for full-blown OBE (Sellers, 2017). Rather, they see it from an egocentric perspective. Due to this, I consider them out of body like experiences. Furthermore, the research shows robotic gadgets can elicit out-of-body hallucinations (similar to OBEs) during which manipulation of the sense of self-location occurs (Chapuis, Fornari, Heydrich, Ionta, Lenggenhager, and Mouthon et al., 2011). Additionally, natural spontaneous OBEs should be differentiated from those elicited by the means of virtual reality. Experiments involving different virtual reality settings made people believe a virtual body was their own by producing sensations similar to OBEs (Blanke, Lenggenhager, Metzinger, and Tadi, 2007).

I agree with Nahm (2015) in that if we reduce OBEs to OBE-like experiences, such as autoscopies, we may get a misleading concept of OBEs in general. I posit that for unbiased scientific research, full-blown OBEs which usually happen spontaneously under full consciousness and in a healthy population have to be distinguished from out-of-body-like experiences such as autoscopic phenomena or body parts distortions created under a virtual reality.

OBE Definition

The available scientific literature on OBEs uses many definitions to describe the phenomenon. Irwin described OBEs as a state during which "the center of consciousness appears, to the experiencer, to temporarily occupy a position which

is spatially remote from his/her body" (Irwin, 1985, p.5). Blackmore suggested OBEs were an experience in which the experiencer "seems to perceive the world from a location outside his physical body" (Blackmore, 1982, p.1). She further suggested that during an OBE account the individual remains conscious, but with no sensory input from the physical body (Blackmore, 1982). A study conducted by Messier and Smith (2014) described an out-of-body experience as an experience that is based on both visual as well as somaesthetic perception in which the physical body, seen from a third-person description, is illusory.

In general, OBEs are differentiated from other similar phenomena by several features which usually accompany the phenomenon. The features are as follows: a) sensory perception of floating (Monroe, 1971), b) a profound feeling of being outside the physical body (Messier & Smith, 2014, p.2), and c) subjective meaningfulness and enhanced reality (Anzellotti, Franciotti, Bonanni, Onofri and Maruotti et al., 2011, p.5). The enhanced reality element of OBEs seems to support John's perception of reality when out of the body. His OBEs which usually occur spontaneously in the waking state feel hyper-real. Moreover, the feeling of enhanced reality when experiencing OBE is one of the major elements of John's OBEs. This seems to support reports of other experiencers who too reported that their OBEs felt very real while they were happening (Blanke, Brugger, and Mohr, 2006). According to John, his OBEs are always extremely real and could be distinguished from a state of sleep. This is in line with the majority of OBE researchers who suggest the element of experiencing vivid reality during OBEs is very real (Brugger, 2002). John further experiences different situations under different scenarios, and settings that not only feel extremely vivid and real but are also accompanied by telepathic communication, highly intensified affective component, as well as intensified sensory input.

One of the most important challenges concerning the OBE phenomenon is formulating a clear-cut definition of an OBE. The central question in determining a suitable OBE definition is whether OBE only should include cases where the experience remains fully conscious during the OBE, or it should also include states different from waking.

The type of OBE an individual can experience depends on the level of consciousness the experiencer can attain when out of body. OBEs which include elements of full-blown OBEs, but occur in states different from the waking might constitute states of hypnagogia, hypnopompia, OBEs under hypnosis, trance, the influence of drugs, the borderline between sleeping and waking states, the state of

the so-called sensed presence, unconscious astral projection and many more. Many OBEs further occur during epilepsy, migraines, cardiac arrests, brain injuries, life-threatening situations, sudden shocks, and extreme activities such as jogging or exercising. OBEs may further be induced by electrical stimulation of the cortex, as shown by prior research studies (Penfield, 1941 as cited in Tong, 2003; De Ridder, Dupont, Menovsky, Van de Heyning, & Van Laere, 2007). Finally, OBEs always occur during the NDEs as reported by many thousands of NDE experiencers who were able to describe their OBEs in detail after they returned from "the other side". Furthermore, as of today, no unified hypothesis exists as to the probable causes of OBEs. The available literature implicates possible disruption in the processing of multisensory integration (Blanke, Landis, Seeck, & Spinelli, 2004) to be the main cause of OBEs. Other studies describe OBEs as part of the so-called autoscopic phenomena. However, it is hard to differentiate between different autoscopic phenomena as they include experiences such as floating, seeing the Self from within the body as opposed to outside the body, as well as sensing different levels of the intensity of disembodiment (Blanke & Mohr, 2005). It is worth noting that the majority of OBEs caused either by artificial stimulation of parts of the brain or elicited by brain damage, implicate the angular gyrus on the right side (Blanke, 2012).

Introduction to John's OBEs

For this article, it is important to mention that John represents the healthy population, and his OBEs which are present since birth are not the result of pathologies such as epilepsy, other forms of ictal states, or any brain damage. John experiences his OBEs primarily under full consciousness and spontaneously, but also at will. John can be standing, sitting, walking, working at a computer, driving a vehicle, etc., while experiencing a clear sense of separation from the body, enhanced reality, or sensation of his self/consciousness traveling long distances away from his real physical body. Unfortunately, only a limited amount of scientific studies examining OBEs in the healthy population was conducted to date. Consequently, this significantly decreases the possibility of a thorough examination of the nature of OBEs occurring spontaneously within a healthy population.

OBEs and the Element of Spirituality and Mysticism

During his OBEs, John often experiences increased spirituality and elements of mysticism. The phenomenon of paranormal or mystical experiences is often implicated in people that experience temporal lobe disturbances. Persinger's

(2001) study on paranormal experiences implied a connection between anomalous cognition and temporal lobe activity. Persinger in the study further posits that paranormal experiences which I believe should be considered instances of spiritual emergence may be linked to different neuronal activity within the temporal lobes. The study describes a male experiencer who when engaging in paranormal activities such as spontaneous precognition or retrocognition showed increased alpha activity in certain parts of his brain. The Paranormal (psychic) perception of Persinger's subject was remarkably similar to the psychic perception of John in that both were showing signs of precognition, retrocognition, telepathic communication, clairvoyance, etc. (Persinger, 2001; Sellers 2017). There are cases of other individuals, mostly OBE experiencers, who during states of altered consciousness engaged in the range of psychic experiences (Osis, 1977; Tart, 1968; Tart, 1998). Based on this I hypothesize that certain types of OBEs in the healthy population may involve different paranormal experiences.

OBEs, Temporal Lobe Disturbance, and Pathological Symptoms

The study conducted by Beauregard & Paquette (2006) showed that during praying or contemplating, certain parts of the brain such as the orbitofrontal cortex (OFC) activated significantly. OFC is a prefrontal cortex region in the frontal lobes in the brain that among others is involved in the cognitive processing of decision-making. The study aimed at researching neural correlates in Carmelite nuns, during their mystical experiences. Persinger (1984) described a case of a transcendental meditation practitioner who during meditation showed surprisingly low brain activity in the delta rhythm over the temporal lobe. Based on this Persinger speculated that religious experiences including mystical perception spontaneously occur in the temporal lobe within a healthy population.

This seems to support a study conducted by Persinger and Valliant (1985) which too links temporal lobe disturbances with experiencing paranormal states including mystical experiences. It is important to note that the study was conducted within a healthy population. Interestingly, experiencers in the study, although healthy subjects, reported experiencing different pathological symptoms during their paranormal experiences, such as hearing voices, olfactory disturbances, anomalous vestibular experiences as well as depersonalization symptoms. According to John, when out of body he would sometimes perceive his body parts such as legs or arms distorted. They would either appear shorter or longer than normal or enlarged as if looked at from under the microscope. These symptoms may be considered symptoms of depersonalization based on DSM-V

characteristics of depersonalization (American Psychological Association, 2013). OBEs as described by John may indeed resemble depersonalization, derealization, or dissociation symptoms. Dissociative identity disorder, which is a disruption of identity characterized by two or more distinct personality states, may in some cultures be described as an experience of possession. Cases of possession are considered a form of spiritual emergency (Lukoff, 1989).

Aphasia, Alexia, and Ineffability

Furthermore, the semiology of some of John's OBEs reveals features similar to features of aphasia, dyslexia, dyspraxia, agnosia (spatial and visual), as well as alexia. This seems to be in line with Blanke, Landis, Spinelli, and Seeck (2004) study, which aimed at studying autoscopia including OBEs in pathological populations, specifically neurological subjects. The study revealed that some of the subjects would indeed show symptoms of aphasia, agnosia, and apraxia, accompanied by verbal fluency impairment as well as challenges in oral and written comprehension.

John similarly experiences challenges in verbal expressions as well as problems with spoken and written English which is his mother tongue. According to him, when out of body he can perceive cognitive thoughts in the form of symbols, colorful geometric forms, or different shapes which he can comprehend as thoughts appearing in his mind. However, as soon as he tries to interpret them into words, he is not able to. He posits they are beyond descriptions. He further claims to experience feelings of ineffability, which over-whelms him to the degree that he is not able to communicate his thoughts at a given moment. Ineffability is a common feature experienced by individuals during mystical states. Bennet-Hunter (2015) considers ineffability divine. He posits that the topic of ineffability was largely omitted in the writings of philosophers despite the fact it is an integral part of Christian mysticism. Interestingly, according to Eichstaedt, Kem, Le Nguyen, Schwartz, and Yaden et al. (2016) mystical experiences including experience of ineffability can be meaningfully communicated with the help of quantitative language analyses.

OBEs, Bright Light, and Different Levels of Disembodiment

As stated earlier, John's states of accreted consciousness during his OBEs occur mostly spontaneously or sometimes at will while in the waking state and active. Sometimes, he would experience OBEs while relaxed or resting. According

to John, he could be walking or performing other activities during the day, when suddenly he would spontaneously find himself out of his body and at a different spatial location than his physical body.

Moreover, based on John's firsthand accounts, the environment he can perceive during OBEs appears in brighter colors than what is considered normal under a regular state of consciousness. Furthermore, upon leaving the body, John oftentimes perceives the surroundings as if "bathing in a bright light." Interestingly, seeing a bright light is a feature that commonly happens during the episodes of the NDEs (Facco, 2012).

Furthermore, when out of body, John perceives colors that he is not able to see when in the physical body: "These are new shades of colors which I am only able to perceive during OBEs."

Next, during his OBEs, John perceives a clear separation between himself and the physical body in the form of disembodiment experienced in varying intensities. This does not mean, however, that during his OBEs John has to see his own physical body from an outside elevated position. This is in line with a study conducted by Bagshaw, Braithwaite, Brogna, & Wilkins (2013) which too suggested that one does not have to see a representation of their physical body during an OBE. Furthermore, during his OBEs, John would localize his "consciousness" in an extrapersonal space, which is outside his physical body as opposed to localizing it in an illusory or subtle body. According to John, his "higher self hangs in the space, independently of the body". It feels like a point of consciousness hanging in the air with no parasomatic body being present in any form. During his frequent out of body states John in "the form of pure consciousness", is present at different locations than his physical body. This form of consciousness or self does not show any elements of a physical double, such as contours or outlines of the physical body. Furthermore, the essence of consciousness John is aware of during his OBEs, not only is located outside his physical body but at the same time can perceive the environment with all five basic senses intact and in a highly intensified mode. Moreover, John sometimes experiences feelings of being located at 2 places at the same time, which is similar to the feelings experienced by a research subject in the study conducted by Anzellotti et al. (2011). John's OBEs are oftentimes accompanied by vestibular challenges mainly in the form of attempts to find the right balance between intrapersonal and extrapersonal space. The study conducted by Blanke and Mohr (2005) similarly suggested vestibular challenges to be a frequent element of OBEs.

Time and Space Distortion as Transpersonal Elements of OBEs

Another frequent element of John's OBEs is severe time distortion. This is consistent with Persinger's (1974) study which links paranormal experiences with distortions in physical time. Every time John experiences OBE there is a strong perception that time does not exist. According to him, during his OBE triggered accreted states of consciousness "neither time nor space exists, information is instant telepathic thought, and forward and backward is equal." John can perceive in a multisensory mode, different scenes, situations, and happenings from a very distant past as well as from the future during his OBEs. John is further able to visit different remote places at the speed of thought and independently of distances. During his out of body visits, John often perceives space distortions as well. It is worth mentioning that time and space distortions were implicated in the research on the neurophysiology of mediation. Studies on alterations in the sense of time and space and body connected to mindfulness meditation show that mindfulness meditation induced feelings of timelessness as well as spacelessness in the subjects of the study (Berkovich-Ohana, Glicksohn, Goldstein, and Ziderman, 2013). John's OBE-related sensations of timelessness were described in Sellers's study (2017) as follows—

The 6 hours felt like 20 minutes to me. I was under the impression that the time difference between the onset of the SAC and the time I returned to the regular state of consciousness was about 20 minutes, not 6 hours. At least this is how it felt to me. I was horrified.

This is how John described one of his regular OBEs. Shortly before the onset of the OBE, John checked the time. It was 2 p.m. Upon returning to his ordinary state of consciousness, John checked the time again and discovered it was six hours later, but felt like 20 minutes (Sellers, 2017).

Persinger in his study (1974) likewise concludes that paranormal experiences which I posit should include also the category of OBEs, cause distortions in physical time. The Study of Berkovich-Ohana et al. (2013) further revealed possible implications of right temporoparietal junction (TPJ) in the distinct sensations of time and space distortion. This is intriguing as TPJ on both sides of the brain is implicated as the cause of possible OBEs in many studies. According to the study conducted by Messier and Smith (2014), the left TPJ may be the cause of eliciting OBE in a woman who belonged to the healthy population. She was able to elicit OBE at will during which she found herself floating above

her physical body. Bos, Schouten, Smits, Spoor, and Vincent (2016) in their study also implicate TPJ in eliciting out-of-body experiences. The study describes a pathological individual who reported sensations of floating after the area of the brain near the left TPJ was stimulated subcortically.

The connection between the states of OBEs and meditation is further implied in Tart's (1998) study. The study speculates that the hypnagogic state involving mostly theta rhythm produced during spontaneous OBEs of a male experiencer may be similar to features experienced in meditation of Zen masters. Similar information was imparted in the study of the Hemi-Sync application aimed at the synchronization of brain waves (Sadigh and Kozicky, 2017). The study revealed that when applying Hemi Sync the subjects participating in the study produced synchronized theta activity. Interestingly, a fully synchronized theta activity is also produced during Zen meditations (Tart, 1968). I hypothesize that theta activity produced during the out of body states and Zen meditation may be compared to the states of wake sleeping, wakeful dreams, or controlled dreaming (Tart, 1968). Moreover, they all may share common neural substrates.

OBEs and NDEs

Another interesting phenomenon occurring during John's out of body states is the so-called tunnel experience, which frequently happens during NDE. Even though the tunnel experience is being reported mostly by near-death-experiencers, such an experience could also happen during an OBE. John's first-person accounts of OBEs do describe such experiences. He reports frequent travel via tunnel during his OBEs. However, during his tunnel episodes, John does not report meeting the deceased relatives and/or family members as NDErs frequently report. Instead, he reports occasional encounters with spiritual entities. Could the tunnel experience be occurring not only during the process of dying but also as an organic part of other phenomena such as time travel or quantum tunneling? Research on NDEs conducted by Ring (1980) suggested that out of 102 who reported being near to death, a quarter would experience the tunnel journey. Interestingly, the study further found that suicide attempters would describe NDEs differently from those who experienced NDEs as the result of a disease or accident. According to the study, NDEs resulting from a suicide attempt did not last long and included elements similar to those occurring during OBEs such as detachment of the physical body or floating in space. It is further intriguing, that the element of a tunnel in NDEs occurring during suicide attempts was missing (Ring, 1980).

A couple of OBE/NDE researchers suggested that John's limbic as well as a reticular activating system be investigated due to his lengthy OBEs (Sellers, 2014). Instances of individuals that reported staying out of their physical body for a longer period are mostly connected to NDEs. A recent study on NDE memories showed that individuals who experienced an NDE reported NDE memories as real events, with a high emotional content when compared to real or imagined memories (Brédart, Charland-Verville, Dehon, Ledoux, Thonnard, et al., 2013). This is in line with John's OBE reports which suggest that his sensorial, perceptual, cognitive, as well as affective processes during OBEs, felt hyperreal. According to John, they were "extremely real, with extremely vivid settings, highly intensified emotional perception, as well as intensified sensory input."

However, near-death experiences mostly occur in life-threatening situations or during the process of dying, so the individuals experiencing NDEs would be expected to be in other than the normal waking/active/ relaxed state such is the case with most of John's OBEs. As previously stated, John's OBEs happen spontaneously in the waking state and under full consciousness, where there is no life-threatening situation preceding the onset of the OBE. OBEs, as well as NDEs, are often associated with each other as it is a general understanding that an OBE is a part of every NDE. However, these two phenomena should not be confused with each other. In one NDE study, 76% of NDE experiencers suggested they also experienced an OBE (Mattingly, Nelson, & Schmitt, 2007). They further reported they existed outside their physical bodies after the onset of the OBE. Furthermore, a study conducted by Greyson (2007) suggested the reliability of NDEs for almost 20 years; the study also showed that some individuals who experienced NDEs also experienced OBEs.

Greyson et al. (2014) in their study on OBEs associated with seizures reported that out of 100 patients studied 7 patients in their responses on the NDE scale reported that they experienced sensations that felt like they left their physical bodies. Patients were asked to report subjective out of body sensations during their seizures. Interestingly, during her OBE, one woman reported what may be defined as a dual consciousness. Based on her description, while she was floating above her physical body, she continued to be aware of sensations pertaining to her physical body. She was further able to view the surroundings from the elevated visual-spatial perspective. Greyson et al.'s (2014) study also revealed that individuals who experienced sensations of leaving the physical body reported sensations of entering other dimensions and/or realms. Furthermore, out of the seven individuals reporting the seizure-related sensations of OBEs, only one described the experience as being pleasant. The rest of the patients characterized the sensations as unpleasant.

John, on the other hand, experiences positive or neutral emotions during his OBEs. On one occasion he feared that his consciousness would permanently separate from the physical body. This seems to be in line with the study of Mulligan, Murphy, Persinger, and Saroka (2010). It implied that some OBEs were associated with fear. Moreover, OBEs may cause depression. Anzellotti et al. (2011) reported an interesting case of an autoscopic patient. Her OBEs were frightening to the degree she considered suicide. Some researchers claim there are fundamental differences between OBEs induced electrically in different parts of the brain versus OBEs happening naturally such as OBEs experienced as part of NDEs (Holden, Long, & MacLurg, 2006).

In addition, individuals who have had an NDE often report accounts of mystical perception as well as undergoing a profound spiritual transformative experience (STEs). It is also interesting that individuals with temporal lobe epilepsy report religious or spiritual experiences happening in between, during, or after seizures (Devinsky & Lai, 2008). Some of the experiences such as unitive consciousness, ineffability, visionary experiences, and other exceptional experiences encountered during mystical or religious encounters may be compatible with experiences John undergoes during his OBEs.

"I Orient Myself through Touching at Distance"

The following are some of the first-hand descriptions of John's OBEs so that readers may familiarize themselves with the feelings, moods, states of mind, and cognitive as well as affective processes occurring during an OBE of a firsthand experiencer. The information included in the descriptions was written down during a joint session with John which aimed at obtaining information on some of the phenomenological as well as semiological aspects of John's OBEs:

When I am out of body, my orientation relies on extrasensory perception solely. I orient myself by touching at a distance. This is similar to experiencing heightened vibrations of feelings. The energy quantum that leaves my body (or rather extends beyond its physical boundaries) is spread in the area and with the help of feeling-based vibrations can describe at a distance any person or object observed. It's a principle similar to that of an animal that does not see at night and yet can navigate its body. Vibratory-oscillation energy, which is a part of my body, but is at the same time extended in the broader space/time area, can cover my vision, touch, taste, hearing, feeling, and sense of smell. My physical eyes, ears,

nose, tongue, and skin don't have to be used when I achieve a particular vibratory-oscillation pulse within my body. When out of body, I am being hooked up to a resonance that helps me enter a higher rhythm that can uncover the world of extrasensory perception for me. One of the most significant factors affecting human perception is human feelings. I can reveal information on many scientific topics. However, people do not know how to communicate with me at the level of my mind, which is telepathic. I could teach people a variety of new scientific theories as well as explain them. My problem, however, is that the regular words of our language cannot convey the information I want to cover. This being the case, I am only able to express basic ideas or supporting points on the topic I want to cover. I see all information in one indivisible whole unit via symbols, geometric shapes, colors, and radiation. What I perceive, sometimes cannot sufficiently be expressed in terms of a language. The core ideas on certain topics that I have stored in my body cannot be read by anybody or retrieved in any way. The information and knowledge are not stored in the brain. The information I have downloaded has nothing to do with the brain. It comes from within my body and is stored inside my body. In my spirit. In my inner being. The regular brain is not the control center as scientists believe to be the truth.

When I am here on earth and in my physical body, I have problems with my eyes. I do not read through my eyes. I know it sounds crazy. I can read through touching, feelings, emotions, and thoughts of other people. I understand and see things through touching at a distance, through taste, smell, and sound. When I write on a computer, I recognize the individual letters through their shape as well as the form of air that is in space. Sometimes, my physical eyes do not work when I am in the body. It is as if they are turned off.

The Sense of Presence

Another phenomenon linked to the anomalous perception John experiences while out of body is the so-called "sense of presence." This phenomenon identified in the healthy population is probably caused by a disturbance in the temporal lobe (Persinger 2001; Persinger and Makarec, 1986). This seems to be consistent with Sellers' report (2017), which describes John's experiences of increased spirituality and mysticism, including the sense of presence.

Synesthesia

During his OBEs, John further experiences synesthesia or linking of senses. Synesthesia is defined as a condition during which a unimodal sensory event is perceived by an experiencer in multimodal perceptual experiences (Blake, Flanery, Palmeri, Marois, Whetsel Jr., 2002). Bor, Clayton, Rothen, Seth, and Schwartzman, (2014) define synesthesia as a condition where the perception of one class triggers separated perceptions of other perceptual classes. Based on that I hypothesize that John's synesthesia is probably manifested when one of his sensory input links with the other while experiencing OBEs. Bor et. al. (2014) further posits there may be a learning component in synesthesia. He suggests that synesthesia can be learned and synthetic experiences can be gained by training.

When John listens to music or hears sounds, he sees colors as well as geometrical forms attached to them. John further sees forms for words; each syllable has a form to him as well as color. Palmeri et al. (2002) posits that the perception of synesthetic colors experienced by some individuals may be connected to a possible neural locus of synesthetic binding within the visual processing system. When listening to music, John can further see different shapes and geometric patterns the individual notes generate. Each note, as well as each alphabetical letter, has its vibration and thus its unique shape or form. John claims that he perceives colors to have their sounds or notes. They have their temperature too. John can feel whether a color is cold or warm. Different colors merged to create different tunes or songs. Furthermore, John can hear, see, smell, taste, and feel vibrations. Vibrations of joy and love compared to vibrations of anger and hatred have different scents and completely different tastes.

OBEs as Means to Inspect Distance Locations

According to John, his conscious self, after it separates from the physical body, can inspect different places, including non-earthly environments, as well as different subjects, or objects at a great distance. John describes his OBE as the ability to leave the body spontaneously in the waking state accompanied by a strong feeling of being taken into another space/time, dimension, remote past, distant future, or an environment substantially different from terrestrial. One of the other earthly environment John can frequently inspect are the so-called rough planets.

The following are paraphrased research questions (replies included) pertaining to topics of interest in astrophysics, addressed to John in July 2016, by Dr. Rudy Schild as published in the new book of Mary Rodwell "The New Human." Note: Dr. Schild has been collaborating with John, to learn what he understands of NHIs, ETs, space, planets, inter-dimensions, galaxies, etc. John was able to gather information based on more than forty years of experiences traveling out of body. Dr. Schild has commented that John's views are consistent with his research on astrophysics for over forty years.

Yes or No Questions and Replies:

Dr. Schild: "In your out-of-body experiences, do you ever explore the cold, dim, planet-like objects everywhere in the vast spaces between the stars? Yes or No?"

J: "Definitely, yes."

Dr. Schild: "I have detected their gravitational signature and call them 'rogue planets. They should have masses and solid cores with atmospheric gasses and weather effects much like our Earth, even with no nearby sun to warm them. On Earth, we have life forms occupying the oddest places, like sulfurous ocean vents and freezing-cold regions; on Earth, we call these life forms extremophiles."

J: "Yes, it has weather and yes, solid cores."

Dr. Schild: "There is one planet beyond the planet Pluto?"

J: "Yes, it has weather, but harsh. This planet has no CO2 ocean."

Dr. Schild: "Do you know if the rogue planets (or other planets) everywhere host primitive life forms like our terrestrial extremophiles, such as in sulfurous ocean vents and freezing-cold regions; Yes or No?"

J: "Definitely yes. I talk only about the rogue planet beyond the planet Pluto. It is a damp planet. People must accept it supports life."

Dr. Schild: "Do these rogue planets have roles in life-formation throughout the Universe? Yes or No?"

J: "Definitely, yes."

With respect to the above, it is worth noticing that a dwarf planet called Goblin was recently found on the edge of the Solar system (Mazza, 2018).

Note: Dr. Schild was the Director of the Dr. Edgar Mitchell FREE Foundation and he is currently a board member of the Consciousness and Contact Research Institute (CCRI). Rudy is also an emeritus research astronomer at the Harvard/Smithsonian Center for Astrophysics, following an extensive career studying Dark Matter, Black Holes, and the fluid mechanical origins of Cosmic Structure. Because of his long association with Dr. John Mack, he has become interested in the formulation of a coherent understanding of the nature of space-time in the Universe. As the Editor-in-Chief of the Journal of Cosmology, he has attempted to broaden the scope of scientific inquiry to include the nature of consciousness and the Universe of Universes.

Precognition, Retrocognition, and Spontaneous Childhood OBEs

Next, I will discuss certain elements of OBEs described by authors whose studies researched the phenomenon of out of body states in specific individuals. The elements were experienced by individuals belonging to the healthy population and are remarkably similar to the OBE elements experienced by John.

The first such study was conducted by Messier and Smith (2014). The study involved a 24-year-old healthy female student who reported she was able to induce OBE at will. She further claimed she was able to leave her physical body at will. She learned to do this as a small child and use the technique of leaving the body as an aid to help her fall asleep when she was bored especially during her younger age. This is in line with the report of John, who too claimed to have been able to leave his body regularly as a child. He further utilized the ability to leave the body as part of an everyday game he played as a boy, which according to him was "great fun." He also used OBEs frequently as the means of his childhood exploration of different questions or topics of interest he posed to himself mainly before the onset of sleep. Furthermore, the research subject of Messier and Smith reported instances of watching herself move from above while perceiving herself clearly from outside of the boundaries of her own physical body. The element of frequently watching his physical body from above during his OBEs was also reported by John. Messier and Smith, in their study, refer to an OBE as an extra-corporeal experience (ECE). The brain imagery of the female student experiencing the ECE revealed left-sided activation of the supplementary motor area.

The second study (Persinger, 2001) presents an interesting case of the occurrence of OBEs in a healthy individual. It describes remote viewing visions of Ingo Swann, the former U.S. government psychic spy involved in the secretive Star Gate Project. Mr. Swan showed brain activity of 7 Hz over the occipital region of his brain (bilaterally) while engaging in remote viewing. Interestingly, the 7 Hz brain activity was paroxysmal and its proportion was correlated with the accuracy of the information Ingo Swann was reporting during his remote viewing episodes. Ingo Swann is further well known for his out of body-based descriptions of Jupiter. During his out of body visit to Jupiter, he reported he was able to see bands of crystal, which according to him might have been Jupiter rings (Swann, 1995). John similarly has visions of both Jupiter and Mars during his OBEs. He shared his observations of Mars with me 20 years ago. They were recorded in my diary in 1998. The observations were also reported in Chapter XX of Mary Rodwell's book. The book further quotes John as saying: "Whole seas and oceans used to exist on Mars" (Rodwell, 2016, p.352). What is intriguing about the description is that the same description was given by Ken Farley, the project scientist for NASA's Mars 2020 rover mission in his July 18, 2017 testimony during a hearing of the U.S. House of Representatives Committee on Science, Space, and Technology's Space Subcommittee (U.S. House of Representatives, 2017). At the hearing, Mr. Farley stated that Mars had lakes and rivers, and perhaps even a huge ocean in the Northern part (U.S. House of Representatives, 2017). This is in line with John's description of the Red Planet as it appeared in Rodwell's book. John's description of Mars as it appears in my diary, which was later adopted by Rodwell's book, is remarkably similar if not identical to the words testified as many as 20 years later by Mr. Farley during the House of Representatives hearing in July 2017.

It is interesting that the way Swann and John made their observations of the planets based on OBEs carry some similarities. First, they both asked for silence before making the observations. Silence, according to John, is always needed, to be able "to tune outside in". Second, Swann took about three and a half minutes to be able to start his Jupiter observation. John, depending on his emotional state of mind, similarly takes around 4 or 5 minutes to get into the out of body state during which he can make the observations.

Both John and Swann further claimed their experiences of observing the planets out of the body felt hyper-real with intensified sensory input as if the observation took place in the physicality and the real world as opposed to it happening out of the physical body: "Now I'll go down through. It feels really good there (laughs) (Swann, 1995). According to John, when out of body visiting other

places, it still feels like he is physically there: "When out of body, I function multi-dimensionally and I am not just an onlooker but rather a participant as well. I am not only an observer, like if you are watching a movie. I am a part of the movie my- self. " (Krst, 2018). Based on the above, I posit that instances of precognition, retrocognition, remote viewing, or telepathic downloading of information from space among others are all different forms of exceptional human experiences within spiritual emergence and as such carry transpersonal as well as transcending potential.

Predisposition to OBEs in a Healthy Population

Predisposition to OBEs as anomalous perception in the healthy population is a topic that does not attract much scientific attention. The study on anomalous perception conducted by Bell, Ellis, and Halligan (2006) proposes a new validated measure of perceptual anomalies. More specifically, the study which involves CAPS (The Cardiff Anomalous Perceptions Scale) described unusual or distorted sensory experiences concerning the five basic human senses as experienced by participants from the healthy population. The study relieved the subjects taking part in the study experienced disturbances attributed to the temporal lobe such as distortion of time, a feeling of sensed presence, body distortions as well as feelings of elevations. Based on my research as well as information presented in this study, all of the above elements also are experienced by John during his OBEs.

John participated in answering the (CAPS) which aimed at assessing the intensity of his anomalous perception. Analysis of the replies showed John regularly experiences changes in the intensity of sensory perception, distortions in sensory experience, sensing a presence of an overwhelming force that comes from an unexplained source in the form of sensory auditory hallucinations; distortions in form/size/shape/, sensory flooding, and hearing own thoughts in the form of an echo. Moreover, during his OBEs, John often experiences highly unusual tactile sensations. His skin may be sensitive to the point that he would be able to touch objects at distance.

The Main Elements of Phenomenology and Semiology of John's OBEs

The phenomenology and semiology of John's OBEs may be divided into the following categories:

Visual perception

- visions of bright light at the locations where OBE took place or other locations while out of body
- blurry or double vision
- 360-degree vision (the so-called circular vision)
- wave-like distorted vision of surrounding objects
- changes in the form of objects in unusual ways
- 180-degree inversion in perceiving the environment around Bodily, vestibular, and proprioceptive perception
- dizziness, brief states of vertigo sensation of falling into an abyss
- sensations of floating
- vestibular challenges/attempts to find the right balance between intrapersonal and extrapersonal space
- watching own body from an elevated position,
- an instant transfer over long distances
- passing through tangible objects such as walls, doors, windows
- traveling through a tunnel (Note: John reports the so-called tunnel experience occurring during his OBEs. Based on this, it may be hypothesized that even though the tunnel experience mostly occurs only during the NDEs, such an experience could also happen during an OBE, as follows from John's first-person accounts.)

Sleep paralysis

- paralysis of the whole body and/or certain body parts (inability to close/ open the eyes)
- total inertia and inability to control one's own physical body Auditory sensations
- hearing sounds resembling buzzing bees or flies
- hearing sounds similar to rattling
- hearing sounds similar to the sound of the Indian Ohm mantra
- hearing sounds of bells
- listening to the sounds of your breath, and heartbeat as if coming from an outside source such as radio
- ability to hear people talking at a location different from the location of the physical body
- ability to hear through walls Anomalous perception
- ability to telepathically perceive information from other human beings (including unborn or deceased), animals, trees, and plants
- ability to perceive thoughts/feelings/emotions of other subjects as if they were one's own
- ability to extract information from inanimate objects providing they are organic such as rocks, minerals, crystals, wood, metal, water

- ability to draw information from electromagnetic radiation such as different shapes of light, colors as well as audible/inaudible sources of sound
- ability to sense the moods of others, examine their states of consciousness, energy flow/aura
- ability to withdraw meaningful information from other individuals based on tactile, auditory, gustatory, and olfactory sensory perception
- ability to smell different scents such as roses, lilies, cigarette smoke, incense, vanilla, menthol, and other odors even though the objects emitting the fragrance are not at the location where the physical body is located
- ability to read and distinguish individual letters through touch and feel
- spatial orientation through touching at a distance
- ability to feel the shape of objects at a distance-enhanced multisensory perception (including visual, auditory, tactile, olfactory, as well as gustatory perception)
 - perception of double reality taking place simultaneously (being at two places at the same time or living in 2 holographic realities at the same time)
- ability to perceive unusual symbols, numbers, geometric images, as well as light patterns of different shapes
- experiencing synesthesia (linking senses)
- episodes of both precognition as well as retrocognition
- ability to perceive and experience real future life events before they happen in physical reality (the case of retrocausality)
- ability to remote view

The following information imparts a portion of characteristics of John's OBEs on the following specific categories: OBE occurrence, modes of exiting the physical body, and modes of OBE cessation.

OBE occurrence

- spontaneously, naturally, in the waking state, under full consciousness
- induced at will
- in an active state such as standing, walking, talking, working on the computer, etc.
- in a resting state such as sitting or lying down
- Modes of exiting the physical body
 - leaving the body in the waking state, while fully conscious, but without intending to do so, unexpectedly
 - leaving the body in the waking state, while fully conscious, and at will
 - leaving the body while standing, sitting, walking, talking, working at the computer, exercising, lying down, or resting
 - leaving the body by awakening from a deep sleep, semi-sleep, lucid dreaming, REM intrusion such as hypnopompia, hypnagogia, false awaking, sleep paralysis

Cessation of OBEs

- by own volition
- automatically and unexpectedly as if pulled back by an unknown force
- a slow return to the body while the experiencer can observe the specifics of the return to the body

Conclusion

The paper presented some of the transpersonal as well as phenomenological characteristics of OBEs occurring to John, a 44-year-old man who claims to be OBEr since birth. John has developed a very special relationship with the phenomenon; they form an intrinsic part of both his childhood as well as adulthood.

Based on the knowledge from his experiences, he came to believe death does not exist, space and time are transcendent, and life itself is but a small portion of a physical dimension of much greater holographic multidimensional existence of consciousness. The transformative nature of John's OBEs was not a one-time event. Rather, it has gradually developed throughout his life. It got stronger and deeper with each of John's OBEs.

The paper posits that OBEs in healthy individuals are an essential part of the development of the human psyche as well as what could be referred to as extraordinary or transcendental states of consciousness. I further believe OBEs within a healthy population where there is no history of clinical pathology should be fully respected by society and treated as non-pathological. I posit as of today, there is no substantiated scientific evidence that extraordinary or other experiences of spiritual nature are pathological. OBEs are among life's transformative events that bring a host of potential benefits to their experiencers, especially in the form of spiritual transformation. The 15,000+ OBEs John has experienced (I counted a minimum of one OBE per day) have helped him greatly on his journey of spiritual emergence, leading to transformation and even transcendence. Based on John's reports, his OBEs have a high potential to heal both on the psychological as well as physical levels. Further scientific research on the effects of spontaneous or trained OBEs on the overall well-being of an individual, especially the potential to heal and transform spiritually, should be conducted.

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**Lucid
Dreams
&
Consciousness**

Lucid Dreams & Consciousness

Daniel Rekshan

Dreams are an archetypal experience of the contact modalities because they are an experience available to nearly everyone. They provide experiences of pure consciousness that can transcend the bounds of space, time, and matter. In this chapter, I observe the similarity of nightly dreams, daydreams, and hypnotic dreams, which I will simply refer to as “dreams”.

Dreams are similar to other states of consciousness associated with the contact modalities, such as out of body experience, visitation of ghosts/spirits, encounters with ETs and UFO/UAPs, telepathy, remote viewing, and precognition. Practicing lucid dreaming may provide insight necessary for conscious development and even control of experimental variables for exploring the contact modalities.

The study of dreams from a post-materialist and consciousness-primary point of view necessarily involves subjective dream reports recorded from the dreamer upon waking or after. While there is discussion about the validity of dream reports, especially involving hypnosis, there are reasons to not be skeptical. Experiences of the other contact modalities, such as encounters with ETs or UFOs, are often misidentified as dreams. Therefore, we can expect to find meaning in the contents of dream reports, but conclusions about the objective world may involve a process of interpretation.

The future of dream study and, perhaps, the experimental exploration of the contact modalities, may involve a large database of first-person reports of dream-like experiences. The contents of the reports may be quantitatively analyzed and compared using computational processes that do not rely upon human interpretation. Use of a content coding system adapted from the Hall/Van de Castle system allows for the comparison of the reports with well-defined academic dream databases and dream content studies. There are promising efforts to use algorithms to perform computational content analysis on large datasets.

In conclusion, I envision a citizen science platform to collect reports of contact and dreams, coordinate experiments through lucid dream intention instructions and other means, and to invite deeper study of consciousness through individual and collective participation in dream exploration and research.

Studying Dreams Invites Participation - My Personal Perspective

Based on my experience as both a dreamer and a dream practitioner, I am compelled to acknowledge that the study of dreams invites participation with the whole self, not just the intellect. Further, I understand that the researcher must participate in the path of dreaming for true meaning to arise from the effort of research. While it is not a scientific understanding, I acknowledge that my capacity to serve others in their dream practice in some way depends on my own dream practice. All of my personal and professional dream experiences directly respond to intentions I put forward for healing, insight, transformation, and contact.

I have often wondered why massive efforts to collect and analyze dream reports fall short of their ambitions. Since I was inspired to work with this vision in 2008, I have seen multiple promising dream journal web applications start up and shut down. In 2015, Rebecca Lemov published her book, [Database of Dreams: The Lost Quest to Catalog Humanity](#), which chronicled a large-scale failed attempt in the 1950s to collect dream reports.

When I first started my hypnosis and dream-work practice, I observed deep synchronicity with my clients. In order to be present with their healing and insight, I needed to go on an inner journey of healing and insight for myself as well. My life was transformed, even as I invited others to transform their lives through dream and hypnosis practices.

It is my opinion that large-scale efforts to collect and analyze dream reports fail because the researchers are not participating in their research at the deepest level. As a psycho-spiritual practitioner I know that dreams lead to healing, insight, transformation, and contact. Therefore, I expect that the large-scale collection of dream reports will lead to large-scale healing, insight, transformation, and contact at a collective level.

Two Stories About Dreams

In the spring of 2021, my family and I explored CE-5 and other contact modalities. While I had been practicing with dreams and contact for nearly two decades, several potent experiences arose that spring that I would like to share as examples of the interrelatedness of the contact modalities and dreaming.

The Pleiadian Stupa in the Clouds

One early morning, I went for a walk. I looked up to see a flash in the clouds. I experienced what felt like a telepathic connection with something that appeared to be in the clouds, just above the mountains, and that looked like a mothership to my mind's eye. Information was communicated regarding the nature of dreams and technology, particularly related to experiences I have had regarding Buddhist Stupas (sculptural representations of the Buddha). I asked for physical confirmation of the encounter, and after that the light and form disappeared.

Somewhat disappointed, and not sure how to interpret the experience, I continued my walk home. As soon as I got back, my wife said that she'd had the most incredible dream. She dreamed of a huge statue on top of a mountain and that she was in school. The teachers were ETs and characters from Star Trek, and the statue was in some ways a ship and also like a Buddha.

The information I received was that dreams and consciousness are in some way primary technologies of contact. I learned that the physical expression of these phenomena is important, but that the experience of consciousness, archetypally expressed as dream, is the primary mode of the ET/ED (extra-terrestrial/dimensional) technologies we see in contact experiences. The confirmation through my wife's dream had sufficient gravity that my whole self-integrated this knowledge.

It is important to note that I have seen many physical appearances of UFO/UAPs and initiated dozens of contact experiences through my dreams up to this point. I needed the experience of confirmation through another's dream to feel at peace with this knowledge. I am not claiming that an ET ship visited us both; I *am*, however, claiming that my personal journey of integrating the consciousness-primary worldview implied by these phenomena finally climaxed through the synchronicity of my wife's dream and my dream-like experience in a way that is personally meaningful to me.

The Beings from the Portal

One afternoon in the spring of 2021, I arrived home. My 10 year-old son said, “I just had the most incredible experience of my life!!! A rabbit sat next to me, then it jumped on my head, and ran onto a tree branch and off into the woods!”

My heart immediately sank because I intuited what happened. He went walking into the area of the woods I called “the portal”. This is an area that makes your hair stand on end. It feels as if the veil is thin. We have seen lights come out of the area, seen and felt presences, heard dozens of owls, and experienced inexplicable movement of objects in the area. Part of me was scared of these things and so I encouraged my family to stay away.

At that moment, I knew that my son had gone up there and had a contact experience all alone. I asked him to describe the experience and show me where it happened. He took me straight to the center of that area I called “the portal” and described the encounter just like that: a rabbit that sat next to him, jumped on his head, then ran off into a tree.

However, he was unable to find the tree. We found the log he sat on and he pointed to where the rabbit came, but we could not find the tree. Neither of us doubted he had a powerful experience, but he was confused by the experience. He took an hour or so to think about it, then came back to me and said, “I know what happened! It was a lucid dream!” He used the concept of lucid dreaming to make sense of and to integrate his extraordinary experience of contact. He has not since expressed confusion about the rabbit, nor has he observed that lucid dreams generally arise out of a sleeping, not waking, state of consciousness.

In his use of dreaming as a stand-in or symbol for contact experience, he is very similar to some my clients who seek regression hypnosis for missing time. They often report dream-like experiences surrounding the missing time episode. I believe that many of us have experiences like my son and his daytime lucid dream. We have contact experiences, but we don’t know how to explain them, so our minds provide the closest pattern of interpretation, which is dreaming.

Dreams as a Contact Modality

Dreams are deeply related with all the contact modalities. They involve visitation of spirits or ETs, spontaneous healings, out-of-body experiences, telepathy, and precognition. Dreaming can be considered as a loosely defined state of consciousness that is experienced on a spectrum from daydreams to night

dreams. Dreaming involves exotic states of consciousness like sleep paralysis, ESP, and lucidity while dreaming. Lucid dream practices invite personal experience of contact and methods for collective exploration of consciousness.

Nocturnal Dreams, Daydreams, and Hypnotic Dreams are Related

There are observable similarities between daydreams, hypnotic dreams, and nocturnal dreams. Levin and Young (2002) observed a strong linear relationship between waking-fantasy measures and the phenomenological qualities of dreaming in their study of 288 non-clinical study participants. Their measures of waking-fantasy included fantasy-proneness, absorption, and positive-constructive daydreaming. Interestingly, one of their measures included assessments for heightened sensory-perception experiences such as out-of-body experience, drug-induced states of altered consciousness, and episodes of dissociation, which they found to significantly predict dream salience and recall.

Looking to dream content, Deirdre Barrett (1979) observed an almost linear spectrum from daydream, through light-trance hypnotic dreams, then deep-trance hypnotic dreams, and to nocturnal dreams. Barrett's study drew upon data collected from a sample of 16 undergraduate students. The content measures included emotional themes, characters, length of report, settings, and logical distortions.

A sleep laboratory study involving 31 participants by Blagrove et al. (2019) showed the relationship between daydreams, non-REM, and REM dreams. They found that discussions of daydreams and nocturnal dreams are equally engaging and thorough. Discussion of these dreams yielded observable insights into the participants' lives, which was measured by an Exploration-Insight rating. These are insights that might provide a source of problem solving and personal growth. The study found that all types of dreams yielded insight, and that discussion of nocturnal dreams yielded higher Exploration-Insight ratings than discussion of daydreams.

Dreams are Similar to Psychedelic States

Rainer Kraehenmann (2017), in a review article, observed the similarity of dreams to psychedelic states. The observed similarities included perception, mental imagery, emotional activation, and cognition. The differences included perceptual relation to environment, clarity of consciousness and meta-cognitive abilities. Kraehenmann considered lucid dreaming as a hybrid state of wakefulness

and dreams, observing that the psychedelic state more closely resembles lucid dreaming than other types of dreams.

Dreams Exhibit Non-Local and Paranormal Qualities Associated with the Contact Modalities

There are several studies and reviews in the literature that observe the non-local and sometimes bizarre or paranormal qualities, which we may associate with the contact modalities, in dream reports.

Krippner and Faith (2001) performed a cross-cultural survey of 1,666 dream reports and found that 8.1% of those reports could be rated as an exotic dream. They define an exotic dream as including: creative dreams, lucid dreams, healing dreams, dreams within dreams, out-of-body dreams, telepathic dreams, mutual (and shared) dreams, clairvoyant dreams, precognitive dreams, past-life dreams, initiation dreams, and visitation dreams. 1.1% percent of the reports were rated as “visitation” dreams, which includes contact with a deceased person or encounter with an ET entity.

Sherwood and Roe (2003) provided a review of dream telepathy literature since the Maimonides dream ESP trials. These tests involved sending images to targets and then rating the correspondence of the dream content with the sent image, similar to other ESP tests. They reported:

A meta-analysis of 450 Maimonides ESP trials (based upon the blind judges' data) found the overall success rate to be 63% (MCE = 50%) with odds of 75 million to 1 against achieving such a result by chance.

Watt, Vuillaume, and Wiseman (2015) pointed out that “approximately one third of people in the UK and US believe that they have experienced a precognitive dream.” They describe a basic dream precognition experiment design used in the Maimonides ESP trials:

The precognition studies involved waking participants after a period of REM sleep and asking them to describe their dreams. The goal was to dream about a ‘target’ (such as a themed slide and sound sequence) that they would see the following morning.

Mossbridge and Radin (2018) summarize their analysis of dream precognition studies:

In sum, two well-controlled studies with statistically significant findings, two well-controlled studies with nonsignificant findings, and four controlled studies with potential for information confusion that yielded non-statistically significant findings constitute too small a dataset from which to draw firm conclusions about whether dreams can reveal the content of upcoming unpredictable events.

Although it is not yet possible to draw conclusions, similar to other dream researchers, they call for more studies and larger sample sizes:

Thus far, we may conclude that these data are insufficient for drawing conclusions. To better assess whether dreams can reveal veridical information about truly unpredictable future events, what is needed are repeated studies performed across multiple laboratories. Those studies should ideally use the same controlled group study methods employed by Watt et al. (2015) with larger sample sizes and controls for self selection bias, or with controlled single participant methods.

Sleep Paralysis Experience May Be Related to the Contact Modalities

Sleep paralysis is a dissociative state related to REM sleep, often involving alleged hallucinations (Drinkwell, Denovan, and Dagnall , 2020). Drinkwell, Denovan, and Dagnall performed a study of 455 respondents to explore the relationship of sleep paralysis with paranormal belief and experience. They found, “paranormal experience correlated with lucid dreaming, nightmares, and sleep paralysis, whereas paranormal belief related only to nightmares and sleep paralysis.”

In another study, McNally et al. (2004) associate 5 of their 10 study participants’ alien abduction experiences directly with sleep paralysis. They report that all 10 abductees experienced sleep paralysis at least once in their lives.

There appears to be a deep association of sleep paralysis and paranormal visitation. De Sá and Mota-Rolim (2016) observe that:

Interestingly, throughout human history, different peoples interpreted SP under a supernatural view. For example, Canadian Eskimos attribute SP to spells of shamans, who hinder the ability to move, and provoke

hallucinations of a shapeless presence. In the Japanese tradition, SP is due to a vengeful spirit who suffocates his enemies while sleeping. In Nigerian culture, a female demon attacks during dreaming and provokes paralysis. A modern manifestation of SP is the report of "alien abductions", experienced as inability to move during awakening associated with visual hallucinations of aliens.

Lucid Dream Practices Can Be Used as an Experimental Method

Baird, Mota-Rolim, and Dresler (2020) provided a deep review of the cognitive neuroscience of lucid dreaming. They defined lucid dreaming as, "the phenomenon of becoming aware of the fact that one is dreaming during ongoing sleep."

Saunders, Roe, Smith, and Clegg performed a meta-analysis of 50 years of lucid dream research regarding the incidence of lucid dreaming. They report:

Our quality effects meta-analysis shows the proportion of individuals who have experienced at least one lucid dream in their lifetime is 55% and that 23% report experiencing lucid dreams once a month or more.

In a phenomenological study of lucid dreams of 684 respondents, Stumbrys, Erlacher, Johnson, and Schredl observe that:

The average lucid dream duration is about 14 minutes. Lucid dreamers are likely to be active in their lucid dreams and plan to accomplish different actions (e.g., flying, talking with dream characters, or having sex), yet they are not always able to remember or successfully execute their intentions (most often because of awakening or hindrances in the dream environment).

About a quarter of their respondents were able to successfully execute an intention in a lucid dream:

Lucid dreamers are able to recall their intentions in lucid dreams in only about half the cases, and less than half of such remembered intentions could be successfully executed, most often because of awakening or hindrances in the dream environment.

Stumbrys, Erlacher, Schädlich, and Schredl (2012) systematically reviewed 35 studies of lucid dream induction techniques and found that "none of the induction techniques were verified to induce lucid dreams reliably and consistently, although some of them look promising."

They conclude the review with a recommendation that the most effective techniques, such as Tholey's combined technique or MILD, should be further explored. Tholey's combined technique involves elements of reflection and intention with auto-suggestions. They describe the MILD (mnemonic induction of lucid dreams) technique:

MILD technique, which requires to rehearse a dream before falling asleep and visualise becoming lucid while focusing on the intention to remember that one is dreaming, was the one most often tested empirically. It was applied in ten studies: nine field experiments and one sleep laboratory study.

Intent to Contact ET/UFO/UAPs Through Lucid Dreams Yields Related Dream Content

A recent study by Raduga, Shashkov, and Zhunusova explores an interesting hypothesis using lucid dreams from 152 volunteer participants:

Some studies suggest that in some such encounters, these phenomena could be related to dissociative REM sleep states, like lucid dreams (LDs), sleep paralysis (SP), and out-of-body experiences (OBEs). The present research focuses on the hypothesis that if some of AUEs [alien and UFO encounters] are indeed the products of REM sleep, then they could be deliberately emulated by LD practitioners.

It appears that the participants were successful in remembering and accomplishing their lucid intentions. The authors found that:

Of the volunteers, 114 (75%) were able to experience AUEs after one or more attempts. The results indicate that 61% of participants encountered alien-like creatures, 28% encountered UFOs, and 24% experienced fear or SP. Regarding the successful cases, 20% were close to reality in terms of the absence of paradoxical dreamlike events

The authors conclude that bedtime encounters with ETs or UFO/UAPs may be nothing more than lucid dreams. They conclude:

The results of the present study show that bedtime AUEs can be deliberately emulated during REM sleep and can mimic reality. As such, ordinary

people might spontaneously enter PSs [phase shift experience like lucid dream, OBE, sleep paralysis, etc], unintentionally have an AUE, and confuse it with reality. This might be the case every time an AUE starts during sleep or while in a state of relaxation. Extraterrestrial civilizations, if they exist, better escape seeing us from bedrooms, for not being confused with dreams.

Mutual Enactment Hypothesis Invites Reconsideration of Ontological Status of Lucid Dreams and Alleged Hallucinations Associated with Sleep Paralysis

The conclusion of the Raduga, Shashkov, and Zhunusova study of bedtime contact with ET or UFO/UAPs suggests that dreams are in some way ontologically invalid or fantastical. The ontological status of these lucid dream encounters and/or sleep paralysis hallucinations may come into question when we consider the phenomenon from a post-materialist perspective.

Esbjörn-Hargens puts forth a hypothesis to describe encounters with non-human intelligences. He describes the Mutual Enactment Hypothesis (MEH):

NHIs [non-human intelligences] are one of five major kinds of beings that contribute in mutually enacting ways to each other and the manifestation of the phenomena (i.e., UFO, anomalous, and paranormal occurrences). All five kinds of beings (i.e., humans, NHIs, earth lights, thought forms and archetypes) are influenced in numerous ways by electromagnetic energies. These five kinds of beings exist within an ontological matrix that includes at least three distinct axes/spectrums: stations (where did they originate and where are they currently located), sovereignty (how much free-will do they have), and substance (what types of matter/energy are their bodies made out of). A being's location on all three spectrums determines its ontological status.

Esbjörn-Hargens points out that “some beings can, under certain circumstances, shift their ontological station from one domain to another. “ It seems we must reconsider the ontological status of sleep paralysis, hallucinations and lucid dream experience.

With this new perspective, we might understand that 75% of the participants of the Raduga, Shashkov, and Zhunusova study may have had ontologically meaningful interactions with non-human intelligences presenting as ET or UFO/UAPs.

The Study of Dream Reports - The Study of Dreams Requires Dream Reports

The subjective experience of dreaming must be studied through dream reports. Our entire system of studying the experience of dreaming from the point of view of consciousness involves asking the dreamer to tell the story of their experience.

Windt (2013), in her philosophic paper, discusses the skepticism surrounding dream reports and outlines the potential challenges in working with dream reports:

If first-person reports turned out to be systematically unreliable, or if phenomenal experience turned out to be too elusive to be cognitively accessible and hence reportable, this would threaten the possibility of scientific consciousness research altogether.

She discusses several skeptical perspectives regarding the trustworthiness of dream reports and identifies their philosophic, not empirical, origins:

If questions pertaining to the trustworthiness of dream reports are neither conceptual nor empirical, nor based on contradictory reports then—absent further alternatives—there is a creeping suspicion that the question of whether dream reports are trustworthy in principle might be a pseudo-problem, an artifact of a philosophical debate.

In a move hopeful for the study of consciousness and the contact modalities, she concludes that we may extend an anti-skeptical perspective to all first-person reports:

Because all of the discussed variants of skepticism about dream reporting generalize to skepticism about first-person reports, and because they all fail with respect to dreaming, related worries about first-person reports in general appear equally ungrounded.

Content Analysis is the Quantitative Study of Dream Content

The quantitative study of dream content involves a process called content analysis. Domhoff and Schneider (2008) introduce content analysis and the Hall/Van de Castle coding system, which is widely used in dream studies:

The Hall and Van de Castle coding system is an instance of the general methodology of content analysis, a quantitative approach to the search for meaningful regularities in any kind of written text. It involves four steps: the creation of carefully defined categories; the tabulation of frequencies for the various elements in the text; the use of statistical transformations to change raw frequencies into usable data, and the comparison of findings with control groups or normative standards. In particular, we focus on 10 general empirical categories in the Hall and Van de Castle system that make it possible to classify every element that appears in a dream report (e.g., characters, social interactions, activities, misfortunes, emotions, settings, and objects).

After surveying existing dream content analysis studies, including home and laboratory dream reports, Domhoff and Schneider (2008) concluded:

The findings on dream content reported by a wide range of investigators using the Hall and Van de Castle coding system show that there are cultural, gender, and individual differences as well as more generic or universal dream elements discovered through comparisons of dream reports from a wide range of cultures.

Computational Analysis of Dream Reports Yields Meaningful Conclusions

The content analysis of dreams usually involves multiple independent researchers rating each report according to the content analysis system. The use of individual human coders leads to discussions about inter-rater reliability and presents obvious time and labor considerations for the analysis of a large sample size.

Bulkeley (2009) offers a novel method using automated word searches adapted from the Hall/Van de Castle categories. The word search method is computational and does not rely on the labor of an individual rater. His study of normative dream data points to a basic compatibility with the Hall/Van de Castle system and therefore the existing dream content analysis literature.

In 2019, McNamara, Duffy-Deno, and Marsh developed an AI algorithm to perform content analysis that builds on the sequential work of Hall/Van de Castle, Domhoff, and Bulkeley on the methods of content analysis of dreams. Their system is based on a large corpus of dream reports collected through a web application along with basic dreamer data, consisting of 35,000 dream reports. It appears to be a promising method of analyzing the millions of dream reports

posted on the public web or collected through online surveys to offer basic compatibility with nearly a century of dream content analysis literature.

Let's Dream Together: a Citizen Science Platform for the Study of Dreams and Contact

In this chapter, I have explored the similarity of dreams with other contact modalities. We see a connection between day, night, and hypnotic dreams. Dreams are similar to psychedelic journeys, visitation of spirits or ETs, and other exotic states of consciousness. Dreams appear to have non-local psi characteristics associated with telepathy and precognition.

Lucid dreaming offers a potent experimental means that works directly with the dreamer's intention and consciousness. Recent work demonstrates the ability of lucid dreaming to reproduce subjective experiences similar to ET or UFO visitation and sleep paralysis phenomenon. It is easy to imagine an online system to coordinate massive studies using lucid dream intention to explore consciousness, dream ESP, or to initiate peaceful contact with extraterrestrial/dimensional entities and/or non-human intelligences.

Like many other dream researchers, I call for larger sample sizes and a database of dream and contact reports. Over the last decade, I have seen my own attempts (as well attempts of other researchers and startups) at gathering a significantly large sample of dreams fall short for one reason or another. My personal perspective is that dream research requires participation based on respect for the individual dreamer and the psi aspects of dreaming.

In my personal practice, I understand dreams to be a means of healing, insight, transformation, and contact that responds directly to conscious intention. All those attempts at collecting the world's dreams seem to me to have failed for two reasons.

First, many dream reports have been collected and hidden away, often in the researcher's private collections, to be mined for publishable insights that do not directly benefit the dreamer. The sharing of dreams has specific cultural significance that often involves paranormal belief. For example, one might believe that sharing a specific dream with someone else might make the dream come true. I recommend that any attempt to collect a large database of dream or contact reports be based on the Open Data Commons legal framework, in order to support individual privacy and respect all participants.

Second, most dream researchers perform research under an objective or neutral perspective. It seems to me that most attempts to collect dream reports are based on the assumptions of western materialist science. In my personal dream practice, I understand that the study and exploration of dreams directly respond to positive intention. I recommend that the large-scale collection of dream and contact reports be based on shared intentions for collective healing, insight, transformation, and contact.

Working with many others through the Wisdom Age Metaverse 501c3, I am dreaming up a web-based application based on citizen science, the Open Data Commons legal framework, and open-source technology principles to collect and analyze reports of dreams and contact experiences. The potential applications for this platform might include meteorological-like real-time reporting of the collective unconscious, precognition of future events, mass healing of cultural traumas, systematic mapping of the realms of consciousness beyond the physical, and initiating or deepening contact with ET/ED civilizations on a global scale.

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SUMMARY OF “A GREATER REALITY” BOOK SERIES

A GREATER REALITY is a 5-volume book series that aims to articulate a new paradigm that seeks to integrate the findings of consciousness research and the phenomenology of extraordinary experiences, what we at the Consciousness and Contact Research Institute (CCRI) call the Contact Modalities. CCRI is an academic research institute committed to an integrative approach to the entire spectrum of psychophysical anomalies. Members include professionals in the fields of Astrophysics, Theoretical Physics, Philosophy, Psychiatry, Psychology, Neuroscience, Sociology, Quantum Biology, Information Sciences, Parapsychology, and Medical Doctors. The five co-editors of the 5-volume book series, ***A Greater Reality***, are Harvard Astrophysicist Dr. Rudy Schild, Medical Doctor and noted NDE researcher, Dr. Jeffrey Long, Reinerio (Rey) Hernandez, an attorney and Ph.D. Candidate at UC Berkeley, Dr. Jon Klimo, a retired professor of Psychology and Ph.D. from Brown University, and Dr. Michael Grosso, a retired professor of Philosophy and Ph.D. from Columbia University.

THE CONTACT MODALITIES are all the diverse ways humans are piercing the veil of our multidimensional reality and having contact with perceived Non-Human Intelligence. The evidence for various types of extraordinary experiences suggests that humans may be in contact with higher forms of intelligence. The Contact Modalities are Near Death Experiences (NDEs), Out of Body Experiences (OBEs), Unidentified Aerial Phenomena (UAP/UFOs), Spirit/Ghost Apparitions, Remote Viewing, Hallucinogenic/Psychedelic Experiences, Channeling, Post-Death Communications, Mystical Meditation, Lucid Dreams, Human Initiated Contact Experiences (HICE) and various other forms of altered states of consciousness that allow us to be in contact with transcendent realities.

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Helene Layne, Kevin Layne and I are the 3 co-producers of a new science-based documentary titled “*A Greater Reality: One Man’s Journey of Discovery*”. We spent 5 years filming over 30 Ph.D. academics, scientists and medical doctors in addition to over 50 Experiencers of the Contact Modalities. Kevin and Helene developed more than 10 Star Trek films for William Shatner so we are in good hands. Our documentary will be a mirror image of our 5-Volume book series, *A Greater Reality*. We expect to release the film by Spring of 2023.



A Greater Reality

One Man’s Journey of Discovery

Helene Layne Reinerio Hernandez Kevin Layne

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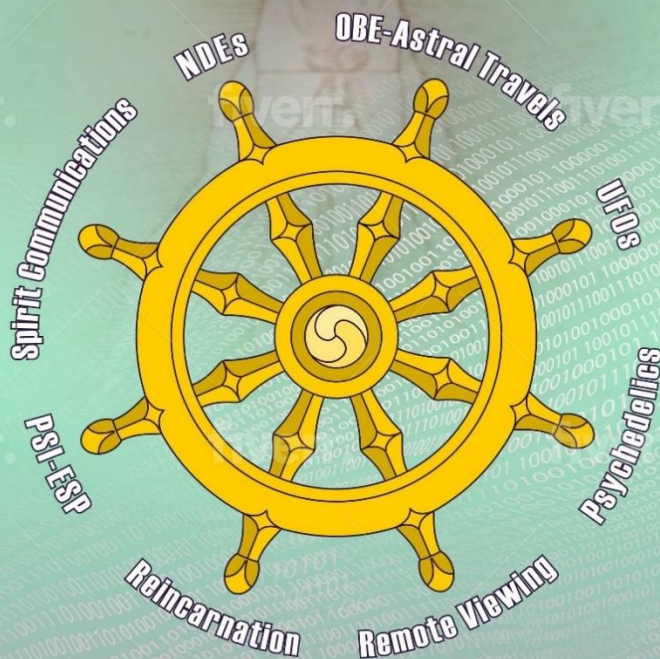
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$$E = mc^2$$

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