



A GREATER REALITY

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

Volume #2: Theoretical Chapters

Angels
NDES
Non-Human Intelligence
OBES

Hallucinogenic Journeys

UFOS

Remote Viewing

SPIRITS

Prayer

Clairvoyance
Precognition
Retrocognition
Energy Healing
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Automatic Writing
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Intuition

Lucid Dreams

Clairvoyance

Precognition

Retrocognition

Energy Healing

Channeling

Automatic Writing

Orbs

Mediums

HICE/CE-5

**Consciousness & Contact
Research Institute, CCRI**

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 **CCRI**

A Greater Reality:

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

VOLUME TWO

Editors

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**Near Death
Experiences
&
Survival of
Human
Consciousness**

Beyond Death: The Best Evidence for the Survival of Human Consciousness

Sharon Hewitt Rawlette, Ph.D.

In the last 150 years, a number of scientists, medical doctors, and other highly qualified investigators have diligently collected a wide variety of data pointing to the continuing existence of some portion of human consciousness after death of the body. This essay will lay out the most pertinent elements of that accumulated data and argue that they strongly support the hypothesis of survival of human consciousness after permanent bodily death. My discussion of the evidence is divided into two parts:

Part I lays out the *third-person evidence for survival*: that is, 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. This third-person evidence comes from phenomena such as apparitions of the dead, dreams, mediumship, and poltergeists.

Part II looks at *first-person evidence*: evidence from the perspective of observers who have themselves experienced dying and remember maintaining consciousness afterward. This evidence comes not only from people who have had near-death experiences but also from those who remember living previous lives in other bodies and/or being conscious in a disembodied state between lives.

The fact that there is extensive evidence for survival from both third-person and first-person perspectives is extremely important. As I will argue, the extensive cross-validation between these types of evidence cripples the strongest skeptical arguments that have been brought against each category considered alone and makes the hypothesis of survival of permanent bodily death the best explanation for the evidence considered as a whole.

I. Third-Person Evidence for Survival

In 1984, the NORC General Social Survey found that, among Americans who had suffered the death of a spouse, 53% reported experiencing some kind of

after-death contact.¹ Results were much the same in Britain. In Wales, 47% of interviewees reported seeing, hearing, and/or feeling their departed spouse (though only a quarter of them ever told anyone else about the experience),² and a survey of widows in London reported that 46% of them believed they'd had after-death contact with their deceased husband.³ If we look beyond those who have lost spouses, surveys show that somewhere between 36-42% of the American public feel they've "really been in touch with" someone who has died.⁴

Clearly, the question is not whether people have experiences that *seem* to be contact from the deceased. They obviously do. It is rather whether these experiences offer any indication of being genuine evidence for the survival of human consciousness beyond the death of the body, or whether they can all be satisfactorily explained in some other way.

In our examination of this third-person evidence for survival, we will look at six main types of apparent after-death contact and the evidential support that each of them gives to the survival hypothesis. We will begin with an in-depth examination of after-death apparitions and then move on to dreams, mental mediumship, physical mediumship and poltergeists, phantom phone calls, and finally conclude with a discussion of meaningful coincidence or "synchronicity."

For each of these phenomena, we'll look at a range of evidential characteristics they present, including occurring before the experiencer has been informed of the death, being observed by multiple people and by those with no emotional connection to the deceased ("bystanders"), showing goal-directed behavior, exhibiting interactivity, providing verifiable new information, and showing continuity with the way these phenomena have been used for psychic communication by living people. We'll also look at the strengths and weaknesses of some of the alternative hypotheses used to explain apparent contacts with the dead.

¹ This survey did not ask respondents to specify whether the experienced contacts were with the deceased spouse or with someone else. Andrew M. Greeley, *Religious Change in America* (Cambridge, MA: Harvard University Press, 1989), 105.

² W. Dewi Rees, "The Hallucinations of Widowhood," *British Medical Journal* 4 (Oct 2, 1971): 37-41, accessible at <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1799198/pdf/brmedj02669-0049.pdf>.

³ Peter Marris, *Widows and Their Families* (London: Routledge & Kegan Paul, 1958).

⁴ The NORC General Social Survey asked this question in four different years, with the following percentage of positive responses: 42% in 1984, 40% in 1988, 36% in 1989, and 40% in 1991. See NORC's GSS online Data Explorer: <https://gssdataexplorer.norc.umd.edu/variables/319/vshow>.

1. Apparitions

Let's start with one of the most common types of ostensible after-death communication: apparitions. The late Icelandic psychologist Erlendur Haraldsson, one of the preeminent investigators of after-death communication in the last few decades, reported that visual experiences of the deceased constituted 67% of the cases he collected of apparent contact with the dead while in a waking state.⁵ But apparitions aren't only a visual phenomenon. Many apparitions are heard to speak, and others actually touch the perceiver. According to one of Haraldsson's informants, the apparition "held out her hand, grasped my fingers hard and said: 'Hello there.' ... I had seen spirits before, [but] I had never seen the like of this and never touched one, not one which seemed to be of flesh and blood."⁶ While such lifelike apparitions could conceivably be very vivid hallucinations, several pieces of evidence count in favor of at least some apparitions' being genuine contacts with the consciousness of the deceased.

Apparitions Occurring Before Knowledge of the Death

One of the strongest pieces of evidence that apparitions are not mere hallucinations induced by grief or wishful thinking is the fact that people often see an apparition before they were even informed of the death of the person involved.

Cases like this go all the way back to the earliest years of parapsychological research. For instance, in 1860, Robert Dale Owen published his personal investigation of the case of a British military captain, Captain Wheatcroft. Wheatcroft was stationed in India, but on the night of November 14-15, 1857, he apparently appeared to his wife beside her bed back in Cambridge, England. She said that she saw him bent forward, as if suffering, and that he appeared to be trying to speak but no sound came out. After a minute or so, he vanished. This experience led the captain's wife to suspect he'd been killed or badly wounded, but it wasn't until the following month that she got word her husband had died on November 15. When she heard this, however, she felt sure that the date she was given was wrong and that her husband must have died the previous day, November 14, *before* she saw him appear. Wheatcroft's lawyer also subsequently discovered that another woman of his acquaintance had experienced an apparition of a man corresponding to the captain's description, bent over in pain, and that this apparition had happened around 9pm on November 14. This, too, seemed to support the idea that there was a problem with the reported date of

⁵ Erlendur Haraldsson, *The Departed Among the Living: An Investigative Study of Afterlife Encounters* (Guildford, UK: White Crow Books, 2012), 2.

⁶ Haraldsson, *The Departed Among the Living*, 212.

death. Indeed, a few months later, a man who was an eye-witness to Wheatcroft's death confirmed that he had in fact died on November 14. This was the date inscribed on his grave in India, and the British War Office records were subsequently corrected to reflect this.⁷

Here's another carefully investigated case in which an apparition provided otherwise unknown information about the death of the person involved. A 17-year-old girl named Minnie Wilson was living at a convent in Belgium when she received an unexpected visit from her godfather. He came up to her while she was kneeling at prayer in a chapel (and possibly in a trance-like state). "I thought something was wrong as he had such a pained expression," Minnie recounted in her written statement. "[H]e took my hand and said he had done something very wrong and that it would help him a great deal to have me to pray for him; then he told me he had been refused by the woman he loved and that he had shot himself in his despair." In fact, Minnie's godfather had died three days before in London, in precisely the way his apparition described. Minnie had not yet been informed of the death, as the convent in which she lived did not allow newspapers, and her mother did not write to her about it until three days *after* the apparition. Even then, her mother did not tell her the circumstances of her godfather's death. It was Minnie herself who, on her next visit home to England, insisted that her mother tell her whether her godfather had taken his own life because a woman wouldn't love him. Her mother then confirmed this was true.⁸

While these cases are somewhat exceptional in the amount of detail relayed by the apparitions, experiencing an apparition before being informed of a death is itself very common. Haraldsson reports that, of the 449 cases of apparent encounters with the dead that he collected, one out of every nine happened within 24 hours of the death, and in 86% of those cases, the person having the experience did not yet know that the death had occurred.⁹

⁷ Robert Dale Owen, *Footfalls on the Boundary of Another World* (London: Trübner & Co., 1860), 299-303, accessible at <https://books.google.com/books?id=dHtDCYn4d7AC&printsec=frontcover&hl=fr#v=onepage&q&f=false>. A few additional details of the case, including the full names of those to whom Owen refers by initials, are included in Edmund Gurney, Frederic W. H. Myers, and Frank Podmore, *Phantasms of the Living*, vol. 1 (London: Trübner & Co., 1886), 420-4 (Case 166), accessible at <https://archive.org/details/phantasmsoflivin01gurn/mode/2up>.

⁸ William F. Barrett, "G. 283. Apparition seen soon after death," *Journal of the Society for Psychical Research* 13 (May 1908): 228-34, accessible at <https://archive.org/details/journalofsociety13sociuoft/>.

⁹ Haraldsson, *The Departed Among the Living*, 41.

Apparitions to More Than One Person

More evidence that apparitions cannot all be explained merely as hallucinations induced by grief or wishful thinking comes from cases where the apparition appears to multiple people, as in the Captain Wheatcroft example cited above. In the 89 apparition cases Haraldsson collected in which an additional living person was in a physical position from which they should have been able to see it, 41 of them did—almost half.¹⁰ Also, when multiple people see an apparition, they report perceiving it from varying angles, as though the apparition were a true three-dimensional object.¹¹ This suggests that at least some apparitions may be objectively located in space but that not all people are equally capable of detecting them.

Apparitions to Bystanders, Including Animals

In fact, while some people have never experienced an apparition, others report seeing them frequently, even when the people appearing have little or no connection to them. Haraldsson quotes a man who says he frequently sees the deceased and mentions one time waking up in the night to see his wife's mother's stepfather standing by his wife's side of the bed. His wife's mother's stepfather had been dead many years, and they'd never met in life.¹² It seems he was probably present out of some concern or attachment to the wife, and the husband just happened to perceive him. Such apparitions to bystanders are another strike against the wishful thinking hypothesis, as a "bystander" in this case is someone with no real emotional connection to the deceased and presumably no particular desire to encounter them.

Consider another case from Haraldsson's book. A young man named Gisli Frimannsson was staying at Hjorsey in Iceland when one night he woke up to see "an elderly man from the district...standing on the middle of the floor." The apparition stayed for some time before "disintegrating" and disappearing. The next evening, Frimannsson got word this man had died. When he spoke to the man's widow, she said she had a dream right after her husband's death where he

¹⁰ Haraldsson, *The Departed Among the Living*, 201.

¹¹ Hornell Hart, "Six Theories about Apparitions," *Proceedings of the Society for Psychical Research* 50, part 185 (May 1956): 153-239, pp. 207-12.

¹² Haraldsson, *The Departed Among the Living*, 15-6.

said to her, “I have already been to Hjorsey, but no one was aware of me there except Gisli.”¹³

Sometimes the bystanders who experience an apparition are animals. In another case of Haraldsson’s, a woman was trying to herd her sheep into a particular pen, but they refused to go in. “They just shied away,” she says, “so I went to find out what was wrong. And there he [her brother Erik, who had died at 16] stood in the doorway of the sheep shed. I told him sharply to go to God and stop wandering about here on earth. Then he left and the sheep entered the pen.”¹⁴

Anecdotes about cats and dogs reacting to apparitions abound. Bill and Judy Guggenheim’s 1995 book *Hello from Heaven!* contains the account of a woman named Tina whose brother Rudy had died a year previously. Tina recounted, “I was in the kitchen doing my housecleaning. All of a sudden, our cat shot out of the family room! Her hair was standing on end and she was hissing. ... At the same time, our little dog was backing out of the family room, barking and growling with his hair standing up! They prompted me to look, and when I did, I saw my brother, Rudy, sitting in the rocking chair!” Tina notes that she would have thought she was hallucinating if she hadn’t also seen the reactions of the animals.¹⁵

Apparitions to Multiple People in Different Locations Unaware of Each Other’s Experience

Although we do have to consider the possibility of collective hallucination, this explanation seems particularly unlikely in cases where an apparition is perceived by multiple people who are in different physical locations and unaware of each other’s experiences as they are happening. The Captain Wheatcroft case gives us one example of this, and we find another such case in Joyce and Barry Vissell’s book *Meant to Be*, where Myrna L. Smith gives a detailed account of the way in which her deceased husband appeared separately to her and each of her two sons on the night between Christmas Eve and Christmas Day. Smith saw her husband by the Christmas tree in the living room, and each of her boys saw their father in their own bedroom. Each boy mentioned the event before they knew of

¹³ Haraldsson, *The Departed Among the Living*, 44. Frimannson’s testimony can also be found in Hafsteinn Björnsson, *Sögur ur safni Hafsteins midils* (Reykjavik, Iceland: Skuggsja, 1972).

¹⁴ Haraldsson, *The Departed Among the Living*, 207-8.

¹⁵ Bill Guggenheim and Judy Guggenheim, *Hello from Heaven! A New Field of Research—After-Death Communication—Confirms That Life and Love Are Eternal* (New York: Bantam, 1995), 336-7.

anyone else's experience, and two of the apparitions were noted as happening around 3am.¹⁶

In another case, the “apparition” was olfactory rather than visual. Parapsychologist Loyd Auerbach was one of three men who at the same time all inexplicably smelled cigar smoke and connected it to their mutual friend Martin Caidin, recently deceased and a big smoker of cigars. At the time of the anomalous smell, Auerbach was in his car, his friend Bob was flying in a Cessna three time zones away in New Jersey, and the third man was flying in a plane over Florida.¹⁷

Apparitions Providing New, Verifiable Information

As we've seen, one type of new, verifiable information that can be provided by an apparition is that the person appearing is recently deceased, as well as the manner in which they died. But sometimes the information provided is about someone other than the one doing the appearing. For instance, a widower named Gary confided in researcher Dianne Arcangel that he was starting to have a lot of vivid after-death encounters. He was puzzled in particular by something that had happened while he was washing his car in preparation for trading it in. He told Arcangel, “I saw my wife standing there as plain as day. She said, ‘Don't bother. Just enjoy your family and friends because you'll be with me soon.’” Gary was in great health and actually starting to enjoy life again, so he didn't know what to make of his wife's comment. Nevertheless, only hours after Gary told her this story, Arcangel got a call from Gary's work informing her he'd just been killed in a car accident.¹⁸

In another case, a woman named Lois Miller had gotten up to go to the bathroom during the night, and when she returned to bed, she suddenly saw her deceased mother near her, surrounded in light. “She was facing toward my father's bedroom,” says Miller, “and she was motioning to him to come with her.” Miller's father died unexpectedly two days later, while taking a nap in his recliner.¹⁹

¹⁶ Joyce Vissell and Barry Vissell, ed., *Meant to Be: Miraculous True Stories to Inspire a Lifetime of Love* (Berkeley, CA: Conari Press, 2000), 177-9.

¹⁷ Janis Heaphy Durham, *The Hand on the Mirror: A True Story of Life Beyond Death* (New York: Grand Central, 2015), 133-4.

¹⁸ Dianne Arcangel, *Afterlife Encounters: Ordinary People, Extraordinary Experiences* (Charlottesville, VA: Hampton Roads, 2005), 110.

¹⁹ Louis E. LaGrand, *Messages and Miracles: Extraordinary Experiences of the Bereaved* (St. Paul, MN: Llewellyn, 1999), 97.

Non-Survival Hypotheses That Could Explain Apparitions

While hallucination induced by grief and/or wishful thinking is not a sufficient explanation for the above types of apparitions, that doesn't mean that survival of death is the only remaining option. Some parapsychologists have suggested that apparitions could be a sort of telepathic projection that the dying

person produced before they were dead.²⁰ That is, even when the apparition is experienced hours or days later, the leave-taking message could have been generated by the dying person's consciousness while they were still alive and not made its way into the receiving person's conscious awareness until sometime later.

²⁰ See, for example, the working hypothesis offered in Gurney, Myers, and Podmore, *Phantasms of the Living*, 201-2, 510-1, accessible at <https://archive.org/details/phantasmsoflivin01gurn/>. In a later work, Myers explains why this hypothesis is not adequate to explain all apparitions of the dead. See Frederic W. H. Myers, *Human Personality and the Survival of Bodily Death*, ed. Leopold Hamilton Myers (New York: Longmans, Green & Co., 1906, 1918), 223ff, accessible at <https://gutenberg.org/ebooks/38492>.

However, this is not a good explanation for apparitions with multiple simultaneous percipients, as it seems unlikely that all of the persons involved would have had their internal blocks to receiving the telepathic message removed at exactly the same time. It also seems unlikely that a dying person would have sent telepathic messages specifically to the people or animals who would happen to be bystanders when the person they were emotionally connected to received their delayed telepathic communication. Furthermore, the telepathic residue hypothesis has difficulty explaining apparitions that come to people who never knew the deceased, or who hadn't even been born by the time the deceased died.²¹ And the telepathic residue hypothesis is stretched to the breaking point when it comes to the great number of apparitions that occur many years after the associated death.²² For example, half of the apparitions in Haraldsson's collection occurred more than a year after death, and 18% occurred *more than ten years later*.²³

To account for these sorts of cases, we might formulate a new hypothesis. Let's call it the "hologram hypothesis." On this hypothesis, what the dying person creates in their last moments is not a telepathic message to specific loved ones but rather a semi-physical object of some kind that can later appear at a particular place and pass on a message by looking/sounding like the deceased person. This would be something like a psychic hologram of the person that would outlast the death of their physical body. The hologram's objective rather than telepathic nature would explain why it is sometimes perceived by bystanders and why apparitions sometimes happen long after the death of the person involved.

One problem with the hologram hypothesis is the fact that, as we've seen, apparitions sometimes provide new information that was not only unavailable to the experiencer of the apparition but also unavailable to the deceased person while they were dying. But perhaps an even bigger problem is that the hologram hypothesis can't explain the many apparitions that are actually *interactive*.

²¹ For instance, in one case, a five-year-old girl named Lalani who was dying of leukemia began to talk about her interactions with someone named "George," whom no one else in the room could see. Everyone thought she was imagining things until one night when her grandmother went through a photo album with her. Her grandmother turned to a page Lalani had never seen before, and Lalani suddenly exclaimed, "There's George!" The man in the photograph was the grandmother's own godfather, who had died when the grandmother was herself only five years old. Though Lalani had no normal way of knowing it (according to the family), his name was indeed George. Maggie Callanan, *Final Journeys: A Practical Guide for Bringing Care and Comfort at the End of Life* (New York: Bantam Dell, 2008), 224-5.

²² See F. W. H. Meyers, "On Recognised Apparitions Occurring More Than a Year After Death," *Proceedings of the Society for Psychical Research* 6 (1890): 13-65, accessible at <https://babel.hathitrust.org/cgi/pt?id=mdp.39015013709350>.

²³ Haraldsson, *The Departed Among the Living*, 53.

Interactive and Goal-Directed Apparitions

It's true that apparitions are frequently quite brief, often amounting to little more than a prolonged look before the apparition disappears. In fact, in half of the accounts collected by Haraldsson, the experience lasted no more than a few seconds.²⁴ However, there are also many cases of much longer apparitions,²⁵ some of which hold conversations and interact in other complex ways that would seem to require that they be more than a mere freeze-frame of some aspect of the person's pre-death consciousness.

In one case, a woman named Shirley was struggling to figure out how to get the pension money she was owed after her husband died suddenly of a heart attack. Her husband appeared to her, and she heard him speak, although she didn't see his mouth moving. Over several minutes, he took her step by step through the pension paperwork, and her check was subsequently processed without a problem.²⁶

Johann Kuld's deceased wife came to him in their bedroom, opening the door as she entered. She told him not to be scared, and he held her hand, which he said had a normal, warm temperature. He asked her where she'd been. "Soon after I died in the hospital, they let me stay there to look after a woman who was very ill," she said. "Since then, I have been to many places. Now this time is over, I am leaving. I have come to say goodbye." They lay down in the bed together, and she stroked his cheek and whispered to him. He eventually fell asleep, and when he woke up, she was gone.²⁷

²⁴ Haraldsson, *The Departed Among the Living*, 119.

²⁵ In a sample of 347 apparitions appearing to dying people, it was found that more than half of the apparitions lasted longer than five minutes, and 17% lasted longer than an hour. Karlis Osis and Erlendur Haraldsson, *At the Hour of Death* (New York: Avon, 1977), 216.

²⁶ Joel Martin and Patricia Romanowski, *Love Beyond Life: The Healing Power of After-Death Communication* (New York: Harper, 1997), 61-2.

²⁷ Haraldsson, *The Departed Among the Living*, 113. Kuld's account can also be found in J. J. E. Kuld, *Í lífsins ólgusjó* (Reykjavik, Iceland: Ægisútgáfan, 1979).

Dr. Melvin Morse reports in his book *Parting Visions* a case of an interactive apparition that occurred before it was known that the person appearing was dead. A man was out fishing when he noticed his brother-in-law walking down the path toward him. They conversed for several minutes, and then the brother-in-law said he had to go and walked into the woods. Some minutes later, it occurred to the man that his brother-in-law couldn't have actually been there. When he got home, he discovered that, while he'd been out fishing, his brother-in-law had died in a car accident. And that wasn't the only time this deceased man visited his family. "He was a carpenter by trade," says Morse, "and visits his wife's son frequently with helpful suggestions about woodworking projects."²⁸

The longest interaction with an apparition I've found in the literature was investigated in the 1980s by Loyd Auerbach, the same parapsychologist who smelled the anomalous cigar smoke after his friend's death. In this case, a family purchased a home after the death of a woman, Lois, who had lived there her entire life since birth. Soon after the new owners moved in, four different members of the family began seeing the apparition of an elderly woman in the house. But it quickly became clear that the 11-year-old son, Chris, was having the most frequent and extended encounters. He told his parents that Lois had been appearing to him every day, telling him the history of the furniture in the house (some of which they had purchased along with their home) as well as helping him with his homework. (When he got older, she even gave him advice about girls.)

When Auerbach arrived at the house to investigate, the apparitions had been going on for well over a year, and Lois seemed to be present throughout Auerbach's visit, though visible only to Chris. The family, along with Auerbach and "Lois," all sat down in the living room, and everyone proceeded to ask Lois questions about herself, with Chris informing them of her answers. Auerbach recorded all of the information and subsequently verified with a surviving relative the accuracy of the details pertaining to her former life. Auerbach says this experience was a turning point for him. He concluded that it made much more sense to believe that the deceased Lois was actually there communicating with Chris than that Chris was some kind of super-psychic who only got information about this one dead woman, while also occasionally managing to make her visible to his family members.²⁹

²⁸ Melvin Morse with Paul Perry, *Parting Visions: Uses and Meanings of Pre-Death, Psychic, and Spiritual Experiences* (New York: Villard Books, 1994), 190.

²⁹ Leslie Kean, *Surviving Death: A Journalist Investigates Evidence for an Afterlife* (New York: Crown Archetype, 2017), 253-61.

In another, older interactive case, an elderly woman named Anne Simson in Perth, Scotland, was visited over and over by the apparition of a woman whom she recognized as someone who used to do business at the barracks near her house. The apparition said she was indebted to someone for three and tenpence and to find a Catholic priest, because he would pay the debt for her. Simson finally tracked down a priest named Charles McKay and asked him to take care of the matter. After making some inquiries, McKay found a grocer who told him that the deceased woman in question did indeed owe him a debt. When McKay asked him the amount, the man replied that it was three and tenpence, which the priest immediately gave him. A few days later, Simson came to McKay's house to tell him that she had seen the apparition again, but that this time the woman said she was at peace. This incident apparently impressed Simson so much that she decided to convert to Catholicism.³⁰

It's actually not unusual for an apparition to express a goal and take steps toward achieving it. In fact, a 1944 study by E. P. Gibson found that the deceased generally have more apparent motivation to manifest in apparitional form than the experiencers of the apparitions have motivation to perceive them.³¹ We'll see another excellent example of goal-directed apparitional behavior at the end of the section on mental mediumship.

The Super-Psi Hypothesis

It's been suggested by some that complex interactive apparitions like those described above could be explained by improving on the hologram hypothesis and postulating that an apparition is not the mere psychic residue of a person but a more or less accurate simulation of them and their personality, produced by some combination of psychic residue from the deceased, the psychic ability of still living persons to recreate the appearance and behavior of the deceased (possibly by using telepathy to access other people's memories of them), and perhaps even the incorporation of new information psychically derived from other sources. This is a version of what parapsychologists call the "super-psi" hypothesis: the idea that the survival of the deceased can be convincingly mimicked by the psychic (psi³²) abilities of the living. In the case of apparitions, the idea of super-psi is that

³⁰ Edward Binns, *Anatomy of Sleep, or the Art of Procuring Sound and Refreshing Slumber at Will*, 2nd ed. (London: John Churchill, 1845), 462-3, accessible at https://books.google.com/books/about/The_Anatomy_of_Sleep_Or_The_Art_of_Procu.html?id=gSJeAAAAcAAJ.

³¹ E. P. Gibson, "An Examination of Motivation as Found in Selected Cases from *Phantasms of the Living*," *Journal of the American Society for Psychical Research* 38 (1944): 83-105.

³² 'Psi'—pronounced like 'sigh'—is the currently preferred scientific term for phenomena such as telepathy, clairvoyance, and psychokinesis.

the hallucinatory ability of the human mind can combine with its ability to learn information psychically and create the convincing experience of interacting with someone who is deceased, even if their consciousness has in fact ceased to exist.

This hypothesis could have trouble with some of the same cases that the wishful thinking and telepathic residue hypotheses did—namely, apparitions to multiple people, including bystanders—but even there, it’s possible that multiple individuals could psychically influence each other’s hallucinations and coordinate them in a way that mimics survival. The real challenge to the super-psi hypothesis is cases in which there are people who actually remember *being* the apparition in question.

Comparison with Apparitions of the Living

In Part II, we’ll explore apparition cases that are corroborated by people who have near-death experiences or memories of previous lives, but for the moment, let’s look at apparitions of living people—people who are not near death but nevertheless have “out-of-body” experiences (OBEs) in which other people perceive them at a remote location.

One especially detailed case comes from a late-19th-century volume of the *Proceedings of the Society for Psychical Research*. In October 1863, a man by the name of S. R. Wilmot was sailing from Liverpool to New York when his ship encountered a lengthy storm. After eight days, the weather abated, and Wilmot was finally able to have a restful night of sleep. He recounts,

Toward morning I dreamed that I saw my wife, whom I had left in the United States, come to the door of my state-room, clad in her nightdress. At the door she seemed to discover that I was not the only occupant of the room, hesitated a little, then advanced to my side, stooped down and kissed me, and after gently caressing me for a few moments, quietly withdrew.

Upon waking I was surprised to see my fellow passenger, whose berth was above mine, but not directly over it—owing to the fact that our room was at the stern of the vessel—leaning upon his elbow, and looking fixedly at me. ‘You’re a pretty fellow,’ said he at length, ‘to have a lady come and visit you in this way.’ I pressed him for an explanation, which he at first declined to give, but at length related what he had seen while wide awake, lying in his berth. It exactly corresponded with my dream. ...

The day after landing I went by rail to Watertown, Conn., where my children and my wife had been for some time, visiting her parents. Almost her first question, when we were alone together, was, 'Did you receive a visit from me a week ago Tuesday?' ...

My wife then told me that...[on] the same night when, as mentioned above, the storm had just begun to abate, she had lain awake for a long time thinking of me, and about four o'clock in the morning it seemed to her that she went out to seek me. Crossing the wide and stormy sea, she came at length to a low, black steamship, whose side she went up, and then descending into the cabin, passed through it to the stern until she came to my state-room. 'Tell me,' said she, 'do they ever have state-rooms like the one I saw, where the upper berth extends further back than the under one? A man was in the upper berth, looking right at me, and for a moment I was afraid to go in, but soon I went up to the side of your berth, bent down and kissed you, and embraced you, and then went away.'

The description given by my wife of the steamship was correct in all particulars, though she had never seen it.³³

In this case, not only does the person who appears in a remote location experience traveling to that place, but she ends up being perceived there by two separate people, including someone to whom she has no emotional connection. Clearly, she is not just a dream in her husband's mind. She's an actual figure in the room, perceived from multiple angles doing exactly the things she remembers.

This account is consistent with more recent reports of out-of-body experiences. For instance, Loyd Auerbach relates having a "very vivid dream" in which he went to visit the house of a friend named Danita. She told him a couple days later that, at the same time as his dream, she saw him in her home and

touched him. Her dog also appeared to react to his presence. Two weeks later, a similar episode occurred, this time while Auerbach was in a waking state:

³³ Eleanor Sidgwick, "On the Evidence for Clairvoyance," *Proceedings of the Society for Psychical Research* 7 (1892): 30-99, pp. 42-3, accessible at <https://babel.hathitrust.org/cgi/pt?id=mdp.39015030996824&view=1up&seq=64>.

I was at another friend's bachelor party, becoming very bored.... I stood in the kitchen, fixing a drink and feeling a bit strange. Having felt the same way before when I had a few other experiences (my best psychic state appears to be boredom), I suddenly had the sensation of being in two places at once. I was in Mike's kitchen and I was also standing in my friend Danita's living room.... We had a short conversation, partly about the bachelor party, partly about other things, and I recall her saying she knew I was having an OBE and was only "dropping in." I mentioned that I'd write down a few notes when I "got back" to Mike's, and said good-bye. I found paper and pen, wrote a few notes (time, conversation details, etc.), which coincide with what Danita remembered about the situation.³⁴

Another case of apparent physical contact during an OBE comes from the classic 1886 volume *Phantasms of the Living*, in which the Rev. P. H. Newnham reported a very clear and vivid dream in which he visited his fiancée's family and put his arms around his fiancée's waist, at the top of the staircase just as she was going to bed. He woke from the dream just before his clock struck 10 pm. The next morning, he wrote a letter to his fiancée with a detailed account of his dream. The same morning, she wrote him her own letter, in which she asked, "Were you thinking about me, very specially, last night, just about 10 o'clock? For, as I was going upstairs to bed, I distinctly heard your footsteps on the stairs, and felt you put your arms round my waist."³⁵

In 1956, Hornell Hart and his collaborators published a study in which they compared apparitions of the deceased to apparitions of living OBEs. After comparing the rates of incidence of 23 basic traits in living-person OBE apparitions to their rates of incidence in apparitions of the deceased, they concluded that the evidence pointed to these two types of apparitions' being the same phenomenon.³⁶

So, not only do reciprocal apparitions of OBEs demonstrate that, during our lives, we have a degree of consciousness that's not limited to the physical location of our body, but they also support the view that apparitions of those who have died—which show the same characteristics—are expressions of that same non-local consciousness, unlimited by the death of the body with which it was previously associated.

³⁴ Loyd Auerbach, *ESP, Hauntings and Poltergeists: A Parapsychologist's Handbook* (New York: Warner Books, 1986), 43-4.

³⁵ Gurney, Myers, and Podmore, *Phantasms of the Living*, 225-6 (Case 35).

³⁶ Hart, "Six Theories," 235.

2. Dreams

Along with apparitions, dreams are a very common means by which people believe themselves to have contact with their departed loved ones. The wishful thinking hypothesis can be hard to dismiss with regard to most dreams, but some do contain elements that can be independently verified, as we are about to see.

I'll first point out that many of those who believe they've had contact with their deceased loved ones in dreams remember these encounters as being much more vivid than an ordinary dream, to the point where they often don't think they should be called "dreams" at all. "I was asleep," says one such experiencer, "but I was not dreaming." This man says he encountered his deceased daughter in a place "beyond" dreaming and that leaving it felt like the opposite of waking from a dream. The realm where they met "was like being in the middle of eternity."³⁷ This feeling of a hyper-real dream is not in itself proof of anything, but it is one small piece of evidence that the process that creates these dreams of after-death contact may not be entirely the same as the process that creates our normal experiences during sleep.

As with apparitions, stronger evidence for survival is offered by dreams that happen before the death is known,³⁸ provide information the dreamer wouldn't otherwise have had, and/or happen to more than one person at a time. Let's look at some examples that fit both of these last two categories.

A month or two after his father's death, Robert Waggoner had multiple dreams in which his father was showing him a suit in his (the father's) closet, apparently wanting Robert to get something important out of the pocket. Waggoner didn't want to bother his mourning mother about the matter, but when he heard from his niece that she had *also* had a dream about his father wanting her to get something out of the closet, he decided to investigate. Even though much of

his father's clothing had already been donated to charity, there were one or two suits left, and in one of their pockets was discovered a whole set of cherished family photos.³⁹

³⁷ Annie Mattingley, *The After Death Chronicles: True Stories of Comfort, Guidance, and Wisdom from Beyond the Veil* (Charlottesville, VA: Hampton Roads, 2017), 130.

³⁸ For an excellent example, see David Ryback with Letitia Sweitzer, *Dreams That Come True: Their Psychic and Transforming Powers* (New York: Doubleday, 1988), 78-9.

³⁹ Robert Waggoner, *Lucid Dreaming: Gateway to the Inner Self* (Needham, MA: Moment Point Press, 2009), 209; and personal correspondence, 26 May 2021.

In a case collected by Dianne Arcangel, two people who had never met both had repeated dreams of the same deceased person, a man named Murphy who had owned a vacuum cleaner shop. He had been a mentor to one of them and a father or stepfather to the other. Both of them described the same setting in their repeated dreams: a house in oddly vivid/fluorescent colors with a picket fence and a sign in the yard that read, “At Peace with Jesus.” Furthermore, they both saw Murphy standing on the sidewalk with the sign to his left. The dreamer who’d been mentored by Murphy, a man by the name of Charles Vance, says that Murphy repeatedly asked him to tell his widow to look at a specific location in their house—“in the hall, at the dead end, just south of the bedroom to the right of the light socket”—because he’d left something inside the wall there. When Vance finally got up the courage to share this message with Murphy’s widow, she opened the wall in that location and discovered a stash of thousands of dollars that no one knew Murphy had ever had.⁴⁰ Besides being a tandem dream that provides new information, this dream also comes to a bystander, someone who was not a family member of the deceased and was not the primary intended recipient of the information communicated.⁴¹

There are even tandem dreams that demonstrate some level of interactivity and the evolution of the deceased’s consciousness through time. In another case collected by Arcangel, the deceased demonstrated evolution of consciousness by the adoption of a new strategy in pursuit of his goal. A woman named Debra dreamed of her deceased stepfather coming to say goodbye. When she told her mom about the dream, her mom “became very pale, saying, ‘I dreamed about him too, but I told him I was afraid. I said, ‘Go tell Debbie.’”⁴²

Interactivity and the adoption of a new strategy by the deceased is also evident in the following case collected by David Ryback and described in his book *Dreams That Come True*. A single mother and her two children (one of whom was Ryback’s informant for this case) were all ill and needed the help of

⁴⁰ Arcangel, *Afterlife Encounters*, 77-80.

⁴¹ For another example of a bystander dream with independent verification, see Andrew Paquette, *Dreamer: 20 Years of Psychic Dreams and How They Changed My Life* (Winchester, UK: O-Books, 2011), 112-3.

⁴² Arcangel, *Afterlife Encounters*, 51.

the mother's parents to move to a warmer climate. However, the mother and her father were in one of their frequent periods of not speaking to each other, and so she refused to ask him for help. Then one night she dreamt that her deceased grandmother came to her door and said, "Bill [the father] will help, if you just let him know. Call him." The young woman refused, insisting her father would have to make the first move. She woke up thinking how weird it was that her grandmother had referred to her dad as "Bill" instead of "Wilbur," the name she'd always called him while she was alive.

A couple days later, she got a letter from her dad, asking her to call. They patched up their relationship, and both the woman's parents came to help her move. On the road to their new home, she asked her mom whether her grandmother had ever used the name "Bill" to refer to her father and learned that she had started calling him this about three months before she died. The young woman then decided to tell her mother about her dream. When she did, she discovered that, on the same night, her father had also had a dream visit from her grandmother, where she told him it was urgent he contact his daughter and said it was up to him to make the first move, because his daughter wouldn't do it. That's when he got up to write the letter his daughter soon received.⁴³

One final point with regard to dreams: as with living people who remember appearing to others during out-of-body experiences, there are living people who remember appearing to others in dreams and whose appearances have been confirmed by the dreamers in question.⁴⁴ For example, dream researcher Fariba Bogzaran reports that she intentionally set out to dream of visiting an old friend who lived in another country and whom she hadn't seen in almost 20 years. She succeeded in dreaming about the old neighborhood where they'd grown up together, and then she decided to try making her way to her friend's new house, which she'd never visited in waking life. "I find the street where she lives and walk towards her house," says Bogzaran. "The color of the door is pale blue. I ring the bell and she opens the door. I am overjoyed to see her. We cry and hug each other with overwhelming emotion. Embracing her feels absolutely real. The intensity of the experience wakes me up." The next morning, Bogzaran wrote a letter to her friend with a detailed description of the dream. On the same day, her friend wrote her own letter, describing her own dream that included greeting Bogzaran at the front door.⁴⁵

⁴³ Ryback with Sweitzer, *Dreams That Come True*, 131-2.

⁴⁴ For an example in addition to the one described below, see Waggoner, *Lucid Dreaming*, 182-3.

⁴⁵ Stanley Krippner, Fariba Bogzaran, and André Percia de Carvalho, *Extraordinary Dreams and How to Work with Them* (Albany: State University of New York Press, 2002), 91.

Dreams like the above show that it's possible to interact with other people's consciousness through dreams and make it all the more plausible that dreams of the deceased are sometimes genuine communications.

3. Mental Mediumship

As mentioned in the section on apparitions to bystanders, some people seem to be particularly gifted at perceiving the deceased. People with this gift often find that the deceased routinely come to them asking them to pass along messages to their loved ones, and people who frequently act as go-betweens for the living and the dead are called "mediums." In this section, we'll look particularly at mental mediums, those whose focus is on receiving information rather than producing physical manifestations.

Along with the investigation of apparitions, investigation of mediumship was one of the primary avenues of research undertaken by the Society for Psychical Research after its founding in Britain in 1882, as well as by its American offshoot, the American Society for Psychical Research, founded three years later. Over the following few decades, many highly qualified investigators carefully controlled, observed, and recorded sessions given by mediums in Europe and the United States. Much of this historical material is summarized by psychologist Alan Gauld in his 1982 book *Mediumship and Survival*,⁴⁶ and important additional analysis is given by philosopher Stephen E. Braude in his 2003 book *Immortal Remains*. Braude concludes that "the best cases are difficult to interpret as unambiguous evidence of survival. Without exception, they present a frustrating mixture of (a) material suggesting survival, (b) material suggesting psi among the living, and (c) apparent rubbish."⁴⁷ We'll look here at some of the reasons Braude draws this conclusion and at some of the strongest reasons to think mediumship does offer additional evidence for survival, despite its mixed record.

One of the most evidential mediums of the late 19th century was Leonora Piper, a trance medium extensively studied by both American and British researchers. Piper was investigated first by the psychologist William James and five years or so, Piper appeared to be channeling a deceased acquaintance of Hodgson's, George Pellew. Of the 150 people brought to Piper to be introduced to "G. P.," 30 of them were people he knew in life, and Piper's trance personality

⁴⁶ Alan Gauld, *Mediumship and Survival: A Century of Investigations* (London: Heinemann, 1982), accessible at <https://www.esalen.org/ctr/mediumship>.

⁴⁷ Stephen E. Braude, *Immortal Remains: The Evidence for Life after Death* (Lanham, MD: Rowman & Littlefield, 2003), 54.

recognized 29 of the 30.⁴⁸ The only one who wasn't recognized (at least not immediately) was a woman who had still been a girl when she last saw Pellew but was now eight or nine years older.⁴⁹ "G. P." was only one who wasn't recognized (at least not immediately) was a woman who had still been a girl when she last saw Pellew but was now eight or nine years older.⁵⁰ "G. P." was found to be a very realistic portrayal of the deceased Pellew, and some of those who had known him most intimately in life were entirely convinced that they were conversing with him beyond the grave.⁵¹

Nevertheless, Piper also had many non-evidential sessions or portions of sessions, and it seemed fairly obvious that several of her "control" personalities—that is, purported spirits of the deceased who claimed to facilitate her communications with other deceased persons—did not correspond to actual previously existing persons. For instance, her first control was a Native American girl who went by the unconvincing name "Chlorine,"⁵² and a long-time control called "Dr. Phinuit" claimed to be a deceased French physician but had scant ability to speak French and couldn't be found among the records of the schools he claimed to have attended.⁵³

There is also evidence that some of the information Piper seemed to convey from the deceased actually came from a telepathic connection with the minds of the living. On more than one occasion, she told sitters information that turned out to be false but that nevertheless accorded with what the sitters believed at the time of their sessions. In one case, this was about the location of a problematic lump on the arm of the sitter's brother.⁵⁴ In another, it was claims about the untrustworthiness of two of the sitter's acquaintances, which the sitter himself somewhat suspected at the time of the session but which later proved incorrect in both cases.⁵⁵

⁴⁸ Frank Podmore, *The Newer Spiritualism* (New York: Henry Holt & Co., 1911), 180, accessible at <https://archive.org/details/newerspiritualis00podmrich/page/n1/mode/2up>.

⁴⁹ Hodgson, "A Further Record," 324-5.

⁵⁰ Hodgson, "A Further Record," 324-5.

⁵¹ Podmore, *The Newer Spiritualism*, 180.

⁵² Hodgson, "A Record of Observations," 46-7.

⁵³ Hodgson, "A Record of Observations," 50-2.

⁵⁴ Frederic W. H. Myers, Oliver Lodge, Walter Leaf, and William James, "A Record of Observations of Certain Phenomena of Trance," *Proceedings of the Society for Psychical Research* 6 (1890): 436-659, p. 581, accessible at <https://books.google.dj/books?id=1moAAAAAMAAJ>.

⁵⁵ Myers et al., 569-71.

On the other hand, there were many *more* cases in which Piper gave correct information that wasn't known to anyone present. For instance, during her visit to England in 1889, physicist Sir Oliver Lodge cataloged 41 separate pieces of information that she gave to various sitters on various occasions, all of which turned out to be correct despite not being consciously known to the sitter at the time of the session.⁵⁶ Even in these cases, of course, it's possible that the information was derived from clairvoyance, or perhaps from telepathy with unconscious memories in the sitter's mind.

More recently, controlled, multiple blinded studies of mediums have confirmed that some mediums are indeed able to receive information from a source outside their five senses.⁵⁷ However, the possibility remains that this information is derived from sources other than the surviving consciousness of the deceased. Questions about the source of mediumistic phenomena extend even to cases in which mediums take on the deceased's mannerisms, speak a foreign language known by the deceased but not by the medium, or exhibit some other ability or skill unique to the deceased. One particularly impressive case involved a chess match between grandmaster Victor Korchnoi and, ostensibly, the deceased grandmaster Geza Maróczy, manifesting through German medium Robert Rollans.⁵⁸ In a 2007 article in the *Journal of the Society for Psychical Research*, Vernon M. Neppe argues that Maróczy's surviving consciousness is the best explanation for Rollans' performance,⁵⁹ but Stephen Braude counters that the medium could have chosen his moves based on telepathic information received from his opponent, or extrasensory perception from some other source.⁶⁰

⁵⁶ Myers et al., 649-50.

⁵⁷ See Julie Beischel, *Investigating Mediums* (Tucson, AZ: Windbridge Institute, 2015); and Gary E. Schwartz with William L. Simon, *The Afterlife Experiments: Breakthrough Scientific Evidence of Life after Death* (New York: Atria, 2002).

⁵⁸ Wolfgang Eisenbeiss and Deiter Hassler, "An Assessment of Ostensible Communications with a Deceased Grandmaster as Evidence of Survival," *Journal of the Society for Psychical Research* 70, no. 2 (April 2006): 65-97.

⁵⁹ Vernon M. Neppe, "A Detailed Analysis of an Important Chess Game: Revisiting 'Maróczy versus Korchnoi,'" *Journal of the Society for Psychical Research* 71, no. 3 (2007): 129-47.

⁶⁰ Stephen E. Braude, *Crimes of Reason: On Mind, Nature, and the Paranormal* (Lanham, MD: Rowman & Littlefield, 2014), 172.

Despite the hit-or-miss nature of much mediumistic communication and the possibility of even correct, paranormally derived information coming from sources other than the surviving consciousness of the deceased, I believe mediumship does offer some important additional evidence for life after death, particularly in those cases that reflect the way an autonomous mind would behave: for instance, by popping up unexpectedly and in a manner that doesn't reflect the wishes of those they're communicating with. We saw one example of this in the case of the apparition of Lois who repeatedly appeared to the boy Chris. Lois had an attachment to the house in which Chris lived, but Chris didn't appear to have any pre-existing motivation to communicate with her.

When unsolicited visitors show up in a mediumship setting, they're called "drop-in communicators." Anecdotal examples abound. For instance, medium Marcia Mitnick of Hudson, New York, writes that she was once receiving communications from three spirits calling themselves Willy, John, and Steve. It was only six months later, when she met her new boyfriend, that she discovered these were his best friends, all of whom had been killed in Vietnam.⁶¹ In another case, a patient of psychiatrist Dr. Stanislav Grof became an impromptu medium during a therapy session that involved the use of the hallucinogen LSD. Under the influence of the drug, the patient began to feel the presence of discarnate beings who were urgently trying to communicate messages. One of them called himself Ladislav and asked the patient to contact his parents and tell them he was okay. He gave his parents' name, the city in Moravia where they lived (Kroměříž), and even a phone number. When Grof dialed the number and asked to speak with Ladislav, the woman on the other end tearfully said that her son Ladislav passed away three weeks ago.⁶²

In addition to such anecdotal cases, there are some highly documented examples of drop-in communication.⁶³ One of the most impressive is a case investigated by Erlendur Haraldsson. Indridi Indridason was a famous Icelandic medium active in the early 20th century, and careful minutes were kept of many of his sessions. In 1905, a spirit began to speak through Indridason who was not recognized by any of the people in the room. He first appeared on the night of November 24 and, in Danish, told those present that he was a manufacturer by the last name of Jensen and that he had just been in Copenhagen and seen a factory

⁶¹ Sophy Burnham, *Angel Letters* (New York: Ballantine Books, 1991), 125.

⁶² Stanislav Grof, *When the Impossible Happens: Adventures in Non-Ordinary Realities* (Boulder, CO: Sounds True, 2006), 177-8.

⁶³ For examples besides the one described below, see David Fontana, *Is There an Afterlife? A Comprehensive Overview of the Evidence* (Ropley, UK: O-Books, 2004), Ch. 8; as well as Braude, *Immortal Remains*, Ch. 2.

fire. About an hour later, he communicated again and told them that the fire had been gotten under control. A month later, newspapers arrived in Iceland confirming that a lamp factory had caught fire that same night in Copenhagen and that it took somewhere between a half hour and an hour to get under control.

That wasn't all. Almost 80 years later, Haraldsson discovered the minutes of several more sessions featuring Jensen. In one of them, Jensen provided more details about himself, including his given name (Emil) and the fact that he was a bachelor with no children but did have siblings, all of whom were still living. Haraldsson went to Copenhagen to investigate and discovered that, of all the businesspeople in Copenhagen in the late 1800s, there was only one manufacturer named Emil Jensen. He was a childless bachelor whose siblings were all alive when he died, and his address was two doors down from the lamp factory that caught fire.⁶⁴

Here we have a communicator whose statements clearly match the facts about a once-living person, but someone that no one in the room had any particular interest in speaking to and whose identity was not finally verified until more than a hundred years later. While it's still *possible* that the medium could have gotten this information strictly from clairvoyance and telepathy with the living, it's hard to see why he would have had a motive for simulating Jensen's appearance so faithfully. It looks much more plausible that these communications came from the surviving consciousness of Jensen himself.

Other aspects of mediumistic communication also provide key bits of evidence that they are truly conveying messages from the deceased. Anyone familiar with mediumship, through personal experience or the literature, will recognize the following as common features.

- The deceased often begin communicating with the medium before the sitter (the person with an emotional connection to them) arrives, and they sometimes stay after as well.
- The deceased who show up are not always the people the sitter was expecting. For instance, French journalist Stéphane Allix went to multiple mediums seeking communication from his deceased father. He was surprised that,

⁶⁴ Erlendur Haraldsson and Loftur R. Gissurarson, *Indridi Indridason: The Icelandic Physical Medium* (Hove, UK: White Crow Books, 2015), 29-46. Haraldsson also describes this case in his chapter "Possible Evidence of Survival," in Kean, *Surviving Death*, 294-304, pp. 294-300.

in addition to the presence of his father, two of the mediums also reported the presence of his great uncle, whom he had no intention of contacting.⁶⁵

- The deceased will sometimes correct a false belief held by the sitter. In a case reported by Gary Schwartz, medium Laurie Campbell correctly spelled the name of a relative of the sitter, but the sitter thought it was an error until he looked into it.⁶⁶
- Sitters often feel a sense of the “presence” of their deceased loved ones, as do many people who report episodes of spontaneous after-death communication.
- The personality of the deceased often comes through strongly. For instance, people who were dominating in life will often dominate the conversation from the other side.⁶⁷

These phenomena could theoretically be imitated through telepathy and clairvoyance—the super-psi hypothesis again—but viewed as a whole, it’s hard not to see them as evidence that some mediums are doing exactly what they experience themselves as doing: talking to the dead. The frequent non-conformity to expectations in mediumship cases suggests that there is another consciousness involved besides that of the sitter and that of the medium—a consciousness with an independent agenda and the motivation to get that agenda heard.

Furthermore, as Julie Beischel’s research at the Windbridge Institute documents, mediums experience themselves as receiving information from “independent, volitional beings,” which is not how they experience information when they’re doing psychic readings that don’t involve people who’ve passed on.⁶⁸ Is it possible that mediums just want to believe that some of their psychic information comes from the spirits of the deceased, and so frame it that way to themselves? Beischel notes that many mediums begin having these experiences when they’re small children and have no reason to see them as coming from the dead rather than some other (potentially less scary) source.⁶⁹ Also, when Beischel tested mediums by asking them to do readings on people without knowing if they were living or deceased (and without the experimenter knowing, either), in 83%

⁶⁵ Stéphane Allix, *Le Test: Une Expérience Inouïe: La Preuve de l’Après-Vie?* (Paris: Albin Michel, Livre de Poche, 2015), 24-5, 184-6. An English translation of this book is also available: Stéphane Allix, *The Test: Incredible Proof of the Afterlife*, trans. Grace McQuillan (New York: Helios, 2018).

⁶⁶ Schwartz with Simon, *The Afterlife Experiments*, 232.

⁶⁷ Schwartz with Simon, *The Afterlife Experiments*, 196.

⁶⁸ Beischel, *Among Mediums*, 140.

⁶⁹ Beischel, *Among Mediums*, 134-35.

of the cases, the mediums accurately reported the living or deceased status of the person.⁷⁰

Finally, there's one more way mediumship reinforces the evidence for survival: the way it interlocks with experiences of apparitions and other after-death phenomena. An excellent example comes from Robert Dale Owen's 1871 book *The Debatable Land Between This World and the Next*. There he reports on the experience of an acquaintance of his, a Miss V, who experienced an apparition while staying at her aunt's house by the Hudson River, where one particular bedroom had the reputation of being haunted. Miss V once had occasion to sleep in the haunted room, and in the middle of the night, while the bedroom door was locked, Miss V woke up to see the figure of a servant in the room with her. The figure bent over her and tried, unsuccessfully, to speak. When Miss V hid her face under the sheets, the apparition disappeared.

Sometime later, Miss V was staying with a friend who engaged in communicating with spirits. Out of curiosity, Miss V decided to join in. During one of their sessions, a message arrived from a source that identified itself as "Sarah Clarke," a name neither of them knew. "Sarah Clarke" said that she used to be housekeeper for Miss V's aunt's family and that she had appeared to Miss V when she'd been at her aunt's house. She said that, while alive, she had stolen some items from the house, including a silver sugar bowl, and that she had been returning over and over to her room at the house, hoping to ask for forgiveness for her crime.

As soon as she was able, Miss V asked her aunt about these details and discovered that her aunt's family had indeed had a housekeeper named Sarah Clarke, some 30 or 40 years ago. The housekeeper had seemed very trustworthy, so she had never been suspected of stealing, even when objects went missing, such as a silver sugar bowl. When Miss V revealed to her what Sarah Clarke had supposedly said from beyond the grave, the aunt said that, if it was true, she was more than happy to forgive the theft. As Owen himself noted, the most remarkable thing was that, from that time on, the bedroom was no longer haunted. The apparition never appeared to anyone again. (Owen also emphasized that he was personally acquainted with the persons involved in this story and guaranteed their truth.)⁷¹

⁷⁰ Beischel, *Among Mediums*, 139.

⁷¹ Robert Dale Owen, *The Debatable Land Between This World and the Next* (London: Trübner & Co., 1871), 226-8, accessible at https://books.google.com/books/about/The_Debatable_Land_Between_this_World_an.html?id=mY8ZAAAA YAAJ.

4. Physical Mediumship and Poltergeists

We now turn to the topic of physical mediumship, in which mediums claim to cooperate with the deceased in making physical manifestations of their presence. These apparent manifestations can include knocking sounds, table levitations, the levitation of the mediums themselves, the playing of musical instruments, and even the materialization of disembodied hands and feet. While there is persuasive evidence that paranormal phenomena of these sorts have sometimes occurred, it is not clear how much additional evidence these physical manifestations provide for survival, beyond what is provided by the mental mediumship aspects of a sitting.

There are two primary reasons for this. First, there is the fact that perhaps the single most well-attested, carefully studied physical medium in the Western world of the last two centuries appears not to have claimed the aid of spirits in producing the bulk of his phenomena.⁷² Daniel Dunglas Home was extensively studied by the investigators of his day and produced some of the most amazing feats of any physical medium in the West, under good lighting and without once being caught attempting fraud of any kind.⁷³ The fact that Home did not appeal to spirits to produce his phenomena and that his most distinguished investigator, William Crookes, attributed them to Home's own psychokinetic (PK) abilities casts substantial doubt on the hypothesis that impressive paranormal physical phenomena must be due to the action of the deceased. Even one of the best-reputed physical mediums of our own day, Stewart Alexander, though he believes that his phenomena are produced by spirits, admits that "it is the evidential information transmitted at a physical séance that, in my view, is the absolute acid test of such mediumship."⁷⁴

The second reason that physical effects alone are ambiguous evidence for survival is the fact that study of poltergeist phenomena has led investigators to the conclusion that many of the sounds and object movements attributed to "noisy ghosts" can be traced back to the unconscious PK abilities of the living, since the phenomena produced by ostensible poltergeists often appear dependent on the presence of a particular living individual and seem to express that person's repressed emotions.⁷⁵

⁷² Ian Stevenson, "Are Poltergeists Living or Are They Dead?" *Journal of the American Society for Psychical Research* 66, no. 3 (July 1972): 233-52, p. 234.

⁷³ An excellent account of Home's phenomena can be found in Stephen E. Braude, *The Limits of Influence: Psychokinesis and the Philosophy of Science* (New York: Routledge & Kegan Paul, 1986), 70-108.

⁷⁴ Stewart Alexander, "A Life in Two Worlds," in Kean, *Surviving Death*, 345-56, p. 354.

⁷⁵ William G. Roll, *The Poltergeist* (Garden City, NY: Nelson Doubleday, 1972), 11, 174.

There are even cases in which poltergeist-like effects have been linked to living people who are not physically present.⁷⁶ In most of these cases, the living person is not conscious of the particular physical effects they are causing. For instance, in a case reported in the *Journal of the Society for Psychical Research*, Fred W. Rose attempted to psychically visit a friend of his, Mrs. E, by vividly imagining himself walking to her house and then through its various rooms. He did this on at least two different occasions and did not warn Mrs. E ahead of time on either one. The second time, he actually succeeded in producing an apparition of himself in front of Mrs. E, but the first time, the only sign of anything abnormal during the period in question was the fact that the electric bell linking Mrs. E's bedroom with her maid's room went off over and over without being pressed. Mrs. E was right next to the button at the time and would have seen if anyone else had touched it.⁷⁷

In that case, Mr. Rose had not specifically intended to activate the electric bell, but in this next one, the living agent concentrated on the particular effect she wanted to produce. With the help of a written record she made at the time of the event, this woman reports that, at 11pm on July 30, 1985, she began to think angry thoughts about an ex-lover who'd treated her poorly. "For an hour," she says, "I thought vengeful thoughts about the 'swine' and imagined all his pictures falling off the walls of his room." A couple weeks later, she spoke to him and learned about a recent occasion when he'd been in his room talking to a friend and a wind gust suddenly threw open the door and blew his pictures off the walls. Because the weather had otherwise been so calm that night, the man and his friend joked that it must have been a ghost. When the woman asked him when this happened, he said it was on July 30 around midnight.⁷⁸

This evidence that a living agent can intentionally produce physical phenomena at a remote location shows that deceased agents are not the only possible explanation for such events. And yet at the same time it also demonstrates that these phenomena can be intentionally directed by a

⁷⁶ For examples in addition to those described, see Matthew Manning, *The Link: Matthew Manning's Own Story of His Extraordinary Psychic Gifts* (New York: Holt, Rinehart and Winston, 1974, 1975), 120; Sylvia Hart Wright, *When Spirits Come Calling: The Open-Minded Skeptic's Guide to After-Death Contact* (Nevada City, CA: Blue Dolphin Publishing, 2002), 71; Trish MacGregor and Rob MacGregor, *The Synchronicity Highway: Exploring Coincidence, the Paranormal, & Alien Contact* (Hertford, NC: Crossroad Press, 2013), 119; and Robert H. Hopcke, *There Are No Accidents in Love and Relationships: Meaningful Coincidences and the Stories of Our Families* (Asheville, NC: Chiron Publications, 2018), 181-7.

⁷⁷ "L. 1076. Experimental Apparition," *Journal of the Society for Psychical Research* 7 (1895-6): 250-5, accessible at <https://archive.org/details/journalofsociety07sociuoft/>.

⁷⁸ Brian Inglis, *Coincidence: A Matter of Chance—or Synchronicity?* (London: Hutchinson, 1990), 95-6.

consciousness that is not embodied at that location, which opens the door to the possibility that the deceased could create effects in the very same way.

And there do seem to be examples of physical phenomena that provide independent evidence for the survival of specific deceased people. Sometimes this is because, before dying, the person promised to produce a specific physical effect after death. One could argue that the power of suggestion could cause living agents to unconsciously use their own PK abilities to create the effect in question, but this seems less plausible in cases where the promised effect happens before those witnessing it are informed of the death of the relevant person.⁷⁹

In an Italian case, a fellow by the name of Benjamin Sirchia had told his friend Dr. Vincent Caltagirone that if Sirchia were to die first and discover that his consciousness went on, he would return to Caltagirone to give him some kind of proof. During this conversation, they were sitting at Caltagirone's dining room table, so Caltagirone suggested that his sign be breaking something located in that room—for example, the light suspended above the table. Seven months later, Sirchia died. But before being informed of his death, Caltagirone (as well as his sister who lived with him) began to hear knocking sounds coming from the light above the table. These sounds continued for four or five nights until finally the crystal lampshade broke in two. It was only a couple days later that Caltagirone ran into an acquaintance who told him that Benjamin Sirchia had died—three to five days before the first knocks on the dining room lamp began.⁸⁰

Other physical phenomena are plausibly attributed to the dead because they manifest as a result of requests made to the dead person⁸¹ or because they are accompanied by apparitions.⁸²

⁷⁹ In addition to the case described below, see the case of a breaking ring in Alice Johnson, "Coincidences," *Proceedings of the Society for Psychical Research* 14 (1899): 158-330, pp. 242-3, accessible at <https://babel.hathitrust.org/cgi/pt?id=njp.32101075888329>; and a case in which the promised manifestation had two parts—door knocks followed by a light going on or off—in Helen Speakman, "Manifestation Posthume," *Revue Scientifique et Morale du Spiritisme* (1 May 1920): 141-5, accessible at <https://sites.google.com/spiritisme.net/encyclopedie-spirite/revues-spirites/revue-scientifique-et-morale-du-spiritisme>.

⁸⁰ Ernest Bozzano, *Les Phénomènes de Hantise*, trans. C. de Vesme (Paris: Éditions Exergue, 1932, 2000), 114-7.

⁸¹ Lisa Smartt, *Words at the Threshold: What We Say as We're Nearing Death* (Novato, CA: New World Library, 2017), 159-60; and Carol Bowman, *Return from Heaven: Beloved Relatives Reincarnated within Your Family* (New York: HarperCollins, 2001), 203.

⁸² Stevenson, "Are Poltergeists Living or Are They Dead?"; and Titus Rivas, Anny Dirven, and Rudolf H. Smit, *The Self Does Not Die: Verified Paranormal Phenomena from Near-Death Experiences* (Durham, NC: IANDS Publications, 2016), 145-8.

Psychologist David Fontana investigated and personally observed an interactive stone-throwing poltergeist that would oblige requests to aim at particular objects. On three occasions, one of the observers of the poltergeist events also saw the apparition of a young boy in the location where the physical events were concentrated, and on two of these occasions, the apparition was immediately followed by a flying stone or other object.⁸³ Other times, a connection to the deceased is inferred from the fact that the same types of poltergeist phenomena are separately observed by two people connected to the deceased who don't know anything about each other's experiences when they happen.⁸⁴

Poltergeists have also been reported to provide information that was only known to the deceased. A widow named Iris was frustrated because her recently deceased husband had always taken care of paying the taxes, but after his death, she had no idea where to find their local tax bill or even what it looked like. When she started tearfully berating him for leaving her in this situation, she saw the thick, hardback appointment book on his desk open all by itself. On the opened page sat the bill she was looking for.⁸⁵

5. Phantom Phone Calls

Somewhat related to physical mediumship and poltergeist phenomena are ostensible electronic communications from the deceased. The content of many purported electronic communications is too ambiguous to be evidential, but there is at least one type of electronic communication that is both clear enough and common enough to merit discussion here: apparent phone calls from the dead. Besides three entire books dedicated to this topic—D. Scott Rogo and Raymond Bayless's *Phone Calls from the Dead*,⁸⁶ Callum E. Cooper's *Telephone Calls from the Dead*,⁸⁷ and Laurent Kasprovicz's French volume *Des coups de fil de*

⁸³ Fontana, *Is There an Afterlife?*, 64-80.

⁸⁴ Paul Davids and Gary E. Schwartz with John Allison, *An Atheist in Heaven: The Ultimate Evidence for Life after Death?* (Reno, NV: Yellow Hat Publishing, 2016), 97-8, 132-3.

⁸⁵ Guggenheim and Guggenheim, *Hello from Heaven!*, 206.

⁸⁶ D. Scott Rogo and Raymond Bayless, *Phone Calls from the Dead: The Results of a Two-Year Investigation into an Incredible Phenomenon* (Englewood Cliffs, NJ: Prentice-Hall, 1979).

⁸⁷ Callum E. Cooper, *Telephone Calls from The Dead: A Revised Look at the Phenomenon Thirty Years On* (Portsmouth, UK: Tricorn Books, 2012).

*l'AU- DELÀ?*⁸⁸—I have come across examples of phantom phone calls in at least 11 Other sources.⁸⁹

Typically, in these cases, someone answers a ringing phone and hears their deceased loved one speaking to them from the other end of the line. The message is usually very short, although sometimes an actual conversation takes place. The voice of the deceased is generally (but not always) recognizable. As with apparitions and dreams, these calls sometimes come to more than one person at approximately the same time, and they sometimes come to friends or neighbors of those for whom the calls appear to be intended, as if to emphasize that the calls are not just figments of a grief-fueled imagination.

Consider a case reported by Dr. John Lerma. A hospice patient of his named Mary Esther had just passed away, and the nurses were attempting to call her son, but his line was continually busy. While Lerma was at the nurses' station asking for an update on their attempts, the phone rang. The caller ID said the call was coming from Mary Esther's room. The nurse answered but quickly passed the phone to Lerma. She appeared frightened by what she'd heard on the other end. Lerma says he heard a lot of static and a faraway voice that repeated the phrase, "Tell my son I'm okay." The nurse said it sounded just like Mary Esther. They then rushed into her room to see who might have placed the phone call but saw no one there besides her dead body. Thirty minutes or so later, Mary Esther's son arrived at the hospital. He said he, too, had gotten a call from his mother. It had happened after her death but before he was aware she'd died. She told him over and over, "I am okay. I love you. Don't worry about me."⁹⁰

⁸⁸ Laurent Kasprovicz, *Des Coups de Fil de L'AU-DELÀ? Enquête sur un Phénomène Paranormal Incroyable: Sa Folie, Ses Caractéristiques et Son Explication* (2018). For an English-language review of the book, see Sharon Hewitt Rawlette, "Essay Review: Phone Calls from the Dead? Exploring the Role of the Trickster," *Journal of Scientific Exploration* 34, no. 1 (2020): 116-26.

⁸⁹ In addition to the case from John Lerma described below, see Laura Joplin, *Love, Janis* (New York: Villard, 1992), 312; Guggenheim and Guggenheim, *Hello from Heaven!*, 187-94; Arcangel, *Afterlife Encounters*, 31, 37-8; Jean-Jacques Charbonier, *Les 7 Bonnes Raisons de Croire à l'Au-delà* (Paris: Guy Trédaniel, J'ai Lu, 2012), 152-3; Erlendur Haraldsson, review of *Telephone Calls from The Dead: A Revised Look at the Phenomenon Thirty Years On*, by Callum E. Cooper, *Journal of Scientific Exploration* 27, no. 2 (2013): 353; Elisa Medhus, *My Son and the Afterlife: Conversations from the Other Side* (New York: Atria, 2013), 32; Geneviève Delpech, *Te Retrouver: L'amour Plus Fort que la Mort* (Paris: Editions First, 2017), 104; Scarlett L. Heinbuch, *Waking Up to Love: Our Shared Near-Death Encounter Brought Miracles, Recovery and Second Chances* (Cardiff, CA: Waterside Press, 2018), 31; Mary Helen Hensley, *Understanding Is the New Healing: Miraculous Recoveries from Physical and Emotional Trauma* (Love Never Dies, 2019), 127; and Brent Raynes, *John A. Keel: The Man, the Myths, and the Ongoing Mysteries* (2019), 95, 195.

⁹⁰ John Lerma, *Into the Light: Real Life Stories about Angelic Visits, Visions of the Afterlife, and Other Pre-Death Experiences* (Pompton Plains, NJ: New Page Books, 2007), 172-3.

This next case, taken from Kasprovicz’s book, is an example of a more extended conversation, one in which the deceased passed along important information about a dangerous medical situation.⁹¹ An American man named Russell Reynolds had just been driven to a motel in Boise, Idaho, to prepare for undergoing open-heart surgery the next morning. His caregiver was with him in the motel room when the phone rang. She answered but got an odd look on her face and told Reynolds it was for him. Reynolds had no idea who it could be since he hadn’t told people about his trip. A male voice on the other end of the line asked if he was Russell, and when he said yes, the man told him not to go see his surgeon the next day. “It’s not your turn to die,” he said. Reynolds asked who was speaking, and the man replied that his name was Oscar. The only Oscar that Reynolds knew was a coworker who’d died of cancer the year before. Reynolds could hear a bunch of other voices in the background of the call and asked where Oscar was. Oscar replied, “I’m between heaven and earth.” Then he again repeated that Reynolds shouldn’t have the surgery, that it wasn’t his turn to die, and the line went dead.

Reynolds went to the hospital the next day as planned but asked to speak to his surgeon. A few minutes later, Reynolds noticed the surgeon pacing outside his room. When he finally came in, he told Reynolds the surgery was going to be postponed. Another doctor spoke with Reynolds later and explained that the surgeon who’d been scheduled to operate on him had lost his last three patients. Reynolds then had open-heart surgery a week later with a different surgeon, and there were no issues.⁹²

6. Synchronicity

We now come to the final form of apparent after-death contact I’m going to present in this essay: meaningful coincidence, which psychiatrist C. G. Jung famously called “synchronicity.”⁹³ I’ve left this topic until the end of Part I because its strength is best appreciated in the context of all the other third-person evidence we’ve examined. After-death synchronicities can be highly meaningful—even life-changing—for those who have them, but their connection to the deceased is often difficult to convey to others, in part because these experiences are not blatantly paranormal but also because their meaning frequently depends on details of the deceased’s personality and the way in which

⁹¹ For another case with a medical warning, see Arcangel, *Afterlife Encounters*, 37-8.

⁹² Kasprovicz, *Des Coups de Fil de l’AU-DELÀ?*, 36-7. Russell Reynolds’ testimony is also featured in Jenny Smedley, *SUPERnaturally True* (Ropley, UK: O Books, 2009), 34-5.

⁹³ C. G. Jung, *Synchronicity: An Acausal Connecting Principle*, trans. R. F. C. Hull (Princeton, NJ: Princeton University Press, 1960, 2010).

the synchronicity responds to the thoughts and emotions of the living person at the time they experience it. Nevertheless, when viewed within the context of all the other evidence for survival, synchronicities do provide additional reason to conclude that the deceased can continue to interact with the living. I will attempt to illustrate their value with a few examples that include corroboration from a dream or an apparition.

Let's start with a relatively simple case. In her book *The Art of Intuition*, Sophy Burnham describes the experience of a widow named JoAnne Zawitoski. This woman had a dream in which a voice asked her whether she would accept it as a sign that her husband was alive and well if she were to find two objects that she hadn't been able to locate since his death: his class ring and his pocket PC. Zawitoski said yes. That morning, her son found the class ring in the car, and two days later, the pocket PC was found by her husband's boss.⁹⁴

Now here's a slightly more complex case, one involving an apparition. It comes from Dr. Mary Helen Hensley, a chiropractor and metaphysical healer living in Ireland. The incident began when, in the course of one day, Hensley heard two people in two unrelated contexts discussing a location in Ireland she'd never heard of before: Mount Argus. The following morning, Hensley's five-year-old daughter Jemma woke her up and said she had something to show her. Jemma explained that Mr. Burke—a deceased previous resident of their home who frequently appeared to Hensley's daughters—had woken Jemma up to give her a clue about how to fix a terrible cough she had, a cough so violent it often made her vomit. Jemma led her mother to some bricks in the stairwell of their home and pointed to the "clue" the apparition had shown her. Written on one of the bricks were the words "Mount Argus."

⁹⁴ Sophy Burnham, *The Art of Intuition: Cultivating Your Inner Wisdom* (New York: Jeremy P. Tarcher/Penguin, 2011), 187.

At that point, Hensley decided to call her secretary, who was one of the people who'd talked about Mount Argus the day before. The secretary explained that Saint Charles of Mount Argus was a healer of ailments of the chest. While the relevance of this fact made it seem as though the deceased Mr. Burke really had intended to help Jemma in some way by giving her this clue, Hensley wasn't sure what to do about it. The next day, a man she had only met a few times brought her an unexpected gift, saying, "Something told me you could use this." The gift was a relic of Saint Charles of Mount Argus. Hensley put it under her daughter's pillow that night and reports that her daughter never had her awful coughing fits again.⁹⁵

This next case is an excellent illustration of the intricate, multi-level meanings that synchronicities are capable of conveying. It comes from author and film director Paul Davids and is related in his book *An Atheist in Heaven*. A week Davids spoke at a tribute for his late friend Forrest J Ackerman, Davids was alone in his house when he printed a document from his computer and looked over it briefly before tossing it on his bed and going into the adjoining bathroom. When after he came out of the bathroom, he discovered that, in the time he'd been gone, a line on the first page of the document had been blacked out with ink, which was still wet. By going back to his computer and viewing the file he had printed, Davids could tell that the line that had been obliterated consisted of four words: "Spoke to Joe Amodei."

The document Davids was reviewing was a list of business calls and meetings he kept for tax purposes, and Joe Amodei was a man he'd only ever had this one conversation with. If the obliteration of the phrase involving his name was supposed to be a message of some kind, it didn't make sense to him. He did suspect, though, that his deceased friend Ackerman might somehow be involved, so he made a call to Ackerman's former assistant. He thought he might be able to take a look at some manuscripts Ackerman had edited and compare them with the mysterious ink obliteration. When Davids eventually carried out this comparison, he found strong similarities. Blacking out phrases was one of Ackerman's editing techniques. However, before Davids could ask Ackerman's assistant about procuring any of his manuscripts, the assistant told Davids there was something he had to tell him.

A few days before Davids' ink incident, the assistant had had a dream in which Ackerman visited him and discussed his recent tribute. The assistant told Davids, "I'm a skeptic, Paul, you know that, but it was as if Forry [Ackerman] really came and spoke to me." When he said this, Davids realized the connection

⁹⁵ Mary Helen Hensley, *Promised by Heaven: A Doctor's Return from the Afterlife to a Destiny of Love and Healing* (New York: Atria, 2015), 261-8.

with the words blacked out by the ink. Ackerman's assistant was named Joe Moe. The words "Spoke to Joe Amodei" came incredibly close to describing what Ackerman had actually done when he *spoke to Joe Moe*. In fact, punning and finding names within names had been two of Ackerman's favorite pastimes. Furthermore, while he was still alive, Ackerman had promised Davids that, if it turned out there was life after death (which Ackerman was convinced there wasn't), he would "drop him a line" from the other side. The obliteration of this four-word line of Davids' document seemed like a pun on the idea of "dropping a line." So, not only did the ink obliteration appear to confirm the reality of Joe Moe's dream visitation from Ackerman but it also provided evidence for the survival of important aspects of Ackerman's personality.⁹⁶

I will add that synchronicities also display many of the other evidential characteristics we've seen in previous categories of phenomena. In addition to the cases already described, which include examples of synchronicities providing new information and showing goal-directed behavior, there are synchronicities that occur before knowledge of the death of the person involved,⁹⁷ synchronicities that happen to multiple people who are unaware of each other's experiences,⁹⁸ and synchronicities that demonstrate the ability of the deceased to respond directly to requests.⁹⁹ I have also found a brief reference in one source to two living people who seemed to be able to consciously create synchronicities for one another,¹⁰⁰ which suggests that synchronicities might also be susceptible to conscious control by the deceased.

7. Summary of Third-Person Evidence

In the table below, I've summarized the third-person evidence for survival and used checkmarks to indicate the evidential qualities demonstrated by each phenomenon we've examined.

⁹⁶ Davids and Schwartz with Allison, 31-2, 41-53. Scientific analysis of the ink obliteration can be found in Ch. 5 of the same book.

⁹⁷ Example: A bracelet associated with the deceased broke at precisely the time of death, though in a different location. Burnham, *Angel Letters*, 95.

⁹⁸ Example: During the week following the death of a mutual friend, five different people all had synchronistic encounters with the same (dated) song that was an obsession of the deceased. Joachim Soulières, *Les Coïncidences* (Paris: Dervy, 2012), 51-7.

⁹⁹ Example: A woman received a blank voicemail message on her phone and told her deceased son, "Scotty, if that's you, you have to do better than one blank message." Later that day, she received 95 blank messages. Laura Lynne Jackson, *The Light Between Us: Stories from Heaven, Lessons for the Living* (New York: Spiegel & Grau, 2015), 200.

¹⁰⁰ Mattingley, *The After Death Chronicles*, 72.

		Third-Person Phenomena					
		Apparitions	Dreams	Mental Mediumship	Poltergeists	Phantom Phone Calls	Synchronicity
Evidential Qualities	Before knowledge of death	✓	✓	✓	✓	✓	✓
	Multiple percipients unaware of each other	✓	✓	✓	✓	✓	✓
	Perceived by bystanders	✓	✓	✓	✓	✓	✓
	New information	✓	✓	✓	✓	✓	✓
	Goal-directed behavior	✓	✓	✓	✓	✓	✓
	Interactivity	✓	✓	✓	✓	✓	✓
	Living people have consciously communicated this way	✓	✓	*	✓		†

Figure 1. Evidential Qualities of Third-Person After-Death Phenomena

Notes: *There are many cases in which it seems living people have communicated through mediumistic phenomena such as table tipping, automatic writing, planchettes, and trance.¹⁰¹ Many of these messages include verifiable details about the living person’s activities and/or a sense of their personality, but in almost none of them do the communicators have a conscious memory of transmitting the messages. I have found only two notable exceptions, and in each of these cases, those receiving the message were misled as to its source.¹⁰²

†As mentioned at the end of the section on synchronicity, I have found one possible example of living people consciously communicating through synchronicity, but details are lacking.

¹⁰¹ Alexandre Aksakof, *Animisme et Spiritisme*, trans. Berthold Sandow (Paris: P.-G. Leymarie, 1895), Chapter IV, Part A; Frederic W. H. Myers, “The Subliminal Consciousness. Chapter VII: Motor automatism,” *Proceedings of the Society for Psychical Research* 9 (1894): 26-128, especially pp. 48-61, accessible at <https://babel.hathitrust.org/cgi/pt?id=njp.32101075888279>; and S. G. Soal, “A Report on Some Communications Received Through Mrs. Blanche Cooper,” *Proceedings of the Society for Psychical Research* 35 (1926): 471-594, pp. 560-89, accessible at <https://babel.hathitrust.org/cgi/pt?id=inu.30000108461215>.

¹⁰² Aksakof, 475-6; and J. Valckenier Suringar, “A Case of Thought-Transference,” *Journal of the Society for Psychical Research* 21 (December 1923): 170-5, accessible at <https://archive.org/details/journalofsociety21soci/>.

As the figure makes clear, the weight of the third-person evidence goes far beyond that of any individual case or phenomenon. The case for survival is considerably strengthened by the fact that such a great variety of contacts with the deceased exist and that all of these different categories of phenomena nevertheless exhibit similar evidential characteristics, across many people and contexts. We should not forget either the sheer ubiquity of such contacts. As we saw in the introduction to Part I, 36-42% of Americans feel they've been in touch with someone who's dead. And we've now seen good reason to believe that some of these contacts are much more than wishful imagination.

But so far we've looked at only one side of the coin. It's now time to turn to first-person evidence for life after death: the experiences of those who actually remember dying—and what came next.

II. First-Person Evidence for Survival

As previously mentioned, one of the hypotheses offered to explain away the apparent third-person evidence for survival is the super-psi hypothesis: the idea that living people use their unconscious psi abilities (clairvoyance, telepathy, psychokinesis) to simulate apparent contact with the deceased. However, extremely strong evidence that ostensible communications with the deceased are more than mere super-psi simulations comes from the huge quantity of first-person evidence for survival. In the end, we don't have to rely solely on apparitions, dreams, and readings from mediums to assure us that life continues beyond death. We can talk to people who have actually experienced it.

This second part of the essay will be divided into three sections: Near-Death Experiences, Memories of Previous Lives, and Memories of the Intermission Period Between Lives. Among many other evidential aspects of these phenomena, we'll find one particular type of case that destroys any remaining plausibility had by the super-psi hypothesis: the multiple instances of people who remember dying (whether in this life or a previous one) and remember communicating from their disembodied state, through an apparition, a dream, or some other means.

1. Near-Death Experiences

Almost everyone is familiar with near-death experiences (NDEs), in which people momentarily die (or come close to dying) and then, upon regaining consciousness, describe having had experiences such as floating out of their bodies, seeing the whole scene from up above, going into a tunnel where they met deceased loved ones, seeing a review of the events of their life, and even entering

a beautiful, light-filled realm where they met God. Surveys indicate that somewhere between 4 and 15% of the general population has had a near-death experience,¹⁰³ and among those who have survived cardiac arrest, more than one study has found the proportion of those experiencing an NDE to be as high as 23%.¹⁰⁴ While attempts to explain NDEs without appeal to survival of bodily death abound, none of these purported explanations is able to account for all of the characteristics of these experiences.

Verified Perception During Cessation of Brain Function

One of the most common skeptical explanations for near-death experiences is that they are the mere hallucinations of a dying brain. That is, (1) the body of the person having the near-death experience is not actually dead during the experience, just dying, and (2) their experience is just a hallucination created by the brain in this extreme state. One of the most important pieces of evidence that refutes this explanation is the existence of cases where NDErs report seeing or hearing events that can be verified to have taken place *while they were in cardiac arrest and without brain function*.

Titus Rivas, Anny Dirven, and Rudolf H. Smit have collected a number of cases of verified paranormal perception during NDEs in their 2016 book *The Self Does Not Die*, and they devote an entire chapter to cases of awareness and perception during cardiac arrest.¹⁰⁵ One example involves a man who was found “unconscious, stone cold, and apparently clinically dead out in a meadow.” Medics tried to resuscitate him on the way to the hospital but were unsuccessful. On arrival at the hospital, his body was “ashen gray, with livor mortis (in which blue-black discoloration occurs where blood pools in the lowest areas of the corpse) and blue lips and nails.” He had no blood circulation and no heart rhythm.¹⁰⁶ Rivas, Dirven, and Smit emphasize that activity in the cortex of the brain ceases about 15 seconds after cardiac arrest, eliminating the possibility of

¹⁰³ George Gallup, Jr., with William Proctor, *Adventures in Immortality: A Look Beyond the Threshold of Death* (New York: McGraw-Hill, 1982); Hubert Knoblauch, Ina Schmied, and Bernt Schnettler, “Different Kinds of Near-Death Experience: A Report on a Survey of Near-Death Experiences in Germany,” *Journal of Near-Death Studies* 20, no. 1 (2001): 15-29; and Mahendra Perera, Gayan Padmasekara, and John Belanti, “Prevalence of Near-Death Experiences in Australia,” *Journal of Near-Death Studies* 24, no. 2 (2005): 109-16.

¹⁰⁴ Nancy L. Zingrone and Carlos S. Alvarado, “Pleasurable Western Adult Near-Death Experiences: Features, Circumstances, and Incidence,” in *The Handbook of Near-Death Experiences: Thirty Years of Investigation*, eds. Janice Miner Holden, Bruce Greyson, and Debbie James (Santa Barbara, CA: ABC-CLIO, 2009), 17-40, 35.

¹⁰⁵ Rivas et al., *The Self Does Not Die*, 55-126.

¹⁰⁶ Rivas et al., *The Self Does Not Die*, 63.

any complex conscious experience.¹⁰⁷ By the time this man was brought into the hospital, he had been in cardiac arrest for a great deal longer than 15 seconds. At the hospital, a nurse removed the man's dentures before continuing resuscitation efforts. It then took an additional hour for those resuscitation efforts to be effective enough for the patient to be transmitted to the ICU. About a week later, the patient spoke to the nurse who had removed his dentures and said that he had watched the nurse remove them. Not only that, but he said he'd seen the nurse put them on the pull-out shelf of a cart that had lots of bottles on it. The nurse confirmed this was what he had done: he'd put the man's dentures on the pull-out shelf of the crash cart.¹⁰⁸

In another case, exceptionally well-documented, a woman named Pamela Reynolds was undergoing surgery for a brain aneurysm when she had an NDE. Throughout the procedure, Reynolds was under anesthetic, had her eyes taped shut, and had loud clicks and white noise playing in her ears through earbuds, but she nevertheless found herself able to perceive events going on in the room around her. Reynolds experienced herself as floating above her body and over the surgeon's shoulder, and she was later able to accurately describe the specific type of saw used by the surgeon as well as the case that contained its interchangeable blades. She also reported hearing someone remark that the arteries in her right groin were too small and then someone else suggest the left groin. She was surprised by this conversation as she hadn't known that her brain operation would involve draining the blood from her body through her groin. Nevertheless, the exchange she described had taken place, even though multiple persons who had been present in the operating room at the time confirmed that there should have been no way for her to perceive these things. Interestingly, Reynolds never reported hearing the loud clicks that were playing directly into her ears at the volume of a lawn mower or a subway train going through a station. That is, her perceptions of sound did not seem bound to what was being received by her ears.¹⁰⁹

Now, the verified perceptions just described occurred in an early stage of Reynolds' surgery. What is even more impressive than this is what she experienced near the *end* of the procedure, because by that time, not only was she completely anesthetized, but her body had been cooled to a severely hypothermic temperature, her heart and breathing had been stopped, and blood was drained from her head. It was during *this* part of the procedure that Reynolds reported

¹⁰⁷ Rivas et al., *The Self Does Not Die*, 55.

¹⁰⁸ Rivas et al., *The Self Does Not Die*, 63-4.

¹⁰⁹ Janice Miner Holden, "Veridical Perception in Near-Death Experiences," in Holden, Greyson, and James, 185-211, pp. 198-9.

perceiving two more things she shouldn't have been able to. The first was that the operating room staff was listening to the song "Hotel California," and the other was that they "shocked" her twice while restarting her heart. One of the neurosurgeons in attendance confirmed that the staff had indeed listened to "Hotel California" and that her heart had to be restarted twice. This is not a number that could have been easily predicted, as the number of necessary attempts varies.¹¹⁰

Some might argue that perceptions like those of the dentures and of Reynolds' resuscitation efforts could be obtained by the NDEr *after* resuscitation, by using psi to look into the past and see what happened while they were unconscious. However, it's hard to see any independent motivation for this hypothesis, beyond the desire to cling to the notion of brain-dependent consciousness at all costs. Furthermore, if time is no barrier to our capacity for psi, this implies that our consciousness can transcend time, and in that case, it's not clear that the concept of death—of our being alive at one time and dead at another—is even coherent. If we can access the past psychically, then there is an important sense in which survival necessarily exists, as the "past" consciousness of our loved ones is still accessible to us in the present.

Increased Paranormal Perception

Another strike against the hallucination explanation for NDEs is the sheer number of cases in which NDErs experience *increased* perceptual abilities. While it frequently can't be verified that this increased perception happened precisely at a time when their bodies were in cardiac arrest or had no brain function, the mere fact that, while their bodies were compromised in some way, they were able to experience *more* than they would be able to when their body is functioning normally is a crucial indication that perception and bodily function do not always go hand in hand, and can even be inversely correlated.

For instance, in a case reported by Dr. John Lerma, an 82-year-old man had an NDE in which he experienced floating out of his body in the hospital trauma room. From a position near the ceiling, he saw a coin sitting on the right corner of the eight-foot-high cardiac monitor. He could see that it was a quarter dating from 1985. After he was resuscitated, he asked his doctor, Lerma, to check whether the quarter was really there, so he could know whether his experience had been real. Using a ladder, Lerma verified that the 1985 quarter was just where the patient had seen it.¹¹¹

¹¹⁰ Rivas et al., *The Self Does Not Die*, 95-103.

¹¹¹ Lerma, *Into the Light*, 10-2.

In another case, this one reported by Drs. Kenneth Ring and Madelaine Lawrence in their article “Further Evidence for Veridical Perception during Near-Death Experiences,” a patient at Hartford Hospital in Connecticut reported having an NDE in which she was pulled upward through the floors of the hospital until she was up above the roof looking at the city skyline and her attention was drawn to a red shoe. A skeptical physician later went onto the roof and discovered a red shoe there.¹¹²

Other NDErs have had verified perceptions of things as unexpected as their wife and daughter discussing taking cuttings from a tree in a hospital courtyard,¹¹³ a person they thought was a health nut buying a Snickers bar from a vending machine,¹¹⁴ both of their grandmothers suddenly taking up smoking,¹¹⁵ and details about the amputation of a leg in a nearby operating theater.¹¹⁶

Janice Miner Holden reviewed 93 reports of physical events observed during NDEs and found that 86 were fully accurate, 6 contained some error, and only 1 was entirely wrong.¹¹⁷ Some researchers have attempted to do controlled studies of perception during cardiac arrest by placing hidden targets high up on hospital shelves, out of the normal visual field of patients. So far, these studies have only had 12 patients who reported leaving their bodies during an NDE, and none of them reported noticing the target.¹¹⁸

Apparitions of NDErs

Further evidence for the reality of expanded perception during NDEs comes from cases in which NDErs had the experience of perceiving events at a location other than that of their body and someone at that location *also perceived*

¹¹² Kenneth Ring and Madelaine Lawrence, “Further Evidence for Veridical Perception during Near-Death Experiences,” *Journal of Near-Death Studies* 11, no. 4 (1993): 223-9, pp. 226-7, accessible at <https://digital.library.unt.edu/ark:/67531/metadc799169/>.

¹¹³ Rivas et al., *The Self Does Not Die*, 45.

¹¹⁴ Tricia Barker, *Angels in the OR: What Dying Taught Me About Healing, Survival, and Transformation* (New York: Post Hill Press, 2019), 14.

¹¹⁵ Rivas et al., *The Self Does Not Die*, 44.

¹¹⁶ Rivas et al., *The Self Does Not Die*, 59.

¹¹⁷ Holden, “Veridical Perception,” 197.

¹¹⁸ Bruce Greyson, *After: A Doctor Explores What Near-Death Experiences Reveal about Life and Beyond* (New York: St. Martin’s Essentials, 2021), 72-3.

an apparition of the NDEr. Rivas, Dirven, and Smit catalog four such cases.¹¹⁹

In one of these, reported by critical care physician Dr. Laurin Bellg, a young man was so estranged from his dying mother that she refused to allow him into her hospital room. He was hanging out in a nearby bar when he was amazed to see her walk in. He started to go to her, but other people passed between them, and afterward she was gone. Around the same time, the woman (whose body was actually still lying in her hospital bed) woke up and told her daughter, “I had the strangest dream. I dreamed that I was in a bar and I saw my son sitting at a table crying, and he got up to start coming to me. And I got scared and I woke up.”¹²⁰

In another case cataloged by Rivas, Dirven, and Smit, this one investigated by Dr. Melvin Morse and Paul Perry, Olga Gearhardt of San Diego, California, was receiving a heart transplant. Her whole family had gathered at the hospital during her surgery, except for her son-in-law, who had a phobia of hospitals. At 2:15am, the new heart would not beat properly and then stopped completely. The resuscitation process took hours, but finally her new heart was persuaded to function properly. Meanwhile, the son-in-law, at home, woke up at 2:15am to see Olga standing at the foot of his bed. She was so lifelike that he thought it was actually her, that her plans must have changed and, instead of getting surgery, she had come to his house. He asked her how she was doing, and she told him, “I am fine, I’m going to be all right. There is nothing for any of you to worry about.” When she disappeared, he got up and wrote down the time and what she had said. The next morning, when Olga came out of surgery, she mentioned “the strange dream” she’d had, which appears to have been a near-death experience. She not only had the experience of being out of her body watching the doctors operate, but she went to her family in the waiting room and tried to communicate with them. Unable to get through, she then decided to go to her son-in-law at his home, where “she was sure she had stood at the foot of her son-in-law’s bed and told him that everything was going to be all right.”^{121, 122}

¹¹⁹ Rivas et al., *The Self Does Not Die*, 158-65.

¹²⁰ Laurin Bellg, “Patient NDEs in the ICU,” February 2014, The Monroe Institute Professional Seminar, <https://www.youtube.com/watch?v=xdScjvc14xE>, starting at 31:08 in the video.

¹²¹ Morse with Perry, *Parting Visions*, 22-4.

¹²² In addition to the two other cases of reciprocal NDE apparitions cited in Rivas et al., other reciprocal apparitions of the dying can be found in William Barrett, *Deathbed Visions: How the Dead Talk to the Dying* (Guildford, UK: White Crow, 1926, 2011), 65-73; and Frederick George Lee, ed., *The Other World; or, Glimpses of the Supernatural*, vol. 2 (London: King & Company, 1875), 64-6, accessible at <https://babel.hathitrust.org/cgi/pt?id=mdp.39015056731816&view=1up&seq=76>.

These cases of reciprocal apparitions don't just provide evidence for the reality of the near-death experience but also give us further evidence with regard to apparitions of the dead. The fact that apparitions of those *near* death are experienced in much the same way as apparitions of the deceased and that NDErs have been able to report back on their subjective experience of being at the location in question makes it even more plausible that apparitions of the deceased (some of which occur long after death) also reflect their conscious presence.

Perception of Future Events

A final important point regarding paranormal perception during NDEs is that about a third of those NDErs who report experiencing a life review recall that that review contained visions of *future* as well as past life events,¹²³ and at least some of those future events have then taken place, even when they were still 20 or 30 years in the future at the time of the NDE. In a case reported to Kenneth Ring, a 10-year-old had an NDE in which he received the information “You will be married at age twenty-eight” and “You will have two children.” Eighteen years later, during the year following his twenty-eighth birthday, he met and married his spouse, and they went on to have two children.¹²⁴

A related phenomenon is that NDErs sometimes report meeting their future children during their NDEs and/or meeting the future children of other people.¹²⁵ I'm not aware of any cases that provide strong objective verification of this beyond the fact that, when these children are born, the NDErs recognize them as the ones they saw in their NDE, but the mere fact that NDErs report these interactions with future children dovetails with memories some children have of a pre-birth existence, memories we'll explore in the sections Memories of a Previous Life and Memories of the Intermission Period Between Lives.

¹²³ Survey conducted by Bruce Greyson, reported in Kenneth Ring and Evelyn Elsaesser Valarino, *Lessons from the Light: What We Can Learn from the Near-Death Experience* (Needham, MA: Moment Point Press, 1998, 2006), 151.

¹²⁴ Kenneth Ring, *Heading Toward Omega: In Search of the Meaning of the Near-Death Experience* (New York: William Morrow, 1984, 1985), 185-7.

¹²⁵ See Lee Nelson, *Beyond the Veil*, Vol. 1 (Orem, UT: Cedar Fort, 1988), 37-9; Betty J. Eadie with Curtis Taylor, *Embraced by the Light* (Carson City, NV: Gold Leaf Press, 1992), 145; Pierre Jovanovic, *Enquête sur l'Existence des Anges Gardiens* (Paris: Éditions Filipacchi/Société Sonodip, J'ai Lu, 1993), 99; Sarah Hinze, *We Lived in Heaven: Spiritual Accounts of Souls Coming to Earth* (Rexburg, ID: Spring Creek Book Company, 2006), 110, 112; Sarah Hinze with Laura Lofgreen, *The Memory Catcher* (Provo, UT: Spring Creek Book Company, 2012), 120-3; and Sarah and Brent Hinze, “Visions of Future Children in Near-Death Experience,” 2012 IANDS Conference in Scottsdale, AZ, <https://www.youtube.com/watch?v=kdSL-HCx14o>, 29:13-33:27.

Shared Death Experiences

Yet another strike against the “hallucination of a dying brain” explanation for NDEs and a point in favor of their portraying objective aspects of reality is the fact that near-death experiences can often be shared by others. Sometimes these are other people who are near death at the same time,¹²⁶ but generally they’re perfectly healthy people. Often the shared death experience happens when they’re in the other people who are near death at the same time,¹²⁷ but generally they’re perfectly healthy people. Often the shared death experience happens when they’re in the same room with the dying, but if there’s a strong emotional bond, they may share the dying experience even at a distance. The experience generally includes one or more typical NDE elements: floating out of the body, seeing the deceased loved ones of the dying person, encountering a light, even sharing in the dying person’s life review.

Dr. Raymond Moody, who is famous for popularizing NDEs with his 1975 bestselling book *Life After Life*,¹²⁸ in 2010 co-wrote a book called *Glimpses of Eternity* that is dedicated to this related phenomenon of shared death experiences. Moody reports that, in giving lectures around the world, he has found that 5-10% of the members of his audiences have had a shared death experience, which is only slightly less than the percentage of his audience members who’ve had NDEs.¹²⁹

An especially evidential aspect of shared death experiences is the fact that, just like apparitions and dreams of the deceased, they sometimes happen simultaneously to multiple living people present at a death. For instance, Moody relates the experience of four siblings and a sibling-in-law who all perceived some of the same extraordinary phenomena while they were gathered around their dying mother. At first, all they saw was a bright, unearthly light, but just after their mother took her last breath, vivid, cloud-like lights gathered and formed themselves into a bridge-shaped entranceway. The children then saw their mother come out of her body and go through this portal. It was a joyful experience for them, and one of them even heard “beautiful music,” though the rest did not.¹³⁰

¹²⁶ See, for example, Fontana, *Is There an Afterlife?*, 395-6.

¹²⁷ See, for example, Fontana, *Is There an Afterlife?*, 395-6.

¹²⁸ Raymond A. Moody, Jr., *Life After Life: The Investigation of a Phenomenon—Survival of Bodily Death* (New York: HarperOne, 1975, 2001).

¹²⁹ Raymond Moody with Paul Perry, *Glimpses of Eternity: An Investigation into Shared Death Experiences* (London: Rider Books, 2010), 51.

¹³⁰ Moody with Perry, *Glimpses of Eternity*, 13-14.

In another multiply shared death experience, two sisters who were by their mother's side as she was dying of lung cancer saw the room start to swirl. When it stopped, they found themselves standing beside a much younger version of their mother and started to see scenes from her life. Many of them were from before the girls were born—like their mom's first boyfriend and her heart-breaking breakup. They even discovered more recent events they'd known nothing about, like the fact that their mother had a crush on her widowed neighbor. One of the sisters says, "What we saw was so real that we thought we had died too. For months it was beyond belief until we finally accepted it."¹³¹

The fact that multiple healthy individuals can perceive NDE phenomena as someone is dying shows that these phenomena are not mere side effects of drugs or physiological changes that occur as the brain shuts down. They appear instead to be real events that nevertheless can't be perceived by everyone.

The Value of Eye-Witness Testimony

We have now seen some of the independently verifiable aspects of near-death experiences, but the evidentiary value of NDEs doesn't stop there. While aspects verifiable by third parties are important corroborations of the objective quality of the experiences, there is so much more to the near-death experience than what can be verified by an independent observer, and we would miss a lot by not listening carefully to all aspects of the testimonies of those who have had the experience themselves.

To begin with, those who have had a near-death experience are almost universally convinced of the reality of life after death¹³² and see their fear of death vanish.¹³³ That is, those who have actually *had* the experience—including those who were previously die-hard atheist physicalists¹³⁴—are sure that consciousness goes on after permanent bodily death.

Another aspect of NDEs' accounts that weighs against the hallucination hypothesis is the fact that 71% of NDEs say that their NDE memories are clearer

¹³¹ Moody with Perry, *Glimpses of Eternity*, 15.

¹³² Greyson, *After*, 131; and Cassandra Musgrave, "The Near-Death Experience: A Study of Transformation," *Journal of Near-Death Studies* 15, no. 3 (1997): 187-201, p. 194. Accessible at: <https://digital.library.unt.edu/ark:/67531/metadc799346/>.

¹³³ Ring and Valarino, *Lessons from the Light*, 127.

¹³⁴ See, for example, Howard Storm, *My Descent into Death: A Second Chance at Life* (New York: Doubleday, 2005); and Eben Alexander, *Proof of Heaven: A Neurosurgeon's Journey into the Afterlife* (New York: Simon & Schuster, 2012).

and more vivid than those of other events.¹³⁵ In fact, one common observation made by NDErs is that the experience was “realer than real.”¹³⁶ Compared to what they experience in the NDE, normal life seems like a dream.

NDErs also commonly report that, during the NDE, they not only perceive more, with 360-degree vision and the ability to perceive events at a distance in space and time, but they also describe their thinking as being faster and clearer. Dr. Bruce Greyson reports in his 2021 book *After* that, among more than a thousand NDErs he’s surveyed in his 45 years of studying the phenomenon, “half described their thinking during the NDE as clearer than usual, and almost as many described it as faster than usual.”¹³⁷ The vast majority of his NDErs who described experiencing life reviews reported them as “more vivid than ordinary memories.”¹³⁸ Some even noted that they were able to perceive more detail in their life review than when the events actually happened to them. An NDEr named Tom Sawyer, for instance, reports that, during one scene of his life review, he was able to perceive things so clearly that he could have counted the number of mosquitoes present.¹³⁹ An NDEr named Peggy says that, during her NDE, “I did not have the limited consciousness I have on earth. It felt like I had 125 senses to our normal five. You could do, think, comprehend, and so on, you name it, with no effort at all. It’s as if the facts are right before you in plain sight with no risk of misinterpretation because the truth just *is!* Nothing is hidden.”¹⁴⁰ Another woman, a Canadian anthropologist, reports that, during her NDE, “I could see the tiles on the ceiling and the tiles on the floor, simultaneously: three hundred degree [*sic*] spherical vision. And not just spherical. Detailed! I could see every single hair and the follicle out of which it grew on the head of the nurse standing beside the stretcher.”¹⁴¹

¹³⁵ Greyson, *After*, 95-6.

¹³⁶ Jens Amberts, *Why an Afterlife Obviously Exists: A Thought Experiment and Realer than Real Near-Death Experiences* (Winchester, UK: iff Books, forthcoming), Ch. 4; Marie Thonnard et al., “Characteristics of Near-Death Experiences Memories as Compared to Real and Imagined Events Memories” *PLoS ONE* 8, no. 3 (2013), <https://doi.org/10.1371/journal.pone.0057620>; and Arianna Palmieri et al., “‘Reality’ of Near-Death-Experience Memories: Evidence from a Psychodynamic and Electrophysiological Integrated Study,” *Frontiers in Human Neuroscience* (June 19, 2014), <https://doi.org/10.3389/fnhum.2014.00429>.

¹³⁷ Greyson, *After*, 31.

¹³⁸ Greyson, *After*, 41.

¹³⁹ Greyson, *After*, 40.

¹⁴⁰ Ring and Valarino, *Lessons from the Light*, 45.

¹⁴¹ Ring and Valarino, *Lessons from the Light*, 63.

Some NDErs feel they suddenly understand huge quantities of information about the universe, only some minor portion of which they are able to retain when they return to their body. According to surveys conducted through the Near-Death Experience Research Foundation website, 30.7% of NDErs felt that, during their NDE, they understood everything “about the universe.”¹⁴² In fact, experience in an NDE is so different from normal experience that NDErs have trouble even describing it. NDEr Steve Luiting reports, “The language spoken [during the NDE] was much, much more complex and could literally encapsulate experiences. Even the memories when coming back into my body flattened, simplified, and became symbols of what really happened. I believe this flattening happens simply because the human brain can’t understand a world so much more complex and possibly so alien.”¹⁴³

It’s intriguing to consider the idea of “super-survival,” the idea that our post-death selves may actually be a significantly enhanced version of the selves we currently experience ourselves as having. As one NDEr has said, “Our identity will continue to be—in a greater way.”¹⁴⁴ But whether or not our consciousness is in fact enhanced after the death of our bodies, the most important point to recognize here is the sheer number of near-death experiencers (again, 4-15% of the general population) and their overwhelming conviction that what they’ve experienced is indicative of survival of consciousness after the permanent death of the body. As philosopher Jens Amberts emphasizes in his forthcoming book *Why an Afterlife Obviously Exists*, “at least some NDErs were equally as skeptical of the existence of an afterlife or of the idea that NDEs are or can be indicative of an afterlife as we may be now, and at least some of them also shared the intensity of that skepticism, and at least some of them also shared whatever justifications we may think or feel that we have for that skepticism. And yet, the NDE thoroughly and justifiably convinced them that there really is an afterlife....”¹⁴⁵ When so many eye-witnesses with reasoning faculties similar to our own all say the same thing, we do well to pay attention—especially when these reports offer us a glimpse into a state of being that, to the rest of us, is the equivalent of a locked room. Rather than insist that it’s impossible for what’s in that room to be different than what we experience outside it, we would do well to take seriously the testimony of those who have the relevant firsthand knowledge.¹⁴⁶

¹⁴² Jeffrey Long with Paul Perry, *God and the Afterlife: The Ground-Breaking New Evidence for God and Near-Death Experience* (New York: HarperCollins, 2016), 23.

¹⁴³ Greyson, *After*, 48.

¹⁴⁴ Ring and Valarino, *Lessons from the Light*, 276.

¹⁴⁵ Jens Amberts, *Why an Afterlife Obviously Exists: A Thought Experiment and Realer than Real Near-Death Experiences* (Winchester, UK: iff Books, forthcoming), end of Ch. 6.

¹⁴⁶ This analogy is developed in great and convincing detail by Amberts.

At the same time, despite all the compelling evidence from NDEs that consciousness doesn't depend on a functioning brain, it's still true that NDEs are not actually testimonies from people whose bodies are permanently dead, but only people whose bodies are provisionally, reversibly dead. Despite their conviction otherwise, it is still logically possible that their experiences do not accurately reflect what we will experience when our bodies permanently die and degrade. For first-person experience of what happens in that case, we have to turn to another source: those who have memories of experiencing the permanent death of their previous body.

2. Memories of Previous Lives

Memories of having lived a previous life in a different body don't get nearly as much press as near-death experiences, even though the literature documenting the accuracy of past-life memories is much vaster and more thorough than the literature on verified paranormal perception in NDEs. Much of the documentation related to memories of previous lives is due to the monumental work of the late Dr. Ian Stevenson of the University of Virginia School of Medicine, who beginning in the 1960s spent several decades traveling the world conducting extremely thorough investigations into the past-life memories spontaneously reported by young children.¹⁴⁷

¹⁴⁷ For an excellent overview of Stevenson's work, see Ian Stevenson, *Children Who Remember Previous Lives: A Question of Reincarnation*, rev. ed. (Jefferson, NC: McFarland & Company, Inc., 2001). For examples of the meticulousness with which he documented individual cases, see Ian Stevenson, *Twenty Cases Suggestive of Reincarnation*, 2nd ed. revised and enlarged (Charlottesville, VA: University Press of Virginia, 1980). For a more popular introduction to Stevenson's work, written by journalist Tom Shroder, who accompanied Stevenson on some of his final research trips, see Tom Shroder, *Old Souls* (New York: Simon & Schuster, 1999).

Similar work, with similar results, has been conducted on a smaller scale by several other researchers, including Satwant Pasricha,¹⁴⁸ Antonia Mills, Jürgen Keil, Erlendur Haraldsson,¹⁴⁹ Jim B. Tucker,¹⁵⁰ and James G. Matlock.¹⁵¹ These researchers have sought to determine whether there are actual deceased people whose lives correspond to the past-life memories children report, how closely the children's memories correspond to the details of these people's lives, and whether the children could have learned these details in some non-paranormal way. For many of these cases, the correspondences between the memories and the lives of the deceased are so accurate and detailed, and the possibility of the children learning such details in a normal way so remote, that the best explanation appears to be some sort of "reincarnation": the continuation of a deceased person's consciousness in a new body. By 2001, the University of Virginia already had in its collection over 2,500 cases that investigation showed to be suggestive of reincarnation.¹⁵²

¹⁴⁸ Satwant Pasricha, *Claims of Reincarnation: An Empirical Study of Cases in India* (New Delhi: Harman Publishing House, 1990).

¹⁴⁹ Antonia Mills, Erlendur Haraldsson, and H. H. Jürgen Keil, "Replication Studies of Cases Suggestive of Reincarnation by Three Independent Investigators," *Journal of the American Society for Psychical Research* 88 (1994): 207-19; and Erlendur Haraldsson and James G. Matlock, *I Saw a Light and Came Here: Children's Experiencers of Reincarnation* (Hove, UK: White Crow Books, 2016).

¹⁵⁰ Jim B. Tucker, *Life Before Life: Children's Memories of Previous Lives* (New York: St. Martin's Griffin, 2008); and Jim B. Tucker, *Return to Life: Extraordinary Cases of Children Who Remember Past Lives*, reprint ed. (New York: St. Martin's Griffin, 2015).

¹⁵¹ Haraldsson and Matlock, *I Saw a Light*; and James G. Matlock, *Signs of Reincarnation: Exploring Beliefs, Cases, and Theory* (Lanham, MD: Rowman & Littlefield, 2019).

¹⁵² Stevenson, *Children Who Remember Previous Lives*, 261, note 2.

There has also been a lot of interest in the past 70 years in retrieving past-life memories through hypnosis.¹⁵³ However, the number of hypnotic regression cases in which the existence of the specific individual remembered has been verified is much smaller than the number of spontaneous cases where this has been achieved,¹⁵⁴ and there is debate within the parapsychology community over the accuracy of memories evoked by hypnosis.¹⁵⁵ For this reason, I'll restrict my attention in this essay to spontaneously occurring memories.

One of the most striking cases of past-life memory investigated in the United States in the last couple of decades is that of a boy named James Leininger,¹⁵⁶ who at age two began having terrible nightmares during which he would scream, "Airplane crash on fire! Little man can't get out!" Over the following months, James began talking about the content of his nightmare while awake. His parents asked him for more details about what had happened to the plane he was in, and James said it was shot, by the Japanese. Later, James added that his plane was a Corsair.¹⁵⁷ James also told his parents that he had flown his plane off a boat. When asked for the name of the boat, James replied, "*Natoma*." His dad said that the name sounded Japanese, and James looked "perturbed" at this comment. He corrected his father, telling him it was American.

¹⁵³ See Morey Bernstein, *The Search for Bridey Murphy* (New York: Doubleday & Co., 1956); Ruth Montgomery, *Here and Hereafter* (Greenwich, CT: Fawcett Crest, 1968); Jeffrey Iverson, *More Lives Than One? The Evidence of the Remarkable Bloxham Tapes* (London: Pan Books, 1976, 1977); Edith Fiore, *You Have Been Here Before* (New York: Ballantine, 1978); Helen Wambach, *Reliving Past Lives: The Evidence Under Hypnosis* (New York: Harper & Row, 1978); Peter Moss with Joe Keeton, *Encounters with the Past: How Man Can Experience and Relive History* (London: Sidgwick & Jackson, 1979); Brian L. Weiss, *Many Lives, Many Masters: The True Story of a Prominent Psychiatrist, His Young Patient, and the Past-Life Therapy That Changed Both Their Lives* (New York: Touchstone, 1988); and Carol Bowman, *Children's Past Lives: How Past Life Memories Affect Your Child* (New York: Bantam, 1997).

¹⁵⁴ Matlock, *Signs of Reincarnation*, 221.

¹⁵⁵ For an overview of the debate surrounding past-life regression, see the section "Fantasy and Fact in Past-Life Regression Under Hypnosis" in Matlock, *Signs of Reincarnation*, 213-23.

¹⁵⁶ *NEW NOTE*: Subsequent to the original online publication of the present essay in November 2021, Michael Sudduth published "The James Leininger Case Re-examined" in the *Journal of Scientific Exploration* 35, no. 4 (2021): 933-1026. This article documents ways in which James Leininger could have obtained his knowledge of World War II aircraft and battle conditions from normal sources available to him during his early childhood, as well as casting doubt on the timeline that placed James' specific statements about James Huston's life *before* the discovery of verifying data by his father. Jim Tucker, the most prominent investigator of the Leininger case, is scheduled to publish a response to Sudduth in the March 2022 issue of the *Journal of Scientific Exploration*. In the meantime, I wish to note that, though the information presented by Sudduth appears to substantially reduce the evidentiality of the Leininger case, there are other cases of past-life memory in which the same doubts do not arise. See, for instance, the case of Ryan Hammons, who gave many personal details (recorded in writing prior to verification) about the life of someone who was so obscure that only substantial digging by investigators uncovered his identity. See Tucker, *Return to Life*, 88-119, and Kean, *Surviving Death*, 51-79.

¹⁵⁷ James had been to a flight museum when he was 22 months old, not long before his nightmares began, and he had been enthralled by the World War II exhibit. At that time, however, there was no Corsair on display there, as museum staff later confirmed to Jim Tucker when he investigated the case.

James's father, Bruce, had strong Christian convictions and at the time of James's first comments had a negative reaction to the idea that they might be indicative of reincarnation. However, Bruce was open-minded enough to try to investigate the things his son was saying. Through a web search, he discovered that there had indeed been a U.S. escort carrier named "*Natoma Bay*" in the Pacific during the Second World War.

Over the following months and years, James went on to produce further details about his apparent memories of another life. When asked who the little man in the plane was, James would say either "me" or "James," which didn't seem very helpful. When they asked if there was anyone else in the dream with him, he gave the name Jack Larsen and said that Jack was a pilot, too. At another time, James saw a picture of Iwo Jima in a book and said, "My airplane got shot down there, Daddy." And, on still another occasion, James told his dad that his plane had been hit at the front of the engine, right in the propeller.

Bruce eventually learned that pilots from *Natoma Bay* had participated in the Iwo Jima operation and that only one pilot had been killed during it: a pilot named James Huston. When Bruce was finally able to get his hands on the aircraft action report for the day of Huston's death, he saw that, flying right next to Huston was a pilot named Jack Larsen. Bruce was also able to talk to four men who had actually seen Huston's plane go down that day. They all confirmed that Huston's plane had been hit head-on, in the engine.

James had also reported that "Little Man" had two sisters, Ruth and Annie, and he specified that Ruth was four years older than Annie, who was four years older than he was. It turned out that James Huston did have two older sisters with these names, and their ages were spaced in the way he indicated.

One thing James said that didn't seem to be quite right was the fact that his plane had been a Corsair, as there had never been any Corsairs flying from *Natoma Bay*. James Huston had died in an FM-2. And yet it was later discovered that James Huston had flown a Corsair *before* coming to *Natoma Bay*. His surviving sister Anne had a couple of pictures of him in front of a Corsair, and it was confirmed that Huston had previously tested the Corsair for the Navy.¹⁵⁸

¹⁵⁸ Tucker, *Return to Life*, 63-87.

This case has been carefully researched by Dr. Jim Tucker of the University of Virginia School of Medicine’s Division of Perceptual Studies, among other researchers. And while it is certainly one of the most strikingly detailed of the American cases of apparent past-life memories, it is far from the only one of its kind. As previously mentioned, similar cases have been collected and studied in countries all around the world, and they show remarkable consistency in their features. For instance, children nearly always begin speaking about their memories of another life between the ages of two and five, and they generally stop talking about them between five and eight years old,¹⁵⁹ although there are some adults who retain spontaneous past-life memories as well.¹⁶⁰ Another consistency is that past-life memories tend to be of things that happened close to the end of the previous life, and almost 75% of children with past-life memories make statements about how they died.¹⁶¹

Another frequently recurring feature of these cases is the presence, not just of verbally expressed memories, but of *behaviors* that match what would be expected of the person in the previous life. Phobias are one example. Ian Stevenson wrote that, out of 252 cases he studied in which the death of the previous person was violent, in 50% of them, the child remembering the death had a corresponding phobia (for instance, a fear of water if they remembered drowning).¹⁶²

Other behaviors reported in children with past-life memories are more idiosyncratic reflections of the past personality they remember. A young girl named Rylann O’Bannion was afraid of thunderstorms and told her mother she’d died in the backyard when there was a loud noise and the rain shocked her. On another occasion, Rylann said she remembered seeing a plane crash when she was standing in the yard. She also remembered the name “Jennifer” and said the year 1971 felt “familiar” to her. These clues helped Rylann’s mother discover a girl named Jennifer Shultz who had died outside her home when a plane crashed into her neighborhood during a thunderstorm. This Jennifer had been born in 1971. In addition to her memories that matched Jennifer’s death, Rylann also exhibited behaviors that were later discovered to match Jennifer’s. They both had the

¹⁵⁹ Stevenson, *Children Who Remember*, 105-9.

¹⁶⁰ In addition to several examples among Ian Stevenson’s cases, see Jenny Cockell, *Across Time and Death: A Mother’s Search for Her Past Life Children* (New York: Simon & Schuster, 1993); and Stéphane Allix, *When I Was Someone Else: The Incredible True Story of Past Life Connection*, trans. Jack Cain (Rochester, VT: Park Street Press, 2017, 2021).

¹⁶¹ Stevenson, *Children Who Remember*, 110.

¹⁶² Stevenson, *Children Who Remember*, 116.

unusual habit of opening and closing the drawers in their bathroom vanities, not to take anything out of them but just to look inside. And both girls created owls from yarn that they then perched on sticks. This commonality can't be chalked up to a fad in children's crafts, as Rylann and Jennifer were born almost four decades apart.¹⁶³

More evidence for the validity of children's past-life memories comes from the fact that psychological testing of the children who have these memories has not revealed any connection with psychopathology.¹⁶⁴ In fact, these children have higher-than-average intelligence¹⁶⁵ and are less suggestible than other children, as measured by the Gudjonsson Suggestibility Scale.¹⁶⁶

Another interesting statistical fact is that, among cases in which the death remembered is a natural (non-violent) one, the lives remembered are roughly 50% male and 50% female. However, among cases in which the death remembered is "unnatural" (a murder, a suicide, or an accident), 73% percent of the cases are of male lives. This matches the general statistics on unnatural deaths in the United States, where 72% are male. That is, these children's memories, evaluated as a whole, accurately reflect sex differences in manner of death in the population at large.¹⁶⁷

¹⁶³ Matlock, *Signs of Reincarnation*, 1-33.

¹⁶⁴ Jim B. Tucker and F. Don Nidiffer, "Psychological Evaluation of American Children Who Report Memories of Previous Lives," *Journal of Scientific Exploration* 28, no. 4 (2014): 585-96.

¹⁶⁵ Tucker and Nidiffer.

¹⁶⁶ Erlendur Haraldsson, "A Psychological Comparison Between Ordinary Children and Those Who Claim Previous-Life Memories," *Journal of Scientific Exploration* 11, no. 3 (1997): 323-35, p. 331.

¹⁶⁷ Tucker, *Return to Life*, 136-7.

The sheer number of past-life memories that have been verified as accurate combined with the overall consistency of the phenomenon points to past-life memories being much more than the product of childhood imagination. Thousands of children have memories of lives that did take place in another body. But does this automatically mean the survival hypothesis is true? It has been suggested by some that these children are not actually identical with or inhabited by the surviving consciousness of the people whose lives they remember but instead are just accessing those people's memories by some not-yet-understood process that doesn't involve the continuing consciousness of the deceased. The idea is that either these children are psychically accessing the past or are psychically accessing "dead" memories.¹⁶⁸

Little is known about the mechanisms by which these memories present themselves to the consciousness of the children who have them, but whether or not these children are wholly identical with the people whose lives they remember, it is clear that at least *part* of the consciousness of those people lives on in these children. In the strongest cases, these children not only share the memories of the deceased but also multiple aspects of their behavior/personality¹⁶⁹ and even physical characteristics.¹⁷⁰ Many continue to have emotional attachments to people the deceased knew, in some cases still being in

¹⁶⁸ See the "thought bundle" or "thought pool" hypothesis suggested in Jürgen Keil, "Questions of the Reincarnation Type," *Journal of Scientific Exploration* 24, no. 1 (2010): 79-99, pp. 96-7.

¹⁶⁹ For more details on this phenomenon, see Matlock, *Signs of Reincarnation*, 136-48.

¹⁷⁰ For an excellent overview of physical characteristics apparently transmitted by reincarnation, see Matlock, *Signs of Reincarnation*, 148-59. For the most extensive study of this subject to date, see Ian Stevenson, *Reincarnation and Biology: A Contribution to the Etiology of Birthmarks and Birth Defects*, 2 vols. (Westport, CT: Praeger, 1997); as well as Stevenson's shorter, more readily available work, *Where Reincarnation and Biology Intersect* (Westport, CT: Praeger, 1997).

love with their former spouses.¹⁷¹ Since memories, personality, and interpersonal attachments are three of the primary characteristics we're interested in seeing survive beyond our death, it is hard not to see these children's memories and behavior as a kind of survival, even if only partial. (It bears remembering, too, that survival, even while we are still in the same living body, is almost always "partial," in the sense that we are continually forgetting the previous events of our lives and changing our personality and behavior to a greater or lesser degree.)

Furthermore, these children generally identify themselves with the person whose memories they carry.¹⁷² For instance, the mother of one child with previous-life memories was trying to help him put them behind him and live in the present, and so she told him, "Ryan, you do know that you are not that man in the picture anymore. We just want you to be Ryan." According to Tucker, who investigated the case, her son responded "that he was not the same as the man in the picture on the outside but that on the inside he was still that man."¹⁷³ (There are, however, some cases in which people with memories of previous lives feel some separation from that other personality, in some cases even referring to them in the third person. See, for example, the case of Kilden at the beginning of the next section, who alternates between third- and first-person pronouns.)

Also, it's important to note that near-death experiencers corroborate children's memories of previous lives in various ways. For instance, many NDErs report learning about reincarnation during their NDEs.¹⁷⁴ Mary Helen Hensley,

¹⁷¹ Matlock, *Signs of Reincarnation*, 145. Matlock cites three cases of intense continued attachment to previous spouses, two from Antonia Mills, "Back from Death: Young Adults in Northern India Who as Children Were Said to Remember a Previous Life, With or Without a Shift in Religion (Hindu to Muslim or Vice Versa)," *Anthropology and Humanism Quarterly* 31 (2006): 141-56, pp. 144-6; and one case from Stevenson, *Reincarnation and Biology*, vol. 1, 213.

¹⁷² Matlock, *Signs of Reincarnation*, 200.

¹⁷³ Tucker, *Return to Life*, 99.

¹⁷⁴ NDE researcher Kenneth Ring writes, "Quite a few of them become more open to or believers in some form of reincarnation." Ring and Valarino, *Lessons from the Light*, 127. In addition to the examples cited below, see Barbara R. Rommer, *Blessing in Disguise: Another Side of the Near-Death Experience* (St. Paul, MN: Llewellyn, 2000), 6, 28-9, 160; and Cathleen C.'s NDE recounted online at https://www.nderf.org/Experiences/1cathleen_c_nde.html. NDEr Betty J. Eadie writes in *Embraced by the Light* that she learned "we do not have repeated lives on this earth" (p. 93), but on her website, she clarifies this statement, saying, "There is a form of reincarnation but not as we understand it here. ... [W]e do not come back to this earth for repeated lives until we get it 'right.' ... There are those who do return to this world when it serves our Heavenly Father's purposes and they come back as teachers" (<https://embracedbythelight.com/qa/qa.htm>).

For example, was the daughter of a Baptist minister and as a young person never gave the idea of reincarnation a second thought. Nevertheless, when she had an NDE at age 21, she saw a play-by-play review of her current life as well as suddenly remembering MANY LIVES SHE'D LIVED BEFORE. She says, "Of the many things that I can remember [from the NDE], there is one that I feel compelled to convey with certainty—I think it is important to state that reincarnation is a *fact*."¹⁷⁵ Another NDEr reports, "After my NDE, I understood that this life here is only one of many we have to go through. We are bound to be born here time after time [until] we are good enough to go to other dimensions permanently."¹⁷⁶

In addition, there are a few accounts of NDErs who, while apparently out of their bodies but still hanging around the physical world, remember attempting to jumpstart the reincarnation process by entering the bodies of newborns.¹⁷⁷ Here's an excerpt from an NDE account published in a London newspaper in 1935:

*Then suddenly I was again transported—this time it seemed to be against my wish—to a bed-room, where a woman whom I recognized was in bed, and two other women were quietly bustling around, and a doctor was leaning over the bed. Then the doctor had a baby in his hands. At once I became aware of an almost irresistible impulse to press my face through the back of the baby's head so that my face would come into the same place as the child's. The doctor said, "It looks as though we have lost them both." And again I felt the urge to take the baby's place in order to show him he was wrong, but the thought of my mother crying turned my thoughts in her direction, when straightway I was in a railway carriage with both her and father.*¹⁷⁸

¹⁷⁵ Hensley, *Promised by Heaven*, 11.

¹⁷⁶ Ring and Valarino, *Lessons from the Light*, 137.

¹⁷⁷ In addition to the case I quote in the main text, see Ian Stevenson's brief description of another such case in Shroder, *Old Souls*, 92-3; and the further cases noted in Ian Stevenson, *Cases of the Reincarnation Type, Vol. III: Twelve Cases in Lebanon and Turkey* (Charlottesville, VA: University Press of Virginia, 1980), 12.

¹⁷⁸ Emily Williams Cook, Bruce Greyson, and Ian Stevenson, "Do Any Near-Death Experiences Provide Evidence for the Survival of Human Personality After Death? Relevant Features and Illustrative Case Reports," *Journal of Scientific Exploration* 12, no. 3 (1998): 377-406, p. 387.

Interestingly, the NDEr went on to report that he recognized the woman in labor as a neighbor of his. Upon reviving in his own body, he told his parents that the neighbor's baby was dead because he couldn't get into its body. They discovered afterward that the woman in question had indeed delivered a stillborn baby that day (and had herself died, just as the NDEr observed during his experience).

3. Memories of the Intermission Period Between Lives

Accounts from NDErs in which they retain consciousness between the time of death and the time at which they attempt to enter a new body lead naturally to what is perhaps the strongest piece of evidence that past-life memories indicate actual survival of consciousness: the fact that many children with past-life memories also retain memories of the intermission period between the old life and this one. If consciousness were wholly dependent on the brain and these children were just psychically accessing the past consciousness of the deceased, we would expect the consciousness they were accessing to end abruptly at the moment of the previous death, and yet many of their memories continue far beyond that moment. They not only correlate with NDErs' experiences of the period immediately surrounding death but also contain accurate observations about funerary events, other deceased people they remember meeting while in a disembodied state, and events that happened in their future family's life before their birth, or even their conception. As we'll see, some of those with intermission memories even remember having contact with their loved ones after death, by coming to them in dreams or manifesting as apparitions or poltergeists.

According to two studies, memories of the period between death and rebirth show up in about 20% of cases of past-life memory,¹⁷⁹ though researchers Ohkado Masayuki and Ikegawa Akira suggest they may be underreported.¹⁸⁰ An analysis of Burmese cases of past-life memory conducted by Poonam Sharma and Jim Tucker shows that intermission memories are significantly correlated with a higher number of verified statements about a previous life, including names. As Sharma and Tucker put it, "their reports of events from the intermission period seem to be part of a pattern of a stronger memory for items preceding their current

¹⁷⁹ James G. Matlock and Iris Giesler-Petersen, "Asian Versus Western Intermission Memories: Universal Features and Cultural Variations," *Journal of Near-Death Studies* 35, no. 1 (Fall 2016): 3-29, p. 6; and Poonam Sharma and Jim B. Tucker, "Cases of the Reincarnation Type with Memories from the Intermission Between Lives," *Journal of Near-Death Studies* 23, no. 2 (Winter 2004): 101-18, p. 102.

¹⁸⁰ Ohkado Masayuki and Ikegawa Akira, "Children with Life-between-Life Memories," *Journal of Scientific Exploration* 28, no. 3 (2014): 477-90, 485.

lives.”¹⁸¹ In other words, the fact that intermission memories correlate with verified statements about previous lives lends credibility to the intermission memories, which often can’t be verified (but sometimes can, as we’ll soon see).

It’s worth mentioning, too, that memories of the intermission period aren’t only found among people with past-life memories. Anecdotes regarding “pre-birth memories” abound, and books dedicated to the topic include Elisabeth Hallett’s *Stories of the Unborn Soul*,¹⁸² Sarah Hinze’s *We Lived in Heaven*,¹⁸³ and Wayne W. Dyer and Dee Garnes’ *Memories of Heaven*.¹⁸⁴ Ohkado and Ikegawa compared stand-alone intermission memories with those that accompanied past-life memories and found no notable differences in content.¹⁸⁵

It’s also true that some adults retain detailed memories of a pre-birth existence. Two book-length first-person accounts written by adults are Toni Maguire’s *Memories of the Light* and Roy Mills’ *The Soul’s Remembrance*.¹⁸⁶ And, as with memories of previous lives, many apparent memories of the intermission period have been evoked in adults through hypnotic regression.¹⁸⁷ However, all the memories I’ll describe in this essay occurred spontaneously without hypnosis.

¹⁸¹ Sharma and Tucker, 116.

¹⁸² Elisabeth Hallett, *Stories of the Unborn Soul: The Mystery and Delight of Pre-Birth Communication* (San Jose: Writers Club Press, 2002).

¹⁸³ Sarah Hinze, *We Lived in Heaven: Spiritual Accounts of Souls Coming to Earth* (Rexburg, ID: Spring Creek Book Company, 2006).

¹⁸⁴ Wayne W. Dyer and Dee Garnes, *Memories of Heaven: Children’s Astounding Recollections of the Time Before They Came to Earth* (Carlsbad, CA: Hay House, 2015).

¹⁸⁵ Ohkado and Ikegawa, “Children with Life-Between-Life Memories,” 484.

¹⁸⁶ Toni Maguire, *Memories of the Light: A Story of Spiritual Existence before Physical Birth* (Bloomington, IN: iUniverse, 2000, 2012); and Roy Mills, *The Soul’s Remembrance: Earth Is Not Our Home* (Seattle, WA: Onjinjinkta Publishing, 1999).

¹⁸⁷ Helen Wambach, *Life Before Life* (New York: Bantam, 1979); Joel L. Whitton and Joe Fisher, *Life Between Life: Scientific Explorations into the Void Separating One Incarnation from the Next* (New York: Warner Books, 1986); Michael Newton, *Journey of Souls: Case Studies of Life Between Lives* (Woodbury, MN: Llewellyn, 1994); Michael Newton, *Destiny of Souls: New Case Studies of Life Between Lives* (Woodbury, MN: Llewellyn, 2000); Michael Newton, *Life Between Lives: Hypnotherapy for Spiritual Regression* (St. Paul, MN: Llewellyn, 2004); and Michael Newton, ed., *Memories of the Afterlife: Life Between Lives: Stories of Personal Transformation* (Woodbury, MN: Llewellyn, 2009).

Experiencing NDE-Like Events: Floating Up, A Funnel, Guides, Expanded Perception

Let's start with cases of children who not only have a vivid memory of their death in a previous life but also recall what happened immediately afterward. Many of their descriptions, though fairly simple, bear a strong resemblance to NDEs.

For example, Rylann O'Bannion, the girl who remembered dying when a plane crashed in her backyard during a thunderstorm, told her mom at the age of three, "It was raining a lot. There was a loud noise, then the rain shocked me. I floated up to the sky then."¹⁸⁸

In another case, a Brazilian girl named Silvia mixed Italian words into her speech from the time she started talking, even though no one around her spoke Italian. She also had a fear of airplanes flying overhead. This fear appeared linked to her memories of living in a place she called the "*capitolio*," where planes would drop bombs. Like Rylann, she was three years old when she told her grandmother about a boy who was carrying a bomb that blew up and hurt her and her friend. "Then my friend and me, we went up and up," she said. Her grandmother asked if she meant up the stairs of the *capitolio*, but she said, "No, Grandma, we went up, high up there." When her grandmother asked what happened next, Silvia replied, "I don't know. Then I came here."¹⁸⁹

Another Brazilian child, Kilden, had more precise memories of his death. He announced to his mother, again around the age of three, that his name was "Alexandre" (this was in fact Kilden's middle name) and he was "the priest." A decade ago, his mother had been friends with a priest she called Alexandre, and he had died in a car accident—or so she had heard at the time. Her friendship with the deceased priest was the reason she had given her son the middle name Alexandre. Now Kilden not only insisted that his true name was Alexandre, not Kilden, but also said that, when he had been a priest, he was hit by a truck when he was riding a motorcycle. He fell over, hit his head, and died. When his mother checked the facts of her friend's death, she discovered he had indeed been hit by a truck while on a motorcycle. He'd fallen on his head and died in the hospital the next day.

¹⁸⁸ Matlock, *Signs of Reincarnation*, 4.

¹⁸⁹ Guy Lyon Playfair, *The Flying Cow: Exploring the Psychic World of Brazil* (Guildford, UK: White Crow Books, 2011), 159-63.

Years later, around age 13, Kilden heard about a man who died after falling off a ladder, and he started explaining to his mother what happens when someone has an accident like that:

The person who suffered the accident arrives and is put in a room full of instruments. The doctors connect them.... Then the equipment is connected to the chest and the head, and the doctors keep trying to save the life of the person. At this point the person flies into a corner of the ceiling, watching the doctors' fight to save him. Then a big hole like a funnel appeared in the corner of the wall near me, trying to suck me [in]....

His mother interrupted to ask if he was talking about himself or someone else. He said, "I think it was me. I saw my body and the doctors trying to save me." He then continued his description, changing again between the third and first person:

When he was sucked through the hole into the tunnel, he saw a strong light at the end, so strong that I turned my head to one side. The light was very bright, and the hole closed behind him, near the wall. At that moment the doctors saw the screen on their machine stop.¹⁹⁰

Other children have after-death memories of being escorted by guides of some kind. Jim Tucker reports that a boy named Kenny who had detailed memories of dying in a vehicle accident "said that after he died, another spirit, probably the driver of the vehicle, took him by the hand, and the two of them were with other spirits in what seemed to be a huge hall."¹⁹¹

Three-year-old Stephen Ramsay remembered fighting as a soldier in a jungle-like place and dying when a plane "came down and hurt my tummy." "That was when I died," he said. "My tummy got hurt and it was bleeding." Stephen said he then fell asleep, and when he woke up, he was still in the trees, but his tummy felt all better. Then, he says, "[a] lady came to see me. ... She was a nice lady and she told me to follow her. She took my hand and took me with her." He gave an extended description of the place where the lady took him: a place where people rested after dying and waited until it was time for them to be born to new parents.¹⁹²

¹⁹⁰ Haraldsson and Matlock, *I Saw a Light*, 204-8. This case is also written about in Hernani Guimarães Andrade, *Reborn for Love* (London: Roundtable, 2010).

¹⁹¹ Tucker, *Life Before Life*, 13.

¹⁹² Mary Harrison and Peter Harrison, *The Children That Time Forgot* (1983, 1989, 2014), 70-1.

This next account comes from someone who retained past-life memories into adulthood. The Venerable Chaokhun Rajsuthajarn, a Buddhist abbot in Thailand, published his description of his memories in 1969, before NDEs had been widely written about. But his account of what happened at the moment of his death sounds very much like the experience many NDErs report of being able to go anywhere instantly and perceive anyone just by thinking about them, while at the same time having difficulty communicating with those still in living bodies.¹⁹³ Regarding the time just after his death, when he was still realizing that he was dead, he wrote,

I felt stronger and could move much more rapidly from place to place. My body was light, as if it had no weight. I was so glad that I rushed up to join the conversation of my relatives. But no one noticed me. I grabbed this one's hand and pulled that one's arm, to draw their attention. Still, no one did anything. ... I could not make them understand [that I was all right].

They were crying and moaning. Some of them went to tell other relatives and friends in the neighborhood. The latter were now pouring into the house. At that moment, I felt as if I were omnipresent: I could simultaneously see people coming in from two or three different directions. Moreover, I could be there to receive them all at the same time. I could also hear their voices as well as see things quite clearly.

Far distant places appeared to be near, because I could move very rapidly from place to place. I could immediately be there to hear or see. There seemed to be no obstacle at all.¹⁹⁴

Perceiving Events Surrounding the Funeral or Burial

Those who remember dying in a previous life also sometimes remember viewing their funeral and/or burial. In some cases, they mention something unexpected that was done with their body that can then be verified.

In one of Ian Stevenson's cases, a young Thai woman remembered that her previous body—that of a mere baby—wasn't buried in the village cemetery as it should have been, but rather outside of it. She confronted the undertaker

¹⁹³ For an example of a similar account from an NDEr, see Anita Moorjani, *Dying to Be Me: My Journey from Cancer to Near Death, to True Healing* (Carlsbad, CA: Hay House, 2012), Ch. 7.

¹⁹⁴ Ian Stevenson, *Cases of the Reincarnation Type, Vol. IV: Twelve Cases in Thailand and Burma* (Charlottesville, VA: University Press of Virginia, 1983), 176.

responsible, and he admitted to having done this thing that apparently no one else knew about.¹⁹⁵

In a Sri Lankan case, a girl named Disna Samarasinghe remembered her body being buried near an anthill, which was indeed true of the body of the person whose life she remembered. Disna was also able to point out the location of her unmarked grave.¹⁹⁶

This next case comes from Hertfordshire, England, and was reported by Mary and Peter Harrison in their book *The Children That Time Forgot*. It involves a young girl, Mandy Seabrook, who appeared to be the reincarnation of her sister who had died at the age of five months. Even though the family never spoke about her deceased sister, when Mandy was two years old, she started recounting memories of having been this other child. One day, while riding past the cemetery where her sister was buried, two-year-old Mandy exclaimed, “Look, Mummy! That’s the place you put me in the ground that time, and you nearly fell on top of me, remember?” At the time of the burial, her mother had been taking medication to help her deal with the shock, and she had been so out of sorts that she had lost her balance at the graveside and almost fallen into the hole with the coffin. Mandy also said she’d been buried with a silver bracelet and a fluffy yellow ball. Her mother remembered the existence of the bracelet and the yellow ball, but she only remembered the former being in the casket. Nevertheless, when questioned, an older sibling confessed to having slipped the yellow ball under the dead baby’s body.

One other interesting aspect of this case is that, when Mandy was six, she asked her mother, “Do you remember the night I died? There was a bright star shining in the sky.” When her mother thought back, she realized that she *had* in fact noticed a star out over the garden, unusually bright and low, and had mentioned it to someone else at the time. Mandy continued, “That was my star. It was my way of telling you that I would be back.” This is the only case I’ve come across in which a child remembered using a sign or synchronicity to communicate after death in their previous life.¹⁹⁷

¹⁹⁵ The case of Pratomwan Inthanu in Stevenson, *Cases of the Reincarnation Type*, Vol. IV, 158-9.

¹⁹⁶ Ian Stevenson, *Cases of the Reincarnation Type*, Vol. II: *Ten Cases in Sri Lanka* (Charlottesville, VA: University Press of Virginia, 1977), 105-6.

¹⁹⁷ Mary Harrison and Peter Harrison, *The Children That Time Forgot* (1983, 1989, 2014), 13-8.

Appearing as Apparitions and in Dreams

Each of the non-survival explanations for apparitions of the dead that we explored in Part I proposed that, though these apparitions *appeared* to be the presence of the deceased, their consciousness was not actually present. The strongest argument against all of these non-survival explanations for apparitions of the dead—including the super-psi hypothesis—is the existence of apparitions where the person doing the appearing *retained a first-person memory of doing so*.

Ian Stevenson investigated a case in which a Burmese woman, Daw Kyin Htein, experienced an apparition of a family friend a few months after his death in a plane crash. The apparition happened one night as she was returning from a trip to the outhouse. When she saw her deceased friend, she invited him to reincarnate into her family. Then she went to sleep and had a dream of him as well, one in which his mother and sister (both still living) asked him to go with them but he

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Soon after this, Daw Kyin Htein conceived a son, Maung Yin Maung, who had memories of being her deceased friend. Furthermore, at the age of 12, he reported to Stevenson that he remembered being near Daw Kyin Htein's home after his death. He saw someone he thought was her coming out of an outhouse. He remembered "showing himself" to this person as an apparition, and he remembered her inviting him to become her child. He also remembered communicating with his former personality's mother and sister. They asked him to be reborn with them, but he said he was going to be reborn into Daw Kyin Htein's family instead.¹⁹⁸

¹⁹⁸ Case of Maung Yin Maung in Stevenson, *Cases of the Reincarnation Type*, Vol. IV, 277-94.

As this example shows, sometimes apparitions of the dead double as apparitions to future parents. Although dreams seem to be a more common form of communication with future parents,¹⁹⁹ it's not unheard of for parents to see waking apparitions of their future children. However, I know of only one other case in which someone retained a first-person memory of appearing in this way to a future parent.²⁰⁰

Intermission memories also offer corroboration for dreams of the deceased. In another Burmese case investigated by Stevenson, a woman dreamt that her deceased husband told her he'd left some money (a 5-kyat note) wrapped in a white handkerchief inside a small box of basket work. She then found the box, the handkerchief, and the money. Later, a Burmese boy was born who, around age three, began recalling a past life that matched that of this woman's husband. He also remembered coming to his wife in a dream after death and telling her where to find 5 kyats wrapped in a white handkerchief. The boy wanted to know if his former wife had had such a dream, and she confirmed it.²⁰¹

¹⁹⁹ "Announcing dreams" are so common in reincarnation cases that Stevenson listed them as one of the five typical characteristics of such cases. See Stevenson, *Children Who Remember Previous Lives*, 99-101.

²⁰⁰ The case of the Ven. Chaokhun Rajsuthajarn in Stevenson, *Cases of the Reincarnation Type, Vol. IV*, 177-8.

²⁰¹ The case of Maung Zaw Thein Lwin in Ian Stevenson, *Reincarnation and Biology: A Contribution to the Etiology of Birthmarks and Birth Defects, Vol. I: Birthmarks* (Westport, CT: Praeger, 1997), 255. For another case of a dream of the deceased which, though not remembered by the apparent reincarnation of the deceased, had its content nevertheless confirmed by them, see the case of Veer Singh in Ian Stevenson, *Cases of the Reincarnation Type, Vol. I: Ten Cases in India* (Charlottesville, VA: University Press of Virginia, 1975), 328-9.

In one more Burmese case, a grown man with past-life memories remembered how, after dying, he'd been guided by an old man dressed in white, first to the house where he'd lived before dying and then to another house nearby, which belonged to the family of the village headman, to whom he was subsequently reborn. In his memory, the old man asked him to wait outside at the first house, and at the second one, after first being told to wait outside, he was then told to enter and that he must stay there. As it happened, this man's wife from his former life had a dream a week after his death in which an old man in white appeared to her and said he was sending her husband to the house of the village headman. When his wife went to the headman's wife the next morning to tell her about her dream, she discovered that the headman's wife had *also* had a dream. In that one, a man had told her that he was bringing the recently deceased man to be in her family. Then the man went outside and brought the deceased man in before ultimately disappearing.²⁰²

Behaving As a Poltergeist

Memories of contact with the living during the intermission period aren't limited to apparitions and dreams, either. I've come across two cases where people remembered being involved in poltergeist phenomena, both of them from India. In the first case, a child in Uttar Pradesh reported that, after his death in a previous life, he hung out near his previous family's house and sometimes took their food. The family in question confirmed that they noticed food inexplicably disappearing during that time.²⁰³ In the other case, a boy named Veer Singh reported that, after dying, he stayed in a tree outside his former family's home. One day, he got annoyed at two women who were playing in a swing hanging from a branch of his tree. Realizing he might kill them if he broke off the branch the swing was attached to, he waited until the swing was low in its arc and then caused the wooden seat to break. His father from his previous life remembered an accident like this occurring after his son's death.²⁰⁴

²⁰² The case of the Venerable Sayadaw U Sobhana in Ian Stevenson, *Cases of the Reincarnation Type*, Vol. IV, 244-5.

²⁰³ Stevenson, "Are Poltergeists Living," 237.

²⁰⁴ Stevenson, *Cases of the Reincarnation Type*, Volume I, 328-9.

Encountering Other Spirits of the Deceased

Another important element found in both NDEs and intermission memories is memories of meetings with others who have died. There are many accounts of young children reporting familiarity with relatives who died before they were born, and these claims can sometimes be independently verified.

In a case that Jim Tucker investigated alongside Ian Stevenson, a boy named Patrick Christenson had some memories of his deceased half-brother's life and also had three scars in locations where his half-brother had been deformed.²⁰⁵ Furthermore, Patrick said that, while in heaven, he spoke with a relative of the family named "Billy the Pirate" who told him he'd died in the mountains after being shot at close range. Patrick's mother had never heard of anyone like this in her family, but afterward she learned of a cousin with the nickname "Billy the Pirate" who had died just as Patrick reported.²⁰⁶

There's also the case of James Leininger, the boy who remembered being James Huston, a World War II pilot shot down in the Iwo Jima operation. Between ages three and six, James received three G. I. Joe dolls as presents, and

he gave them the names Billie, Leon, and Walter. His family was surprised by the unusual names, and when they asked him about it, he said he gave them those names because that was who met him in heaven. It turned out that only 10 men from James Huston's squadron on *Natoma Bay* were killed prior to his own death. Three of them were named Billie, Leon, and Walter, and their hair colors matched those of James's G. I. Joe dolls, with Billie's hair being brown, Leon's blond, and Walter's red.²⁰⁷

Cases like this provide not only first-person evidence for the pre-birth existence of the child who has the memory but also third-person evidence for the continuing, disembodied consciousness of the deceased person they remember encountering in the intermission period.

²⁰⁵ Tucker, *Life Before Life*, 52-54.

²⁰⁶ Tucker, *Life Before Life*, 172.

²⁰⁷ Tucker, *Return to Life*, 85-6.

Perceiving Pre-Birth Events

It's also very common for intermission memories to include observations of events in the life of the family the child will later be born into, events that occurred before the child's birth—or, in many cases, even before their conception. In Ohkado and Ikegawa's investigation of 21 Japanese children with memories from a pre-birth existence, 15 of the children (71%) reported being able to see what was happening on earth before they were born.²⁰⁸

In one of Ohkado and Ikegawa's cases, a child told her mother, "I saw you in a gorgeous white dress. You were holding a dog." The mother clearly recalled that, after her wedding but while she was still wearing her wedding dress, she had returned to a room where her dog was being kept and held it.²⁰⁹

In a case collected by researcher Carol Bowman and reported in her book *Return from Heaven*, a two-year-old remembered hovering over his mother before his birth and seeing her cut her finger and go to the hospital for stitches. He even mentioned that she'd been wearing a yellow dress. All of this was true, but he couldn't have seen the dress after he was born because it had gotten blood on it and his mom had thrown it away immediately afterward.²¹⁰

In another book by Bowman, Hilda Swiger tells about a trip to Epcot with her four-year-old grandson Randy. It was Randy's first trip to the resort, but when they went into a certain restaurant, he insisted that his dad was about to sit in the wrong place. Randy pointed to a table and said, "That's where you sat before." Not long after Randy was conceived, the family had come to Epcot, and they'd sat at that table. When his dad asked how he knew this, Randy said, "Oh, I was following you and Mommy around that day when you came here before I was born."²¹¹

²⁰⁸ Ohkado and Ikegawa, "Children with Life-Between-Life Memories," 482.

²⁰⁹ Ohkado and Ikegawa, "Children with Life-Between-Life Memories," 483.

²¹⁰ Bowman, *Return from Heaven*, 180.

²¹¹ Bowman, *Children's Past Lives*, 333-4.

James Leininger's parents report that, when he was four years old, he told his dad, "When I found you and Mommy, I knew you would be good to me." His dad asked *where* he'd found them, and James replied it had been in Hawaii. "It was not when we all went to Hawaii," he said. "It was just Mommy and you. . . . I found you at the big pink hotel. . . . I found you on the beach. You were eating dinner at night." James' parents had once stayed at a pink hotel in Hawaii, five weeks before he was conceived. On their last night, they'd eaten dinner on the beach in the moonlight.²¹²

According to two studies, approximately half of those who have intermission memories recall something about how they came to their parents.²¹³ There are even cases that include memories of the events directly surrounding conception, and these memories sometimes persist into adulthood, as the next few examples demonstrate.

One grown woman remembered her whole life having a vision of herself floating above her parents in a mountain cabin, feeling love and excitement. As an adult, she finally decided to mention her vision to her mother and described in detail the cabin she'd seen. It turned out this was the place her mother and father had secretly made love for the first time, a week before their wedding, although they'd always said she'd been conceived on the wedding night.²¹⁴

An older gentleman named Rennie, who had a distinguished career as a U.S. Air Force pilot and intelligence officer, reports that when he was seven, he mentioned to his mother that he remembered where he was before he was born. Then he asked her, "Was I placed with you and Dad when you were in the front seat of a car?" She brushed him off, calling his suggestion "indecent." But in his mid-20s, he asked his parents about it again. Specifically, he asked if they'd conceived him in the front seat of their 1917 Overland. They were embarrassed to discuss it, but when he told them the details he remembered—how they'd opened the car door and his mother had checked to be sure Rennie's sister was asleep in the back—they confirmed everything he said.²¹⁵

²¹² Bruce and Andrea Leininger with Ken Gross, *Soul Survivor: The Reincarnation of a World War II Fighter Pilot* (New York: Grand Central, 2009), 153-4.

²¹³ Matlock and Giesler-Petersen, "Asian Versus Western Intermission Memories," pp. 18-9; and Sharma and Tucker, "Cases of the Reincarnation Type," 108.

²¹⁴ Case reported to Rev. Linda Bedre, published in Hallett, *Stories of the Unborn Soul*, 32-3.

²¹⁵ Elizabeth M. Carman and Neil J. Carman, *Cosmic Cradle: Spiritual Dimensions of Life Before Birth*, rev. ed. (Berkeley, CA: North Atlantic Books, 2013), 66-8.

A 45-year-old woman named Nan also reports a verified conception memory. She remembers her father coming home while her mother was making lunch and taking her into the bathroom. Her mom insisted she needed to put in her diaphragm, but he said not to worry about it. “I can remember that,” says Nan. “I thought, ‘Now is my chance. Here is my door.’” When she was an adult, Nan finally told her mom about this memory and had it confirmed that she and Nan’s father had had sex in the bathroom at lunchtime and that it was the one time they didn’t use a diaphragm.²¹⁶

In contrast to these conception cases, other children don’t seem to find their parents until the pregnancy is some ways along. An Indian Christian named Prashant still had a memory at age 40 of coming down from the clouds toward Earth, “zooming in” until she noticed a kind of market or bazaar where there was a joyful couple singing together while they clasped hands. “The man was wearing a light blue sweater and blue jeans,” she says. “[T]he woman was dressed in a traditional Indian orange sari.” She got even closer to the woman and remembered entering her uterus and what it felt like to be inside the womb. When she was a child, Prashant thought of this memory as a dream, but at age 17, she told her parents about it, and they confirmed that, when Prashant’s mother was four months pregnant with her, they had worn those precise clothes to the engagement ceremony of a friend. It was the only day they’d ever held hands and sung in public, and they were at the New Delhi South Extension market.²¹⁷

Finally, I should mention that there are children and adults who remember pregnancies associated with themselves being miscarried or aborted.²¹⁸ Often they returned to the same mother in a later pregnancy, or sometimes to another family member.

²¹⁶ Carman and Carman, 59.

²¹⁷ Carman and Carman, 115.

²¹⁸ Generally, these memories don’t seem traumatic for those who have them, although frustration that things didn’t go according to “plan” is sometimes evident. For some examples of cases involving memories of miscarriage or abortion, see Bowman, *Return from Heaven*, 161-75, 181-2; Gladys T. McGarey, *Born to Live* (Scottsdale, AZ: Inkwell Productions, 2008), 53-65; Hinze with Lofgreen, *The Memory Catcher*, 146-9; Ohkado Masayuki, “Same-Family Cases of the Reincarnation Type in Japan,” *Journal of Scientific Exploration* 31, no. 4 (Winter 2017): 551-71; and “Dina’s Story,” *PreBirthExperience.com*, <http://www.prebirthmemories.com/Dina's%20Story.htm> (accessed January 28, 2018).

One of the most detailed memories I've seen in this category comes from a case reported by Elizabeth and Neil Carman in their 2013 book *Cosmic Cradle*. It involves another Elizabeth (not identified as the author of *Cosmic Cradle*) who, as soon as she could talk, told her mother, "I was in your tummy twice. The first time, I washed away. The second time, I came out like a zipper." Her mother had never talked to Elizabeth about her miscarriage. And coming out "like a zipper" seems like a pretty accurate way for a toddler to describe a C-section, which was how Elizabeth had been born.

Many years later, at age 28, Elizabeth still had a vivid memory of the miscarriage. She said,

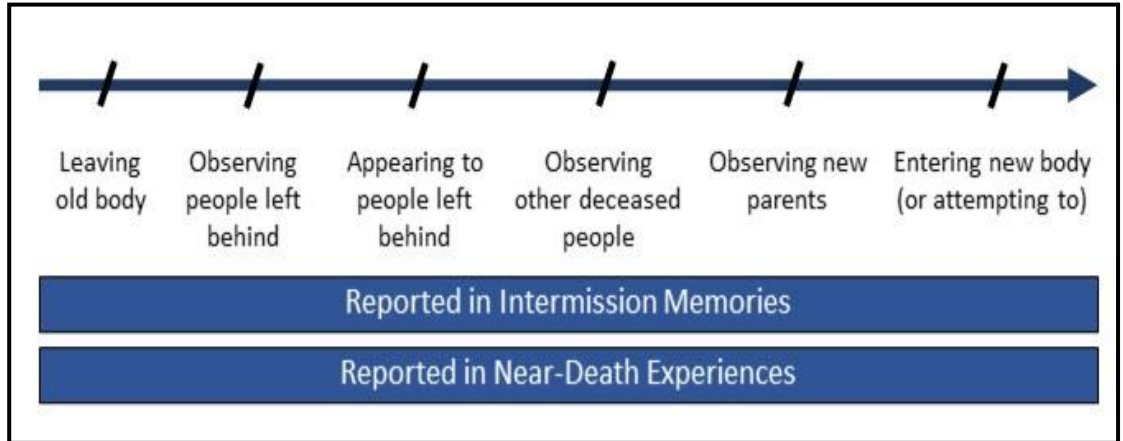
Mom was taking a shower. She had her hands on her head shampooing her hair. The last thing I saw was her looking down at me; then I went down the drain. I did not feel pain. I remember the strong thump of hitting the shower floor, shaking everything within my core. I recall falling out of her body in slow motion and the emptiness and vastness. I felt exposed, no longer being in the womb, feeling unprotected. The drain was dark; it slowly started closing up, and at that point, I died. Everything stopped. I ceased to have awareness of that experience.

Elizabeth's mother confirmed these details. When she was 12 weeks along with her previous pregnancy, she felt something fall out of her in the shower: a white glob two or three inches long. Interestingly, Elizabeth actually remembered *initiating* the miscarriage. When she was seven, she was riding in the car with her mom in a neighborhood she'd never been to before when she pointed at a nondescript building and said she'd been in that building before. Her mom confirmed that this was the building where she'd gone to the doctor during the pregnancy she'd lost. "That was me," said Elizabeth. "I was a boy, and you and dad had a fight. I chose to leave and come back as a girl." It was true that her mother had sensed her baby was going to be a boy, and she'd fought with her husband about whether to circumcise him. Neither of them was willing to budge on the issue. Once she was an adult, Elizabeth was able to explain that she'd known her parents were in danger of divorcing over the circumcision question. "I needed them to stay together to fulfill what I came here to do," she says. "So I chose to leave." Though her mother had never previously connected the two events, she did confirm that the miscarriage had happened the morning after the circumcision argument.²¹⁹

Summary of Evidence Provided by Intermission Memories

²¹⁹ Carman and Carman, 39-50.

**Figure 2. Experiences Between Death and Birth
Reported in Both Intermission Memories and NDEs**



Intermission memories clearly provide an essential piece of first-person evidence for consciousness apart from the body, expanding on the experiences of provisional death provided by NDEs and the evidence provided by the memories and personalities of deceased persons that recur in new bodies. Intermission memories provide crucial evidence that memories of previous lives are not caused by mere psychic access to the past but are due to an actual continuity of consciousness stretching from death in a previous life through birth into a new one. The diagram below depicts this continuity of consciousness and illustrates six types of events between death and rebirth that are reported both by NDErs and those with intermission memories.

I want to emphasize that intermission memories of using apparitions, dreams, and poltergeist effects to contact people left behind complement NDErs' memories of contacting people through apparitions. Together, they provide crucial evidence that, when these phenomena occur after death, they are at least sometimes not mere super-psi simulations but actual reflections of the ongoing, first-person consciousness of the deceased.

Conclusion

We've now looked at a wide variety of evidence for survival of death, both from third-person and first-person perspectives. Each phenomenon we've examined—apparitions, dreams, mental mediumship, poltergeist phenomena, phantom phone calls, synchronicity, near-death experiences, memories of previous lives, and intermission memories—provides some evidence for survival

when taken alone. But the real strength of the evidence lies in the fact that not only are experiences of postmortem consciousness exceedingly common but, across their many forms, they display consistent evidential qualities and a cohesiveness that's hard to explain except by appealing to the actual survival of consciousness beyond the death of the body.

Some people are likely to still reject the idea of survival because it doesn't fit today's mainstream scientific views about the physical world and the connection between consciousness and the brain, but it would be a serious mistake to ignore the well-substantiated evidence described in this essay just because it doesn't match currently popular theory. This evidence has a lot to teach us, and its clearest lesson seems to be that we are still in our infancy when it comes to understanding consciousness and its relationship to the physical world.

Fortunately, there's an increasing number of researchers and theorists who take the evidence for survival seriously and who are formulating theories about the mind-brain relationship that account for this evidence as well as making new, testable predictions.²²⁰ The most promising kind of theory, in my opinion, regards consciousness as the primary reality and understands physical reality as just one type of experience that consciousness can have. Consciousness is the hardware, if you like, and physical reality is one kind of software it can run. Another analogy I find useful is to think of physical reality as a dream consciousness can experience. This fits well with the observations of NDErs who say dying is like waking up from a dream. It also explains why there seem to be other ways, besides dying, of taking a momentary break from the experience of the physical world: for instance, through the altered states of consciousness facilitated by meditation or psychedelic substances.²²¹

Maybe the most important advantage of a consciousness-based theory of reality is that it dissolves many of the puzzles that arise when one studies the evidence for survival of death. For example, investigators have long been stymied by the fact that apparitions sometimes and in some respects seem like physical objects (for example, by having solidity and opaqueness, appearing appropriately from multiple angles, causing physical effects) while at other times and in other respects seem like projections of the mind (the fact that they wear clothing, often

²²⁰ See examples in Edward F. Kelly, Adam Crabtree, and Paul Marshall, ed., *Beyond Physicalism: Toward Reconciliation of Science and Spirituality* (Lanham, MD: Rowman & Littlefield, 2015); and Edward F. Kelly and Paul Marshall, ed., *Consciousness Unbound: Liberating Mind from the Tyranny of Materialism* (Lanham, MD: Rowman & Littlefield, 2021).

²²¹ Edward F. Kelly and Michael Grosso, "Mystical Experience," in *Irreducible Mind: Toward a Psychology for the 21st Century*, ed. Edward F. Kelly, Emily Williams Kelly, Adam Crabtree, Alan Gauld, Michael Grosso, and Bruce Greyson (Lanham, MD: Rowman & Littlefield, 2007), 495-575.

appear younger than the deceased's age at death, sometimes appear transparent, dissolve, or walk through walls). If all physical objects are fundamentally patterns of conscious experience, then there's no need to choose between apparitions' being physical and their being mental. Apparitions are in consciousness just like everything else, and while they sometimes play by the same rules as the phenomena we call "physical," they can also deviate from them and be more fluid and responsive to intention, more like the experiences we have while, well, dreaming.

Theories in which consciousness grounds the physical world are not new. In fact, they've been around for millennia, even in the Western world. In philosophy, they go by the name "idealism," to reflect the primacy of *ideas* over matter. Idealism has had staunch defenders even during the scientific era, in philosophers such as George Berkeley,²²² Brand Blanshard,²²³ and most recently Bernardo Kastrup.²²⁴ Consciousness is also understood as playing a central role in the determination of physical properties under some interpretations of quantum mechanics.²²⁵

But whether or not idealism proves to be the most productive path to understanding the physical world and the not-so-physical phenomena we've seen in this essay, taking seriously the evidence for survival of consciousness will be of vital importance in the development of future theory. And that's not just because of what it tells us about what awaits us beyond death, but also because of what it reveals about the world we live in right now.

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²²² George Berkeley, *Treatise Concerning the Principles of Human Knowledge* (1710).

²²³ Brand Blanshard, *The Nature of Thought*, 2 vols. (London: George Allen & Unwin, 1939).

²²⁴ Bernardo Kastrup, *The Idea of the World: A Multi-Disciplinary Argument for the Mental Nature of Reality* (Winchester, UK: iff Books, 2019).

²²⁵ See, for instance, John von Neumann, *Mathematical Foundations of Quantum Mechanics*, trans. R. T. Beyer (Princeton, NJ: Princeton University Press, 1955). An accessible summary of von Neumann's view is given by Henry P. Stapp, "A Quantum-Mechanical Theory of the Mind/Brain Connection," in *Beyond Physicalism*, ed. Kelly, Crabtree, and Marshall, 157-93, pp. 163-7.

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Cosmological Implications of Near-Death Experiences

Bruce Greyson, M.D.

Abstract

"Near-death experiences" include phenomena that challenge materialist reductionism, such as enhanced mentation and memory during cerebral impairment, accurate perceptions from a perspective outside the body, and reported visions of deceased persons, including those not previously known to be deceased. Complex consciousness, including cognition, perception, and memory, under conditions such as cardiac arrest and general anesthesia, when it cannot be associated with normal brain function, requires a revised cosmology anchored not in 19th-century classical physics but rather in 21st-century quantum physics that includes consciousness in its conceptual formulation. Classical physics, anchored in materialist reductionism, offered adequate descriptions of everyday mechanics but ultimately proved insufficient for describing the mechanics of extremely high speeds or small sizes, and was supplemented a century ago by quantum physics. Materialist psychology, modeled on the reductionism of classical physics, likewise offered adequate descriptions of everyday mental functioning but ultimately proved insufficient for describing mentation under extreme conditions, such as the continuation of mental function when the brain is inactive or impaired, such as occurs near death.

1. Introduction to Near-death Experiences

Many but not all neuroscientists, physicists, and psychologists believe the mind and consciousness are produced by, or are subjective concomitants of, brain states (Crick, 1994; Damasio & Meyer, 2009; Searle, 2000). This theory receives considerable support from the correlation between brain changes and mental changes: inhibiting brain activity generally inhibits mental activity (Churchland, 1986; Jeeves & Brown, 2009; Tononi & Laurys, 2009). However, correlation is not the same as causation. For example, it is well established that the frontal lobes control or mediate perceptual and other cognitive activities through inhibition (Joseph 1988, 1999a). It is in this manner that concentration and attention may be maintained, so that the *mind* remains focused. On the other hand, it is also well established that injuries to specific regions of the brain disrupt various aspects of

consciousness and mental activity, including thinking, speech, and awareness of the body image (Joseph 1986, 1996, 1999b).

Thus the production model posits that the brain generates the mind (Churchland, 1986; Crick, 1994; Searle, 2000), whereas the filter or transmission model posits that the brain may permit or mediate the mind (Broad, 1953; Burt, 1968; Huxley, 1954; James, 1898; Kelly, 2007; Schiller, 1891). By contrast, the evidence compiled by Joseph (1996, 1999b, 2001) could be said to support both views. Likewise, it is the opinion of this author that the observed correlation between brain states and mind states is compatible with the "production" theory that mind is produced by the brain, but it is also compatible with the "filter" or "transmission" theory that the mind is filtered, focused, limited, constrained, or received by the brain; i.e. that the brain may be a vehicle which receives, transports, and transmits, but is not synonymous with the mind. These and other models of the brain-mind relationship have been debated for centuries, with discussions appearing even in the Platonic dialogues (Kelly, 2007).

One major clue to the nature of the mind-brain relationship may be found in descriptions of near-death, or after death experiences. If the mind, if *consciousness* is retained during clinical death, this would indicate the mind may only be dependent on the brain much as a radio transmission is dependent upon a receiver and broadcast unit.

Dozens of case reports in the medical literature spanning centuries have documented the phenomenon of "terminal lucidity," the unexplained return of mental clarity and memory shortly before death in patients who had suffered years of chronic schizophrenia or dementia (Brierre de Boismont, 1862; Burdach, 1826; Marshall, 1815; Nahm & Greyson, 2009; Turetskaia & Romanenko, 1975). Beyond this paradoxical enhanced mental clarity while brain function deteriorates, considerable research in the past several decades has delineated parameters of what have come to be called "near-death experiences", where those who appear to have *died* report dissociative experiences where they are separate from their bodies and can observe and are conscious of their surroundings. These profound subjective experiences that many people report when they are near death pose challenges to the materialist mind-brain production model (Greyson, 2003; Parnia et al., 2001; Schwartz et al., 2005; van Lommel et al., 2001).

Experiences of heightened or mystical consciousness on the threshold of death have been described sporadically in the Western medical literature since the 19th century and have been studied systematically for the past 30 years (Holden et al., 2009). Recent research suggests that near-death experiences (NDEs) are reported by 12% to 18% of cardiac arrest survivors (Parnia et al., 2001; Greyson, 2003; van Lommel et al., 2001). These near-death experiences include feelings of peace and joy; a sense of being out of one's physical body and watching events

from an out-of-body perspective; a cessation of pain; seeing an unusually bright light, sometimes experienced as a "Being of Light" that radiates love and may speak or otherwise communicate with the person; encountering other beings, often deceased people; experiencing a revival of memories or even a full life review, seeing some "other realm," often of great beauty; sensing a barrier or border beyond which the person cannot go; and returning to the physical body, often reluctantly.

A number of hypotheses have been proposed to explain NDEs within the mind-brain production theory, attributing them to psychopathology (Noyes & Kletti, 1976; Pfister, 1930), unique personality traits (Gow, Lane, & Chant, 2003; Lynn & Rhue, 1988), altered blood gases (Whinnery, 1997), neurotoxic metabolic reactions (Carr, 1982; Jansen, 1997), or alterations in brain activity (Morse, Venecia, & Milstein, 1989; Saavedra-Aguilar & Gómez-Jeria, 1989).

Joseph (1996, 1999b, 2001), for example, has provided considerable data of near-death like dissociative experiences following abnormal activation or electrode stimulation of temporal lobe structures which include the amygdala and the hippocampus. According to Joseph, these latter structures play important roles in emotional and cognitive memory, and may explain the "life review"; the phenomenon where victims see their "life flash before their eyes." He also argues that since the hippocampus and overlying temporal lobe structures are involved in vision, the cognitive mapping of the visual environment, and the processing of the upper visual field, they may contribute to the dissociative experience of floating above the body during near death and when these structures are activated by electrode. Although he raises the possibility these are hallucinations, he also reports on those who died and who were able to correctly described their surroundings including doctors and nurses who attended to them while they were dead.

Although the theories and evidence provided by Joseph (1996, 1999b, 2001a) and others is intriguing, they only provide empirical support and address only selected aspects of the phenomena (Greyson et al., 2009). The most important objection to the adequacy of all such reductionistic hypotheses is that mental clarity, vivid sensory imagery, a clear memory of the experience, and a conviction that the experience seemed more real than ordinary consciousness are the norm for NDEs. They occur even in conditions of drastically altered cerebral physiology under which the production theory would deem consciousness impossible.

2. Physiology of General Anesthesia and Cardiac Arrest

NDEs are typically triggered when patients are clinically near death, such as following catastrophic physical traumas, or during cardiac arrest or some other,

usually sudden, loss of vital functions. In one study of 1595 consecutive admissions to a cardiac care unit, NDEs were reported 10 times more often by patients who had survived definite cardiac arrest than by patients with other serious cardiac incidents (Greyson, 2003). The incompatibility of NDEs with the mind-brain production theory is particularly evident in connection with experiences that occur under two conditions, namely, general anesthesia and cardiac arrest.

In our collection at the University of Virginia, 22% of our NDE cases occurred under anesthesia, and they include the same features as other NDEs, such as out-of-body experiences that involved watching medical personnel working on the body, an unusually bright or vivid light, meeting deceased persons, and thoughts, memories, and sensations that were clearer than usual.

John et al. (2001) identified reliable electroencephalographic (EEG) correlates of loss and recovery of consciousness during general anesthesia. Their results confirmed the standard thinking about anesthesia and EEG, namely, that unconsciousness is associated with a profound reduction in brain activity under anesthesia. Additional results supportive of this conclusion derive from other recent functional imaging studies that have looked at blood flow, glucose metabolism, or other indicators of cerebral activity under general anesthesia (Alkire, 1998; Alkire et al., 2000; Shulman et al., 2003; White & Alkire, 2003). In these studies, brain areas essential to the global workspace are consistently greatly reduced in activity individually and may be decoupled functionally, thereby providing considerable evidence against the possibility that the anesthetized brain could produce clear thinking, perception, or memory.

The situation is even more dramatic with regard to NDEs occurring during cardiac arrest, many of which in fact occur also in conjunction with major surgical procedures involving general anesthesia. In four published studies alone, more than 100 cases of NDEs occurring during cardiac arrest were reported (Greyson, 2003; Parnia et al., 2001; Sabom, 1982; van Lommel et al., 2001). Like NDEs that occur with general anesthesia, those that occur in connection with cardiac arrest include the typical features associated with NDEs, including enhanced sensation and mentation, out-of-body experiences, and visions of deceased acquaintances.

However, in cardiac arrest, cerebral functioning shuts down within a few seconds. With circulatory arrest, blood flow and oxygen uptake in the brain plunge to near-zero levels. EEG signs of cerebral ischemia are detectable within 6-10 seconds, and progress to isoelectricity (flat-line EEGs) within 10-20 seconds (DeVries et al., 1998; Vriens et al., 1996). In sum, full arrest leads rapidly to the three major clinical signs of death: absence of cardiac output, absence of

respiration, and absence of brainstem reflexes (Parnia & Fenwick, 2002; van Lommel et al., 2001).

Defenders of the mind-brain production theory might object that even in the presence of a flat-lined EEG there still could be undetected brain activity going on; current scalp-EEG technology detects only activity common to large populations of neurons, mainly in the cerebral cortex. However, the issue is not whether there is brain activity of *any* kind whatsoever, but whether there is brain activity of the specific form agreed upon by contemporary neuroscientists as the necessary condition of conscious experience. Activity of this form *is* eminently detectable by current EEG technology, and it is abolished either by general anesthesia or by cardiac arrest.

In cardiac arrest, even neuronal action-potentials, the ultimate physical basis for coordination of neural activity between widely separated brain regions, are rapidly abolished (Kelly et al., 2007). Moreover, cells in the hippocampus, the region thought to be essential for memory formation, are especially vulnerable to the effects of anoxia (Vriens et al., 1996). In short, it is not credible to suppose that NDEs occurring under conditions of general anesthesia, let alone cardiac arrest, can be accounted for in terms of some hypothetical residual capacity of the brain to process and store complex information under those conditions.

A second defense of the mind-brain production theory for NDEs is to suggest that these experiences do not occur during the actual episodes of brain insult, but before or just after the insult, when the brain is more or less functional (Augustine, 2007; Rodabaugh, 1985).

However, unconsciousness produced by cardiac arrest characteristically leaves patients amnesic and confused for events immediately preceding and following these episodes (Aminoff et al., 1988; Parnia & Fenwick, 2002; van Lommel et al., 2001). Furthermore, a substantial number of NDEs contain apparent time "anchors" in the form of verifiable reports of events occurring during the period of insult itself. For example, a cardiac-arrest victim described by van Lommel et al. (2001) had been discovered lying in a meadow 30 minutes or more prior to his arrival at the emergency room, comatose and cyanotic, and yet days later, having recovered, he was able to describe accurately various circumstances occurring in conjunction with the ensuing resuscitation procedures in the hospital.

3. Relevance of Near-Death Experiences to Cosmology

Until the early 20th century, it was plausible to base a scientific cosmology on materialist reductionism, the idea that any complex phenomenon could be understood by reducing it to its individual components, and eventually down to

elementary material particles. This worldview implied that all complex psychological phenomena could ultimately be understood in material terms. This materialist cosmology influenced psychology as it did other sciences, even though this reductionism required mainstream academic psychologists to ignore consciousness as the subject was viewed as "not scientific." Materialist psychology was epitomized by Watson, who asserted: "Psychology, as the behaviorist views it, is a purely objective, experimental branch of natural science which needs consciousness as little as do the sciences of chemistry and physics" (1914, p. 27). However, while Watson was aligning behaviorist psychology with classical mechanics, physicists were already moving beyond that model with a quantum physics that could not be formulated without reference to consciousness.

Classical dynamics adequately described the motion of macroscopic objects moving at everyday speeds; it was only the investigation of extraordinary circumstances, involving objects moving with velocities approaching the speed of light or the behavior of microscopic wave-particles, that revealed the limits of the classical model and the need for additional explanatory paradigms. So too with the question of the mind-brain relationship: it is the exploration of extraordinary circumstances of mental function that reveal the limitations of the production theory and the need for a more comprehensive theory of mind-brain interaction.

4. Near-Death Experiences and the Mind-Brain Production Theory

Although many 20th-century physicists, psychologists and neuroscientists accepted the reductionistic model that brain produces mind, or indeed is the mind (Churchland, 1986; Crick, 1994; Damasio, 1999; Pinker, 1997), several features of NDEs call into question whether materialist reductionism will ever provide a full explanation of *mind*, including and most notably enhanced mental processes, accurate out-of-body perception, and visions of deceased relatives and close friends (Greyson, 2010a).

Perhaps the most important of these features, because it is so commonly reported in NDEs, is the occurrence of enhanced mental activity at times when, according to the mind-brain production model, such activity should be diminishing, if not impossible. Individuals reporting NDEs often describe their mental processes during the NDE as remarkably clear and lucid and their sensory experiences as unusually vivid, surpassing those of their normal waking state.

A recent analysis of several hundred NDE cases showed that 80% of experiencers described their thinking during the NDE as "clearer than usual" or "as clear as usual" (Kelly et al., 2007, p. 386). An analysis of the medical records of people reporting NDEs showed that, in fact, people reported enhanced mental functioning significantly more often when they were actually physiologically close to death than when they were not (Owens et al., 1990).

An example of enhanced mental functioning during an NDE is a rapid revival of memories that sometimes extends over the person's entire life. An analysis of several hundred NDEs showed that in 24% of them there was a revival of memories during the NDE (Kelly et al., 2007, p. 386). Moreover, in contrast to the isolated and often just single brief memories evoked during cortical stimulation, memories revived during an NDE are frequently described as an almost instantaneous "panoramic" review of the person's entire life (Noyes & Kletti, 1977; Stevenson & Cook, 1995).

Another important feature of NDEs that the mind-brain production theory cannot adequately account for is the experience of being out of the body and perceiving events that one could not ordinarily have perceived. A recent analysis of several hundred cases showed that 48% of near-death experiencers reported seeing their physical bodies from a different visual perspective. Many of them also reported witnessing events going on in the vicinity of their body, such as the attempts of medical personnel to resuscitate them (Kelly et al., 2007). The mind-brain production theory could attribute the belief that one has witnessed events going on around one's body to a retrospective imaginative reconstruction based on a persisting ability to hear, even when unconscious, or to the memory of objects or events that one might have glimpsed just before losing consciousness or while regaining consciousness, or to expectations about what was likely to have occurred (Saavedra-Aguilar & Gómez-Jeria, 1989; Woerlee, 2004).

Such explanations are inadequate, however, for several reasons. First, memory of events occurring just before or after loss of consciousness is usually confused or completely absent (Aminoff et al., 1988; Parnia & Fenwick, 2002; van Lommel et al., 2001). Second, anecdotal reports that adequately anesthetized patients retain a significant capacity to be aware of or respond to their environment in more than rudimentary ways—let alone to hear and understand—have not been substantiated by controlled studies (Ghoneim & Block, 1992, 1997).

The phenomenology of awakenings under anesthesia is altogether different from that of NDEs, and often extremely unpleasant, frightening, and even painful, typically brief and fragmentary, and primarily auditory or tactile, but not visual (Osterman et al., 2001; Spitellie et al., 2002). There is no convincing evidence that memories of complex sensory experiences occurring during general anesthesia could have been acquired by the impaired brain itself during the period of unconsciousness.

Furthermore, any such explanatory claims are even less credible when, as commonly happens, the specific sensory channels involved in the reported experience have been blocked as part of the surgical routine—for example, when

visual experiences are reported by patients whose eyes were taped shut during the relevant period of time.

Sabom (1982) carried out a study specifically to examine whether claims of out-of-body perceptions could be attributed to retrospective reconstruction. He interviewed patients who reported NDEs in which they seemed to be watching what was going on around their body, most of them cardiac patients who were undergoing cardiopulmonary resuscitation (CPR) at the time of their NDE. He also interviewed "seasoned cardiac patients" who had not had an NDE during their cardiac-related crises, and asked them to describe a cardiac resuscitation procedure as if they were watching from a third-person perspective. He found that 80% of the comparison patients made at least one major error in their descriptions, whereas none of the NDE patients made any (pp. 87–115). Sartori (2008) recently replicated Sabom's findings in a five-year study of hospitalized intensive care patients, in which patients who reported leaving their bodies during cardiac arrests described their resuscitations accurately, whereas every cardiac arrest survivor who had not reported leaving the body described incorrect equipment and procedures when asked to describe their resuscitation.

An even more difficult challenge to the mind-brain production theory comes from NDEs in which experiencers report that, while out of the body, they became aware of events occurring at a distance or that in some other way would have been beyond the reach of their ordinary senses even if they had been fully and normally conscious. Clark (1984) and Owens (1995) each published a case of this type, and we have reported on 15 cases, including seven cases previously published by others and eight from our own collection (Cook et al., 1998; Kelly et al., 2000), including accurate perceptions of highly unexpected or unlikely details. Additionally, Ring and Cooper (1997, 1999) reported 31 cases of blind individuals, nearly half of them blind from birth, who experienced during their NDEs quasi-visual and sometimes veridical perceptions of objects and events. One criticism of these reports of perception of events at a distance from the body is that they often depend on the experiencer's testimony alone. However, many cases have in fact been corroborated by independent witnesses (Clark, 1984; Hart, 1954; Ring & Lawrence, 1993; van Lommel et al., 2001; Cook et al., 1998).

In a recent review of 93 published reports of potentially verifiable out-of-body perceptions during NDEs, Holden (2009) found that 43% had been corroborated to the investigator by an independent informant, an additional 43% had been reported by the experiencer to have been corroborated by an independent informant who was no longer available to be interviewed by the investigator, and only 14% relied solely on the experiencer's report. Of these out-of-body perceptions, 92% were completely accurate, 6% contained some error, and only 1% was completely erroneous. Even among those cases corroborated to

the investigator by an independent informant, 88% were completely accurate, 10% contained some error, and 3% were completely erroneous. The cumulative weight of these cases is inconsistent with the conception that purported out-of-body perceptions are nothing more than hallucinations.

Many people who approach death and recover report that, during the time they seemed to be dying, they met deceased relatives and friends (Cook et al., 1998; Kelly et al, 2000; Osis & Haraldsson, 1977). In a recent analysis of several hundred NDEs, 42% of experiencers reported meeting one or more recognizable deceased acquaintances during the NDE (Kelly, 2001). In the mind-brain production theory, such experiences are widely viewed as being hallucinations, caused by drugs or other physiological conditions or by the person's expectations or wishes to be reunited with deceased loved ones at the time of death. However, a closer examination of these experiences indicates that such explanations are not adequate.

People close to death are more likely to perceive deceased persons than are people who are not close to death: the latter, when they have waking hallucinations, are more likely to report seeing *living* persons (Osis & Haraldsson, 1977). For example, Whinnery (1997) reported that healthy fighter pilots exposed to acceleration-induced anoxia to the point of loss of consciousness (G-LOC) typically report hallucinations of living friends and family. One 20-year-old pilot reported his G-LOC experience: "I was home . . . saw my mom and my brother. . . . I got to go home [by dreaming] without taking [military] leave!" (Whinnery, 1997, p. 245; brackets in original). Near-death experiencers whose medical records show that they really were close to death also were more likely to perceive deceased persons than experiencers who were ill but not close to death, even though many of the latter thought they were dying (Kelly, 2001).

People more often perceive deceased individuals with whom they were emotionally close, but in one-third of the cases the deceased person was either someone with whom the experiencer had a distant or even poor relationship or someone whom the experiencer had never met, such as a relative who died long before the experiencer's birth (Kelly, 2001). Van Lommel (2004, p. 122) reported the case of a man who had an NDE during cardiac arrest in which he saw his deceased grandmother and an unknown man. Later shown a picture of his biological father, whom he had never known and who had died years ago, he immediately recognized him as the man he had seen in his NDE.

There is one particular kind of vision of the deceased that calls into question even more directly their dismissal as subjective hallucinations: cases in which the dying person apparently sees, and often expresses surprise at seeing, a person whom he or she thought was living, who had in fact recently died. Reports of such cases were published in the 19th century (Cobbe, 1882; Gurney & Myers,

1889; Johnson, 1899; Sidgwick, 1885) and have continued to be reported in recent years (Greyson, 2010b; Osis & Haraldsson, 1977; Sartori, 2008; van Lommel, 2004). In one recent case, a 9-year-old boy with meningitis, upon awakening from a 36-hour coma, told his parents he had been with his deceased grandfather, aunt, and uncle, and also with his 19-year-old sister who was, as far as his family knew, alive and well at college 500 miles away. Later that day, his parents received news from the college that their daughter had died in an automobile accident early that morning (Greyson, 2010b). Because in these cases the experiencers had no knowledge of the death of recently deceased person, the vision cannot plausibly be attributed to the experiencer's expectations.

5. Conclusion

In sum, the challenge of NDEs to the mind-brain production theory lies in asking how complex consciousness, including mentation, sensory perception, and memory, can occur under conditions in which current neurophysiological models deem it impossible. This conflict between a materialist model of brain producing mind and the occurrence of NDEs under conditions of general anesthesia and/or cardiac arrest is profound and inescapable. Only when we expand models of mind to accommodate extraordinary experiences such as NDEs will we progress in our understanding of consciousness and its relation to brain. The predominant contemporary models of consciousness are based on principles of classical physics that were shown to be incomplete in the early decades of the 20th century. However, the development of post-classical physics over the past century offers empirical support for a new scientific conceptualization of the interface between mind and brain compatible with a cosmology in which consciousness is a fundamental element (Schwartz et al., 2005; Stapp, 2007).

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Bio: Dr. Bruce Greyson is the Chester Carlson Professor Emeritus of Psychiatry and Neurobehavioral Sciences at the University of Virginia. He was previously on the medical faculty at the University of Michigan and the University of Connecticut, where he was Clinical Chief of Psychiatry. Dr. Greyson's is one of the world's leading academic researchers on Near Death Experiences, leading to more than a hundred publications in medical journals. He co-founded the International Association for Near-Death Studies (IANDS), an organization to support and promote research into these experiences, and for 27 years edited the *Journal of Near-Death Studies*, the only scholarly journal dedicated to near-death research. Dr. Greyson's is the co-author of *Irreducible Mind: Toward a Psychology for the 21st Century* and the co-editor of *The Handbook of Near-Death Experiences: Thirty Years of Investigations*. His latest book is titled *After: A Doctor Explores What Near-Death Experiences Reveal About Life And Beyond*. The book challenges our everyday ideas about our minds, our brains and offers key insights on how we can begin to live a more meaningful and fulfilling life.

Website: <https://www.brucegreyson.com/about/>

Interview with Dr. Jeffrey Long, M.D.

By Reinerio (Rey) Hernandez

(Transcribed by Maria Coronado Chernikov)

REY: We have as our first guest Dr. Jeffrey Long, who I consider to be one of the world's leading researchers on Near-Death Experiences (NDEs). Jeffrey has been researching Near-Death Experiences for over 25 years. Jeffrey, since most of your NDE research colleagues, have gone off to the retirement pasture, individuals such as Dr. Raymond Moody, Dr. Kenneth Ring, Dr. Bruce Greyson, Dr. Peter Fenwick, etc., you are now the young blood here.

JEFFREY: Oh, I love that. Flattery will get you everywhere.

REY: The torch has been passed to you, Jeffrey, and I really do mean that. We've interviewed Kenneth Ring and Dr. Raymond Moody, and you are, in my opinion, one of the top three or four researchers on the NDE phenomena.

JEFFREY: Appreciate that. Doing my best

REY: Jeffrey, could you give a little introduction to your background? Where were you raised? I know that you're an oncologist. Talk a little bit about your background.

JEFFREY: I grew up in Iowa City Iowa. My father was the Chair of the Department of Pharmacology at the University of Iowa so I had a very strong interest and was exposed to research while growing up. We would literally talk about my father's research at the dinner table a lot. These conversations convinced me to pursue medicine and my current medical specialty which is radiation oncology-- the use of radiation to treat cancer. It was during my residency training, over two decades ago, that I was looking up a cancer-related article in the New England Journal of Medicine, and quite by accident, I found an article that had the term "Near-Death Experience" in it. I was fascinated. It was an article from Dr. Michael Sabom responding to a skeptic. He wrote about how NDEs occurred worldwide with stunning consistency and I was hooked. I immediately became aware that there needed to be more research on NDEs. Several years later, when I was out of residency, I set up the Near-Death Experience Research Foundation, **nderf.org**, which is a site devoted to people sharing their near-death experiences but also sharing them back to the world, for those that give permission, which is over 95 % of the participants. We post their

experiences anonymously. It's posted in over 30 different languages so people all around the world are able to read about near-death experiences and share their experiences.

REY: Based upon the data that you collected from all the people participating in your surveys and telling their stories, you published two books that are widely circulated within the NDE research field. The first book was titled "*Evidence of the Afterlife, the Science of Near-Death Experiences*". Could you talk a little bit about that book? Go into some detail so the audience members know the purpose of why you wrote the book and what were some of the major research findings that you wanted to convey to your readers.

JEFFREY: Yes, that book became a New York Times bestseller within eight days. It changed my life immediately and radically. Following that, all of a sudden, I went literally from working anonymously, because I didn't want the fact that I'm working on this research to be an issue for people referring patients to my medical practice. Immediately I was widely known on national television, all over the place. There were nine major lines of evidence presented here with the review of way over a thousand near-death experiences at the time. So just to briefly summarize, near-death experiences are absolutely medically inexplicable based on the fact that you have conscious, lucid, organized experiences when you're clinically unconscious or even dead. Out-of-body experiences (OBEs), what you see and hear when your consciousness is apart from your body, even while you're clinically dead, are verified over 95% of the time. We have children aged five and under that have strikingly similar experiences to older children and adults adjusting for culture if you will. Programming doesn't seem to have any play to that whatsoever. We have near-death experiences in the blind, even totally blind. Near-death experiences occur under total general anesthesia which should be impossible to have a conscious experience and a couple of other major ones. NDEs seem strikingly consistent around the world, including in non-western countries. I not only published that in my book, but I published several academic articles about it in peer-review journals and finally the after-effects-- the changes that are typically observed after people have an NDE. The changes are consistently observed throughout the western world and non-western countries. All these converging lines of evidence point to one conclusion that near-death experiences are, in a word, real, Rey.

REY: Would it be fair to say that your research findings are consistent with all of the other researchers on NDEs, such as the findings of Raymond Moody, Kenneth Ring, Bruce Greyson, Peter Fenwick, etc. Was the research data derived from your surveys consistent with their academic research?

JEFFREY: Rey, that's a really good point. It absolutely was. There have been over 200 articles published in peer-reviewed scholarly literature including some of the world's leading scientific and medical journals on the subject of NDEs. All of this is converging down once again to the point that many, it's not just me, it's many other investigators over a long period of time, over 40 years, all of them are finding the same conclusions. That near-death experiences are absolutely, medically inexplicable. Every person you named has published scholarly, excellent scientific literature. We're all seeing the same thing and that's a powerful statement.

REY: Another very important book that you wrote several years later was your second book. To me, this book was very important. A lot of other NDE researchers won't go near that topic of "GOD" because of the religious implications associated with it. Many of the academics and researchers in our organization, CCRI, the Consciousness and Contact Research Institute, do not use the term "GOD" publicly, but in private, they do use this word. They do not use the term associated with a "religious GOD" but instead refer to a Universal Mind. Most of them have the same worldview of a Universal Mind, Universal Consciousness, and similar other concepts, whatever you might want to call it. But you went out straightforward and hit the bullseye. Your book, titled "*God and the Afterlife - the Groundbreaking New Evidence for God and Near-Death Experiences*", directly mentions the word "GOD" and the focus of your book was on what NDE experiencers mention about "What is GOD". My question is: why did you go so avant-garde, and so direct, and write about the topic of "GOD"? A topic that most NDE experiencers understand and know about and accept, and most of the researchers (because I've spoken with a lot of these researchers) agree that this is a "GOD" but almost all of the NDE researchers just do not want to go in-depth on this topic-- these researchers understand and agree with this concept but they do not directly confront and discuss this topic as you have in this book. Thus, why the need to publish this book?

JEFFREY: That's a great question, Rey. It was so obvious to me and to so many others, pretty much all near-death experience researchers, that near-death experiences are for real. So, given that premise, you really have to have that premise established - which between my research and many others, thoroughly establishes before you can go the next step. And that is, okay if you totally understand, based on evidence, that near-death experiences are real. What else can you understand? What's important that we learn? And for me, it was very obvious that is, the big picture, God, the afterlife, sort of why we're here on earth, if you will, the big questions. So, I was able to do that, Rey, because I'm in private practice and I'm not as constrained as others of my research colleagues who are in academic environments and subject to criticism and potential

impairment in their career based on criticism of their research. I had. I was wide open. I could publish whatever I wanted to do as long as it was the truth based on the professional situation I'm in. So I literally, Rey, had the freedom to explore this in a way that other people knew but were reluctant to share about. And of course, another big thing is I have the evidence. I asked the survey questions I really had that interest in that and explored that with the best scientific survey questions possible to really understand that and nailed that down. So as you say, God and the Afterlife, that's the first word I used, of course, "God". Absolutely Rey, just as you implied right there. As others found there's that unity, Oneness of all, God the one, the Everything. Near-death experiencers, Rey, have a hard time with the word "God". They so often say that's a human word that describes something that is beyond human language and beyond human understanding. That is The One, The Overwhelming. And the great news, Rey, from my research, God is profoundly loving, cares for us, and wants the best for each and every one of us, in our earthly lives. So, it was a fantastic experience to do the research that led to that book. To share with the world and it's one of the most remarkable positive and creative representations of God that I'm aware of. So it's exciting to go bring that to the world.

REY: To me, Jeffrey, that's the bottom line. That a lot of our lives are being orchestrated and that we actually are a part of God and that we are part of the One Mind and we'll explore some of those topics later on in our conversation. Many of the academics in our organization from diverse disciplines also happen to share the same perspective that you do. Let me change the topic to discuss that your wife is also a researcher and author. Your wife has also published two books and as the youngsters say, I want to give a shout-out to Judy Long. I've never met her. Never spoke with her. But I know she must be your better half because she did your website. She maintains your website. She probably knows the literature even better than you do

JEFFREY: Yeah, that's true

REY: So I want to give a shout-out to Judy Long. She's also a fellow attorney as well and to her two books. The first one is "*God's Fingerprints: Impressions of Near-Death Experiences*". It says that she edited that book. What is that book about? Because I want people to actually explore it and take a look at it as well.

JEFFREY: Yeah, she is a webmaster. She is literally a licensed attorney and yet recognized very quickly, when we met like 20 years ago, that the near-death experience was so profoundly important that she's not practicing law directly. She's instead devoting her whole time working, and I mean like 60-70 hours a week, on the website we have, NDERF - the Near-death Experience Research

Foundation. She is singularly responsible for having the website in over 30 different languages. So in that book, she correctly realized that I or she could yammer about near-death Experiences, but what's way more important was to hear it from the words of the near-death experiencers - the most profound insightful near-death experiences we could find. We studied over 4,000 near-death experiences that have been shared with our website. So here she picked a select number to share in her book and it is profound. This is the deepest wisdom straight from those that actually experienced it that we have been able to identify and so obviously the insights are remarkable. Certainly profound. So a big shout out to her. She has done an amazing job of carrying this forward in the world.

REY: Thank you and I would like to be able to interview her later on in the future.

JEFFREY: Just ask

REY: Thanks. Another book that Judy published, is titled "*From Soul to Soulmate: Bridges from Near Death Experience Wisdom*". Now, what is that book about?

JEFFREY: Well, without getting too salacious here, when we met we realized that there's a soul calling and there's a soul reason for us to be together. So, relatively quickly, we started being interested in this concept of soulmates and studying it. Not so much in a rose-colored glasses thing, but you know seriously. What can we learn about other people's experiences? We either had people share their experiences on this topic. So that really has some amazing insights into literal soulmates and that was a very powerful book that she wrote that not only informs, literally, the world today but also helped lay the foundation for the remarkable stuff we've been able to do together as soulmates

REY: Now in terms of soulmates, I know that there's a lot of literature in terms of past lives that talk about soulmates and that our relationships are somehow arranged before, whatever term you want to use, before we are born, before we reincarnate. Whatever terminology you want to use. But basically, it's been prearranged. Was there any discussion on the topic of prearranged relationships, by the Universal Mind, of your future relationships?

JEFFREY: Yeah, there's no question about that, Rey. You really hit on a key concept. Our eternal existence didn't begin suddenly with our earthly physical existence. That's literally a contradiction to us being eternal souls. To think that logically, certainly, we had pre-mortal existence, pre-earthly existence. And certainly, we were overwhelmingly wise with after-life wisdom and chose to

come here based on far greater insight than we have here in our earthly life. So while neither of us recognize a discussion or awareness prior to coming here, the problem of both of us having such overwhelming, deep, passionate interest in this and that dedication to bring this overwhelmingly positive message of love to the world, I'm quite suspicious that we were aware of that before we came here in our earthly life and incarnation. And said we've got to do this together. You can't do it alone. I can't do it alone. But together we can change the world. And so I think that's, I'm very suspicious how that led up. That will be a fascinating discussion when we're both dead.

REY: That's yet another taboo topic that many NDE researchers might not have fully accepted-- the topic that we are eternal spiritual beings before and after we die, the topic of GOD, and the topic of reincarnation. But at least they're entertaining that hypothesis. But they don't publicly talk about these things. So you're really a taboo breaker on many fronts, Jeffrey. You and your wife.

JEFFREY: I just speak the truth. That's the glory of being in the position I'm at, both as a researcher and in my professional career. I don't have the least bit of a problem talking about this as it's based on evidence. And I'm not talking about a little bit of evidence. I'm talking about a mountain of evidence. The fact that we existed before earthly life is based, Rey, on a mountain of evidence. For example, a large number of near-death experiencers, during their experiences in these unearthly heavenly realms, will say this is my real world. "I feel this. I know this. I've been here before. This is all overwhelmingly familiar. This is where I really belong." Man, if I had a nickel for that every time I heard that I would be a wealthy guy indeed, in my current life. So it's really true like I said. And that's just one microcosm of the mountain of evidence that leads me to represent yes, we existed before we came to earth. And we were, obviously, in the afterlife, really far wiser, and insightful and made a decision to come here, which is another story. And there's no doubt about that. There are soul mates or as partners, to help in whatever way we can manifest some love in this world in this very special way that we can. Very important. Very positive.

REY: Well thank you, Jeffrey. Now, what I would like to do is be able to share my screen and take the audience members to your website

JEFFREY: Oh Great! Go for it.

REY: And I think it's because it's extremely important, Jeffrey, I've never seen an interview of you where people go into the website and I think that website has unbelievable resources and the stories involved. So let me go there now.

JEFFREY: Yeah, with over 4,000 near-death experiences posted, as you can immediately recognize, that's a remarkable resource. There are more near-death experiences publicly posted there than anywhere else in the world by far. With over 30 different languages, virtually anybody on the planet can find the near-death experiences, the questions from our surveys, the resources, in their native languages, which makes it a remarkable resource. There's a lot of articles on the website, a lot of insights. I invite interested viewers to look at the list of exceptional near-death experiences, which are the most exceptional we've ever encountered. Which are, Rey, really remarkable.

REY: For the quantitative surveys, how many survey responses have you received since you first began?

JEFFREY: Wow. I was scratching my head on that. The overall surveys, since the dawn of the website over 20 years, have been over 12,000. Many are not near-death experiences. Many are spiritually transformative experiences. These are all people, Rey, that had very profound spiritual experiences that wouldn't go through that phenomenal amount of time to answer the vast number of questions. So these are people that really out of sincerity, the belief of the importance of their experiences, shared it with us. So with over 12,000 people with a wide variety of experiences, it's only about 1/3 that are near-death experiences and yet that doesn't diminish in any way the importance of other experiences that have that really profound deep spiritual content. We publish all near-death experiences. We publish all that we think that are probably a near-death experience. Every one of them gives us permission, we post too. And then as many as we can, other related spiritual experiences so people have that spectrum of near-death experiences and related experiences, in a way that they can't find it anywhere else in the world

REY: That's why your work is so important. Because when one reads an academic research paper it only has a few case studies, a limited number of individuals, at most 20 stories. Here you have thousands of stories and it's all consistent with all the other researchers. Now, Jeffrey, a couple of related questions. For a near-death experience, you don't have to be dead. Is this correct? That's confusion in how NDEs are perceived. Could you talk about the diversity of near-death experiences? Some are experiencers are medically dead, with no EKG and no heart beat, while many others are not. How is an NDE defined?

JEFFREY: It depends on how you define the term and it's very critical for anybody talking about that to define the term in terms of what their conceptualization of it is. For research, for the over 4,000 near-death experiences

we have received, we have a pretty tight definition of near-death experience. The bar is pretty high. In other words, they have to be near-death as defined, as best we can tell, from what they share. They are physically compromised, they're unconscious, or often clinically dead, absent heartbeat, absent respiration. So these are people literally, are profoundly close with death, so much so that if they did not physically improve, they would die. However, as we've grown to see the spectrum of spiritual experiences, we absolutely understand that the near-death experience is a subset of that umbrella of spiritual experiences. In other words, there are people that can have what's called feel-death experiences. They feel they're going to die. They can have experiences very similar to near-death experiences. There can be people that are having dreams that occur spontaneously in out-of-body experiences and under a whole host of pre-existing phenomenon or circumstances, can have experiences that are remarkably similar to near-death experiences. So you don't have to have nearly died to experience the Divine. That's the take-home that's important.

REY: Correct. It's because a lot of people think that you have to be put in that box of actually no heartbeat, no EKG, whatever, but it's not as simple as one might think.

JEFFREY: And actually, I'll take it further. People need to know if they've had a meaningful and significant experience even if they didn't nearly die. Folks, that's what really matters. It's highly meaningful and significant. That's what you really need to go on. You don't need to worry about pigeon-holing your experience into a near-death experience. What's vastly more important is it was meaningful and significant and you know it. So go with that.

REY: Okay. Fantastic. Let's go into a couple of other things here. We met not too long ago. I went to interview you personally for a documentary that I and a team of filmmakers are doing. We went to our hometown of Huma, Louisiana for the interview. During our interview, I pulled a trick on you. I knew that a lot of near-death experience researchers will not touch the topic of ufology with a ten-foot pole for proper reasons, which we don't need to get into. I wanted you to understand that NDEs are, in my opinion, part of all the paranormal Contact Modalities. I decided to start off our interview by asking you questions directly from my book, "***Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence***". These were the questions we asked in our 5-year UFO Experiencer Research Study, organized by the Dr. Edgar Mitchell FREE Foundation (FREE). FREE was not a UFO organization but we wanted to study the consciousness and paranormal aspects of the UFO contact phenomenon. The hypothesis for most of the academics in the FREE Foundation was that all of the contact experiences with Non-Human Intelligences via NDEs, OBEs, UFOs,

perceived ghosts/spirits, hallucinogenic experiences, Remote Viewing, etc., all somehow interrelated. We just don't understand the full complexities of it. But as you stated a while ago, there's tons of literature on near-death experiences—peer-reviewed literature, books by PhDs and medical doctors, on the NDE phenomenon. But when it came to the UFO contact experience, there was almost no statistical research, especially academic research, on the UFO contact phenomenon before our research study except for the work of Dr. Kenneth Ring in his book *The Omega Project*. I am sure you know the work of Dr. Ring.

JEFFREY: Very much, yes.

REY: And so that's why we did the research study on the UFO contactees. So then we're able to then compare apples to apples, oranges to oranges even though it's two different phenomenon. We asked many of the same questions from NDE-related questions. So the trick that I pulled on you was that I began to ask you questions from our book. So after like 20 minutes I said, "Jeffrey, do you realize that all these questions I'm asking you were from our book titled "Beyond UFOs"? and I showed you the book and your mouth dropped and you were like, "Rey, I thought those were NDE-related questions."

JEFFREY: That's awesome, Rey, I love it. That's the most vivid example. You could not have done better than that. You could not have had a better representation and evidence that near-death experiences are part of a spectrum of something big and that seems to encompass UFO phenomena. So all I can say is awesome! I love being tricked like that!

REY: Mission accomplished.

JEFFREY: Rey, we're all on the search for reality. We're all on the search to know what is real and that's an exciting and novel way to have that come about in that way.

REY: So I apologize that I pulled that trick on you

JEFFREY: Congratulations to you and everybody!

REY: I remember that at the end of our conversation you pulled me to the side and said "Rey, is there any way I could join you guys?"

JEFFREY: Because I'm always interested in reality. I realized very quickly, you know, that was cool and I'm glad you brought that up. That was when I realized how important that was for my personal passionate exploration to get closer to

understanding reality. Wow! That's something! I'm a busy doctor and I do all my research but there's a whole new world out there and I'm glad you brought it to my attention. So cool. By the way, while I'm at it, a big shout-out about that book! You want to repeat that again for the viewers? That was very important to opening my eyes and it was your first book that came out that opened my eyes as to the relationship between NDEs and UFO contact experiencers.

REY: Yes the book's name is "Beyond UFOs" and I think that's an appropriate name because I should have named it "Way Beyond UFOs", you know? But it's "*Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence*".

JEFFREY: A very important book. I highly recommend it. I will state right now.

REY: Thank you, Jeffrey. And what we did was we asked over 600 quantitative questions, I would say at least two-thirds of them were paranormal related types of questions that were outside of the UFO box. The reason why we did that was that so many of the experiencers that were having UFO experiences were seeing UFOs but also having primarily paranormal experiences. Our FREE research committee was comprised of PhD academics and individuals that were the UFO contact phenomena for many years, most over 30 years each. Thus, this mix of both the academics and researchers understood that UFO Contact was primarily a "paranormal" phenomenon, but unlike the NDE research, there was limited statistical academic research on the UFO contact phenomenon. What we found in our FREE research study was the enormous similarities between the UFO contact phenomenon and the NDE phenomenon, the OBE phenomenon and so that's why when I talked to Raymond Moody, he initially told me "Oh I won't go near UFOs. Those people are..." You know what he said next. I won't go into the details. But I remember telling him that I also share his opinion about Ufology. I would go to a UFO conference and the first thing I would do would be to walk out in the middle of a lecture-- the majority of the speakers were materialist and had zero interest on the topics of consciousness and the paranormal. All they were interested was in a Physical Flying Saucer. Instead, I would spend most of my time at these conferences with the experiencers and not going to the lectures. In my opinion, these materialist speakers had a very limited understanding of the complexities of the phenomena. What are your thoughts on my comments?

JEFFREY: Rey, you raise an extremely important point in the similarity to UFO experiences to the vast number of spiritual experiences archived on the NDERF.org research website. Rey, as you know the basic scientific principle is the question "What is real". It doesn't get much more vivid than what you shared right there. We're all part of the same spiritual collective.

REY: Correct. Now let me begin by asking you now a series of questions related to that topic. When I introduced the data from our FREE research study, such as the following: that 80% of UFO Contactees were having out-of-body experiences; that 37% had an NDE; that 66% told us they had seen a ghost or a deceased person and that two-thirds of those have actually interacted and communicated with a deceased person; that 50% were brought to a matrix reality and having communications with a conscious intelligence in this matrix reality, that all communication was telepathic, I could go on and on.

JEFFREY: Just like Near Death Experiencers.

REY: Yes. And out of the four major types of “beings”, that people have interacted with, three of those, I would argue, are very similar to NDE experiences. For example, the number one type of being was an energy being and that’s what I saw in my living room. It was pure energy and a lot of people would describe God or the being that they associate with God as an energy being. And the number two type of being was a human-looking being and the number four type of being that people describe was the ghost or the spirit. I argue that these three types, three of the top four types of physical beings seen by UFO Contact Experiencers, are similar to NDE Experiences. Would you agree?

JEFFREY: Rey, that’s exactly times thousands what people are talking about. They’re talking first about the energy being. I mean it’s a non-physical realm in the afterlife and so, given its non-physicality, they don’t necessarily have to adopt a physical appearance. So energy or awareness of something that’s not necessarily anthropomorphic is not at all uncommon. It’s fairly common. Especially when they see a profoundly spiritual being such as God. I mean God tends to be anthropomorphic in near-death experiences. You know certainly as far as looking like other beings that we know on earth. Well not a huge surprise. Rey, they may encounter deceased loved ones they may have a very typical appearance of how they do on earth but not entirely. Even if they died of a physically disfiguring illness or accident or very old in life they essentially always, in near-death experiences are picture-perfect health. So again they have that beautiful form and appearance. Sort of idyllic. Much like what they were on earth but much more. So, those are just a couple of examples to substantiate what you’re sharing there, Rey. Yeah. We see that. I mean it’s not like dozens of scores, Rey we’re talking thousands of observations.

REY: Yeah the same thing that the data said, that we did with the UFO contactees, and it was 4,200 people that took our survey. So, like yours, huge numbers, and it was very consistent. We even had a Ph.D. statistician that looked

at our data and compartmentalized them in geographic regions. He put all the responses from the US, all the responses from Canada, the United Kingdom, and continental European and then he grouped Australia and New Zealand together. He looked at the variance, statistical variance for each question. How much was the deviation among the different groups. What the data showed was less than a 10% deviation among the 5 geographic groups. This data suggests that the 4,300 respondents were answering consistently the same way to each question no matter where they lived. In other words, they were having the same experiences no matter where they lived.

JEFFREY: I'm glad you did that methodology. As you know, the more people respond to a survey, the more reliance you have in the findings and that's especially important when you have the extraordinary findings of your survey and that on the NDERP website. So that makes it a very, very powerful, I would argue, compelling glimpse into a greater reality.

REY: Correct, correct. And that's the name of our new book, "A Greater Reality".

JEFFREY: There you go

REY: A couple of things, Jeffery. I want to introduce to our discussion the term "Contact Modalities". I define this term as all the different ways that humans are piercing the veil of our reality and having contact with conscious intelligence or non-human intelligence, you pick the term. One of many commonalities of the Contact Modalities is that all of these paranormal experiences involve a manipulation of space-time. Would you agree that NDEs also involve a manipulation of space and time?

JEFFREY: Virtually everybody, Rey, describes during their NDE an alteration of space-time and the specific alteration described is that time essentially does not exist. Space doesn't exist as we know it. Our physical world, in other words, it doesn't seem to be limiting. Distance divided by time that we see on earth here, is out the window in near-death experiences. Time is also not applicable-- what is less than one hour on Earth is perceived as days or weeks. Someone might be unconscious for a few minutes but the experience is perceived as hours or days during their NDE. I mean, consider the life review, they may see a portion or, at times, all of their prior life while they're unconscious literally for minutes. So that shows the radical alteration of time during near-death experiences are extremely consistent - seen by literally every researcher that argues that time is not the same and space as well.

REY: Well, as I said before, 50% of the individuals that took our surveys stated that they were brought to a matrix reality, to an alternate reality which involved a manipulation of space-time. Another thing I want to talk about is that what we discovered in our survey was that approximately 25% of these individuals were given information about their future, about the planet's future, mainly ecological disasters and consequences if we don't take care of our planet. They're being shown visions of the future, of what earth would look like, what their life would look like and future generations. Many of these individuals are being shown visions of the past and things of their youth, of them growing up. So with NDE experiences, I know about the topic of a life review. Can you first of all talk about what is a life review in general so that people can have an understanding of what that's all about? What percentage of the experiencers have a life review and also a more complex question that you might not know of is, how many of these individuals were given visions of things or events of the future?

JEFFREY: Great question. First of all about the life review, a little over 15% of the people have a life review. Life review is where they can see a portion, or even all of their prior life, while they're typically in an earthly or heavenly realm. Often there are other beings there. When they see that life, it seems to be something that they're perceiving external to themselves. The common description of the life review is flashing like screens on a wall. But, at the time, there's often most of the time another being with them. They never feel a sense of external judgment about what they're seeing as they go through their life review but it can be very panoramic. They can even see and feel and understand exactly, literally from personal perception, what the other person they interacted with felt like. So a panoramic near-death experience is uncommon. But heck, when you got 4,000 of near-death experiences, you got a series of dozens and dozens of these. So all of that's going on during a life review. Now the interesting thing is about future visions, Rey, we ask that very directly as a survey question, "Did you have any awareness of future events?" Critically, there's a box that people can fill out. It's very, very unusual that people have far distant visions in terms of years to decades later. We're getting down to under 5% of near-death experiences where the subject had a recollection of this. And it's sometimes people will say, "Well it's not something I'm supposed to share or feel comfortable sharing or should share". And I respect that. I don't pry because they have a deeper understanding of the importance of it not to share. But yes, there are people that have visions. That are "awarenesses" if you will, is a better term. Of what's going to happen on earth years to decades later. The near-death experience you showed earlier had a very vivid example of what the future was to be decades later in some significant ways regarding earth. So we do see that. It's just so rare it's hard for me to say there's consistency based on what they're saying and here's what it is. And they see fragments and bits and pieces, or most commonly,

their own life or the life of loved ones. You see the world globally or something that's future verifiable is something that's getting down to extremely rare.

REY: Similar to the UFO Contactee group. We've had approximately 20% of the survey respondents were given information of the future but again it was only a glimpse of the future not a detailed conveyance of information about the future. A lot of it dealt with ecological disasters. But a high percentage of this information is related to their personal life. Some however, are told very specific information, such as "when your daughter is 12 years old she's going to pass away. She's going to die from an accident. Things of that sort. So we get that and I know that I've read that certain NDE experiencers have received similar information. But again, it's as you said, I haven't encountered a lot of these cases. You've just confirmed that. But let me touch on another topic and it was that 50% of the people in our survey stated affirmatively to the question that "Have either you or a member of your family, had a miraculous medical healing as a result of your contact experiences?" And so very, very large numbers reported a miraculous medical healing. As you know, my very first experience was a miraculous medical healing of my dog by an energy being that appeared in my living room. My wife and dog disappeared in front of me. We were going to be euthanizing our dog that same day. This Energy Being appeared because my wife was praying all night. This Energy Being appeared and put me to sleep. When I woke up, the dog, who was totally paralyzed, was now running around like a teenager. Thus, when 50% responded to our survey that they had a medical healing, one can surmise that this is a very common phenomenon among UFO contact experiencers. I've also read with NDE experiencers have also had a healing either when they woke up from the NDE or shortly thereafter or associated with the NDE phenomenon. I guess the prime illustration of medical healing in the NDE is the case of Anita Morjani who was cured from, what was it, stage four cancer? During her NDE she had a Life Review and a being that she identified as "GOD" told her that she would not need any more chemotherapy because her cancer was cured and that she needed to tell her doctors this information. You're the expert on cancer, can you talk a little bit about the case of Anita Morjani?

JEFFREY: Anita's pretty much a personal friend. She had what's called Hodgkin's lymphoma. It was advanced and she was literally dying of that. And what she describes in her book and in her talks is absolutely astounding. There should be, and I've talked to my medical oncology colleagues who give treatment to Hodgkin's Lymphoma, there should be no way that you have that type of healing as Anita describes.

REY: And I think it was over a four-day period. Right? That they couldn't find anything in her.

JEFFREY: Yeah they said that within a few days, literally, that there was no evidence of lymphoma. That's medically inexplicable. There's no question about that. I'm delighted she had a chance to share that. We share a few other cases like that, even with my fairly high bar of evidentiality for a medically inexplicable event was there. I mean I recall vividly, a kid in their early teens who had a non-Hodgkin's lymphoma, a type of lymphoma that he had throughout his body and failed multiple courses of chemo and they were trying to do emergency surgeries to relieve the bowel obstruction. There should have been no way this kid was going to survive. He had a near-death experience, he knew he was going to be cured, you know where this is going, he was cured and that blows away any possible medical explanation. It's just not possible. These are rare, at least in the NDE realm with a fairly high bar of evidentiality. The profound ones like Anita or that kid are rare. But I mean, by the time you study 4,000 we have a small series of absolutely, in my opinion, medically inexplicable experiences of extreme healings. I'm extremely reluctant to use the word miracle but this number that we've seen, and certainly some that we've encountered, that rise to that very significant label of being miraculous cures.

REY: We have a chapter in our book titled "UFO Medical Healings", written by a retired physician, an ER physician, Dr. Joseph Burkes with Preston Dennett, who had written a book 20 years prior titled "UFO Healings" which no one bothered to read, because it's such a crazy story. And so I got them both together and I said, "Both of you write a chapter and here's the data of the qualitative responses that we've received to the question, "Have you ever had a UFO-related medical healing?". And so we managed to get 12 case studies. 12 individuals gave permission to write their stories. They wrote a very concise chapter for our book. The discussions were like maybe two or three pages on each individual. But again, Joseph Burkes the medical doctor, reviewed their medical documentation. As a matter of fact, one of those individuals was another medical doctor who Joseph didn't know, but he became a friend of mine and I referred him to that case. So this was a man who was having UFO-related contact experiences, a brilliant man. He also had a medical healing and so now my question to you is, do you have enough stories on medical healings that you could write a separate book on that?

JEFFREY: That's good, I could write a chapter

REY: A chapter on it?

JEFFREY: I could write a chapter with what we have. And again, you know, sometimes doctors will try to encourage patients by saying, “Wow it’s a miracle!” and I can read between the lines and say it’s not. But for people where there’s really high bar evidentiality - and don’t forget these near-death experiences by definition of our research all had a liminal life-threatening event - so there are certainly some people that absolutely inexplicably were healed but I will say, Rey, it’s very rare. We’ve got a chapter maybe, not a whole book. But they’re there.

REY: Okay they’re there and just like Anita’s chapter you can’t explain away stage four Hodgkin’s lymphoma to be gone in three days.

JEFFREY: No you can’t and I’ve reviewed that with her medical oncologist. I’m not talking about just some subtle thing on an x-ray or lab test. I mean she had big old lumps everywhere that showed up both on exam and x-rays. That all disappeared that rapidly it defies anything that we know how Hodgkin’s Lymphoma works.

REY: I think that when she woke out of her coma, she told the doctors ‘Look stop with the chemo and all these treatments, I was told by God that I’m cured, so stop’. And I think the doctors told her, ‘We’re are not going to continue with our cancer treatments because there’s nothing that we can do at this point’. Is that correct?

JEFFREY: I’d have to review to be sure. She received chemotherapy. I don’t know when it was terminated. I do know remarkably during her near-death experience she had a blood test at her hospital. Later, during her NDE she was told ‘You have a choice. You chose to come to earth. You’ll show remarkable improvement on that blood test and your vital organ functioning and if you choose to leave earth, it will show progression of impairment of your vital organs which will progress to death’. So this is one of these like ‘Aha!’ moments when you read it. You realize how your choice can literally impact blood tests which are drawn previously which is pretty awesome when you think about it.

REY: And we’re also talking about an Intelligence that’s able to manipulate your 3D reality. The actual physical aspects of your reality. Like, as you said, you know you’ve got a choice-- your blood tests will show that you’ve got cancer all over your body or you’re going to come out clean with your blood test. And it’s again the manipulation of space-time aspect that shows the complexities of the phenomenon interacting with our 3D reality and this multidimensional reality.

JEFFREY: That’s pretty awesome with Anita.

REY: And then... Okay getting back to a fundamental question. You participated in several of our CCRI meetings before the Covid hit. During these lengthy meetings, we had some interesting discussions with many PhD academics-- some heavyweights in the field of consciousness research field and the paranormal, what I refer to as the contact modalities. Why were you interested in joining the CCRI organization and decided to attend our meetings?

JEFFREY: Well in the first place, how could I not be, Rey? I mean everybody's interested in that deeper perspective into reality. I totally get the human spiritual experiences are a large umbrella under near-death experiences and the other Contact Modalities. Anybody, I think, interested in a greater picture of reality is going to be fascinated and drawn toward research on Consciousness and the Contact Modalities.

REY: And as you well know, we discussed at length that I had received permission from Dr. Kenneth Ring to use many of the questions from his 1992 book titled "*The Omega Project: Near-Death Experiences, Ufo Encounters, and Mind at Large*". I specifically asked him to that I wanted to use approximately 70 questions that discussed the transformation of the Experiencer from their NDE and their UFO contact experience. In this book, Dr. Ring compared 85 individuals that had near-death experiences with 85 individuals that had primarily an abduction-related type of experiences. One of his findings was that both groups, the NDE and the UFO group, changed in the same exact way except for a couple of small variables. For example, both groups did not fear death. Both groups became much more spiritual. Materialism, the need to become wealthy or obsession with material good, was no longer important in their life. Becoming famous was not important in their lives. They became much more loving, much more caring. They became more consciously aware they had a mission and purpose in life. They became more ecological, etc., etc. During my interviews, I always pose this question: Imagine if the Mind of GOD would promote these complete transformative worldviews on all of humanity, just like UFO and NDE Experiencers, how would humanity change? The response would be that we wouldn't have wars, we wouldn't have poverty, we wouldn't have all the hate and isolation, we would not have political, social, cultural, or economic divisions. In my opinion, the world would be a world of "Love and Light". You know, people would be loving and caring (for) each other. We can then ask this question: "How come the "Intelligence" that is changing UFO and NDE experiences doesn't promote these changes to the rest of humanity?" Again, I want to emphasize that the UFO and NDE experiencers changes in exactly the same way-- they changed in the exactly the same way for the positive. Could you talk a little bit about how the NDE experiencers change after their NDE?

JEFFREY: Rey, one of the most extensive research on near-death experiences has to do with changes after the experience called after-effects. After-effects are very consistently observed in both prospective and retrospective near-death experience studies and exactly what you were just saying there. That pattern of after-effects that's consistently observed is seen as, for example, a decreased fear of death. Well obviously, they know what happens after death's door because they personally experienced it, so of course, they know it's wonderful. There's an afterlife and obviously, they have a dramatic reduction in fearing death. Obviously, for the same reason, they have an increased belief in an afterlife. The same reason they know it, they experience an afterlife. They know that that's what lies ahead for them and for others. And so obviously they're a lot more confident and, exactly like you were alluding to, they're much more loving. They tend to be much more compassionate. They may change vocation or relationships if they're inhibited from manifesting that love and compassion that they now have as root values after their near-death experience. They may be obviously less materialistic for the same reason. They may seek out helping professions. There's not a small number of nurses who had a near-death experience early in life and then felt that led them to help others through a healing profession. So we see a lot of that over and over and what's interesting is these after-effects actually become more powerful, more pronounced as the years go on after their near-death experience. So it's not a flash in the pan. These people don't suddenly feel that they need to change. They continue to change and grow in their changes years to even decades after their experiences.

REY: Correct. With the UFO contact experiencers, it's like a gradual evolution. It's like these changes are occurring in an upward rejection—these are long-term changes. It's not up and down, even though a lot of people do have difficulties in their life adjusting to the phenomena. But after they overcome that hump and they accept it, then all of a sudden, it's an expansiveness of personal change.

JEFFREY: You make a real good point. With near-death experiences, it may take literally years to fully integrate that experience. Change, even very positive change, is difficult. So, especially when they're conceptualized by other people around them and even themselves as being a certain way, making substantial changes is difficult in an important way. Even positive change is difficult. It just takes time for them to fully integrate that and sometimes it's a challenge for other people close to them, especially spouses, to deal with. They're often described as a new person because they seem so different in a lot of ways. Even if they're more loving and compassionate, and that's all good, yet to their spouse, it's different.

REY: This long-term change is just one of many examples of the commonalities between the UFO and NDE experiencers. In this case, it's a perfect match because it's almost exactly the same change. Now let's get into a more expansive universal topic. We're not talking about esoteric literature here. We're talking real data from academic research. How would you convey to the audience members what is your hypothesis of the nature of our reality? In this discussion, many of the CCRI researchers discuss the nature of "What is Consciousness". What's your definition of consciousness? I know that's a term that's overly used but I prefer the term the "nature of our reality".

JEFFREY: Well that's a deep question, so I'll dive right into it.

REY: Yes. Be expansive. I mean go as deep as you want.

JEFFREY: Well, I'll just tell you what's based on evidence and what's derived from very direct survey questions and literally now a mountain of hundreds and hundreds of near-death experiences. I think first and foremost, you used the term 'consciousness'. You have to really expand your concept of consciousness. I asked for example, very directly, if they had a concept of, "Is there a mystical unity or oneness that you became aware of during your near-death experience?" To my absolute astonishment about 60% of people, especially those with deeper NDEs, said yes. So they became aware of that one critical thing that I think is the intersection of the afterlife with those of us living here. They became aware the mystical unity or literally oneness of all of us and everything. That took me a while to really wrap my hands around. It's so different from what our awareness is where I'm different from you and you're different from me and yet in ultimate reality, that seems to be an illusion here on earth in the sense that we're all one and the same. So that's one of the most critical core concepts that I've come up with, is that we're really even in our earthly life, living out that illusion that we're apart from the one and everything which some people call God. Although many near-death experiencers say that's a human word and what they encountered in the afterlife is far beyond any human description, but that seems to be the most popular word. At any rate, that unity and oneness, that connection of anything and everything, seems to be a fundamental spiritual reality and that's now based on a mountain of evidence, Rey.

REY: Our FREE UFO Experiencer survey asked numerous questions associated with that same topic. We asked a similar question to this question you posed on our website survey. I borrowed many questions from your website. That's why we had a lot of overlap in all of this. Let's get into the specifics now. You mentioned that we're all related that we're all one. Why did you make that statement?

JEFFREY: Because that's the response we received in our surveys. "Did you have an awareness during your near-death experience, of a mystical unity or oneness?" So that's why I'm saying that. We had a text box associated with this question where the NDE experiencer provided us with details of their response to this question.

REY: That's where the juicy details come in. That's why I asked you that follow-up question.

JEFFREY: So with tremendous consistency, we're seeing people over and over again, times hundreds and hundreds, describe that in a variety of ways of expressing it, we're all one. We're all, and interestingly you can use the term unified or connected with some greater consciousness, and by far more people chose the stronger word 'unified' as opposed to the weaker word 'connected'. I couldn't help but notice that. So there seems to be that connection of everyone, everything and literally that ...ultimate Consciousness, the One, the All, for lack of a better word, is often called God. So that seems to be it now. We are not aware of this insight in our daily earthly lives and I absolutely understand that we have to be in a near-death experience, or a deep mystical experience that's been described in other mystical experiences as well besides near-death experiences.

REY: A lot of Asian philosophies, including Buddhism, Hinduism, Taoism, openly discuss the same concept that "We are all One". But the experiencers, not only the NDE experiencers, but also with out-of-body experiencers as well, you hear that they also have received this information of "Oneness". Our FREE UFO research study also revealed that approximately 60% of our survey respondents also received similar concepts-- they were given that information. Over 50% were brought to other multidimensional realities and many of these individuals were also given this same information-- they were taught the same lesson of "Oneness". So again, the same consistency between both groups of experiencers, the NDE and the UFO contact experiencers.

JEFFREY: Rey, you just said they were taught that lesson and in our near-death experiences that's a real critical distinction. I almost never hear them say they were taught about one being all. They experienced it.

REY: Correct. You're right. You're right. And that's the difference between that NDE. That you're actually in that reality and with the UFO contact experiencers, some people get brought to a reality and they get brought back to it like. "Here's a quicky lesson and now you're back".

JEFFREY: So they're told.

REY: Or they were shown.

JEFFREY: That's wild because with near-death experiencers, that's a really interesting point.... Only a few people were told of the unity connection or oneness.

REY: So again, some of them were told. Some of them were brought and experienced it. But it's a very diverse group with similar concepts about the unity consciousness. That's one term that a lot of UFO experiencers use but they have that understanding from an experiencer perspective. Now again, are we talking about the hypothesis that we are part of the Universal Mind. That when we die, we unify with the Universal Mind?

JEFFREY: Yep

REY: And now one thing that I've read, and also when I spoke with a lot of near-death experiencers, is that many of them remain as separate and distinct souls. They state that they remain as a separate soul unit but they also are integrated within the One Mind. That there's no separateness in that end. Have you read about that as well? That concept that they are individuated consciousness, or souls, but they are part of the ONE?

JEFFREY: Oh yeah. I mean, the very fact that we're here on earth and we seem to have the illusion that we're apart from that unity or oneness and yet that seems to be, and this is the tiniest slice, Rey, of our eternal existence. So this is radically unusual for us to be relevant to our eternal selves, to be having this earthly existence. Again a couple of concepts. First of all, in an infinite universe what can't happen, I'm very cautious about stating, because it probably can and probably does. But especially when there's a unity and oneness you're getting into what I see over and over are some of the deeper messages of near-death experiences. That concept of paradox. In other words, we're separate and completely separate and completely us and who we are, and all we are, and everything we are. And yet, we're also a part of a combination of that which is so much more and greater and both are true and both are absolute and completely and, in every detail and aspect, true. So part of understanding some of the deeper wisdom in near-death experiences, and I'm sure you've seen this too, involves embracing that kind of paradox. That is difficult for the sort of dualistic conceptualization that we're used to having on earth. I wasn't happy about it either. I've learned a lot about paradox studying about near-death experiences.

Finally, I said, okay I get it. The evidence is overwhelming. This is really great. It really is and it took a while, like years.

REY: Well, let's talk about someone that told me that he had that understanding as a young child and that was Dr. Raymond Moody. I interviewed him at his home in Alabama. I asked him this basic question, "Is consciousness primary?" And he responded, "Rey, I know nothing other than Consciousness. Yes, consciousness is primary and I've known that since I was a child." And then, what a lot of people don't know, is that Raymond received a PhD in philosophy. I believe before he received his MD degree and before he got into NDE research. His focus was what is commonly called the field within philosophy called "Philosophy of the Mind". Which for the lay audience, it's all the literature in philosophy that talks about all these topics that we're talking about now. The nature of our reality. The Mind-Body problem. Are we actually consciousness units separate from our physical reality? And other deep heavy topics. He told me, "Yes consciousness is primary". I remember that during my interview with you several years ago at your home in Louisiana, I asked you the same question, "Is Consciousness Primary" and you said "YES"-- that you believe that consciousness is primary. How would you paraphrase this question for the average person?

JEFFREY: That's a great point. Consciousness being primary is subject to a lot of interpretations. So I would say, is consciousness eternal? In other words, were we as human beings, conscious entities both separate from the unity and all and yet a part of it before we came on earth here and after? And the answer is yes, yes, yes. So, it's really, primary just means that which we understand that we are, really is. It always has been and always will be. Another way to look at this is the question: Is consciousness eternal, for who we are and what we are? Again I emphatically respond "Yes", based on mountains of evidence of near-death experiences. So that would be how I would conceptualize consciousness. I mean some people say, "Geez. If there's an afterlife, are we going to be who we are and what we are, everything that we are?" The answer is absolutely yes and much more. And that what's exciting about near-death experience research studies. It really is some of the most positive optimistic view of who we really are as human beings that I have ever encountered. And that's exciting to know that we are everything that we are now and much more with an afterlife and a connection with the All.

REY: And I remember, Jeffrey, I also asked you this question during my initial interview: "Jeffrey, are we eternal spiritual beings?"

JEFFREY: There's so much evidence in near-death experiences that we are eternal beings that I would be startled, after over 20 years of investigation, to find any near-death experimenter that suggests the contrary. So we're talking about overwhelming consistency times thousands. It's not just me Rey, as you know. It's other near-death experience researchers, other people who have looked into that absolutely, without a shadow of a doubt, we are finding that while we are here we are an earthly life and we seem to separate from an eternal afterlife which people call a heavenly realm. The answer is absolutely yes. That both our destiny and our heritage is that realm of existence where there is no misery, want, need, sadness, the horrors that we know in our earthly life and that is, to me, profoundly exciting.

REY: Also just as important, without judgment. Would you agree with that?

JEFFREY: Totally. If there's one thing that's overwhelmingly consistent in near-death experiences, even in "Life Reviews". I mean, shoot Rey, here you are looking at your whole prior life and I bet you and I have done things that we're not proud of. Well guess what? Join the club. That's true of everybody. So here you are, looking at your life and often all of your prior every detail and of course you've done things you're not proud of. So you think you'd be mortified to see that kind of thing. And there's often other beings, other profoundly loving, wise, spiritual beings there. There's essentially never any external judgment. The other being present may be unhappy about what they're seeing, but as far as an actual judgment, especially a lasting permanent judgment, a judgment that is damaging or harmful? Zero. We're just essentially not seeing that in near-death experiences. That's an extreme defining characteristic of near-death experiences that contrary to what most people believe, and what is conventional thinking to a lot of people, we're not seeing that. Yet another sort of those subtle defining characteristics of reality that we see of near-death experiences that we speak of as reality that you would expect from their prior beliefs or whatever they've been taught to expect judgment. But Rey, as you know, it's essentially not there. And that's good news for all of us who have done things that we're not proud of.

REY: Most definitely. Well, Jeffrey, I don't think that you know a lot of my personal experiences which basically lasted over a four-year period and they're just so crazy. You know that I don't go into details with a lot of people. But whatever, this unknown Intelligence has been interacting with me. Here I was. I went to Cornell for a Master's degree. I went to Berkeley for a Ph.D. I'm now an IRS tax attorney. I was the biggest rationalist, materialist, and atheist in the world. But yet this Intelligence converted me into a spiritual person and they did it through a series of NDE-related experiences. And later I'll tell you the details. But what had happened was, in a nutshell, after interacting with that Energy

Being in my living room, I later called down big, gigantic UAP. My daughter was a witness to that when she was 10 years old. It was huge. There were three adult witnesses to it as well. And it was after that, the next day, I saw a video on NDEs and all of a sudden...

JEFFREY: Serendipity.

REY: Yes, prearranged. And then I immediately ordered 20 books from Amazon, all used books. Here I was, you know. Kenneth Ring, Raymond Moody, Greyson, etc. and so many book written by NDE experiencers. You know, all of the big names on the topic. When there were five books left, I would order 20 more. And then I began seeing hundreds of NDE videos. Just consuming videos, one after another. After the end of the four months, it was literally 12 hours a day reading these books. I didn't do any of my IRS tax work, I didn't care about my family, I was not showering or shaving, etc. During this time period, I also read numerous books on the science of consciousness. But it was mainly NDE-related types of books. During this time period, my wife was telling me "You need to go to a psychiatrist. They have medications that can cure you", because I was a madman. It was just 12 hours a day, reading these books. And then, three days in a row, Friday, Saturday and Sunday, December 21st, 22nd, and 23rd in 2012, the first 3 individuals I mentioned NDEs to, all of them actually had an NDE. The first was my daughter's pediatrician on Friday. I brought her because my daughter had a small fever for two days. She tells me, "I checked her ears, nose and throat. All of a sudden, some other consciousness enters me and a robotic voice tells the doctor, "Excuse me, doctor. Have you ever heard the term near-death experiences? I just finished reading approximately 300 books on this topic and many of them were written by medical doctors, such as yourself and it's a phenomenon that you need to know about, okay?" And all of a sudden, her eyeballs pop out real big and I said, "Oh my God, I've got another voice inside of me. Am I schizophrenic", where I got another personality in me. "I need to go to a psychiatrist because I'm going bonkers." I told her "Excuse me doctor, I don't know why I asked you that question, I apologize". And she goes, "Oh no. There's no need to apologize. How did you know I had one?"

JEFFREY: That's awesome.

REY: And then, in front of my daughter, she tells me about her near-death experience. And so that was on a Friday. The next day the same thing happened. I was at a church social dinner for the Spanish ministry at my wife's Catholic church. They had a social event at the church and my wife sat next to her friend, a fellow Mexican, and I sat next to her husband. I knew the lady but I didn't know the husband. He's Cuban-American like I am. We were both born in Cuba

but came to the US as young kids. He introduced himself, said he came from Cuba when he was 10 years old. He now works as a radiological technician, a person that takes x-rays and he was about my age. Whatever. And then all of a sudden, the same robotic voice came out of me and I said “Excuse me Max, have you ever heard of the term near-death experience?”, practically the same robotic voice and I repeated the same question to the pediatrician. I immediately thought, “I need to go to the doctor. I’m not right. There’s another person inside me.” And so then Max’ eyeballs pop out like that and I thought, “Oh my God! Here’s another guy that thinks I’m crazy. I probably am.” But I said, “Excuse me, Max, I apologize. I don’t know why I said that.” He goes, “Rey I never told this to anybody”, but then he opens up. His mother died a year ago in his living room. She was not breathing and did not have a pulse. His mother told him that after she was resuscitated, she was floating above him. She repeated everything that he said while he was giving her CPR in his living room. She even described the arrival of the paramedics. She told him that “this big black man, like 6’5”, 300 pounds, like a football player, comes crashing through the door. He was followed by a short, blonde woman with a ponytail, dressed in a certain color. “But mom, how did you know that, those are the paramedics?” “Well, I already told you. I was above you and you were crying on top of me. You told me these things while I was floating on top of you”. He was telling me all the details about what happened after she had died. About that she went to another dimension. And so this occurred on a Friday and the next day, Saturday. I then said to myself, “I need to tell this to my father”, because my father was very, very ill. He was bedridden. He died about a year after this experience. He was very, very sick. I would describe him like a Cuban Archie Bunker—he had no spirituality whatsoever, at least I thought at that point. He was a complete atheist. I needed to tell him what happened on Friday, what happened on Saturday, so at least he would understand the concept of spirituality. I told my mother, “Let’s get him dressed”. So we helped dress him. He had a walker. We went outside into the patio and then I told him what happened Friday and what happened Saturday. He goes, “Ah! That happened to me.” I said, “What?!” He then told me the most profound NDE experiencer story than any NDE book I have read. He told me “I was up there for 20 to 30 years”. I stated “What are you talking about, 20 to 30 years? He told me, “Remember when I had the heart surgery, when I had a quadruple heart bypass?” He told me that during the surgery he floated above the operating room. He saw everybody, all the nurses, MDs, everything. He didn’t recognize his body underneath. And then all of a sudden, he said, “A vacuum cleaner then sucked me up”. I said, “What are you talking about?” He said, “I was sucked up and I went flying very fast through this long tunnel”. He saw the light, the whole works. And then after he passed into the light, he met his father, his mother, and his brother. All deceased. They interacted for a short while and then he said he then met God, a huge Energy Being. I said, “Well, how would

you describe him?” He said “it was pure energy, but it was God, it was God”. And then he said he then was shown his entire live. He had a Life Review, but in his case, it lasted a perceived 20-30 years, because he reviewed all these aspects of his life which to him lasted 20-30 years. So when he was returned, it was like he returned after being gone for 20-30 years. That was the way he explained it to me. And then he says, “There’s no judgement to it”, he said, “It was all love. He says, “We’re here to learn. We’re here to learn”. And he told me that “time doesn’t exist”. I then asked him more detailed questions. He responded “I don’t want to talk about it. I don’t want to talk about it”, and he just shut down. He didn’t want to discuss it. I later realized that my father, after the heart surgery, was a different personality. I thought that his surgery affected his brain-- lack of blood flow, whatever. But he was still... when he wanted to articulate himself, very lucid. But he just didn’t want to talk anymore. Before he was always agitated, always grouchy, always cussing. He would spend hours watching TV but I later realized that he was not watching TV but just staring out, thinking all of the time. After he told me this story, I realized that most of the time he must have been reliving his 20 to 30 year NDE experience. It was like he was reliving these experiences over and over again. After my father told me this experience, I then turned to my mom and I then told her, “Mom I never heard about this before. Have you ever heard about it?” and she says, “We only discussed it one time and that was when he woke up from anesthesia”. She told me that when he woke up from the anesthesia, he wanted to talk to her. She responded “Go back to sleep. Go back to sleep. You’re coming out of surgery.” And he was like, “I want to tell you something! I want to tell you something!” And she was, “Go back to sleep. Go back to sleep.” And he was like, “God damn it! I need to tell you something!” And then he told her exactly what he just told me and then she’s like “Okay. Go back to sleep. Go back to sleep.” and they never spoke about it again. And that was like the first time she’d heard the same story 16 years later. So on my way back home from my parent’s home, I finally got it. Whatever is the intelligences that was interacting with me during my 4 years of non-stop paranormal experiences, there was a purpose for the 4 months of NDE education I was given, culminating with these 3 straight days of NDE testimonies. I finally got it! I needed to be converted from an atheist to being a spiritual person. On my way home, I put my windows down and I looked up in the sky and for the first time I talked to GOD. Here I was, a hardcore atheist, materialist, rationalist, the biggest skeptic in the world, talking to GOD and to these Beings that were interacting with me. I now call them “Modern Angels”. I finally got it. I finally got it. That was what they were doing to me, all these four months and then three days in a row. Let me ask you a question: “What would be the statistical probabilities, of the very first three people in your life you ever mention NDEs to, the very first three people, three days in a row, Friday, Saturday, and Sunday, that all three of them had an NDE? There’s no coincidence there. The statistical

probabilities would be in the billions of this occurring. So I knew it was orchestrated and then, since that day, I've never had the urge to tell anyone about NDEs. Because to me it was like a done deal. It was like there was no more research to do. It's like I know it, I know that I am an eternal spiritual being. I realized that in order for me to do the work that I'm doing now, you must have the understanding of spirituality that we are eternal spiritual beings. That we are a one with the Universal Mind, you know? On my drive from my parent's house, I spoke with GOD and stated "I want to thank you, because in a four-month period, you have totally converted someone who was a total atheist into someone that, knows, not believes, but I know that I am an eternal spiritual being and I have that knowingness more than any Catholic priest in Miami, and for that I want to thank you. That was pretty much verbatim what I communicated in that conversation.

JEFFREY: That's awesome. Thanks for sharing that absolutely profound series of experiences that you've had. Obviously, that was anybody having that would certainly change around from being a materialist atheist to doing the work you are now doing. I think you raise a really profound point there. First of all, everything you've shared, we've observed other people describing the same, thousands of times. So you're not alone, Rey. I mean this is really part of the spectrum of reality and I think importantly, you can do your research and crunch numbers, but there's literally no substitute for personal experience. There's no substitute for rolling down the window and communicating with God. That's more. You can testify more profound, more convincing, than any scientific article that you're going to find by personal experience.

REY: It was important for me to share that detailed story so you can understand how I also was given spirituality. It wasn't from an academic perspective but from an experiential teaching. It was also from an experiencer, from someone that has had UFO related contact, OBE related contact, contact with perceived physical Non-Human Intelligence, which should not be pigeon-holed just in a UFO box, like we were having in the previous CCRI group meetings that you participated in, but in a more profound box of the relationship between Consciousness and the Contact Modalities.

JEFFREY: Thanks again for sharing that. It's always tough to share that profound of an experience. I mean your dad is a good example of that. I mean it's just tough to share that kind of thing. So huge hats off to sharing that very important, formative event. The more people share those profound and spiritually transformative experience, the better world we're going to have, Rey.

REY: Most definitely. Thank you for listening. They might appear crazy to others but not to you. And that's why I have a knowingness of these concepts,

not via academic research, but as an Experiencer. As you have stated, the experiencer perspective is just as “real” as the academic, data driven approach. I would argue that the Experiencer approach is even more important in revealing what is the nature of our reality. Now, let’s go into some other topics. We talked about unity consciousness, that we’re part of the one mind. But yet, there’s information to show that we’re also separate eternal spiritual beings, but at the same time, we are unified with “Source”. That we’re in, within the Unified Mind. But now let’s change the topic a little bit. In our Dr. Edgar Mitchell FREE surveys, we also asked various questions related to reincarnation and past lives for the UFO contact experiencer and approximately 25% of the survey respondents, mainly the heavy-duty experiencer, reported that they were brought to other realities. In these realities, they reported that they had communications with a diverse array of Non-Human Intelligence, mainly human-looking and energy beings, and that in this multidimensional reality, they were given information about past lives and reincarnation. We asked five or six questions related to reincarnation and approximately 25% of the survey respondents checked that box—Yes, I received this information. We also had a box for individuals to provide the details of their experiences and we received some really mind-blowing responses. All of these responses lead to the hypothesis that reincarnation is part of this process that we undergo as a consciousness-individuated soul. That we all go back to the unified mind and then we reincarnate, not necessarily as a human being, but as some other types of intelligence in this matrix reality. Thus, can you talk a little bit about the topic of reincarnation? Whether some of the NDE experiencer stories provide information about past lives and reincarnation?

JEFFREY: Right. Good question, Rey. A fairly small number of near-death experiencers will share information directly related to reincarnation. Now when they discuss reincarnation, it’s often at the time that we’re asking that narrative question about their Life Review. And so, more often than not, after they share their Life Review experience, they’ll say, “Yeah we had an awareness of my prior life experiences. But in addition to that, I became aware that I had multiple prior lives on this earth”. And it’s much more common to be prior lives on earth than other non-earthly incarnations. But we do see that occasionally, some non-earthly incarnations. What is notable about the people that then share details about their remembrance of their prior earthly lives, is basically reincarnation. What’s impressed me, is that their mundane existences, typically centuries prior to their current earthly life, and they’re gripping in reality. For example, we had a person talk about their awareness of a life during the medieval era. And if anyone thinks that life in medieval era on earth was a beautiful Disneyland example of life with knights in shining armor and castles and great spires, forget it. What they lived in typically was walled-in cities. Why? Because that kept them safe from the nearly

ongoing constant marauding people that would harm or kill them. Inside those walled cities, they couldn't really expand much. Things went right up to the edge there. It was an ugly realm. It literally stunk. There were people that were sick in a variety of ways. It was a very brutal life. I mean, Rey these people lived typically of that era to be no more than in their 40's as opposed to a modern life expectancy of 70's or 80's. Why? Because they tended to die from the brutality of the life they lived in. I was very impressed how these individuals described their past lives. I mean you don't read about that in typical books. The romantic fictionalization of life in the medieval era. But that's how life really was. So over and over we see reports of Past Lives and Reincarnation, Rey. We see descriptions of reincarnations that are very impressive case reports. Even one found that they had an awareness of a German city they lived in and went back to this city and actually seemed to substantiate that. So we've had one that looked like it was evidential in terms of finding it. That their awareness during reincarnation was substantiated by their own review later, wish we had a lot more like that. So there's certainly some supportive evidence in near-death experiences of reincarnation. I didn't believe in reincarnation when I started reading about these experiences. I quickly realized that if you really believe you're in an infinite universe, say something cannot exist like reincarnation, well you're on thin ice. So I think I've become a firm believer and actually given talks about reincarnation based on the evidence that I've found. A couple of dozen good NDEs discuss these experiences. I believe in reincarnation now. So there does seem to be some strong, or at least certainly significant, supportive, evidence in near-death experiences for reincarnation.

REY: We talked about many of the similarities between NDEs and UFO contactees, many of them. In our FREE UFO Experiencer Research Study, we asked several questions about whether the information they received was in their native language and whether the information was in a telepathic form. The response we received was overwhelming, that almost all of the communication was in their native language and that the communication was also telepathic. Rarely did we find someone where a being actually spoke with them. But with the NDE literature, did you find the same patterns of communication?

JEFFREY: Right. Absolutely, Rey, and that's a really good point. Telepathic communication, especially in non-earthly realms, is essentially universal. I would literally be skeptical of a near-death experience that describes communication in an unearthly realm as being physical as we know it here. The telepath communication or telepathy, is the best word we have, but it's actually way beyond that. They describe telepathic communication. They're sharing communication instantly. It was the complete totality of the concept being communicated, of what is its context of what it surrounds unambiguously and

without the possibility of error or misinterpretation which is a problem that we have obviously in our physical earthly communication. Also their feelings and emotions were communicated instantly and comprehensively, again with complete understanding. So it's telepathic on steroids is one way to look at it.

REY: Another question, Jeffrey, again relating to the similarities. If I would have a dollar for every UFO contact experience that told me that, at one point, they had information - like almost a boundless amount of information - of the nature of our reality. Sort of like they had access to the Akashic Records and all of a sudden it just disappeared. It went away. Tons of UFO contactees had experiences where that took place. For example, many of these individuals were brought to other realities and they were given universal information but when they were returned to our physical plane, they only remembered a partial information of this experience. One of FREE's co-founders, the late Dr. Edgar Mitchell, told me that when he was up in space, he had what he coined a Samadhi experience, which is that we're all inter-related— that we're all unified, like we were talking about before. There's no separateness. And then he also told me that he also had much more profound information beyond that but then it's like it wasn't there anymore. And so, can you talk about whether NDE experiencers have had similar experiences?

JEFFREY: It's uncommon but perhaps not rare for near-death experiencers to say they were given information which they were not allowed to remember here. Boy when I first started studying near-death experiences, that information irritated me. It's like, what do you mean? So fortunately, after 4,000 near-death experiences, I think I'm starting to understand what that's all about. For example, there's probably a whole spectrum of reasons you can't bring back that information. But I think, just for the benefit of the viewers, I'll give you two good examples. One, technology. Okay, so here you have NDEers or UFO experiencers, who are were made aware of advanced technology. It would be wrong, simply of a violation of rules, that we live here on earth to break into awareness that potentially brings back technology that we shouldn't have here on earth yet. It's not developed by our own processes, by our own people without outside interference. So I think that's one thing that may be blocked. The second thing is, I think, is to some significant degree, that overwhelming awareness of how wonderful, beautiful, loving and how much our real home is, the afterlife. If people really grasped that, really got that, there would be a concern on the other side you would tend to want to end your earthly life early through self-harm in a variety of ways and short-circuit your earthly experience and get back to that non-earthly life. You can certainly understand why that would be knowledge you don't really want to necessarily share with people that aren't ready to hear that. Now I would emphasize near-death experiencers in general are very aware during

their near-death experience, that suicide or self-harm is absolutely not the right thing to do. That it's absolutely wrong. That we're here on earth for a reason. It's purposeful. It's meaningful no matter how difficult life is. But shoot, Rey if you've got someone who's living a very, very difficult life and you hear about that wonderful afterlife you can understand the temptation. So I think those are probably, as best I can tell, two categories of information that are taken away because the greater Consciousness, Love, God if you will, cares about us. Is compassionate and that is not an unloving thing to do to deny us that knowledge. It's literally what you can see by those illustrative examples, a loving thing to do.

REY: I was meeting today with an experiencer who has a Masters in Science and she was given information about advanced technology and she now heads an organization, a fully funded organization, that is accumulating data about UFO contact experiencers that have received information about advanced technology. I also agree with you that humanity is not ready for advanced technology because it will not be used properly and we'll wind up blowing ourselves to smithereens. There are literally hundreds of these cases all over the world. We have actually asked that question in many different questions in our FREE surveys. One question is, "Have you received information about advanced physics or advanced science that you just have absolutely no understanding about how you got that information?" 37% of the survey respondents stated "yes". We also asked specific questions about new energy technologies and 20% stated that they had received this type of information. Thus, technology related information appears to be very common. So what you're telling me is also that NDE experiencers have also received information about new science technologies that might radically change our planet but do not reveal it publicly. Just like UFO contact experiencers. Is this correct?

JEFFREY: They either may choose not to reveal or, if they reveal it, it isn't something that we can materially act on. If my perception is correct, you're going to go through that exercise and not have anything that is materially actionable on earth in our earthly lives. That's my hypothesis. If your hypothesis is correct, there is information that is potentially actionable, then that would be very powerful information about earthly information that you're getting. So we'll see how it goes. How long you been doing that, Rey?

REY: Oh my goodness, this is from the very beginning. I've heard that from the UFO contact experiencers. That's why we put it in the question. But just to clarify, much of it is not replicatable... these people are not physicists, they're not scientists. They've got conceptions of it but there are some people, very, very few that are hard core scientists, that are engineers, that have that knowledge. This is the work that my scientist friend is doing, researching the experiencers

that have received information about advanced science or technology and matching them up with will scientists. I personally know of a brilliant medical doctor, arguably the smartest person I have ever met, but he is also one of the world's major contact experiencers. The problem is that he has only told me of his experiences. This man was doing advanced calculus and physics at the age of 8 to entertain himself. His elderly aunt told me that when he was a very young boy he had an IQ test but they could not measure his IQ because he tested off the charts. He was skipped 4 grades but his parents did not allow him to continue being skipped because he was just too young. My friend was about to start medical school at the age of 16. This genius friend has had an unbelievable life of continued "paranormal experiences", he has had almost all of the Contact Modalities from a young age which continue to this date. He has told me of all of the advanced technological information he has received but he also told me that he will not release it to humanity because we will misuse this information. "Humanity is not spiritually developed and we remain barbarians". I won't go into those details but again, he's gotten very detailed specifics on how to develop these advanced technologies, most involving advanced energy systems. But he says humanity is not ready for it. He says we're barbarians. We're just not ready for it. What are your comments on this information.

JEFFREY: Yeah, I agree with that. That is fascinating, your work, on trying to develop knowledge that was brought by revelation in spiritual experiences to earth. In my 4,000 near-death experiences, and probably over 12,000 spiritual experiences, I have not found information that I thought was directly actionable to bring previously unknown technology, if you will, to earth. So if you can find that more power to you. The proof's in the pudding. Go for it. But believe what you find. If you work on that for years and nothing kicks out I think that's significant too. I think there may be rules that we work under here.

REY: Today I spoke personally, met with this woman and I, also on the phone, I spoke with one of the engineers and he's a major experiencer, but he's a major engineer in his 70s. He has 23 patents associated with his name, and so they brought me up to date with that project. So I was struck by you telling me the same information with NDE experiencers and they also, the obstacle that they have, is that people receive bits of information. They're not scientists. They're not engineers. So they're putting the two groups together to see if we can get this thing moving and there is some partial funding for that. So they're actually making it work and this is an international project with now over 100 individuals that are working on this.

JEFFREY: Jiminy! That's fascinating. But again, believe what you find. If you work for a while and nothing kicks out, which to be blunt would be my

hypothesis, I think that says something about the greater spiritual realm in which we exist and the rules of what we're allowed and what we're not allowed.

REY: I agree with you. I agree with you

JEFFREY: It's important either way, whatever you find. Wow, I'm impressed.

REY: I agree with you and again I had no idea that this conveyance of advanced technology has also occurred with NDEs. So that's yet another similarity here and we wouldn't be able to have this discussion if we had not done the UFO Experiencer Research Study, because no one has ever collected statistical data on the UFO contact phenomenon. The data never existed. Most of the previous information in this field was just anecdotal information that you hear talking to experiencers. But it was never quantified. But once it was quantified, we know what percentage of people have had similar experiences.

JEFFREY: I think in my next version of the near-death experience, survey don't be shocked if we ask similar questions.

REY: Well, I borrowed a whole bunch of questions from your survey and from Kenneth Ring's previous research surveys.

JEFFREY: That's really an impressive tool. I'll see what happens.

REY: You've met on our Skype group meetings with many of the academics and researchers associated with the CCRI, the Consciousness and Contactee Research Institute. As you know, all of these individuals are interested in the bigger question, "What is the nature of our reality". They also hypothesize that Consciousness is Fundamental and that all of the Contact Modalities need to be researched as one integrated phenomenon under the rubric of Consciousness. You also agree with this approach. Why do you think that our project on the relationship between Consciousness and the Contact Modalities is an important one?

JEFFREY: For a lot of reasons. They are all part of a spectrum of spiritual experiences. It's one of humankind's last and greatest frontiers which involves who we are as human beings, how we relate to the universe, where we came from, where we go after we die. What could be more important, Rey. Obviously, that's an extremely important work. What we don't know about spirituality, and CCRI work and NDEs for that matter, what we don't know far outweighs what we do know. So it's completely open and there's exciting new and important

discoveries that absolutely will be made in the years to come. So I think that's great. The more different ways we have to come at that question the better

REY: Yes, I agree. We have Ph.D. physicists, astrophysicists, neuroscientists, we have philosophers, psychologists, medical doctors, different experiencers and some of them are both. We have quite a diverse group of researchers. Relating to this topic that you introduced, when people talk to me about trying to explain this complex phenomenon, my response to a lot of these generalized questions is that we don't know squat. We don't even know what questions to ask.

JEFFREY: This type of research is humbling. Yeah, believe me, I get that.

REY: And so I tell folks that if you encounter someone that has all of these answers, turn around and walk away. I have been invited to speak at a few UFO conferences and when I communicate with other materialist speakers, they act like I am a clueless child and that they have all of the answers, materialist answers. I quickly realized that these folks are clueless about the complexities of the UFO contact phenomenon and I then turn around and walk away. From my perspective, we do not even know what are the questions to ask, let alone having any answers to these complex issues of Consciousness and the nature of our reality.

JEFFREY: I'd walk out too.

REY: And so my response is that we're just in the infant stage of beginning to know what questions to ask and what avenues to pursue.

JEFFREY: And I think that's true and any researcher that approaches this thing with less than a huge dose of humility is not approaching it correctly.

REY: Look it's over two hours and we have reached the conclusion of this discussion. We've addressed many profound topics relating to the nature of our reality.

JEFFREY: This is great and I love this because the questions, as much as anything, help me to think and conceptualize things and sort of results in me sort of thinking about my research. What have we done? What have we learned? What haven't we learned? And I think this is very important. I mean Rey, you and I both know we've learned a great deal. I mean, with that many people working that hard with that much evidence with that much data, you know, we're making progress. We just have miles to go and it's going to be an exciting

journey as we all work in some different and yet very important ways with similar methodologies to try to come closer to the greater truth of this ultimate reality.

REY: Thank you so much, Dr. Jeffrey Long. Once again, a big shout-out to your wife Jodi. The work that both of you are doing is of the highest importance to awakening humanity to the true nature of our complex reality. So thank you, Jeffrey.

JEFFREY: You're very welcome. Great interview. I loved it. Thank you so much, Rey.

Bio: Dr. Jeffrey Long is a physician practicing the specialty of radiation oncology, (the use of radiation to treat cancer) in Houma, Louisiana. Dr. Long served on the Board of Directors of IANDS (the International Association for Near-Death Studies for many years), and has been one of the world's most active Near-Death Experience (NDE) researchers for more than 25 years. His book "*Evidence of the Afterlife: The Science of Near-Death Experiences*" was a New York Times bestseller. His second book, "*God and the Afterlife: The Groundbreaking New Evidence for God and Near-Death Experience*", **also has won major awards.** Dr. Long and his wife, Jody Long, have a website, NEDRF.ORG, that is the world's largest NDE website in the world which contains thousands of NDE accounts and numerous resources for NDE Experiencers. Dr. Long is also the Co-Research Director of a 25-member academic research institute, the CCRI, Consciousness and Contact Research Institute, together with Harvard Astrophysicist Dr. Rudy Schild and Rey Hernandez, a Ph.D. Candidate from UC Berkeley. Finally, Jeffrey is one of five co-editors of the book "*A Greater Reality*".

Website: <https://www.nderf.org/>

Data Mining Analysis for Validation of Quantum Matrix Type Ontology for Contact Experiences via Near-Death Experiences

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Abstract

The Survival Hypothesis states that a person's personality and consciousness survive the physical death of the body. Ontology is a well-established theoretical domain within philosophy dealing with models of reality. This research 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 type of reality is similar to an NDE and includes different contact modalities with Non-Human Intelligence and is based on the Quantum Hologram Theory of Physics and Consciousness. This chapter uses Quantum Matrix Type Ontology to represent the unintelligible aspects of near-death experiences. The research focuses on the validation of a select number of ontology constructs within Quantum Matrix Type Ontology to show the potential of this methodology in NDE research.

1. Introduction

The Survival Hypothesis is a theory that states a person's personality and consciousness survive the physical death of the body (Irwin 2002). Accordingly, humans have a dual nature: a physical body and an ethereal aspect that contains their personality and consciousness. This ethereal aspect has been referred to as, among other things, consciousness, the soul, spirit, and the "Higher Self." Many theories exist to support the Survival Hypothesis including the First Law of Thermodynamics, also known as the Law of Conservation of Energy, which states, "Energy can be changed from one form to another, but it cannot be created

or destroyed. Thus, the total amount of energy available in the Universe is constant.” The Survival Hypothesis is not complete without this Law.

With the advances in medical science over the last century, more and more people are being resuscitated after having been clinically dead, and many of them have reported strange experiences. In 1975 Raymond Moody (2016) published a book entitled *Life After Life* and coined the term “Near-Death Experience” (NDE) to describe these experiences.

Some features of these experiences seem to be tied to the person’s belief system, including their religious beliefs (Badham 1997). For example, a Christian may see Jesus whereas a non-religious person will see an unknown person; a Muslim may see Mohammad; a Buddhist may see Buddha, an atheist might see alien beings, etc. A person’s beliefs also seem to explain why some individuals have a negative NDE, for example, some have claimed to go to Hell.

Hernandez et al. (2018) have proposed an ontology for a Matrix-type reality. This type of reality according to Hernandez et. al (2018) is similar to an NDE and includes different contact modalities with Non-Human Intelligence. Hernandez et. al (2018) hypothesize that the Quantum Hologram Theory of Physics and Consciousness (QHTC) provides a rudimentary explanation of Matrix-type reality. According to Hernandez et. al (2018), the different types of Non-Human Intelligence contacts are interrelated (Mitchell 1999). Many NDE experiences have reported contacts with forms of Non-Human Intelligence that are perceived as religious figures.

Given the fact that many people’s NDEs experiences seem to have similar characteristics and that these characteristics fit the ontology proposed by Hernandez et. al (2018), the objective of this research is the development of a research methodology and Quantum Matrix type consciousness ontology as the main framework for NDE research. This research focuses on the validation of a select number of ontology constructs within Quantum Matrix Type Ontology to show the potential of this methodology in NDE research.

2. The Unintelligibility Approach and Quantum Physics

Philosophers have accurately identified the central, essential barriers to the legitimate rational examination of the question of life after death. Attempts at eliding the extraordinary challenges raised by these philosophers regarding the unintelligibility of life after death would be intellectually dishonest. Moody (2020) provides a way of responding to these challenges via his description of the

concept of unintelligibility. He proposes the possibility that the universe is unintelligible. If we imagine the universe as going on and on and on in space infinitely, that does not make sense either. Either way, it ends up in unintelligibility.

According to Moody (2020), the main obstacle to the rational study of life after death can be removed through a logic of unintelligibility. Linguists describe language on a continuum of intelligibility. While the intelligible, literal and figurative ends of the continuum have been explored extensively, the unintelligible end is an unknown. Yet, unintelligible language is a ubiquitous presence in everyday life. Unintelligible language has a host of recognized, accepted uses. Music, children's literature, science and various spiritual and religious traditions put unintelligible language to specific uses. Unintelligible language can also induce profound alternate states of consciousness, including seemingly transcendent ecstasies (Valverde 2015; Valverde 2016).

Physicists argue that a third value of logic—neither true nor false—is needed to describe the bizarre results of quantum theory. Quantum theory is unintelligible and has been used to attempt to explain life reviews in NDEs. Near-death life reviews pose a challenge to current memory research in terms of the sheer amount of instantaneous and empathetic information recall. Advances in quantum physics and consciousness studies now support a fully realizable quantum biomechanical basis for near-death life reviews (Beck & Coli, 2003). The quantum consciousness paradigm can be used to represent the unintelligible nature of NDE experiences, in particular the timeless and spaceless nature of these experiences and the sense of oneness with the universe. The quantum consciousness paradigm uses an ontology that can be used to represent the unintelligible aspects of consciousness (Valverde 2019). NDE experiences express the realization of the interconnectedness of everything, with the quantum principle of 'entanglement' suggesting that differentiation between 'objectivity' and 'subjectivity' is an artificial one. Instead, there is a meaningful relationship between experiences of consciousness in inner and outer worlds, with neither existing independently of the other (Walton 2017).

3. Quantum Matrix Type Reality Ontology

In philosophy, ontology is the branch of metaphysics which studies what is existing, including the relations that may exist between objects, their categorization, their structure, their properties, their similarities, their states and

their changes. Ontology is a well-established theoretical domain within philosophy dealing with models of reality. Mylopoulos (1998) suggests that ontologism can be classified into four categories: static, dynamic, intentional, and social. Each of these categories focuses on different concepts in the real-world. Static ontologies focus on things and their properties. Dynamic ontologies extend static ontologies to focus on such concepts as events and processes, that is, how concepts in the real-world change over time. Intentional ontologies attempt to explain abstract concepts such as goals and objectives, while social ontologies emphasize values and beliefs.

Today however, interest in, and the applicability of ontologies, extends to areas far beyond metaphysics. There have been several efforts to establish an ontology that can describe the reality experienced during an NDE. Rominger (2010), made an effort to use art to describe an ontology for NDE experiences, he suggested the use of art as a methodology for NDE ontology research.

Hernandez et al. (2018) proposed an ontology for a Matrix-type reality that is similar to an NDE, they argue that one of the keys to understanding “Consciousness” is the understanding of contact with Non-Human Intelligence (NHI) using what they call the “Contact Modalities”. They define the different contact modalities of Non-Human Intelligence as:

- NDE contact
- Unidentified Aerial Phenomenon (UAP) contact
- Out of Body Experience (OBE) contact
- Shamanic Hallucinogenic contact
- Channeling of Non-Human Intelligence
- Spirit/Ghost communications
- Remote Viewing contact

Hernandez et. al (2018) hypothesize that all of these Contact Modalities are interconnected through what is commonly called Consciousness and that advanced physics, in particular, the Quantum Hologram Theory of Physics and Consciousness (QHTC) can begin to provide a rudimentary understanding of the relationships between diverse paranormal “Contact Modalities.”(Mitchell 1999).

Many authors have proposed using Quantum ontology to represent consciousness. Quantum ontology has been proposed to represent not only objective but subjective worlds (Ruvant 2010). According to Ruvant (2010), quantum ontology can be used to represent consciousness, and accounts for the existence of a continuum between conscious and unconscious states. Quantum ontology has been used in the study of consciousness in the field of psychology.

Valadas Ponte & Schäfer (2013), describe similarities in the ontology of quantum physics and of Carl Gustav Jung's psychology. They argue that the empirical world is an emanation of a cosmic realm of potentiality whose forms can appear as physical structures in the external world and as archetypal concepts in our mind. Adherence to quantum principles yields a dynamic theory of the mind/brain/body system that is in close accord with our intuitive idea of ourselves (Stapp 1999). Bohm's theory that quantum events are partly determined by subtler forces operating at deeper levels of reality ties in with John Eccles' theory that our minds exist outside the material world and interact with our brains at the quantum level (Pratt 2003).

The attempt to explain consciousness by applying quantum theories has gained popularity in recent years. Valverde (2018) proposes an ontological model based on quantum theory centred on seven statements:

1. We share a collective consciousness that connects all consciousnesses in the universe to the supreme consciousness, which contains all knowledge in the Universe.
2. What consciousness is able to perceive with its five senses is not reality. Quantum physics has shown that space and time are illusions of perception. Our body is not a reality if it does not occupy most of the space it seems to occupy, quantum physics revealed that the shape of the interior of an atom is almost entirely empty space, and that matter is made of concentrated vibrating energy. Time is also an illusion and it represents a sequence of linear events that the brain generates based on perceived energy around every 25 milliseconds.
3. Consciousness is non-local and can work independently of the physical brain. Nonlocality or "action at a distance" is the nature of consciousness. Human Consciousness is non-spatial and non-temporal and not in the brain but in pre-spacetime. Consciousness is multidimensional, it can exist outside the three-dimensional reality.
4. Consciousness is likely to play an important role in quantum effects such as wave function collapse. This is the foundation of the reality that we perceive.
5. Conscious intentions likely have physical effects on matter at a distance due to the quantum entanglement effect.
6. Materialist theories, such as those proposed by neuroscience, for the explanation of consciousness are likely invalid.

7. The brain is a computer processor and an interface between human consciousness and the external world.

Quantum ontology has already been used in near death studies research. Tyler (2015), for example, describes NDE stories using a Quantum ontology that includes constructs for unity, complex interconnectivity, and distinguishability. In regard to cases of life review in near-death experiences, reviews pose a challenge to current memory research in terms of the sheer amount of instantaneous and empathetic information recall. According to Beck & Colli, (2003), advances in quantum physics, biomechanics, holographic information theory, and consciousness studies now support a fully realizable quantum biomechanical basis for near-death life reviews. Beck & Colli (2003) explain that the zero-point field lends credibility to vast memory storage capabilities outside the physical body. Microtubules are considered to be key components in non-local, quantum processes critical to human consciousness. According to current memory research, it is implausible that one’s life, replete with minute details, can be remembered in its entirety, let alone reviewed in a matter of seconds. Yet vividly empathic life reviews are commonly reported during near-death experiences. Moreover, such experiences are often subjectively described as occurring “outside of time and space,” which is consistent with the concept of instantaneous communication proposed by the Quantum Ontology Model (Beck & Colli, 2003).

Hernandez et al (2018) suggest that there are many similarities between UAP, NDE and OBE with NHI. All three contact modalities involve the experience of being brought to a Matrix Type reality, meeting NHI, and communicating in this Matrix type reality via telepathy, where there is a manipulation of both space and time.

Table 1 show the constructs for the Quantum Ontology for the Types of Contact Experiences with Non-Human Intelligent Beings in a Matrix Like Reality. In this chapter, a research study would be conducted to validate some of these constructs.

Table 1 Quantum Matrix-Like Ontology for the Types of Contact Experiences with Non-Human Intelligent Beings

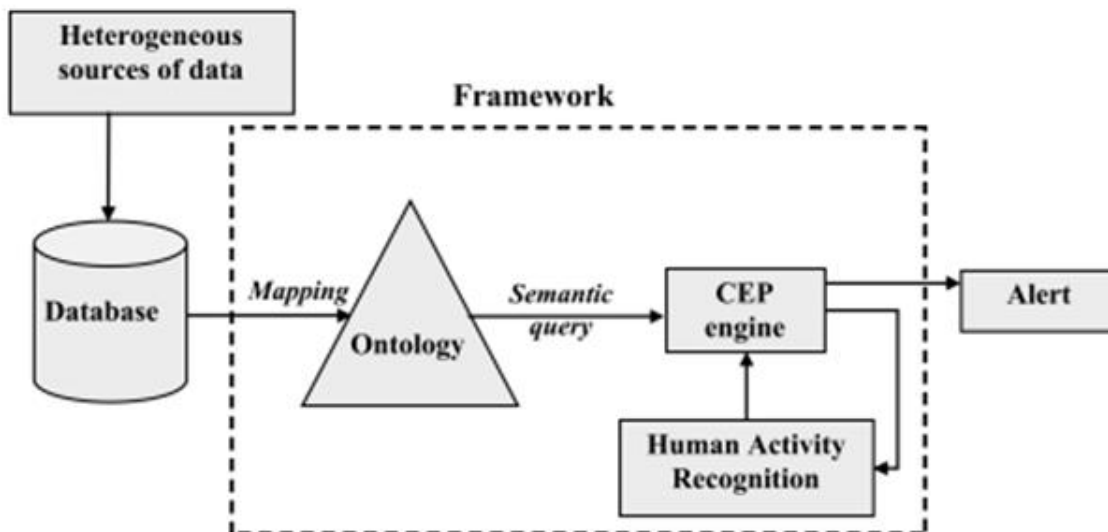
Construct Element	Description
Physical	Extraterrestrial (ET) contact experience occurring while in your physical body
Consciousness separated	Consciousness is separated from your body at the time of the ET contact experience

Thoughts sped up	While in this "Matrix" like reality, your thoughts are sped up
More vivid reality	While in this "Matrix" like reality, senses are more vivid than usual.
Separated from your body	While in this "Matrix" like reality, you feel separated from your body. For example, you may lose awareness of your body and clearly feel that you exist outside of your body.
Relief or Calmness	While in this "Matrix" like reality, you have a feeling of peace or pleasantness.
Unusually Bright	While in this "Matrix" like reality, you see or feel as if you are surrounded by a brilliant light.
Encounter with mystical being or presence	While in this "Matrix" like reality, you seem to encounter a mystical being or presence, or hear an unidentifiable voice.
Contact with deceased or religious spirits	While in this "Matrix" like reality, you see deceased or religious spirits.
Past Events	While in this "Matrix" like reality, your past comes back to you.
Enter into some other, unearthly world	While in this "Matrix" like reality, you seem to enter into some other, unearthly world.
Time seem to speed up or slow down	While in this "Matrix" like reality, time seems to speed up or slow down.
Sense of harmony or unity with the universe	While in this "Matrix" like reality, you feel a sense of harmony or unity with the universe.
Understand Everything	While in this "Matrix" like reality, you suddenly seem to understand everything.
Scenes from the future	While in this "Matrix" like reality, you experience scenes from the future came to you.
Scenes from the past	While in this "Matrix" like reality, scenes from the past came to you.

Multi-dimensional experience	While in this "Matrix" like reality, multi-dimensional experience seems real to you.
ET Council meeting	You are brought to an ET Council Meeting
Timeless	In this "Matrix" like reality, you perceive that time does not exist.

4. Research Methodology

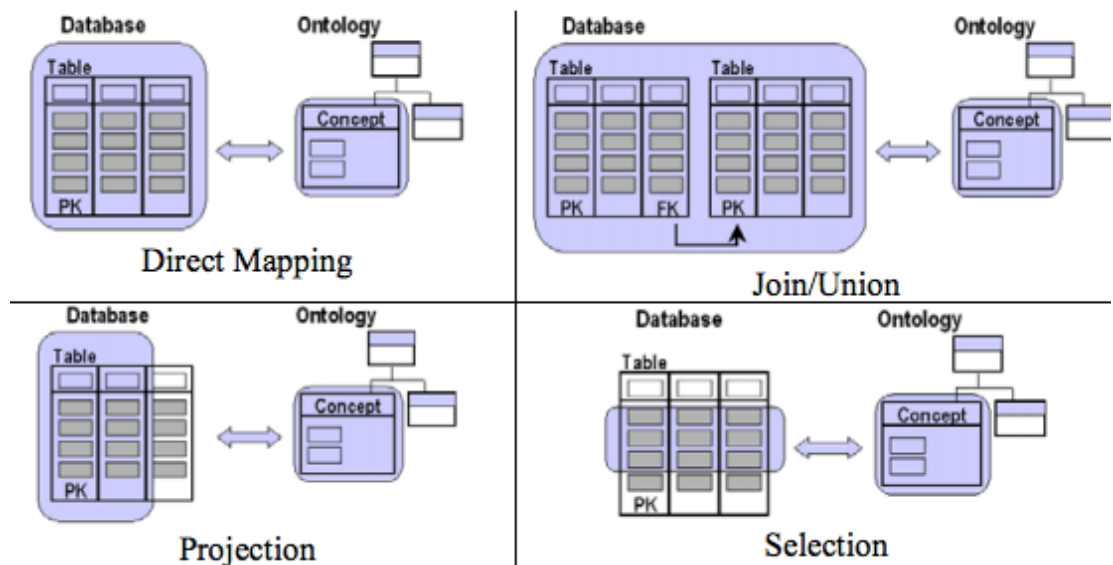
An NDE database was generated based on the database on Dr. Jeffrey Long's website (NDERF www.nderf.com). This database contains a collection of 4267 records of NDE experiences collected for research purposes. The research uses a multi-step methodology as indicated in Figure 1 based on the Culmone et al. (2014) framework, which uses a MySQL DB to collect data that is then mapped to several constructs of the Quantum Ontology for the Matrix-type reality. The mapping is done with the help of SQL statements that retrieve data that is meant to match the meaning of the ontological construct that is being tested. Human recognition is required to validate that the data retrieved indeed represents the ontological construct being tested.



(Figure 1. Taken from Culmone et al.,2004)

Rodriguez et al. (2004) proposed 5 cases of database and ontology mapping as follows (Figure 2):

- Direct Mapping. A DB table directly maps a concept in the ontology. Every record of the table will correspond to an instance of a concept within this ontology.
- Join/Union. A set of DB tables map a concept in the ontology when they are joined. Every joint record within the joined tables corresponds to an instance of a concept within this ontology.
- Projection. When a subset of the columns of a DB table are needed to map a concept in the ontology.
- Selection. A subset of the rows of a DB table map a concept in the ontology.
- Any combination of these cases is also possible.



(Figure 2. Taken from Rodriguez et al.,2004)

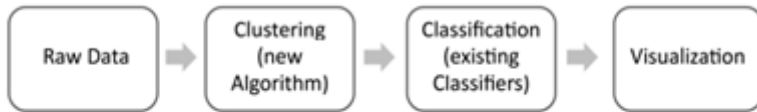
4.1 Metrics to measure the model

Nef et al. (2015) developed the method in Figure 3 for finding the ideal metric of the performance of the ontological model. For the classification process, this research used questions that were linked to the ontological construct of unity. Three questions were prepared to identify the main characteristics of the ontological construct. To evaluate the classifiers (questions), this research used the recall, specificity, precision and the F-measure as metrics. The precision is the ratio

$tp / (tp + fp)$ where tp is the number of true positives and fp the number of false positives. The precision is the intuitive ability of the classifier not to label as

positive a sample that is negative. The recall is the ratio $tp / (tp + fn)$ where tp is the number of true positives and fn the number of false negatives. The recall is the ability of the classifier to intuitively find all positive samples.

The F-measure score can be interpreted as a weighted harmonic mean of precision and recall, where an F-beta score reaches its best value at 1 and worst score at 0 (Salguero et al. 2018).



Starting with the (reformatted) raw data, a clustering further preprocessed the data before the actual classification was performed. Finally, the computed result was displayed.

(Figure 3. Taken from Nef et al., 2015)

$$F\text{-Measure} = \frac{2 \cdot \text{precision} \cdot \text{recall}}{\text{precision} + \text{recall}}$$

$$\text{Accuracy} = \frac{\sum_{i=1}^N TP_i}{\text{Total}}$$

(Figure 4. Taken from van Kasteren et al., 2011)

4.2 Queries on Databases for Ontology Construction

Das et al. (2004) introduced a set of SQL operators that can perform ontology-based semantic matching and the implementation of ontology related functionality on Oracle RDBMS. They also use some examples to illustrate the use of these matching operations. For example, they apply it to data from Homeland Security to detect terrorism. Their proposed ontology suggests a construct that represents terrorists that perform a set of actions that are part of the characteristics of being a terrorist. The instance they give is to query out two people who live together. One rents a truck and another one buys fertilizer. The query and the table are in the following figure. The result shows the suspicious activities involving a combination of different actions.

This research prepared a set of SQL statements that were used to measure the ability of the ontological construct to match the answers to the questions that were prepared to capture the NDE experiences of the people that experienced them.

Person_name	Address	Activity	Object
John Buck	Addr1	Rent	Ford F-150
Jane Doe	Addr1	Buy	Ammonium Nitrate
...

```

SELECT *
FROM ACTIVITY x, ACTIVITY y
WHERE
  x.Activity = 'Rent' AND
  y.Activity = 'Buy' AND
  ONT_RELATED(x.object, 'IS_A', 'Truck',
              'vehicle_ontology') = 1 AND
  ONT_RELATED(y.object, 'IS_A', 'Fertilizer',
              'chemical_ontology')=1 AND
  x.Address = y.Address;

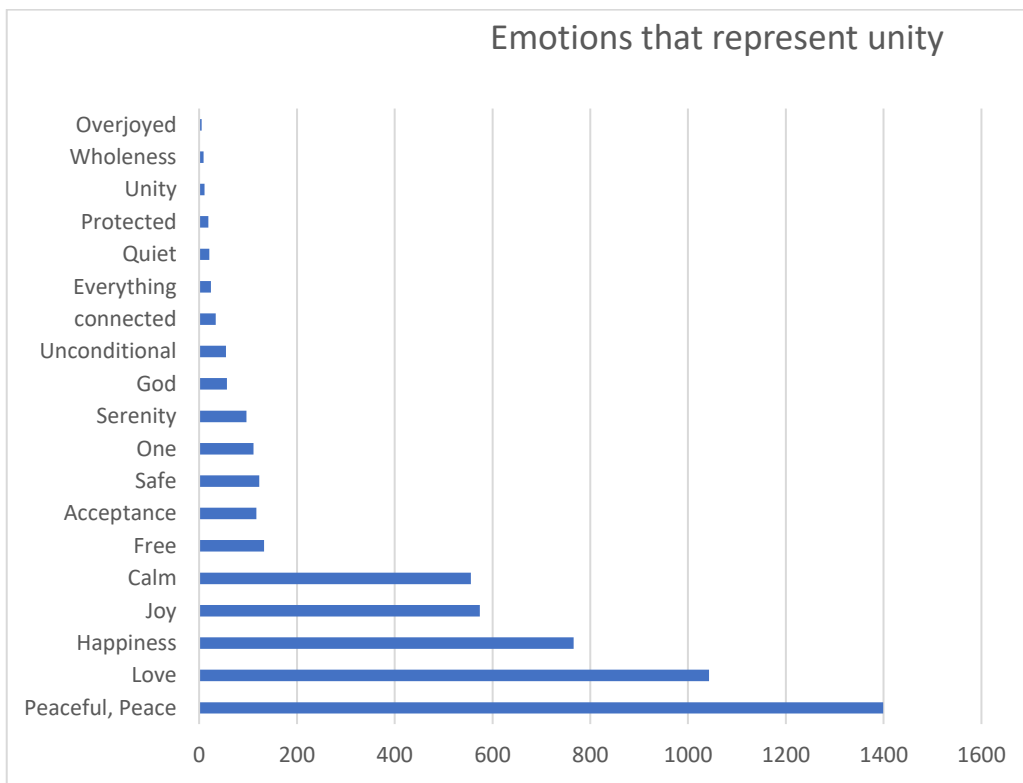
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(Figure 5. Taken from Das et al.,2004)

5. Results

The research validates the following ontological constructs from the Quantum Matrix-type reality Ontology: the Encounter with a mystical being or presence, Understand Everything and Sense of harmony or unity with the universe constructs.

The first construct validated is the Sense of harmony or unity. To validate this construct, those who had experiences NDEs were asked, “What emotions did you feel?,” with the aim of capturing all the emotions relating to a sense of harmony and unity. The first step was to list a set of keywords of emotions that relate to unity to construct a SQL statement that could help calculate different metrics to understand if this construct is supported by the answers to this question. The list of keywords that represent emotions that could be perceived as a sense of harmony or unity and the frequency of their occurrence within the 4079 answers is depicted in figure 6.



(Figure 6. Emotions that represent unity and frequency that was found in the responses)

An SQL statement was generated based on the keywords depicted in figure 7 with the purpose to retrieve all the responses that contain these keywords. This was done in order to determine how many NDE experiencers felt a Sense of harmony or unity. Several metrics were calculated to evaluate if the responses support the unity ontological construct and are shown in table 2.

Table 2 Metrics for the SQL statement for unity emotions

Accuracy	Precision	Recall	F-measure
71.95%	0.9826	0.9869	0.9848

The 71.95% accuracy represents the percentage of responses that reflected the emotions in the keyword list and that represent the feeling of a Sense of harmony or unity. The precision is close to one. This represents the ability of the SQL statement to correctly label positive and negative responses. A precision of 0.9826 is considered very high and demonstrates the ability of the SQL statement to find all the positive answers. Positive answers are those retrieved by the SQL that reflect the Sense of harmony or unity construct. An F-measure close to one also reflects the accuracy of the SQL statement to retrieve positive answers.

The second construct validated was the Understand Everything construct that represents the experience of a knowledge of the universe. In order to validate this concept of the construct, two questions were asked to the NDE experiencers:

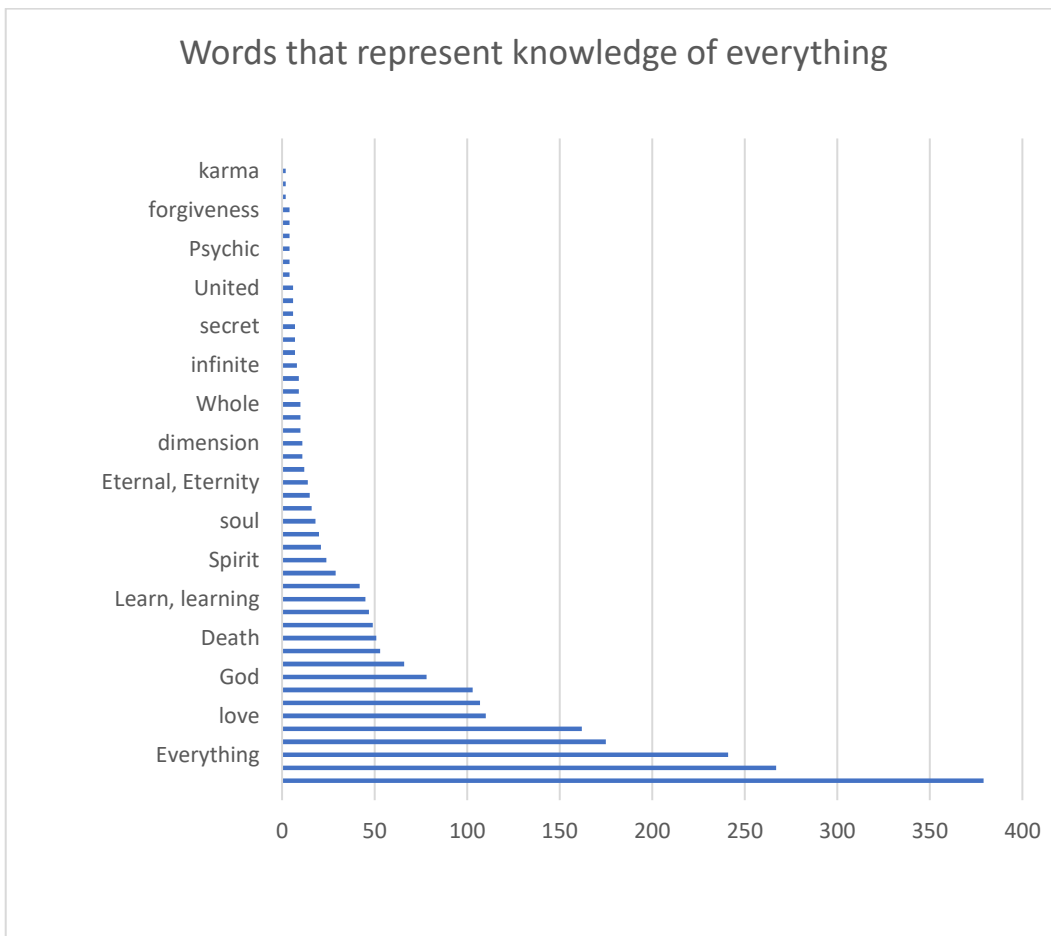
Did you suddenly seem to understand everything? For these the possible answers were: Everything about the universe, everything about myself or others, everything but not universe, myself or others, uncertain, no.

The results of the answers to this question are shown in the table below. Out of the 4140 responses, 2995 had positive responses (Everything about the universe, everything about myself or others, everything but not universe, myself or others) or about 72.3%. This represents a high percentage of NDE experiencers that experienced the feeling of knowing everything either about the universe, themselves or others, or everything but not the universe, themselves or others. This high percentage of positive responses supports the unity construct for the representation of knowledge of creation.

Table 3 Breakdown of the responses for the questions about the understanding of everything

Everything about the universe	1343
Everything about myself or others	1281
Everything but not universe, myself or others	371
Uncertain	57
No	1090

Those who responded positively to the above question, were then asked “Explain understand everything.” This follow-up question was formulated in order to understand the kinds of knowledge experienced in the perception of understanding of everything. A set of keywords that represent “understanding everything” was found in the answers with the help of data clustering and selected for the construction of a SQL statement that could be used to measure the level of presentation of the understand everything construct captured by this question. 1108 respondents explained the meaning of the “knowledge of everything.” A list of keywords from these responses and the frequency of their appearance is presented below in figure 9.



(Figure 7. Keywords that can be used to represent the knowledge of everything)

An SQL statement was generated and used on the keywords depicted in figure 7 with the in order to retrieve those responses that contain words representing the knowledge of everything. The metrics in table 4 were calculated to evaluate if the responses support the knowledge of everything ontological construct.

Table 4 Metrics for the SQL statement for knowledge of everything

Accuracy	Precision	Recall	F-measure
85.92%	0.9422	0.9977	0.969

The accuracy of 85.92% represents the percentage of responses that reflected the keywords in the list and that represent the Understand Everything construct. The precision, recall and F-measure are close to one, which gives a strong indication that the SQL statement made of the keywords was able to retrieve experiences that support the knowledge of everything represented in the Understand Everything construct.

The third construct validated was the Encounter with a mystical being or presence construct that represents the NDE experience of encountering a mystical being or presence, or hearing an unidentifiable voice. In order to validate this concept of the construct, two questions were formulated to NDE experiencers:

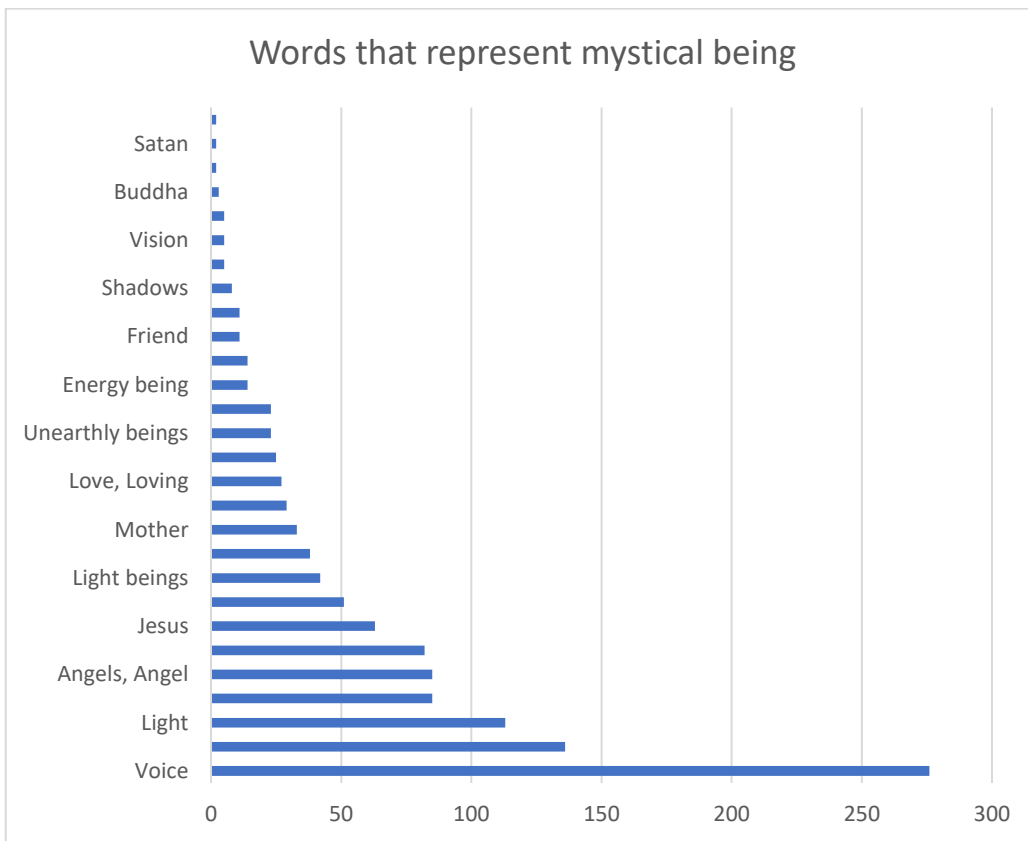
Did you seem to encounter a mystical being or presence? For these the possible answers were: Definite being, or voice clearly of mystical or other-worldly origin, Unidentifiable voice and Neither.

The results of the answers for this question in the table below. Out of the 2751 responses, 2995 had positive responses (Definite being, or voice clearly of mystical or other-worldly origin, Unidentifiable voice) or about 66.2%. This represents a high percentage of NDE experiencers that experienced the feeling of encountering a mystical being or presence or hearing an unidentifiable voice. The high percentage supports the Encounter with mystical being or presence construct.

Table 5 Breakdown of the responses for the questions about the understanding of everything

Definite being, or voice clearly of mystical or other-worldly origin	1639
Unidentifiable voice	179
Neither	933

As part of the research, for those with positive responses to the question mentioned above, a follow up prompts, “Describe mystical being,” was formulated to understand the perception of this mystical being. A set of keywords that represent mystical beings was found in the answers with the help of data clustering and selected for the construction of a SQL statement that could be used to measure the level of presentation of this construct captured in this question. 918 respondents described the mystical being with a list of keywords detected by using data clustering and frequency of appearance, this is described below in figure 8.



(Figure 8. Keywords that can be used to represent the mystical being)

An SQL statement was generated and used on the keywords depicted in figure 8 in order to retrieve those responses that contain these words. The metrics in table 5 were calculated to evaluate if the responses support the Encounter with mystical being or presence ontological construct.

Table 5 Metrics for the SQL statement for Encounter with mystical being or presence construct

Accuracy	Precision	Recall	F-measure
76.57%	0.9829	0.985	0.984

The accuracy of 76.57% represents the percentage of responses that reflected the keywords in the list and that represent the Encounter with mystical being or presence construct. The precision, recall and F-measure are close to one, giving a strong indication that the SQL statement made of the keywords was able to retrieve experiences that support the Encounter with mystical being or presence construct.

5. Conclusions

The development of an ontology that is consistent across different NDE experiences that describes a reality that can be used to map any NDE experience can be quite challenging but a quantum ontology has been used in the past to represent the life review of NDE experiences, which shows great potential for the use of this ontology (Beck & Colli, 2003). The research concentrated on the validation of the Encounter with mystical being or presence, Understand Everything and Sense of harmony or unity ontology constructs with a proposed research methodology developed for this purpose (Valverde 2018; Tyler 2015). A database populated with 4079 descriptions of NDE experiences compiled by Dr. Long (<https://www.nderf.org/>) was used to support these ontological constructs with the use of SQL statements and metrics that show strong evidence that the unity construct within the Quantum Matrix-type ontology can be used to represent NDEs.

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Bio: Chet Swanson has a Masters 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 NDE, OBE, Shamanic Hallucinogenic contact, Remote Viewing contact, UAP, and unintelligible Consciousness and contact. He has published work in Consciousness, NDE, Hologram Theory of Consciousness, Alternative States of Consciousness and Non-Human Intelligence.

Interview with Dr. Raymond Moody, Ph.D., MD

By Reinerio (Rey) Hernandez

(Transcribed by Maria Coronado Chernikov)

Pre-Interview Discussions

REINERIO HERNANDEZ: If I were to do it all over again, if knowing what I know now...

RAYMOND MOODY: You'd be a philosopher.

REINERIO HERNANDEZ: Yes, I would be a philosopher.

RAYMOND MOODY: Yeah. I hear that all the time from people when they get about 50 or 60 they say, yeah, I should have been a philosopher. I tell them I majored in philosophy and they say I wish so much that I'd major in philosophy. Because it's developmental, when you get to be about 50 or 60, these things, it's psychological development. These questions just open up for people and that's...

REINERIO HERNANDEZ: To read Plato again, you know?

RAYMOND MOODY: See that's the observation with which Plato's republic begins. It's that when successful people reach the age of 50 or 60 they suddenly start becoming fascinated by the afterlife.

REINERIO HERNANDEZ: Asking fundamental questions.

RAYMOND MOODY: Yeah. Plato said, "Philosophy is a rehearsal for dying." He says that in the Phaedo. I read that when I was 18 and I've carried that all the way through life. He's was absolutely right on.

REINERIO HERNANDEZ: Oh definitely. Philosophy and all the ancient mystical texts.

RAYMOND MOODY: Right now, I'm reading Heraclitus the Presocratic. I've read more or less constantly on Greek philosophy since I was 18 years old. There's always something there.

REINERIO HERNANDEZ: Words of wisdom. It's knowledge passed down from thousands of years before them. There's a lot of information that came from Mesopotamia, the Middle East, India, all over the world.

RAYMOND MOODY: And you know the Greek philosophers were fascinated by the question of life on other worlds. Pythagoras I guess, was the first one and he thought that there were people, inhabitants of the moon. But then by the time it got to Democritus or even before that, Anaxagoras and Democritus, both conjectured that there was life on other worlds.

REINERIO HERNANDEZ: I can attest that there is a Non-Human Intelligence on this world.

RAYMOND MOODY: Yeah, Exactly And what's the difference between his world and the next.

REINERIO HERNANDEZ: When I went through my NDE phase-- when I read hundreds of NDE books in a 4-month period and the first three individuals I mentioned NDEs to, over a 3-day period, and all of them told me about their own NDE... Goodness, I've listened to so many of your interviews. I read almost all of your books. I want to thank you for that, Raymond. You probably hear that all the time.

RAYMOND MOODY: Well, I do but it's so nice to hear it from you, Rey. Thank you so much. So nice

REINERIO HERNANDEZ: It really was. To me, it was a validation of the experiences I was going through.

RAYMOND MOODY: And to me, you see, this is all just Greek philosophy. That's where I got it. Plato, Democritus and Heraclitus. They were interested in these experiences of people who almost died and returned and that's how I got it

REINERIO HERNANDEZ: I remember

RAYMOND MOODY: Yeah. So, it's been around for a long time

REINERIO HERNANDEZ: We're now going to be extending these concepts a little bit more. Into exploring the nature of our reality. As you saw by my previous presentation about the work of the Dr. Edgar Mitchell FREE Foundation UFO Experiencer Research Study, there are many commonalities, many similarities between the NDE and UFO Contact Experiencers. Our new

organization, the CCRI, or Consciousness and Contact Research Institute, is exploring not only UFO and NDE contact experiences but all contact experiences with all of the paranormal, which we at CCRI call the “Contact Modalities”.

RAYMOND MOODY: Exactly.

REINERIO HERNANDEZ: Pushing the envelope.

KEVIN (Cinematographer): We’re rolling, Rey

Formal Interview with Dr. Raymond Moody

REINERIO HERNANDEZ: Rolling? Okay.

REINERIO HERNANDEZ: Raymond, can you give us a very short summary, of yourself and your work?

RAYMOND MOODY: Yes, well I have a in Philosophy and an MD degree and I’m a psychiatrist. In terms of the work that I’m known for, it arose in connection with my interest in logic and philosophy of language and ancient Greek philosophy. Because I learned at age 18 in 1962, that early Greek philosophers including Plato and Democritus, studied cases of people who were believed dead and revived to have experiences to tell of entering into another realm of existence. Three years after I found that out, I met Dr. George Ritchie, who at that time, was a psychiatry professor at the University of Virginia, who had had such an NDE experience. Since that time, I’ve interviewed thousands of people from all over the world who came close to death and who had spiritually transformative experiences, near-death experiences, during that time.

REINERIO HERNANDEZ: And you were first a professor of philosophy and later on went to medical school. Why did you decide to enter medical school after being a philosophy professor?

RAYMOND MOODY: I have always sort of thought philosophically from the time I was a kid and philosophy was a good natural major for me. I then got my Ph.D. in philosophy and I was a philosophy professor for three years, teaching primarily ancient Greek philosophy and philosophy of language and logic. I was only 23 years old when I finished my Ph.D. in philosophy, and my life has just been a pursuit of knowledge and I loved teaching philosophy. Yet I kind of felt I wanted to continue my education and I’ve always been interested in the human

mind. I went to medical school and did my residency in psychiatry. I had a special interest in homicide and I worked as a forensic psychiatrist in a maximum-security unit for the criminally insane with mostly people who had committed horrific homicides. I've had the wonderful experience of interviewing and speaking with several hundred people who committed homicide mostly because of some mental illness.

REINERIO HERNANDEZ: At one point you also returned to be a professor again, I believe at the University of Nevada at Las Vegas. Can you talk a little bit about that?

RAYMOND MOODY: I was a professor of consciousness studies for four years at the University of Nevada at Las Vegas. Many of the courses I taught were on near-death experiences and shared-death experiences. These are unusual human experiences that seemed to relate to the prospect of an afterlife. I had an opportunity to teach my root interest which is the philosophy of language because to me a lot of these questions like, "Is there life after death?" and so on, you can't really begin to grapple with these questions until you take logic into consideration. The Aristotelian logic is predicated on literal meaning and the true/false distinction so you can say it's a binary code, true/false. But what happens when you have the third value that is, an unintelligible sentence, that is neither true nor false? I taught a lot of courses on that as well. Like how you think about things. How you think logically about things that don't make sense and are illogical.

REINERIO HERNANDEZ: Now how does this in turn tie back to consciousness studies, the work on near-death experiences?

RAYMOND MOODY: I've been through an interesting change in the academic world in my lifetime because consciousness is one of the primary questions that philosophers address. Everybody knows the famous story of Descartes and his separation between the conscious mind and the physical body and so on. I've always been interested in consciousness and it's still in my opinion a philosophical question. In recent years there've been some thoughts about getting science to address this, but I think this is still a conceptual question you know. For example, the question "What is the concept of consciousness?" is what I really wonder about. In philosophy, there's what we call the mind-body problem. We have the thought of a body and the thought of a mind. How does the conscious mind get related to the body at all? There are a lot of different philosophical theories about that question. The common one now, which is still a philosophical theory, although it's been picked up by some neuroscientists, is that of epiphenomenalism. Which is that there is no independent reality to

consciousness, but consciousness is a sort of secondary artifact or by-product, of what they regard as the primary reality which is the electrochemical reactions in the brain substance.

REINERIO HERNANDEZ: Can that be that epiphenomenalism is that the field of Neuroscience cannot explain these non-material aspects of consciousness, so they call it an epiphenomenon?

RAYMOND MOODY: I would say that. In the real world, the whole notion of consciousness, especially with many physicalist scientists, they try to reduce it to something very narrow. Many want to solve it via the machinery of the brain.

REINERIO HERNANDEZ: They want to present that consciousness is solely derived from the physical brain.

RAYMOND MOODY: But I think the most important machine to use right now in thinking about consciousness is your analytic mind.

REINERIO HERNANDEZ: Edgar always told me “Rey, we know the equivalent of one grain of sand in an entire beach and that also applies to consciousness”. Would you tend to agree with that statement?

RAYMOND MOODY: When I was about 7 or 8 years old, looking through a telescope which I built myself, was when it occurred to me, as it has occurred to so many people... I mean, it’s the common thing for kids to realize that when you ask yourself that question, “What size and shape is this thing we’re in?” You know your natural tendency is to say well, “it must end in a wall”. But then you go out to the wall and you say, “Just a minute, there has to be something on the other side of the wall.” But intuitively, the other option is that it goes on and on forever and that’s intelligible too. So, to me as a child, I realized, which I still realize, is that unintelligibility is a very important aspect of human life. People are afraid of unintelligibility. But as I’ve learned, unintelligibility itself is an intelligible phenomenon.

REINERIO HERNANDEZ: Not knowing what we don’t know. Raymond, could you please describe for us a very brief definition of what is a near-death experience?

RAYMOND MOODY: A near-death experience is an episode of generally heightened consciousness which occurs when somebody is on the verge of death, very often with a cardiac arrest, for example, from which they are resuscitated. These experiences have a familiar resemblance. There are about 15 or so

common elements that occur in them, but one person may have one or two or three of the things, or five or six of the things, or 9 or 10 or even all the way up to the entire 15 variably. It often depends on how close they got to death. That is that people who were in such an extreme situation that it's hardly conceivable that they lived. Those are the ones that tell us these more complicated and florid experiences. But some of the common elements that occur are, the feeling that you hear the doctor pronounce you dead. People say, "I heard the doctor say oh my God he's dead." There is also a feeling of separation from the body, leaving the physical body, and watching the resuscitation from the point of view typically above. There is also the entranceway into a passageway of some sort which many call a tunnel or a cave or a hallway. They then enter a state of consciousness that no matter how articulate or well-educated they happen to be, they invariably say, "I just don't have the words to describe it", which is... Williams James famously called this 'ineffability' which he regarded as the primary characteristic of mystical experiences. And through this tunnel, they then enter into an incredibly brilliant warm and comforting environment of light in which people say they experience tremendous love. And often reunions with relatives and friends of theirs who have already died, who seem to be there to help them through this transition. Panoramic memory in which they say that all of the events of their lives are displayed around them in a sort of hologram. They return to this physical life with the feeling, number one, that they're no longer afraid of death because they interpret their experience to be an entrance into another reality. And also feeling that whatever they had been chasing before, power or fame or money or knowledge is that when they come back from this experience, they say that what this life is all about is to increase their capacity to love

REINERIO HERNANDEZ: If you were to pick the top three or four commonalities that individuals have, what would they be?

RAYMOND MOODY: Well to take the two or three top commonalities in a near-death experience, I think it's entirely a matter of individual judgment because there are so many characteristics. There are some that are more statistically predominant, one being the out-of-body experience. The one which is the most fascinating to me personally is the "Life Review" in which people say that in a timeless state, they review every single action they have ever done. Not from the point of view that they had when they were performing the action, but rather from the point of view of those with whom they interacted with and who were affected by one's actions.

REINERIO HERNANDEZ: My father had a near-death experience and he told me that time doesn't exist because he was up there 20 or 30 years. Have you heard similar statements from other near-death experiencers?

RAYMOND MOODY: Yes. One of the more common things that people with near-death experiences say is that time was not really part of the experience. They say that, since language is sequential, they have to relate their experiences as though it were a sequence. But in the experiencing of it, it wasn't sequential, there was simply no time.

REINERIO HERNANDEZ: Fascinating. Now many of these individuals have an encounter with what they describe as God. Could you describe how individuals describe this being they call God?

RAYMOND MOODY: People from all over the world have told me that as part of their near-death experience they encounter a Being of complete compassion and love and knowledge. Very often, who sort of helps them, or assists them, through their Life Review by pointing out specific aspects of their lives to think about. People say that there are no words but they experience this as the thoughts of this Being. Some people say God. Some people say angels. Some people say Christ. But whatever word they bring to it, they say that the description is the same. A Being of sheer light that is of complete love and complete compassion who knows everything about you.

REINERIO HERNANDEZ: But you said that most individuals describe God as a Being of Light

RAYMOND MOODY: Yes

REINERIO HERNANDEZ: A Being of Light. What do you suspect is the purpose of a near death experience? What does it teach the individual and what can humanity learn from these experiences?

RAYMOND MOODY: I think you can learn a lot of different things from near death experiences. One, it does give people comfort and consolation in the light of the loss of loved ones. People look to near-death experiences to give some sort of comfort and hope that there is an afterlife. I think for a person who likes to think philosophically, these experiences really do raise some fascinating questions about reality in the first place. Personally, even from my youth, I realized that I can be completely certain that I'm conscious now. So, I know I have direct personal knowledge of consciousness. But it always occurred to me, even when I was a little kid, that the physical world is an entrance from recurrent patterns in my consciousness. It has always been part of my mind, that what we experience here, in our physical reality, is a systematic illusion. I remember as a philosophy student in 1964, I read George Berkeley's 'Principles of Human Knowledge',

which is the classic statement of the philosophical position of idealism. Not idealism in the sense that somebody has high ideals, but rather idealism in the philosophical sense-- that the only thing that really exists are ideas and minds and that what we call physical reality is a sort of projection from recurrent patterns in our consciousness. That is what I've come to understand.

REINERIO HERNANDEZ: Well we were just talking about this concept before. That we might be living in simulated reality-- that our physical reality might not be what we really perceive it to be. I previously informed you that almost all of the CCRI PhD academics and MDs believe that Consciousness is Primary and they have a similar vision as yourself. I asked them, "what do you suspect is the nature of our reality" and many stated that consciousness is primary and that we live in a simulation. Can you give me your explanation of what might be the nature in our reality and what is our role in this reality?

RAYMOND MOODY: Well, one of the big philosophical questions is, 'What is the nature of personal identity?' And I guess, Heraclitus and Plato got the ball rolling on that one. Plato said that our personal identity consists in the immaterial soul, which is currently, or temporarily, housed or imprisoned in a physical body. That was sort of a required point of view back in the Middle Ages when the church was in charge. But once that began to break up, Hobbs pointed out that there is something conceptually shaky about the notion of an immaterial substance or a soul. A few generations later, Locke came along and said that our personal identity is the consciousness of our memories, and that your personal identity is your story. Consciousness has a narrative vectored to it. That is, human consciousness is embedded in a narrative. Right? Because anything that happens to you, what do you do, you add it to your life story. Your life is a story. Elie Wiesel once said, "God made man because he loves stories". That's where I have sort of come to this. I think that your personal identity is your story. Then I gather from my little kids who told me this same information. We just don't expose our kids to religion or ideas about the afterlife. So, both of my younger kids specifically tell me that they came here from another place to be with us and that they lived previous stories. So, I'm taking my kid's words for that. You know you die, and you go through some sort of incomprehensible process and then I gather you're back on another storyline.

REINERIO HERNANDEZ: Well, what you've just told me I've heard many, many times from the brilliant academics in CCRI and from the experiencers of the Contact Modalities. Dr. Rudy Shields, the Harvard Astrophysicist, has a hypothesis is that there is a universal mind, God, whatever you might want to term it, and that we are part of this entity, that we are part of God. He also has informed me that we get brought to this reality to, like you said, accumulate

stories, accumulate information, and return it back to source. And then we get discharged as another entity as another mind, to continue to accumulate information, to accumulate stories, and to keep on returning it back to God. Is this somewhat similar to what you've just told us?

RAYMOND MOODY: Yes. I think that there's a cyclicality to this. I mean it certainly seems that way to me. One thing I certainly know for sure is I'm 74 years old, and that I'm sick and tired of Raymond Moody. The idea of being Raymond Moody for eternity, that's horrifying to me. But this idea that we go through a process and we come back on another learning adventure, that's more acceptable to me.

REINERIO HERNANDEZ: We are talking about Reincarnation. Did you ever have communications with Dr. Ian Stevenson on this topic of reincarnation and um...

RAYMOND MOODY: I have, Ian Stevenson was my dear friend and Ian has passed away now and I'm not saying anything behind his back because these were conversations we had in the open. I am not a parapsychologist. I think that his idea of scholarship, if you got the footnotes right, was okay. But I didn't think he was a very good critical thinker. Hence, my idea of reincarnation, even though I knew Ian well, I didn't really trust a lot of his work on reincarnation. This view comes from my personal experience, oddly enough, with my kids, because I've watched these kids very closely and I saw this is something they brought in with them—it is something they picked up once they got here.

REINERIO HERNANDEZ: In terms of the people who have had near-death experiences, have any of them returned back with any message about reincarnation?

RAYMOND MOODY: It is relatively rare for somebody in a near-death experience, to report specific aspects of it that indicated to them that there's reincarnation. And if you think about it, that's not necessarily very surprising, in the sense that since they just got sort of past the threshold of the afterlife. They obviously didn't reincarnate, they just came back. However, once in a while just a few cases of people, who as part of their review of their current life, their Life Review, received information of zipping way through what seemed to be previous lives and there have been a number of those. It's rare but it does occur.

REINERIO HERNANDEZ: Fascinating. Okay Raymond, now let's pursue the concept of what is commonly called non-local consciousness, consciousness being independent of the brain. What are your thoughts on this topic?

RAYMOND MOODY: Well I am a medical doctor and I guess that is how most people identify me. But the way I identify myself is that before I went to medical school, I had a Ph.D. in philosophy and I'm still primarily a philosophical thinker. In that regard, the notion of the physical brain, as psychotic as this may sound, is more part of the back story. My friend, Dr. Eben Alexander, and I were together a few years ago and I said to Eben, "You know, I think that the brain is a projection of consciousness" and he said, "Yes, Yes". That in order to keep all these life narratives going together and weaving together we've got to have a back story about physicality. But does physicality have a reality apart from consciousness? I don't think so. I think that primarily reality is consciousness and that physicality is projected by the consciousness to give continuity to the narrative aspect of life. That's what I think

REINERIO HERNANDEZ: Fascinating. Could you elaborate a little bit more because I want to learn more about this topic? Can you please provide more details?

RAYMOND MOODY: Well, since I was a kid, I've always thought consciousness is what is immediately apparent. I can know I'm conscious. If you ask me how I know that there is something in the material world, I say it's because I have noticed recurrent patterns in my consciousness. I don't really understand the impulse to materialism that I see in so many people. I don't know where that comes from. It can't come from the skeptical mode of thinking because if you're really a skeptic you can't get to the physical world from the phenomenal world of consciousness. So, in my thought process that's where it all began. I love science but I'm not a proponent of scientism. Scientism is the doctrine that the only rational means of securing knowledge is through the scientific method. Whereas, science is, what, about 400 years old? Philosophy has been around for almost 2500 years now. There are other rational means of seeking knowledge in addition to the scientific method

REINERIO HERNANDEZ: So just by logic, as you were saying before and being a skeptic, it's extremely difficult to reach the concept of physicalism. Is this correct?

RAYMOND MOODY: It is, it is, it is. I've never gotten there myself. I mean it doesn't mean that I can't understand all the theories of physicalism. I love science. It's a great thing to study, but in terms of whether there is physicality, my guess is that consciousness is what it's all about.

REINERIO HERNANDEZ: Let's have a transition now. I showed you a little bit about the work of the Consciousness and Contact Research Institute and the academics, MDs, and lay researchers that believe in the hypothesis that Consciousness is Fundamental. As I stated earlier that many of these scientists and academics-- Dr. Edgar Mitchell, Dr. Rudy Shields, Dr. Michael Grosso, Dr. Jon Klimo, Dr. Gary Schwartz, Stephan A. Schwartz, Dr. Jeffrey Mishlove, Dr. Dean Radin and so many others-- also believe in this hypothesis, that consciousness is fundamental. In addition, all of these scientists and academics also believe that all of the paranormal, all of the Contact Modalities, are interrelated and need to be studied as one integrated phenomenon under Consciousness. What do you think about this topic? Is all of what is commonly called the "paranormal" one phenomenon?

RAYMOND MOODY: Okay, let's see. Well, I am enough of a mystic I guess, to sort of acknowledge that everything is connected. Although you don't need to be a mystic to get to that I suppose. That's one of the fundamental assumptions of rational inquiries I suppose. As to whether a lot of different things like near-death experiences and contact experiences with other kinds of intelligence and whether all these other kinds of things can be interrelated; I just don't know. I just have no idea. I mean other than the more general comment that everything is interrelated, as to whether there is some special interrelation between all of these unusual experiences I just don't know. What I would see in common with all of those different experiences is, that they all have a narrative basis-- that basically what we're listening to is people's stories about something that happened to them. And that the stories have a commonality in that they are surprising stories. They don't fit within patterns of stories that we say mostly about our daily lives. I got up this morning. I went to breakfast and I took my walk. But the kinds of stories that bring our interest to these other things, they are different kinds of stories than the normal ones. So, one thing I would say then, that all of these things do have in common is the narrative component. That is, we don't have direct access to them. That we have to evaluate somebody's story about something that happened to them.

REINERIO HERNANDEZ: I earlier mentioned the spiritually transformative aspects of the UFO contact phenomena and you're fully aware of the spiritually transformative aspects of the near-death experience. Can you discuss this issue of the narrative? Whether these might be narratives that are being brought back to Source in terms of transformation. What are your thoughts on the topic of spiritually transformative experiences?

RAYMOND MOODY: Well yes, when people have a profound transformational experience, they want to tell a story about it and of course, the difficulty for the

rest of us, is that is all we have is the story. We can't go there and directly inspect the experience that they report. Maybe by looking at the narratives, we can gather the commonalities in such experiences. I think for investigators of these things, in particular, researchers from the physical sciences, they are not very good at handling narratives. I think that the model of this physicalist approach is a model used in medicine or law enforcement. Basically, the cop goes to a scene and he gets somebody's story right. Then what the cop has to do is he has to start checking out the witness's story or narrative compared to the physical evidence that is found at the scene. Or a medical doctor. when you listen to the patient's story, you hear commonalities, and this gives you clues. For example, I better check his liver function, just from the story. But in mystical things, we are at a disadvantage, we can't do it as the doctor does or like the law enforcement officer does. I think in this whole field of inquiry there has got to be a more serious and direct focus on the structure of the narratives. It's what I think needs to be done. The narrative is our only indicator of the underlying experience.

REINERIO HERNANDEZ: Okay. You had mentioned the structure of the narrative, that this is what we need to focus on. Can there also be a cross-comparative analysis of all these different experiences that I've mentioned?

RAYMOND MOODY: There's a whole field of narratology, an aspect of literary theory, and you know narratives have their own structure and so on. I guess what a lot of people are looking for is basically a narrative component in these different kinds of stories that overlap with one another. That there are certain kinds of narrative commonalities in the stories of people who tell of near-death experiences and contact with some other kind of person or being, and these things would have to be checked out on a case-by-case basis, I guess.

REINERIO HERNANDEZ: Let me get back to specific types of experiences. The communication that takes place in a near-death experience, could you describe the communication that takes place with another non-human intelligence in near-death experiences? Is it by voice? Is it telepathic? Is it in their native language? Just to give the audience a semblance of these issues.

RAYMOND MOODY: People who are having a near-death experience, for example, that their body is down below and their mind or their consciousness is up above looking at their body down below, will say that they can be aware of what the doctor or nurse or another person present at the resuscitation scene is saying. Not because they say that they hear a physical voice or an auditory voice. They say that it's, as one woman told me, she said she understood what the doctor was about to say while she was out of her body, but she understood what the doctor was about to say the moment before she would see him open his mouth to

say it. So, it's a mind-to-mind modality of communication, and similarly in the experiences that people have where they say they meet their deceased relatives during their near-death experience, or they meet a being of light who helps them through their life review. Again, here we say that it's not words. People say that there's not a physical voice, not an auditory experience, but rather a direct understanding of what is going on in someone else's mind.

REINERIO HERNANDEZ: Can this also be termed telepathic communication?

RAYMOND MOODY: I am not comfortable with the word 'telepathy' because I, I just don't think it's been very well defined. What I would say is just to go to what people tell me. Which is that when they're out of their bodies, there's no auditory sensation, but nevertheless, they're aware of what's going on in other people's minds.

REINERIO HERNANDEZ: Now in terms of this Being, this Light Being, that you describe, that a lot of people call God, how does communication take place with this type of being?

RAYMOND MOODY: Again, people say that there aren't any, that there's no need for words- that thoughts come. A very common thought from this being, people say, is that the being poses a question which is something like "How have you learned to love?" Which is something like that. But there aren't any words. They're just immediately aware of the thoughts.

REINERIO HERNANDEZ: In terms of the physical description of this non-human intelligence, the beings in a near-death experience, can they be described as human-looking?

RAYMOND MOODY: The kinds of beings that people see in near-death experiences, people say that there are no words to describe these beings. That it really falls under the same difficulty of ineffability. That they can't really describe what is the experience of meeting their deceased aunt in their near-death experience. What people say is, that they know that it's their aunt because of a direct sense of the personal identity and of the thoughts that come but there is not really a physical form. People say that you don't see a physical body, but that you do see a form, but people find this very difficult to describe. They say "I just can't describe it to you". They say a form and even parts of the form, but still that there is a fundamental blockage in our language which we can't really describe the appearances of these people because they're not physical beings.

REINERIO HERNANDEZ: In terms of this God figure, you previously mentioned that it was a light being. Could you give a more elaborate description of the physicality of this being?

RAYMOND MOODY: Peoples say that they're just flooded with light, this incredible light far brighter than anything we've experienced while we're alive and yet not painful to the eyes. It's a comforting, warm peaceful light that they go into and this light has a personality. That it's a being of complete love and compassion.

REINERIO HERNANDEZ: Earlier I told you that individuals are sensing that both space and time was distorted. Do near-death experiences also involve a manipulation of space-time?

RAYMOND MOODY: People who have near-death experiences say that the state of consciousness that they were in during the near-death experience was not oriented to space-time coordinates. They say, for example, when they have a life review in which they see everything they've ever done and yet no time passes. They are in a timeless state of consciousness and similarly. They say that this environment is not oriented towards space-- that it's not a spatial context but more of an informational context. If I had a question about one of Plato's dialogues that I wanted to remember, I would have to stand up and walk about 20 feet to my volume of Plato beside my bed. But people say that in their near-death experience, that is not necessary. That knowledge comes simply by formulating the question so that the passage through space is not necessarily. These concepts are very familiar to people who study philosophy. Many, many, many, great philosophers have raised difficulties with the very notion of time or space. I guess maybe the most famously, Kant, in trying to figure out space and time, said that while space and time are not really external, space and time are aspects of ourselves. I guess you could say, they are the basis of experience but time and space are qualities of us as it were, and that they are not of an external nature.

REINERIO HERNANDEZ: Again, reverting back to the topic of consciousness, the nature of our reality. When individuals are given a life review, are these individuals also given visions of the future?

RAYMOND MOODY: Once in a while, I hear people who, as part of their near-death experience, had a flash forward in which they saw things of their future that later did occur in their life. I remember the first guy I heard that from was a guy named Guy Rasmussen in Charlottesville who was the manager of one of the bookstores there in Charlottesville. As a young person, he had a near-death experience and his whole life was unwound by that experience. He saw his future

but he came back and he was still a young man. He told me that as his life progressed, all those things came to pass. I've heard that many times from people

REINERIO HERNANDEZ: So, they were shown visions of the future which came to pass. Fascinating. I previously informed you that our FREE UFO Experiencer Research Study revealed that 50% of UFO Contact Experiencers had a miraculous medical healing. Chapter 6 of our book, "Beyond UFOs", presented many case studies of medical healings. What is the relationship of medical healings with near-death experiences?

RAYMOND MOODY: Well, I've known, over the years, quite a number of people who tell me that during the event which resulted in their near-death experience, the particular calamity they were going through, as part of this whole experience, that the illness that brought them close to death, just kind of unraveled and disappeared. In essence, they had a medical healing. This also happens outside of the context of the near-death experience. Sometimes people just have a recovery that there is no medical explanation. I have seen this quite a bit in my medical career and I just don't have an answer to explain this. But yes, definitely, I have heard of many cases of near-death experiences where the illness was resolved in some way that didn't seem medically possible during the event which generated their near-death experience. Another aspect to this is that 30 years ago I thought about writing a book about illness as an altered state of consciousness. Every illness is a peculiar alteration in your state of consciousness. If you ask the patient and listen you'll hear that every illness augments or changes one's consciousness in its own unique way. So, it's not at all surprising to me that in this profound transformation of consciousness, that near-death experience, maybe the whole attitude of the patient towards the illness, is probably transformed.

REINERIO HERNANDEZ: I told you earlier if I had a dollar for every UFO contact experiencer that turned to a Reiki healer, an energy healer, or a healing profession, I would have my pockets full of money. Have you heard the same thing about people who have had near-death experiences?

RAYMOND MOODY: Well, going back to the 1960s, when I first heard of this, I can think of a lot of people I met during that time whose vocational choice came about because of their near-death experience. They later decided to live a life of service to others. They would become physicians, nurses, social workers sometimes artists. Lots of people around who had never had any interest in art or music before a near-death experience. But then in the wake of their near-death experience, they uncovered a previously unknown talent for art or music. So yes, there are these kinds of transformations

REINERIO HERNANDEZ: In terms of the energy healers, have you heard many stories of individuals who have had near-death experiences that have all of a sudden wanted to do healings on others?

RAYMOND MOODY: I am not, I don't really have a really good enough notion of what an energy healer is. I just don't know. That doesn't ring a bell

REINERIO HERNANDEZ: I told you earlier that I heard a lecture by Dr. Bruce Greyson saying that individuals when they return from their NDE, they begin to have problems with electrical devices. This is also a very common phenomenon among experiencers who have had UFO contact experiences. Have you ever heard of NDE experiences having problems with electrical devices?

RAYMOND MOODY: Well, I remember back in the 70s, 80s maybe 90s, of hearing a number of people say that after a near-death experience that they could never get a watch to work again or that the electronic circuitry was always going out around them. Yes, I've heard that.

REINERIO HERNANDEZ: How about precognitive abilities? Do NDE experiencers have increased precognitive abilities after their NDE?

RAYMOND MOODY: I have heard over the years a number of people who say that after their near-death experience they began to experience what people call psychic abilities and so on. Although generally speaking, they didn't use the word psychic. So yes, from my own observation, I've seen people who, after the near-death experience did seem to develop an ability to receive information about what is going to happen in the future. I think if you look at the world situation right now in 2019, I think it doesn't take a genius to figure out that things are going in a pretty drastic direction and that we might expect to see some calamities down the road. Now, that to me should be obvious to anybody who just likes to think. To my astonishment, what I've noticed is that many people don't like to think. They're afraid of thinking and they have various mechanisms for blocking those things out. I see a lot of people who just don't want to face the realities of where the world is headed. I don't want to think about that. I think good thoughts. It occurred to me years ago, when I first started hearing this, that it might be that during a near-death experience there's a collapse of all the defenses, you know, so people would just sort of naturally project forward to what's happening from what's happening today, to what would happen in the future. That's the way I always put it together for myself

RAYMOND MOODY: A couple of months back, my wife and I were getting ready to go somewhere when on the TV came the word learned about 12

packages with bombs that had been addressed to various former US government officials. Do you remember that event? When that news came on I said to my wife “Oh he’s in his fifties.” It was really like an electric spark and I said, “He’s 56”. Well, a few days later, when they apprehended him, it turned out he was indeed 56 years old. Now I can understand how from my experiences of talking with 300 or 400 murderers, I could get the 50 but the exact date of 56 years of age... it’s puzzling, and I don’t know what it is, but it happened.

REINERIO HERNANDEZ: You cannot explain it, but It happened.

RAYMOND MOODY: It happened.

REINERIO HERNANDEZ: Again, this gets back to a similar issue Raymond. I told you before that after my experience I lost all inhibitions about asking people questions, at church and the grocery store, everywhere, and I had an intuition that someone had a paranormal experience. I then began to ask them a question about the paranormal and in almost 100% of these conversations, they all eventually mentioned to me their “paranormal” experience. Has this ever happened to you?

RAYMOND MOODY: Well, that happened to me when I got into my psychiatry training

REINERIO HERNANDEZ: Have you had any paranormal experiences in your life that you might have mentioned publicly or might not have mentioned publicly?

RAYMOND MOODY: I have had a lot of experiences in my life that people would call paranormal and it has never occurred to me not to mention them I had an experience in 1970 when word was spreading about my research on near-death experiences. I would get invited to civic clubs in these little towns... in that era, it was entirely a male province, just men, these were the movers and shakers in these communities. It never failed that when I would go to one of those civic clubs, that one or two, at one time 7, of the men who were there, and these were the people who ran the town, right, who would come up and say, “Dr. Moody I’ve never told anybody this but...” So yes, when people have an experience that they take to be very unusual they tend not to talk about it. However, once they do start talking about it, they realize that the experience is not so unusual. I mean it is part and parcel of being a human being. They’re very personal experiences as you say. People often feel like they might be ridiculed if they told you about such experiences.

REINERIO HERNANDEZ: Have you personally seen what may be considered a ghost or a spirit?

RAYMOND MOODY: I have seen apparitions of the deceased. Yes. I saw my grandmother very vividly, I felt her presence. I heard her voice. Yes. I have had apparitional experiences, as many people have. The next question is do I know what to make of this? I really don't. What I think is that life and death are two separate things. But in consciousness, there is not a sharp line between life and death but rather there are what are called discontinuous boundaries. For example, in the Escher drawings that you see, you can't really say that there's a boundary there, right? The illusion comes partly from the fact that you really draw with your hand where the boundary is. Similarly, I think that's how it is, that the line between life and death is not really a clear-cut sharp line like we think. I think it's a different kind of thing altogether

REINERIO HERNANDEZ: Do you believe that there's a relationship between what people are encountering in a near-death experience and what people are encountering here in our physical reality via a ghost or spirit?

RAYMOND MOODY: It's a very interesting question. For example, as to whether apparitional experiences that people see spontaneously, even in the middle of the day, is that related to the experiences that people have in the near-death experiences where they say at the end of this tunnel they meet the apparitions of their departed loved ones? I specifically ask that question of a lot of people over a lot of decades that have had an NDE. Sometimes you'll have somebody who is describing a near-death experience but they also say "Yeah, I also saw Uncle Willis in the parlor at a time when I wasn't near-death." And so, what I asked them to do is to compare and contrast those experiences and people say that it's the same experience. They do, they say it is the same experience.

REINERIO HERNANDEZ: Now let's ask a parallel question relating to out-of-body experiences. Our FREE surveys showed that 80% of these individuals are having out-of-body experiences. Since OBEs is the first step for many NDE experiencers, how do you compare and contrast an NDE OBE and a non-NDE OBE experience?

RAYMOND MOODY: I don't what to make of questionnaires where people are asked whether they have ever had an out-of-body experience because there are lots of different things actually, that are sometimes collapsed under that rubric of out-of-body experiences. One of the most common is probably the experience of depersonalization which is very common. About 50% of normal individuals will describe depersonalization which can be described as an invisible pane of glass,

or a barrier, between them and the world, but in that depersonalization, there is not the experience of being outside of one's body but you are looking at one's body from a distance. There are also autoscopic hallucinations that occur, for example, in epilepsy or migraines or sometimes just spontaneously where people will see an apparition of themselves typically from their torso projected out into their visual space and they feel that it's kind of lifeless. The locus of consciousness is still within their body, but they see a half form of themselves projected out into their visual space. It usually occurs oddly enough around twilight time. And then there are full-blown out-of-body experiences, where people describe seeing their body from a distance. Now, the out-of-body experience vis-à-vis the near-death experience, as compared to other occasions of out-of-body experiences, there are all kinds of circumstances in addition to near-death experiences that can seem to bring about or precipitate out-of-body experiences. One of them is the experience of playing great music on stage. Singers or musicians will tell you that during the height of the music their consciousness was catapulted out of their body and into a light and they came back to the keyboard or back to the stage after leaving their body. Then it's also mentioned, that among astronomers, for example, gazing through their telescopes, they will sometimes find themselves out of their bodies looking at their own body looking through the telescope. So, the out-of-body experience also occurs commonly to people who are not near death.

REINERIO HERNANDEZ: Do you see a common variable between both types of experiences, the NDE OBE and the non-NDE OBE?

RAYMOND MOODY: Well the descriptions are very much the same whether the out-of-body experience occurs during a cardiac arrest or whether it occurs during a musical performance. People say that they rise up and they can see their own body down below.

REINERIO HERNANDEZ: I'm sure you have spoken with a lot of individuals over many years who have told you of their OBE experiences. Have you heard many OBE stories?

RAYMOND MOODY: Out-of-body experiences are very, very common. It's part and parcel of being a human being. It's a very, very common occurrence.

REINERIO HERNANDEZ: A lot of people describe having an out-of-body by stating that they are a spirit that is outside of their physical body. Many NDE experiencers have stated that when they die, they revert back to a spirit form and I got back to God. Can you talk a little bit about that concept? About people equating an out-of-body experience as a conversion to a spirit form?

RAYMOND MOODY: What I would say is that the out-of-body experience is an indicator, obviously, that consciousness is not necessarily connected with the physical body. You know this is what impresses people who suddenly have an out-of-body experience. I have never identified with my body. I was always a thinker more than anything else. Never did any athletics or anything like that. So to me, consciousness is primary. It's just been startling to me to see how many people view the body as primary and not consciousness. When they have an out-of-body experience it really changes their point of view and they begin to realize that they are not their body.

REINERIO HERNANDEZ: Do you think that the discussion of the out-of-body experience can be a teaching tool to get individuals to realize that consciousness is non-physical? Do you think that would be the primary way, or one of the primary ways, of teaching that concept?

RAYMOND MOODY: Well, in the western philosophical tradition the early speculation about the separation of mind and body was the question of which one was primary, the mind or the body? This discussion resulted from the context of out-of-body experiences. The OBE was known to the early Greek philosophers. I guess that one of the factors that got them thinking that a human has a mind and a body, but that the mind is the primary part, the conscious part, is primary over the physical body. So, I mean this is not anything modern. This goes back to the very beginning of western thought. They understood that some people could leave their bodies at will and go to great distances.

REINERIO HERNANDEZ: How are the Indian mystical and philosophical texts similar to ancient Greek philosophy? How might they be different and how can they be used to study the concept of consciousness?

RAYMOND MOODY: Well, my reading list in life has been rather mundane in the sense that I don't read new-age books-- I read mostly ancient Greek philosophy. I read solid psychology texts and I read philosophical texts. I read logic books. I read all kinds of things but not the kind of vague books-- I tend to read more academic books and it's not a prejudice, it's just that I'm sort of oriented toward facts and so I don't really know how to compare any of the great mystical or holy texts to the sort of more discursive literature that I'm familiar with.

REINERIO HERNANDEZ: I previously informed you of the various questions we asked in our FREE surveys about spirituality and spiritual transformation. What were some of the basic spiritual themes that people are returning with?

RAYMOND MOODY: Well, there is a type of commonality among people who have near-death experiences, in the after effect of the experience, and the most common one is that whatever they were chasing before, this near-death experience, they woke them up to the fact that what life is all about is love and learning to love. The second was knowledge. People say that in their life review, very often this Being, who many identified as God, who was helping them through their life review, will focus on specific scenes of their life in which they had been learning something. The idea comes across to them, as was very beautifully said to me by Dr. George Ritchie years ago. He said that during his experience, he said that the process of knowledge goes on quite literally for eternity. These individuals became aware at a certain point in their experience, of an entire dimension of existence that is given over to learning and that it's kind of like a super university in the sky-- that people are there to pursue learning. So, knowledge is one of the things that NDE experiencers come back with. The third thing is much rarer, but it does occur, and that is the interest in art. People who've never had any interest in art before their NDE afterward became artistic. I met a wonderful woman in Toronto about 25 years ago, who had never had any interest in art but after her NDE they became an artist. She brought some of her paintings to me-- she was an award-winning artist. I have heard many similar stories of how individuals were inspired to artistic creativity.

REINERIO HERNANDEZ: That is also one of the commonalities of people who have had UFO contact experiences. Many of them all, of a sudden, became artists, musicians, and painters. Very, very similar. Do you believe that these spiritually transformative experiences transform individuals in terms of new interests?

RAYMOND MOODY: I have always thought, from my personal take on it, that creativity is something that is more paranormal than somebody saying they can read minds or tell what's in the future. To me, creativity is far more amazing than precognition. I mean what is it? Artists, by and large, as I've found over the years, seem to feel that their creativity doesn't originate from within them. That it's something that takes possession of them from the outside. That is just a wonderful form of creativity and I can well understand what the Greeks had in mind when they talked about the muse. You know to them the muses were an external divine being and that was what creativity is and that's certainly how it feels to a creative person. That it's not coming from within them. So, I would think that creativity is just an amazing propensity of the mind.

REINERIO HERNANDEZ: I mentioned to you earlier that the Dr. Edgar Mitchel FREE Foundation FREE UFO Experiencer Research Study had 4 major findings. One was that the vast majority of UFO contact experiencers, not

initially but in the long term, perceived their experiences as highly positive. Would you say the same thing for near-death experiences? That an overwhelming percent of NDE experiencers perceive their experiences as highly positive?

RAYMOND MOODY: The great majority of people that I have talked with who have had a near-death experience tell me it was an absolutely positive and life-changing experience.

REINERIO HERNANDEZ: Second theme, transformation. I showed you that the FREE research study posed many of the questions from NDE researcher Dr. Kenneth Ring, in his book “The Omega Project”, on how NDE and UFO experiencers changed after their experiences. We found, based upon survey responses from over 4,300 UFO Contact Experiencers, that these individuals changed their personalities and world views in exactly the same way as the group studied by Dr. Ring. Can you discuss the transformational aspects of a near-death experience?

RAYMOND MOODY: People were very profoundly transformed by their near-death experience. It changes their whole focus on life. And very often it goes along with a professional change. I’ve known quite a number of people over the years, who after their near-death experience, decided to go from a more mundane and earth-based profession to one of the helping professions. That does seem to be a fairly common occurrence.

REINERIO HERNANDEZ: In terms of money Are people still interested in materials things or do they change?

RAYMOND MOODY: After a near-death experience, people who had a profoundly material interest in life beforehand invariably changed. They say that they see the economic side of life as not the real side of life.

REINERIO HERNANDEZ: In terms of spirituality, the UFO contactees, like myself, were total atheists before my experiences began. For many different reasons, people all of a sudden become very spiritual after their UFO contact experience. Can you discuss the spiritual transformation of the near-death experience?

REINERIO HERNANDEZ: Generally, people with near-death experiences say that it changes their spiritual life profoundly. Not everybody who has a near-death experience was religious beforehand. But those who were not religious beforehand or didn’t believe in God, these individuals say that after their near-death experience they are in tune with God and the spiritual dimension of life.

However, it doesn't presuppose them toward any particular religion. Similarly, people who had a religion before the near-death experience will say that they may or may not stay in that same religion. Whether they do or do not, they say that they are no longer ideological in their religion. They say that no particular religion has the whole scene. That there's some sort of truth in all the different religions

REINERIO HERNANDEZ: Another unique common topic among the UFO contact experiencers is that they became more consciously aware of reality-- that I'm part of something greater, that we're all one. Is this also similar in NDE experiencers? Can you discuss this aspect of universal consciousness or oneness, and is this common in the near-death experience?

RAYMOND MOODY: Well, one of the primary insights that characterize mystical experiences generally, is the idea that everything is one. All is one. That's kind of the slogan of all the great mystics and this unifying aspect occurs in the near-death experience too. People say that in a higher state of reality, things that seem different here are really the same. And that includes even personal identity. People will say that in their life review, they become the people with whom they interacted because when you see an action that you did, you see it in your life review. You watch it from the point of view of the person with whom you interacted, and you are empathically embedded in their consciousness. So really what that means is that we're really one in the same being. We're different facets or aspects of one underlying unitary consciousness.

REINERIO HERNANDEZ: Might this be associated with the concept of a Universal Mind or Source or even possibly a God? How do you equivocate all these different terms?

RAYMOND MOODY: Oh, the word I use for all of this is God because what is a word anyway? But yeah, I would say where I've come to in my own life if the term God. By the way, I didn't have a religious experience when I was a child, thank God, because I was from the deep south, so I escaped all of that. To me, God is not a belief or curiosity about whether God exists. To me, I compute God as a relationship-- the relationship that you have with God. It boils down to a relationship with all the other conscious presences in the universe.

REINERIO HERNANDEZ: Two more questions that involve the concept of space-time and the question involves the research of two Ufologists, Dr. Jacques Vallee and Dr. Allen Hynek.

RAYMOND MOODY: I knew Allen very well I met Jacques a few times, but I knew Allen very well

REINERIO HERNANDEZ: I also want to discuss Dr. John Mack and Dr. Edgar Mitchell.

RAYMOND MOODY: I never met John Mack but I knew Edgar for 30 years.

REINERIO HERNANDEZ: Edgar, a little bit about Edgar. I visited Edgar more than 20 times before his transition. We became very close friends and he was one of the co-founders of the Dr. Edgar Mitchell FREE Foundation. Edgar was fascinated by the questions we discussed today. He also understood that these eternal questions were in essence, basic philosophical questions, as you have previously mentioned

RAYMOND MOODY: Edgar could talk to you about anything

REINERIO HERNANDEZ: He was a genius. He had a brilliant mind, a brilliant mind. Edgar also spoke with many experiencers-- experiencers of NDEs, UFO contact, OBE experiencers, folks that communicated or had seen the deceased, individuals like myself.

RAYMOND MOODY: I know he told me a lot about that.

REINERIO HERNANDEZ: And many friends, many of his close friends, have told him in confidence, of those types of experiences as well. So, Edgar, just like Dr. Hynek and Dr. Vallee, have stated: "Rey, first of all, we just don't understand space-time".

RAYMOND MOODY: It's right.

REINERIO HERNANDEZ: But all of these experiences, all of the paranormal experiences involving the Contact Modalities, all of them involve a manipulation of space-time. That people are having contact with all different types of perceived non-human intelligence within a fabric of a manipulation of space-time. And I'm sure you've heard that because you've spoken with Jacques Vallee, you've spoken with J. Allen Hynek you've spoken with Edgar Mitchell. You've heard all of these stories of UFOs and UFO contact experiences. What do you have to say about your conversations with Edgar, Vallee, and Hynek regarding UFO-related contact experiences?

RAYMOND MOODY: Well, Ed told me a lot about the people who had come up to him at parties. He was from Roswell New Mexico and he told me about people who had lived there at the time of the famous incident who years later sort of opened up to him about it and other people and yes, I knew Allen well and he had a very similar mindset to me on these things. And so...

REINERIO HERNANDEZ: And Vallee you also spoke with.

RAYMOND MOODY: I just met him more in passing it was more Edgar and Allen I knew much better. But you know I'm just somebody who comes from the scientific framework and it looks like it's only been recently that there have been these new kinds of philosophical questions about time and science. But I mean for a person who is into philosophy, it's what you talked about. Aristotle wrote about the weirdness of time. It's amazing. I mean he said, what is time? And the past, that's not. And the future, that's not. But the present is so evanescent and quick. What is it? Saint Augustine also spoke about this. A wonderful Scotch philosopher back in the 20's, wrote an article called "Is time real?" As soon as you get to thinking about time philosophically, you come to all sorts of puzzles about it. These are familiar discussions to me from the time I was a kid. But you know, people who don't philosophize these kinds of things emerge from time to time. My wife is very brilliant, but she is not intellectual. Her interest was art and fashion. She went to art school. But just a few weeks ago, she just looked very puzzled and sort of vexed and she said to me, "Time is so weird, right?" Well, these are thoughts that I've had all my life. So, it's just not unusual for me. I don't think that there is such a thing as time. I think that the commonsense notion of time is once you think it through, it's incoherent. But most people are just not interested in philosophical questions. But to me, these types of questions are the ones that really turn me on.

REINERIO HERNANDEZ: Last question. All of the academic researchers of the CCRI organization have the hypothesis that Consciousness is Fundamental and that all of what we call the Contact Modalities are interrelated, that they need to be studied under the rubric of Consciousness. What is your opinion of our mission-- a mission of trying to understand consciousness but through the experiencers of these Contact Modalities?

RAYMOND MOODY: Well, I think it's a fascinating thing to look at, the commonalities in various kinds of experiences like near-death experiences and other contact experiences with other forms of intelligence. I would say that would be a vast undertaking I couldn't say beforehand, what the result would be. But I think it's something worth doing. At the same time, I think with all of these kinds of studies, from a framework of physicalistic sciences, for a physicalist, I

think there is not so much of an awareness of the importance of this narrative. I think that the physicalist model won't work because what you have to do is to get to the perspective on those narratives. In other words, I think that the parapsychological model lacks any appreciation of narratology. They think of narratives as like reports that can be checked out, checking a box. But that's not what we're dealing with here. It's some far more complex questions. You asked whether I think there is something that's interesting here and valuable and the answer is yes

REINERIO HERNANDEZ: Finally, we, the members of the CCRI, are working on a large compendium book that discusses many of these concepts. We have tentatively titled the book: "Beyond Materialism: The Science of Consciousness and Contact with Non-Human Intelligences." Again, the fundamental focus is that our physical reality is not about physicalism. This is not about materialism. That it's way beyond that. So, we're studying all of these phenomena with a non-local consciousness approach. We don't have any answers here or that sort of thing. But at least we are taking the approach that the Contact Modalities are interrelated and that they are all consciousness-based experiences. So in terms of the title and this approach, what is your opinion?

RAYMOND MOODY: The title?

REINERIO HERNANDEZ: Yes, "Beyond Materialism: The Science of Consciousness and Contact with Non-Human Intelligence."

RAYMOND MOODY: Well, well, consciousness and materialism. I have never been a materialist, I'm sorry and it's, you know, it's not been my philosophical position. I can recite to you all of the great materialist philosophers and their arguments. But I just don't buy it. To me, it's all about consciousness. Consciousness has always been primary from the time I was 7 or 8 years old. I had to pass all my philosophy tests on all the materialist philosophers-- I mean I understand that stuff, it's just that I don't agree with it

REINERIO HERNANDEZ: Thank you so very much Raymond for your wonderful insights.

RAYMOND MOODY: Thank you, Rey, it's just delightful to meet you personally and I had a wonderful conversation with you on the phone and I'm just so happy to meet you in person

REINERIO HERNANDEZ: Thank you for your participation. Most Definitely

Post Interview Discussions

REINERIO HERNANDEZ: Dr. Moody, as I was telling you before, I sometimes believe that I'm in a play and that I have the ability to ad lib, but that the final script has been written. What do you think about that concept?

RAYMOND MOODY: I'm not sure. I don't know, I don't know, I don't know.

REINERIO HERNANDEZ: But what do you feel?

RAYMOND MOODY: My guess is, my guess is that probably... you can get your life story messed up but also that there's a corrective mechanism that you can fix it too. Yeah. I think God's technology is so far beyond what we have.

REINERIO HERNANDEZ: Why do you refer to it as "God's technology"?

RAYMOND MOODY: Well because what else do you call this thing? This play we're in. It's like a movie, right, but I think God is kind of projecting it all

REINERIO HERNANDEZ: We discussed earlier the simulation theory. That we're in a simulation. What do you think?

RAYMOND MOODY: Yeah. Absolutely That's what I've always thought. When I was a kid I thought that. I remember my first year in college reading Plato's allegory of the cave to me was just obvious.

REINERIO HERNANDEZ: That we are in a simulation?

RAYMOND MOODY: Yes, that's right. Yes, that was Plato's point and the cave allegory that if somebody was raised in a situation where they were imprisoned, and they saw only shadows on the back wall of the cave, they would assume that those shadows were reality. But then he imagines what if we got them out and hauled them up to the sunlight? So, yes.

REINERIO HERNANDEZ: So, is there a programmer of this "simulation"?

RAYMOND MOODY: Well, I don't know, I think probably so. I guess. I think it's very complex. I think that yes, yes. It is, this is a theatre that we're in. It's what I think.

REINERIO HERNANDEZ: I came to the conclusion that I've got the ability to ad lib, but the final script has all been written.

RAYMOND MOODY: Yes I just sort of like... I've gotten more and more into the habit of sorta turning it over to God. Usually works out better than when you try to figure out something and pray for it. But, just to pray at the very beginning that God works it out, is how it works best. That's what I think.

RAYMOND MOODY: Thank you so much, Rey.

Bio: In 1975, Dr. Raymond Moody coined the term near-death experience (NDEs) in his book *LIFE AFTER LIFE*. For half a century, Dr. Moody has continued research NDEs. Raymond has both a PhD in philosophy and is a licensed Medical Doctor. In his multiple roles as author, professor, public speaker and grief counselor, he has heard thousands of accounts of near-death, shared-death and after-death experiences. Throughout his five-decade career, Dr. Moody has explored themes related to the trans-personal aspects of death, dying and grief. In his book *GLIMPSES OF ETERNITY*, he discusses the phenomena of shared-death experiences. In his book *COMING BACK*, Raymond writes about past lives and in his book *REUNIONS* Raymond shares methods for evoking the dead, from Ancient Greece to modern times. Dr. Moody has also written numerous books on the Near Death Experience, shared-death experiences, and after-death experiences. In 2020, Dr. Moody wrote his latest book, *MAKING SENSE OF NONSENSE*, discusses what nonsense teaches us about consciousness and altered states of being. In summary, Dr. Raymond Moody is the “Father” of Near-Death Experiences research and has opened the doors for humanity to begin to understand the afterlife.

Website: <https://lifeafterlife.com/>

**Consciousness
Aerial
Phenomena
(CAP)**

also known as

UFOs or UAPs

A Report on Phase I and II of The Dr. Edgar Mitchell FREE UFO Experienter Research Study: The Results of a Quantitative Study¹

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¹ Originally published as Chapter One in the 820-page academic book titled “*Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence*” published in 2018 by the Dr. Edgar Mitchell FREE Foundation. Also note that the Dr. Edgar Mitchell FREE Foundation was replaced in 2019 with the Consciousness and Contact Research Institute, or CCRI.

*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.*

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.)

Note: Since the publication of this article in 2018, Reinerio (Rey) Hernandez, the Director of the Consciousness and Contact Research Institute, or CCRI, has introduced the term CAP, or Consciousness Aerial Phenomenon, as a replacement for the term UFO or UAP, terms which have materialist limitations. This chapter will demonstrate that the UFO Contact phenomenon is primarily a consciousness-based phenomenon even though it also has a physical aspect. Rey’s new book, titled “***The Mind of GOD: A Spiritual-Virtual Reality Model of Consciousness and the Contact Modalities***” provides extensive details on why the term CAP is a more appropriate term than either UAP or UFO. **Therefore, this 2018 article has been converted by using the term CAP instead of UAP or UFO.**

“The Mind of GOD”, now available on Amazon for less than \$10, is the introduction to the 4 Volume book series titled “***A Greater Reality: The New Paradigm of Nonlocal Consciousness, the Paranormal and the Contact Modalities***”. Each of the volumes is over 800 pages and all volumes are available on Amazon.

I. INTRODUCTION

The Dr. Edgar Mitchell FREE Foundation, or FREE, is a 501c3 Academic Research Not for Profit Foundation. FREE was co-founded by the late Apollo 14 astronaut Dr. Edgar Mitchell, Dr. Rudy Schild, an Emeritus Research Astronomer at the Harvard-Smithsonian Center for Astrophysics at Harvard University, Australian researcher Mary Rodwell and Rey Hernandez, an Attorney, an Experiencer who was a Ph.D. Candidate at the University of California at Berkeley. FREE is comprised of 9 retired Ph.D. academic professors and lay researchers who have been researching the field of Consciousness Aerial Phenomenon (CAP) and contact with non-human intelligence (NHI) for more than 30 years. The Executive Director of FREE is Harvard Astrophysicist Dr. Rudy Schild.

The FREE Experiencer Research Study represents the first comprehensive multi-language worldwide academic research investigation on individuals (N = 3,256) who have reported to have had various forms of contact experience (CE) with NHI associated with or without a CAP.² The vast majority of these individuals, however, have both seen a CAP and have had perceived contact with NHI. Our research methodology utilized two comprehensive quantitative surveys totaling 551 questions (Phase 1 and 2) and a qualitative survey instrument comprised of written responses to 70 open-ended questions (Phase 3). This chapter, however, will only focus on the analysis and discussion of our two quantitative surveys (Phases 1 and 2) that were administered in subjects with reported non-hypnotic memory recall of their CE. Retired Professor of Psychology, Dr. Jon Klimo, has written a separate chapter analyzing the research findings from our Phase 3 qualitative instrument.

This survey addressed a diverse range of physical, psychological, perceptual, and paranormal aspects of reported physical and/or non-physical interactions with NHI. The participants were instructed to respond to our surveys based solely on conscious explicit memories and not on hypnotic regressions, lucid dreams, channeling, or other forms of memory recollection. All subjects

² The term “Non-Human Intelligence (NHI) will be used in preference to “Extraterrestrial”, a materialist term popularized in movies and mass media, since the term NHI is more inclusive, comprising both physical and non-physical forms of intelligence as well as “terrestrial” and “inter-dimensional” intelligence. In addition, the FREE Experiencer Research Study finished with 4,350 responses from individuals from more than 100 countries but this chapter was written in 2017 when we had accumulated 3,256 survey respondents.

provided consent to participate in this study and all responses were completely anonymous except for the participant's email addresses.

According to FREE's co-founder Dr. Edgar Mitchell (Mitchell 2014), FREE is "concerned with how consciousness works and its relation to the origin of life and its current condition, the codependency and interconnectedness of all life with itself and its environment, including the past, present and future evolution of our Universe and everything in it." As articulated by Mitchell (2000, 2011), the FREE Foundation hypothesize that the Quantum Hologram Theory of Consciousness (QHTC) may explain the nature of our reality and non-ordinary states of consciousness, and may provide the foundation for understanding the interrelationship among the various "Contact Modalities" (e.g., CE via CAP, near death experiences (NDEs), out of body experiences (OBEs), remote viewing, channeling, hallucinogenic CEs, among other reported human encounters with NHI). Consequently, all of these Contact Modalities are not regarded as separate phenomena but instead may represent an interrelated phenomenon with multiple consistencies which are linked to "consciousness". Hence, FREE suggests that the Contact Modalities should not be studied as many separate phenomena but as one phenomenon and that "consciousness" might be the key to understanding this interconnection (Hernandez, 2013, 2017; Klimo, 2014; Schild, 2014; Swanson, 2003, 2010; and Davis, 2015, 2017).

The FREE foundation firmly believes that cross comparative academic research of "Experiencers" of the Contact Modalities may provide insight into the validity of various models of consciousness. Once this cross-comparative research has been undertaken among the various Contact Modalities, numerous commonalities may be derived that are shared among all experiencers of the Contact Modalities. The variables identified by the experiencers can then be utilized to develop a viable hypothesis for a possible Unification Theory of Consciousness associated with Contact Experiences involving NHI. Whether or not the QHTC, or one of many other existing scientific theories (Synchronized Universe Model, Unified Space-Memory Network, and Integrated Information Theory, among many others) proves to be valid, remains a matter of speculation. This study, therefore, which will be subject to criticism and debate, may serve as an initial important step in a longstanding effort to better understand the very "real" phenomena of individuals that are having UAP related contact with NHI, who experience a range of complex phenomena, and what these experiences might reveal about the true nature of our reality.

I.a. Historical Overview of Consciousness Aerial Phenomena (CAP) and Contact with Non-Human Intelligence (NHI)

Since the beginnings of recorded history, people have reported extraordinary encounters with supernatural beings that changed the direction of their lives. One of the earliest such encounters is recorded in the Book of Exodus or Second Book of the Torah, when Moses encounters Adonai (God) within a burning bush and is appointed to lead the Israelites out of Egypt and into Canaan. Within the Christian Bible, the Gospel of Luke tells the story of Mary, the mother of Jesus, who as a young teenager encounters the angel Gabriel, proclaiming to her that she is chosen by God to be the mother of Jesus. Similarly, Islamic tradition recounts how the same angel Gabriel (Jabreel) appears to the Prophet Muhammad in a cave and compels him to write verses of what would become part of Islam's holiest book, the Quran. The ancient Sanskrit documents of Hinduism also have many encounters with both CAPs and with many forms of NHI. Many indigenous cultures all over the world also discuss numerous encounters with supernatural beings that came from the heavens and interacted with humans. Similar accounts are prevalent throughout all cultures around the world.

The stories of such life-changing encounters with supernatural beings are included in the teachings and traditions of the world's major religions, and are received differently, depending upon the particular religion or in some cases, the particular religious follower. Some perceive these stories to be allegorical or metaphorical, intended as teaching tools or lessons inspired by God. Others accept the stories as historical, literal accounts of actual events, recorded by a prophet or scribe who either witnessed the event or was recounting testimony from a credible individual or divine being. And while these accounts may be a source of religious inspiration, confirming their historical accuracy is difficult. Historians apply a range of techniques to verify the occurrence of such events (Garraghan, 1946; Gottschalk, 1950), based upon such things as analyzing the source of the account, availability of independent sources and agreement among sources, single or multiple witnesses, likelihood of bias, corroborating documents or artifacts, and many other factors. Accounts of extraordinary encounters with supernatural beings are especially problematic as historical events because they often occur under conditions where the percipient or "experiencer" is alone, precluding the availability of independent, impartial witnesses.

More recent 20th century supernatural encounters have fared somewhat better, due to the presence of multiple witnesses and more-timely reports. These would include the apparitions of the Blessed Virgin Mary at Fatima Portugal in October of 1917 (Radford, 2013) and at Medjugorje in Bosnia and Herzegovina starting in 1981 (Harris, 2017). While in both cases the personage of the Virgin Mary was seen only by a group of children, other adult witnesses at both events reported seeing miraculous effects, such as the spinning and dancing of the sun and its changing of colors. Unfortunately, however, a photograph taken at Fatima showed nothing unusual, and witnesses at both events had widely differing accounts of these miraculous effects, with some experiencing nothing out of the ordinary. So while it can be concluded that these stories of supernatural encounters may serve to inspire the religious believer, standards of historical proof are more difficult to attain.

More recently, over the last 40 years, Sixto Paz Wells, Ricardo Gonzalez, and other former members of the Peruvian organization Grupo Rahma, have led thousands of individuals on Human Initiated Contact Experiences (HICE) primarily in Latin America since the late 1970s. These HICE experiences involve a large group of individuals meditating and calling to see CAPs and NHI, usually taking place in rural areas. There have been numerous photos, videos and witness testimony, and even newspaper publications and photos of CAPs from many of these HICE encounters. These encounter videos and photos, however, have never captured an up close photo of a NHI or a CAP. That is, most have been captured at a distance, are not very clear, and are not convincing to the general scientific community. For the thousands of Contact Experiencers [CEs] and newspaper reporters that have attended many HICE events, however, these experiences were considered both very physical and very real. What is rarely discussed is the consciousness-based aspect of this phenomenon, for example, calling down a CAP, and 15 minutes later these objects, usually, a diverse configuration of light, appears to the HICE Experiencers. Many of these contact experiences later begin to have paranormal experiences in their homes. These are consciousness-based experiences but this facet of CAP contact is rarely discussed in materialist Ufology conferences or materialist Ufology organizations.

Thus, photos, videos, and other measurement data (the proverbial “smoking gun”) necessary for scientific inquiry into phenomena associated with these events are largely unavailable. From the standpoint of the general scientific community, we would need to analyze original photos and videos, energetic emissions, chemical or physical traces, or biological effects upon witnesses. Absent these kinds of physical data, existing anecdotal accounts of supernatural

encounters have remained at best controversial for historians and largely unconvincing to scientists.

During the last half of the 20th century, a new type of extraordinary encounter garnered the attention of the public, book authors, and researchers alike: encounters of ordinary people with NHIs, referred to in ufology as extraterrestrials (ETs), often in the presence of a CAP. The first widely publicized case was that of Barney and Betty Hill, a couple from New Hampshire who claimed they had been taken by ETs to a flying saucer (CAP craft), and subjected to painful medical procedures. Their experience became public when notes from confidential interviews with investigators and a psychiatrist who helped them recall details under hypnosis were obtained by a reporter and disclosed in a 1965 newspaper article. This report was followed one year later by a book (Fuller, 1966) and a 1975 television film *The UFO Incident*. Following the Hill case, many more individuals came forward publicly to report similar kinds of contact experiences. Public awareness of this phenomenon was greatly raised by the 1977 Steven Spielberg blockbuster movie *Close Encounters of the Third Kind*. This movie depicted many elements of the “encounter experience” as reported by witnesses: seeing CAP performing “impossible” maneuvers, receiving information from beings associated with CAP, dismissive explanations and denials of CAP by government officials, who were secretly massing enormous military and scientific resources to engage with the phenomenon.

During the 1980s and 1990s a number of popular books were published detailing the experiences of individuals who had “abduction” encounters with CAP s and beings believed to be ETs (Hopkins, 1981, 1987; Jacobs 1992, 1998; Strieber, 1987). Most of the data for these abductions stories were derived via hypnotic regression sessions, most notably the works of David Jacobs and Budd Hopkins who viewed “ETs” as highly negative entities. Dr. John Mack, a professor of psychiatry at Harvard Medical School, stated that only 30% of his client’s abduction experiences were recalled via conscious memories and that 70% were recalled via hypnotic regressions. (Mack, J, McLeod, L., & Corbisier, B. 1996). Mack also stated that “Most abduction researchers are aware that suggestibility is an issue in hypnotically recovered material (Bullard, 1989).”

The alien abduction literature regarded its subjects as “kidnap victims” subjected to medical procedures and hence, the field of study became known as “alien abduction research” or research into the alien abduction phenomenon (AAP). Terrifying anecdotes of strange-looking beings invading bedrooms in the dark of night to kidnap people and subject them to unspeakable procedures fired the fears and imaginations of thousands of readers and inspired numerous 21st

Century horror movies such as *Altered* (2006), *The Fourth Kind* (2009), *Dark Skies* (2013), *Honeymoon* (2014), *Alien Abduction* (2014), and even a comedy television series about an “abductee” support group *People of Earth* (2016). A standard alien abduction narrative evolved in which strange beings appear, paralyze the “victim,” transport him or her to a craft, perform frightening medical procedures that may entail a hybrid breeding program, and/or insertions of alien implants. These individuals are then returned to their homes, sometimes with strange marks on their bodies

The entire research field of CAP contact with NHI was primarily associated with a forced horrific abduction by an evil and negative ET. The numerous bestselling novels and books of Whitley Strieber, an American writer best known for his horror novels *The Wolfen*, *The Hunger*, and for *Communion* (1987), a non-fiction account of his alleged horrific abduction experiences with what he calls “The Visitors,” helped to perpetuate this stereotype of the negative and horrific AAP. Both the hardcover and paperback edition of *Communion* reached the number one position on The New York Times Best Seller list (non-fiction), with more than 2 million copies collectively sold. Positive experiences resulting from UAP contact with NHI were largely disregarded by many in the Ufology community and the motion picture industry. Why? Because fear sells and not the concepts of love and spirituality. One reason for this viewpoint is that no one had ever undertaken a comprehensive multi-language statistical academic research study on thousands of individuals that have had CAP-related contact experiences with non-human intelligence. Thus, the data to properly understand the alien abduction phenomenon (AAP) was never collected. Before the FREE Research Study, we had minimal accurate information regarding the complexities of the CAP Contact Phenomena. Most of the prior information in this arena was derived from the hypnotic regressions from non-medical personal with a biased agenda. For example, David Jacobs has publicly stated on numerous occasions in numerous recorded interviews that he has “never met a UFO contact experiencer with a positive experience”. To him, all contact involves an “abduction” and all of these experiences are highly negative experiences undertaken by evil and negative physical beings. The other abduction trend setter, Budd Hopkins, also shared the same view biased view. As will be discussed in detail in this article, the data revealed by the FREE Experiencer Research Study, an academic research study that took five years to complete (2013-2018), contradicts the AAP abduction scenario presented by many in mainstream materialist Ufology over the last 50 years.

One academic who deviated from this evil alien abduction narrative was Dr. Kenneth Ring, a professor of psychology at the University of Connecticut and probably the world's leading academic researcher on near-death experiences (NDEs). In 1992, Ring published one of the few statistical studies on CAP abductees, titled: *The Omega Project: Near-Death Experiences, UFO Encounters, and Mind at Large*. (Ring, 1992) Ring interviewed and administered a battery of psychological tests and structured questionnaires to 97 individuals who had CAP related abduction experiences with NHI and a separate 74 individuals that had undergone a NDE. According to Ring, both the CErS with UAP (N=97) and NDE (N=74) subject groups manifested very similar positive behavioral transformations despite their uniquely different experiences. He noted similar findings for both groups as a result of their experiences, as compared with control groups, in such areas as physiology and neurology, psychic abilities, paranormal experiences, and psychological transformation in their perspective and opinions of various topics. Both groups also underwent profound positive psychological profile changes from their experiences. The following psychological attributes increased significantly in both the CE with CAP, and NDE groups: concern with spiritual matters, desire to help others, compassion for others, ability to love others, concern for the welfare of the planet, conviction that there is life after death, tolerance of others, and insight to the problems of others, among other characteristics. The following profiles decreased significantly: concern with material things in life, interest in organized religion, fear of death, and desire to become well known, among other attributes. Unfortunately, Dr. Ring's book and his historic research findings from his 1992 book were largely overlooked or ignored by the field of Ufology and alien abduction researchers.

Given this context, FREE utilized many of the same questions posed by Ring in his 1992 seminal research study. FREE's findings confirmed all of his study results of CErS with UAP and NHI experiencers. More specifically, approximately 70-85% (depending on the question asked) of the individuals in both his UAP abduction and NDE contact groups underwent profound positive psychological transformations. In the FREE study, a large majority (71-85%, depending on the question asked) of the participants also had similar positive transformations as in Ring's study, noted prior. These findings will be discussed in more detail later in this chapter.

Another of Ring's findings, similar to an earlier study of 225 individuals encountering UAPs (Parnell and Sprinkle, 1990) was that he did not see any evidence of psychopathology in either the UAP contact or NDE groups. The collective evidence led Ring (1992) to conclude that encounters with UAPs, having an NDE and other "mystical and visionary states may be understood as

helping to develop our latent capacities for imaginal perception,” which he likened to the “*shamanizing of humanity*.” Harvard psychiatrist John Mack, who worked with approximately 200 individuals who claimed a CAP CE with NHI concluded that the beings “*are forcing us to appreciate that cosmic realities exist beyond the three-dimensional universe that has bounded our earthly existence.*” (Mack 2000)

There exists an intense desire on the part of thousands, if not millions worldwide, who have reportedly interacted with NHI associated with a CAP, to know whether or not some CAPs are real physical craft under intelligent control from an advanced NHI from another solar system or even other dimensional realities. If this is the case, it is tempting to speculate that the potential knowledge gained from these interactions, if proven valid, would have profound implications for science, society, our understanding of the universe, and possibly even reality itself. Indeed, Kenneth Ring (1992) in his last chapter cites several authors, including Jacques Vallee, Michael Grosso, and Carl Raschke supporting his belief that CAP sightings and related CEs are intended to serve as “*agents of cultural deconstruction*,” to change our culture and belief systems and make us more open to alternative ways of thinking about reality. Such potential outcomes may be revealed by studying not only the physical characteristics of CAP sightings and phenomena, but more importantly by investigating the essence of the CE as reported by those who claim to closely interact with the phenomenon. This form of interaction, which leading CAP researcher and astronomer J. A. Hynek (1972) classified as a “*close encounter of the fifth kind*,” “A UFO event that involves direct communication” between so-called “aliens,” or NHI, and humans, represents a form of CE reported by thousands of subjects in the FREE Experiencer Research Study addressed in this chapter.

The so-called “alien abduction” narratives have inspired much theoretical speculation, but academic research in the form of comprehensive academic statistical studies on this topic have been scarce outside of the FREE Experiencer Research Study. Interestingly, interactions reported with NHI have been described in various contexts throughout history (e.g., people from the heavens or stars, often called gods, angels or spirits) and there exist parallels to such events as described within folklore, religion and anthropology. Similarities between the CAP CE, shamanic journeys, and stories of fairies also suggest that modern accounts of interaction with NHI may be related to the history of such unexplainable encounters. John Keel (2013), was one of the first to recognize this and others, including Jacques Vallee (1977), Brad Steiger (1999), and Jon Klimo (2014), who have indicated the parallels between modern CAP reports of the

AAP and the ancient traditions. Even astronomer Carl Sagan (1963) theorized that such stories of contact which are common throughout history share remarkable similarities with the “alien abduction experience.”

1.b. Reality and Importance of Scientific Research of this Phenomena

The CAP is grounded in personal human experiences deemed extraordinary by witnesses themselves. Historically, several academics took the study of CAPs seriously and regularly engaged with ufologists, including astronomers and astrophysicists William Hartmann, J. Allen Hynek, Donald Menzel, Carl Sagan, Rudy Schild, and William Powers, physicists James McDonald, Peter Sturrock, Claude Swanson, Russell Targ and Eric Davis, engineers Hal Puthoff and Edgar Mitchell, computer scientist Jacques Vallee, psychologists Carl Jung, David Saunders, Jon Klimo, Dean Radin and Leo Sprinkle, sociologist Ron Westrum, and Harvard psychiatrist John Mack. Among these, and many other academics, however, opinions about the CAP phenomenon differed sharply. McDonald, for instance, firmly believed evidence pointed to the extraterrestrial origins of CAPs. Hynek considered that CAPs warranted serious scientific investigation, but questioned alien abductions and questions if these were physical beings from other planets. Vallee also did not accept the “ET hypothesis” and instead emphasized the psycho-social dimensions of UAP sightings while Sagan considered “alien” visitation improbable, but communication with extraterrestrials within the range of possibility.

The absence of irrefutable evidence to support the concept that alien CAP physical crafts have visited Earth also applies to the CAP CE with NHI. The “alien abduction” narrative has been presented by Hopkins (1981, 1987, 1992; Mack, 1999; Jacobs, 1992, 1998, 2000; and Marden & Stoner, 2012). This anecdotal evidence, derived primarily from hypnotic regressions, concomitant with the controversial physiological effects that may accompany the AAP like scars and implants, provide the primary evidence to support the validity of abduction related CAP CE with NHI beings. Researchers also report that “alien abductions” occur in different members of the same families at different stages of their lives. But because the general scientific community considers the UAP phenomenon highly unlikely, the CAP CE with NHI, by default, is also considered a remote possibility. This opinion is based, in large part, on the lack of any comprehensive academic research study on CAP related CE with NHI, and the absence of compelling physical evidence to validate that UAPs are real. The validity of the CE is also dismissed on the basis of explanations, which include biased or inaccurate memory, unreliable perception, social pressures motivating lies, false-memory syndrome, sleep paralysis, psychological disorders, psycho-

cultural factors, and/or hypnotists influencing highly suggestible witnesses, among others (Marden, 2017).

Thousands of books have been written on the subject of UAPs, recounting thousands of CER anecdotes. In addition, numerous websites like the National UFO Reporting Center and MUFON annually collect thousands of reported CAP sightings and encounters. Ever since the noted incident of a reported “crashed flying saucer” in Roswell, New Mexico in 1947, we have debated the meaning of extraordinary anecdotal evidence associated with the CAP. That is, are strange lights from a possible physical craft operated by NHI beings advanced physical beings? Or, as Dr. Jacques Valle once stated, is this phenomenon “*something even more interesting*” than a physical craft and physical beings from another planet? Are these crafts controlled by a physical NHI being from another star system or planet? Or, are they from another reality, another non-physical dimension? Is the CAP a self-creation from the human mind, for example, in Carl Jung’s “Collective Unconscious”? Or is this phenomenon a fabrication of a “Simulated Reality,” a concept that is being proposed by many academic Ph.D. scientists and physicists from the FREE Foundation?³ Do compelling witness testimony and other forms of CAP evidence, as bizarre as it may appear, suggest that the phenomenon is an important concern serious enough to warrant greater consideration by the scientific and political community? A rationale to justify heightened concern and organized effort to rigorously study the CAP phenomenon includes the following: 1) the similarity of CAP experiences by thousands of credible witnesses worldwide which may include interactions with NHI, 2) simultaneous radar and visual sightings, 3) multiple witness sightings, 4) declassified government/military CAP documents, 5) inexplicable aerial maneuvers witnessed by thousands, 6) compelling testimony from commercial and military pilots and astronaut testimony of CAP encounters, and 7) reported activation and deactivation of nuclear missiles at missile sites in the U.S. and Russia, among many others.

Conducted by the U.S Air Force from 1947 to 1969, *Project Blue Book* (1969) compiled and analyzed over 12,000 UAP reports and concluded most were natural phenomena or aircraft but a small percentage (~5%) were classified as “unexplained.” Since a very small percentage cannot be reliably identified as “known” objects, however, the key question is whether or not the collective evidence of the unexplained CAP represents a physical craft controlled by NHI?

³ The “Simulation Model” is the most common hypothesis from 25 academics, scientists, and medical doctors associated with the CCRI, Consciousness and Contact Research Institute.

Nevertheless, it is the military UAP encounters, (Rendlesham (1980), Malmstrom Air Force Base (1967), and AATIP (2017), etc.) that are most convincing as to the reality of the phenomenon due to the high credibility of military witnesses such as that revealed in the testimony at The Disclosure Project (2001), The Citizens Hearing on Disclosure (2013), and related government documentation. Testimony provided by those engaged in CAP research, those who had direct UAP encounters, and by those involved with government or military-related CAP incidents, lend support to the possibility that at least some CAPs are intelligently controlled physical objects.

Before our FREE Experiencer Research Study, there were only a few limited research studies on CAP-related CE with NHI. Our comprehensive multi-language academic research study has provided results to help answer many questions in this field. However, given our limited understanding of this extremely complex phenomenon, even just a small hint of what is going on would suffice for now until we initiate, if ever, a well-funded multi-disciplinary academic scientific study to better understand, what Hynek (1978) believes to be “*a phenomenon so strange and foreign to our daily terrestrial mode of thought.*” This statement would have likely applied to those who experienced a meteor shower centuries ago, which probably instilled the same level of curiosity and fear as that incurred during a current day CAP encounter. What is more important than the UAP itself, however, is our interaction with NHI, and the possibility of cultural, psychological, and spiritual/consciousness change reported in CErS. This consideration serves as the primary focus of the FREE Experiencer Research Study addressed in this chapter.

II. THE FREE EXPERIENCER RESEARCH STUDY

II.a. Objective of Research Study

The FREE Experiencer Research Study began in August of 2013 under the guidance of FREE’s four co-founders (Dr. Edgar Mitchell, Dr. Rudy Schild, Mary Rodwell, and Reinerio Hernandez) and represents the first comprehensive multi-language academic research investigation on individuals who have reported to have had various forms of CEs with NHI associated with or without a CAP. The vast majority of these individuals, however, have both seen a UAP and have had perceived contact with NHI. The FREE organization hopes that our academic research study may provide the necessary foundational data on this aspect of the phenomenon that was clearly lacking previous to our study. We also hope that our research findings may serve to facilitate collegial discussion of varying

viewpoints and to stimulate future research to help better understand the CAP and associated reports of CEs with NHI.

II.b. Research Study Methodology

FREE initially assembled a Research Committee comprised of 4 retired Ph.D. academic professors and approximately 15 other researchers who developed the methodology for our research study. The original co-chairs of the Research Committee were Dr. Jon Klimo and Reinerio (Rey) Hernandez. As previously stated, the study paradigm incorporated two comprehensive quantitative survey instruments totaling 551 questions taken by subjects from over one-hundred countries via the online survey program, Survey Monkey. The questions were divided into the following categories:

- Demographic Information (Age, Gender, Occupation, State and Country, Race, Ethnicity);
- CE without seeing a NHI via Telepathic Communications;
- Physical CE on Earth;
- Physical CE on a perceived CAP craft;
- Physical CE on another 3-D reality (another planet, underground, another physical reality);
- CE, both physical and non-physical, in a perceived non 3-D “Matrix” reality;
- Psychic or Para-psychological CE;
- Nature of the NHI;
- Information received from the NHI;
- Physical CE with a NHI;
- Childhood CE Inventory;
- Psycho-Physical Change Inventory;
- Life Changes Inventory;
- Religious Beliefs Inventory;
- Opinion Inventory;
- Overall Attitudinal & Evaluation Response, and;
- Summary Beliefs of initial and last few CEs.

The survey was divided into two phases (Phase 1, N = 3,256 and Phase 2, N = 1,919). The analysis of responses obtained in Phase 1 helped to inform additional questions for the Phase 2 survey. All subjects who participated in Phase 2 completed Phase 1. There is also a Phase 3, our qualitative survey

instrument, which is comprised of written responses to 70 open ended questions and 94 additional quantitative questions administered to those who completed both Phase 1 and 2. Dr. Jon Klimo provides an analysis of the Phase 3 responses in a separate chapter to this book. In total, 705 questions were asked in our 3 surveys.

All subjects provided consent to participate in this study and all responses were completely anonymous except for the participant's email addresses. Consequently, FREE does not know the name, dates of birth, addresses, or any other personal identifying information of the survey participants. Phase 1 can be completed in 45-60 minutes, Phase 2 can be completed in approximately 3-4 hours, and Phase 3, if completed in its entirety, may take a few days to finish. The participants were instructed to respond to our surveys based solely on conscious explicit memories and not based upon hypnotic regressions, lucid dreams, channeling, or other forms of memory recollection. FREE is also conducting our surveys in multiple languages but this article only discusses our English language survey. In addition, this interim analysis of the survey responses (N = 3,256) represent the outcomes of our on-going study as of April 10, 2017-- this was the cut-off date for the analysis of our data. As of the date of this chapter's completion, April 2018, more than 4,100 subjects have responded to our Phase 1 English language survey. Finally, procedures and analyses intended to account for possible sources of survey response bias or sampling error for this survey are discussed more fully at the end of this chapter and in an academic peer-reviewed journal article to be published in the *Journal of Scientific Exploration* (Hernandez, Davis, Scalpone, and Schild, 2018, in press).

II.c. Research Study Publicity

The very few previous qualitative and statistical research studies in this field have focused solely on self-described "abductees" that were previously identified by ufology organizations and abduction researchers. There was little to no publicity to undertake these limited surveys outside of ufology organizations or abduction researchers. In contrast, our FREE research study sought out diverse possible candidates on a worldwide basis by circulating information about FREE's research study to a wide range of organizations, individuals, and media sites. The following is just a small sample of just how far and diverse we publicized our research study as follows:

- emails were sent to more than 2,500 individuals and organizations who previously self-registered with our FREE website;

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- starting in September of 2014, the date that we started to publicize our FREE research study, we posted on a weekly basis our survey invitation announcement to over 500 Facebook sites focusing on many diverse fields: Ufology, MUFON groups, abductions, paranormal, parapsychology, exopolitics, consciousness studies, ETs/aliens, hybrids, ancient aliens, new age, CE5, spirituality, and many other similar Facebook groups and sites;
 - emails to all of the state and international directors and administrators of MUFON, a list containing approximately 150 MUFON names and emails obtained from their website;
 - emails to all of the top researchers, authors and organizations as previously mentioned in the Facebook publicity;
 - various members from FREE's Board of Directors also gave over 100 radio interviews over the first two years of our survey and informed the audience about our research study.

In summary, no one has attempted such a diverse public dissemination in an attempt to recruit a large population database of CEs for an academic research study in this field. Unlike all of the small previous research studies who have focused solely on self-selected "abductees," and who undertook little to no publicity, our public outreach was focused on a worldwide expanse, focusing on as many individuals, organizations, researchers, authors, radio stations and websites that might have knowledge of potential CAP CE with NHI-- those that have had "abductions" and those that have not.

II.d. The Psychology of the CAP Contact Experiencer

All subjects in the FREE study indicated that they had "***never been diagnosed with a mental illness by a licensed mental health professional.***" The application of a standardized psychological test to thousands of survey participants, however, could not be applied due to the significant time and cost involved and because of the anonymity of our surveys. Consequently, the lack of an objective evaluation of the psychological/personality state of the sample population is an acknowledged confounding variable of this study. Despite this limitation, evidence from prior CE psychological profile studies conducted by Dr. Leo Sprinkle, Emeritus Professor of Counseling Services at the University of Wyoming, Dr. Kenneth Ring, University of Connecticut Professor of Psychology and Dr. John Mack, Harvard University Professor of Psychiatry, have shown that

the personality characteristics of those who report having been “abducted” may not be different from the general population (Parnell & Sprinkle, 1990; Mack, 2000; Ring, 1992).

As previously stated, almost all of the few research studies in this field have focused solely on “abductees” and the Alien Abduction Phenomena (AAP) and not on the broader category of CAP related CEs with NHI. In these few abduction studies, several researchers have emphasized that since abductees “do not suffer from psychopathology,” there is no a priori reason to reject their reports because their personality characteristics make them less reliable than other reporters of phenomena (Parnell & Sprinkle, 1990; Appelle, 1995; Mack, McLeod & Corbisier, 1995; Mack, 1999). More specifically, Mack, McLeod & Corbisier (1995) concluded that neuro-physiological explanations such as sleep paralysis and temporal lobe epilepsy, proposed as a basis for the AAP, have ***“either failed to find such pathology among abduction experiencers or have chosen to overlook important aspects of the phenomenon.”*** Mack also concluded that, ***“the majority of abductees do not appear to be deluded, confabulating, lying, self-dramatizing, or suffering from a clear mental illness.”*** In contrast, the general scientific community, which is unable to explain the unusual consistencies of this phenomenon, dismiss it on the basis of psychological explanations such as biased or inaccurate memory, unreliable perception, social pressures motivating lies, and hypnotists influencing highly suggestible witnesses (Forrest, 2008; French 2008; Newman and Baumeister 1996). In fact, Kathleen Marden (2017), one of the pioneer researchers in this field, concluded that ***“fantasy prone persons with thin boundaries, individuals who experience dissociative states high on the multiple personality disorder scale, and those who experience certain sleep anomalies (narcolepsy), might believe they have been abducted by aliens, when they have not.”***

This conflicting evidence makes it difficult to adequately explain the role of the “abductee’s” psychological state in their report of a CE. It seems highly unlikely, however, that the vast majority of subjects in our study suffer from a mental illness which would contribute to their reported CE. Nevertheless, the evidence that abductees are not different from the general population in terms of psychopathology does not exclude the possibility that a certain percentage of our subject population may have, for whatever reason(s) (e.g., false memory, hoax, and/or psychological disorder, etc.), provided inaccurate information in their survey responses. Despite this likelihood, the large FREE study subject population (N = 3,256) from over 100 countries should mitigate any significant contribution of this questionable population on the overall results reported in this study. Added support for this position is represented by the finding that the vast

majority (71-85%, depending on the question asked) have had “positive” behavioral outcomes resulting from their CE. In other words, this favorable outcome is not consistent with many symptoms typically associated with common psychological disorders (e.g., fantasy prone personality, dissociative states or dissociative identity disorder, boundary deficit disorder, delusional disorder, and schizophrenia). Ideally, future research should identify predisposing, consequent and/or resultant personality attributes of CErS of this kind.

II.e. Study Population Demographics

The findings presented in this study argue against the notion that the CE represents some kind of aberrant incident that has simply been filtered through cultural myths since it is unlikely that the cultures, myths, and memes would be so consistent across the countries and ethnic/racial backgrounds represented in the survey results. The results presented, for example, indicate that when samples sizes are sufficiently large for reliable reporting, they tend to be consistent across national and racial/ethnic boundaries for the following survey items: 1) The features associated with sighting a CAP craft, 2) Conscious recollection of being on board a CAP craft, 3) The types of NHI beings encountered, 4) The types of paranormal phenomena experienced, 5) The frequency of reported encounters with NHI, and 6) The positivity of impact of CE upon respondents, among others.

The comparison of Phase 1 (N = 3,256) and Phase 2 (N = 1,919) by age and gender indicated that the samples were very similar; 57% were female and 43% male; the majority of subjects (56%) were between the ages of 45-64 years; and the mean age of the subjects at the time of the study was 49.5 years (S.D. = 13.6, range 18-86 years). The racial and ethnic breakdown of the study population indicated that 71% were White/ Caucasian with less than 5% constituting each of the other population categories. The results, therefore, might not necessarily be generalizable to the population distribution for African American, Hispanic, or Asian populations of CErS in the four major English-speaking countries of the United States, Canada, United Kingdom, and Australia.

II.f. Consistency of CEr Responses by Country of Residence

Many might question the accuracy of our data and our research methodology. One method for testing the validity of our study is to determine whether the thousands of responses we have received from more than 100 countries are consistent responses and whether there are no major variations of

the data across different geographic groups. More specifically, an analysis of CERS by country of origin showed remarkable consistency across several topic areas and associated sub-questions as shown in Table 1 (Experience of Intelligently Controlled Craft – Not Manmade), and Table 2 (Anomalous Experiences in the Home).

The majority of subjects were from the U.S (64.1%; N=2,088), Canada (8.4%; N=273), Australia (8.3%; N=271), and the United Kingdom (7.2%; N=235). These four countries comprised more than 88% of the respondent sample. As Table 1 indicates, these four countries with the largest sample sizes, approximately two-thirds (62-73%) reported seeing an intelligently controlled craft, and of this group, 44-52% reported that it hovered (44-52%), made impossible maneuvers (30-39%), and disappeared quickly (33-42%). Additionally, more than a third (36-47%) were reportedly seen by multiple observers of assumed non-manmade craft in these four countries. Moreover, of the 2,217 subjects who responded “yes” to the question: “Have you seen an intelligently controlled craft in the sky or on the ground, the most common UAP shape reported was “circular” (70%), followed by “triangle (36%), oval (34%), cylindrical/cigar (28%), and cloud-like (22%).

TABLE 1

The percent responding “Yes” to seeing an intelligently controlled object (“not man-made”) reported by subject country of origin

	Seen a UFO craft	Did it stay still or hover	Did it make impossible maneuvers	Did it disappear quickly	None of the above	Multiple Witnesses	Total Number From Country
United States	73%	52%	39%	42%	9%	47%	2088
Canada	62%	44%	32%	33%	11%	36%	273
Australia	68%	45%	38%	42%	5%	41%	271
UK - United Kingdom	65%	46%	30%	35%	9%	38%	235
New Zealand	70%	47%	27%	47%	10%	20%	30
Germany	40%	16%	4%	8%	16%	24%	25
Ireland	68%	23%	18%	23%	32%	41%	22
Denmark	69%	38%	50%	44%	13%	56%	16
Mexico	75%	44%	38%	38%	6%	69%	16
Netherlands	75%	63%	31%	44%	0%	38%	16

Other countries	57%	37%	30%	33%	11%	36%	264
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TABLE 2

**Anomalous experiences reported by subject's country of origin
(Percent reporting "Yes")**

	Do watches malfunction or stop when you wear them?	Have electrical appliances, such as computers malfunctioned around you?	Have you experienced any "missing time"?	Were you fully awake and found yourself in a new location?	Have you seen strange lights in your home with no known source?
United States	73%	52%	39%	42%	47%
Canada	62%	44%	32%	33%	36%
Australia	68%	45%	38%	42%	41%
United Kingdom	65%	46%	30%	35%	38%
New Zealand	70%	47%	27%	47%	20%
Germany	40%	16%	4%	8%	24%
Ireland	68%	23%	18%	23%	41%
Denmark	69%	38%	50%	44%	56%
Mexico	75%	44%	38%	38%	69%
Netherlands	75%	63%	31%	44%	38%
Other countries	57%	37%	30%	33%	36%

When we reviewed the data from Table 2, which lists a selected sample of various anomalous experiences reported by subject's country of origin, again the data responses to the four major geographic groupings (US, Canada, United Kingdom, and Australia) all are very consistent and the data does not fluctuate greatly. For the question, "Do watches malfunction or stop when you wear them?" the responses for these 4 countries vary from 62-73%. For the question "Have electrical appliances, such as computers malfunctioned around you?" the response for these 4 countries vary from 44-52%. For the question "Have you

experienced any “missing time,” the responses varied from 32-39%. For the question “Have you seen strange lights in your home with no known source?” the responses varied from 26-47% for these 4 major countries.

Table 3 indicates that slightly over half (53-61% of N = 2,430) of the subjects from the four largest country samples believe they observed a NHI being. Approximately one-fourth were “not sure” and less than 15-17% did not observe a NHI being. Thus, across all of these 4 major geographic areas the responses remained consistent which leads one to conclude that there is consistency in the sample pool and would tend to validate the research methodology publicity that was used to solicit respondents for the research study.

TABLE 3

A breakdown of subject’s country of origin response to the question: “Do you believe you have observed a non-human intelligent entity”?

COUNTRY	YES	NO	NOT SURE
United States	57%	17%	26%
Canada	53%	17%	30%
Australia	61%	17%	22%
United Kingdom	59%	27%	14%
New Zealand	54%	25%	21%
Germany	67%	0%	33%
Ireland	36%	36%	29%
Denmark	62%	15%	23%
Mexico	38%	23%	38%
Netherlands	36%	50%	14%
Other countries	54%	17%	29%

II.g. Visual Sightings of CAP by Survey Respondents

TABLE 4

CAP SIGHTINGS DATA FROM PHASE 1

Have you seen an intelligently controlled craft in the sky or on the ground that was not man-made?	Yes: 2,217 Respondents	77.4%
Did other Witnesses also see the CAP Craft?	Yes: 1,399 Witnesses	62%
Did it stay still or hover?	Yes: 1556 Respondents	68%
Did it make impossible maneuvers?	Yes: 1168 Respondents	51%
Did it disappear quickly?	Yes: 1273 Respondents	57%

Table 4 illustrates the visual sightings of CAP by respondents (N=2,217) from the Phase 1 survey. The validity of their sighting was reinforced by the finding that 62% (N=1,399) of the subjects reported that the CAP sighting was seen by one or more witnesses. The maneuverability of the CAP was also consistent with typical reported observations: a) hovered (68%); made impossible maneuvers (51%), and disappeared quickly (57%).

II.h. Types of CAP Contact Modalities

II.h.1. Introduction

The academic professors and researchers on FREE’s Board of Directors and our Research Committee understood that UAP-related contact with NHI was much more diverse than merely physical abductions and physical contact. The FREE researchers understood that individuals reported contact experiences in various 3-D realities-- on Earth, on another perceived physical reality, underground, under the oceans, as well as on what was perceived to be a physical

CAP craft. We also acknowledged that individuals claimed to have had contact with CAP related NHI in a perceived non-3D reality-- some individuals described the experience as being in a Matrix-like reality, in a non-physical multi-dimensional reality, or a reality where believed you were in the middle of space with no physical boundaries. Finally, many individuals described having many years of contact with NHI via telepathic communications. The vast majority of those that had telepathic contact also had physical contact with a CAP-related NHI. We asked numerous questions associated with all of these types of CAP related CEs with NHI.

II.h.2. Physical Interactions with NHI on Earth or in a 3D reality that was not on board a UAP craft

The most common form of CAP related interaction with NHI is a direct physical CE with NHI. We asked a question in our Phase 1 survey: **“Do you believe you have observed a physical NHI Being?”** 1,534 individuals from our Phase 1 survey stated that they have seen a physical NHI, and 708 individuals stated that they were not sure during this sighting.

For those that answered “Yes,” we then asked, **“Can you describe what group of NHI you have observed?”**, **“How would you describe your experience? Were these experiences 1) Mainly Positive; 2) Mainly Negative; 3) Equally Positive and Negative; 4) Neutral; 5) I am Not Sure?”** Table 5 below illustrates the responses to these two questions. We grouped the responses into 3 categories: Positive, Negative or Neutral. The “Equally Positive and Negative”, the “Neutral”, and the “I am Not Sure” response comprised the “Neutral” category.

TABLE 5**The Types of Non-Human Intelligent Beings Encountered and Response to the Question “How would you describe your experiences with these entities?”**

Type of Beings	Percent Type of Being Seen	Number of Total Number of Beings Seen	Percent Positive Experience	Percent Negative Experience	Percent Neutral Experience
Energy Being	55%	812	48%	7%	45%
Human Looking	52%	761	61%	5%	24%
Short Grey (3-4 ft)	51%	751	29%	11%	59%
Spirit/Ghost Form	47%	684	46%	7%	47%
Tall Grey (5-9 ft)	33%	491	32%	12%	56%
Hybrid	26%	387	47%	6%	47%
Reptilian	25%	368	17%	23%	60%
Insectoid/Mantid	21%	309	30%	10%	60%
Small Animal Type	15%	224	37%	6%	57%
Large Animal Type	13%	191	33%	9%	58%

There are several very important findings revealed in Table 5. The positive, negative or neutral nature of the contact experience for each type of being will be discussed in a later section of this article. The focus of this section will be on the type of being seen. There is the perception in mainstream media that the overwhelming type of “aliens” that are being seen via CAP-related is the Small Grey. Table 5 indicates that the Small Greys appear to represent just one of many types of different beings that are reported. A Small Grey is generally described as 3-4 feet tall, with a very large head, large wrap-around eyes, with long slender arms, long thin fingers, a slender thin body, thin spindly legs, a slit for their mouth, two small holes for their nostrils, and ears, and grey color in appearance. These Small Greys were actually the third most frequently reported

type of NHI beings seen in our survey. In fact, an Energy Being was the type most often seen by 55% of all respondents. It is important to note that we did not define what is an “Energy Being.” Yet another important finding is that right behind the Energy Being, the second most common type of being seen was the Human-looking Being at 52%.

Finally, Table 5, for the first time, is able to quantify the various types and percentages of NHI seen by CEs. It is important to note, however, that all of these types of categories did not have a detailed physical description for each type of NHI being. For example, in our Phase 3 qualitative survey, numerous variations of these beings were described. The Small Grey, for example, was described as wearing a uniform and some had other types clothing and the majority were described as not being clothed. Some were described as having white skin color and others having different shades of grey skin color. Some even described the Short Greys as wearing a monk’s robe while others say they wore a Roman tunic. The same can be said for the descriptions of the Energy Beings and Human-looking Beings. Some described the Human-looking Being as a normal human looking person. Others described it as having a shaved head. Some described it as having specific ethnic/racial features (Asian looking, African looking, etc). Many described the being as having blue eyes and long silver/blond hair, about 7 feet tall, and wearing a skin-tight blue uniform (often described as a “Pleiadian”). Many others, especially CEs from Latin America, describe the being as much taller than a human, with some described as 15-20 feet tall. The same differences in the physical description of these beings were also prevalent for all of the other categories in our survey. It appears that these UAP CEs are describing a multitude of different looking NHI even within the same type of category.

II.h.3. Contact with NHI in a perceived UAP Craft

A total of 708 individuals responded that “***they have had contact with an ET (NHI) on a CAP craft.***” Once again, please recall that we asked the respondents to answer the questions based solely on conscious explicit memories and not hypnotic regressions, lucid dreams, channeling, or other forms of memory recollections. Many saw different beings in one or more UAP craft experiences.

TABLE 6

The Types of Non-Human Intelligent Beings Encountered on a CAP “Craft”

Type of Beings	Percentage of Type of Being Seen
Human Looking	48%
Short Grey (3-4 ft)	45%
Tall Grey (5-9 ft)	33%
Other Type	30%
Hybrid	20%
Insectoid/Mantid	13%
Reptilian	13%
Spirit/Ghost Form	10%
Large Animal Type	5%
Small Animal Type	3%

The following are details of these on board CAP craft experiences reported by CErS:

- The type of NHI being most often seen on a CAP craft is the Human Looking Being
- 75% said they saw more than 3 NHI beings on the Craft;
- 51% have been on board a craft more than 4 times;
- 48% stated that the craft “was alive”-- the craft was a living entity;
- 44% know why they were taken aboard the craft;
- 41% stated they have been on a craft as a child;
- 34% consciously recall lying on a table and being medically examined by a NHI;
- 32% were allowed to roam the craft without supervision;
- 29% of these individuals were taken on a “tour” of the craft;
- 24% of these individuals have stated they have operated a craft;

- 20% consciously recall receiving an operation by a NHI;
- 19% said they were shown what “powers” a craft; and
- 19% recall seeing other humans on the craft.

An interesting revelation from Table 6 is that the most common NHI seen aboard a CAP craft is actually a Human-looking NHI and not a Small Grey. The Human-looking being was seen by 48% of CEs and the Small Greys were seen by 45%. We were also told by the respondent’s to our survey, and the details were presented in our qualitative instrument, Phase 3, that almost 50% of these individuals stated that the CAP craft was not only a craft but was also a “living entity”-- they stated that the CAP “was alive.” A possible explanation of how the craft is operated, as revealed in the detailed responses to our Phase 3 survey questions, is that many stated that the craft is actually operated by the mind, or consciousness, of the NHI operating the craft. In fact, one out of four individuals has stated that they were allowed to operate the craft. Either before or after they got “behind the wheel” of the craft, almost one third of these individuals were given a “tour” of the craft while almost 32% were actually allowed to roam the craft without supervision.

The stereotype of an on-board CAP craft experience is typically associated with a forced abduction where the “victim” is forcibly being held down on a flat table while a sinister looking Small Grey is conducting a medical inspection on the defenseless human. While these stories were reported in our surveys, and we will be discussing these types of physical encounters later in this chapter, there is also another side to these on-board UAP craft experiences. 32% of these individuals were allowed to roam the craft without supervision. In addition, 29% of these individuals were taken on a “tour” of the craft. What is also remarkable is that 24% of these individuals have stated they have operated a craft. The detailed discussions of how the craft is operated in our Phase 3 survey is quite remarkable in the consistency and similarity of their details.

II.h.4. Contact with NHI in a Matrix/Other Dimensional Reality

We also asked the question “***Did you ever have contact with NHI but you were not in a 3-D dimensional reality, i.e., you were not in a perceived physical location such as on earth, on a planet, on a “craft”, etc., but instead, you perceived yourself in a ‘MATRIX’ type of reality (a reality with no boundaries, similar like you are in the middle of outer space)?***” Of the 1,500 individuals who answered this question, 749 agreed they have had a CE with a NHI in a Matrix-like Reality (MR).

Unlike the stereotype associated with mainstream ufology and alien abduction researchers, that all types of contact with CAP-related NHI must be associated with a craft or with a forced “abduction,” in fact more individuals have been taken and relocated to a Matrix-like Reality where they then interact with NHI (N=749) than individuals that have been taken to a CAP “craft” (N=708) or even individuals that stated that they have been “abducted” (N=489). Mainstream Ufology and alien abduction researchers have rarely discussed the phenomena of CAP related contact with NHI in a MR. What we discovered is that hundreds of individuals have seen CAPs, have also had physical CEs with NHI, and have also had a separate CE in a MR. As previously stated, 749 individuals had CE with NHI in a MR. These experiences are very similar to CE via OBEs, NDEs, and even remote viewing. Hundreds of individuals claim that they have been taken to other realities, or other “dimensions,” where there is no time and space, and where NHI appears to have almost “angelic” abilities. Let’s examine this little-known phenomenon of CAP related CEs in a Matrix-like Reality (MR) a bit further in Tables 7 and 8.

TABLE 7

**The Types of Non-Human Intelligent Beings Encountered
in a “Matrix-like Reality”**

Type of Beings	Percentage Type of Being Seen
Human Looking	45.2%
Other Type	39.4%
Spirit/Ghost Form	36.6%
Short Grey (3-4 ft)	21.1%
Tall Grey (5-9 ft)	15.7%
Hybrid	12.07%
Reptilian	11.6%
Insectoid/Mantid	9.08%
Large Animal Type	6.7%
Small Animal Type	4.4%

Table 7 reveals that more individuals have been taken and relocated to a Matrix-like Reality where they then interact with a NHI being (N=749) than individuals that have contact with NHI in a CAP craft (N=708). In our Phase 3 survey, we learned in the written discussions to the 70 open ended questions that many individuals had these experiences in multiple ways. One very common scenario is that for many individuals, they describe a NHI appearing in their bedroom or other area of their home. They then state that a “multi-dimensional portal” opened up in their home, usually in a wall. This image is seen as semi-transparent and with multiple colors. The Experiencer suddenly feels like he/she is going through the wall and enters this MR.

Many experiencers, especially those from Latin America, have revealed that when a CAP craft has landed, or a craft is floating above them, that a very large beam of light appears on the ground like a dome. They call this a “Xendra.” Many then receive a telepathic message to enter the Xendra where they are transported to this MR reality, which appears to be multi-dimensional and where they interact with one of more NHI. As will be discussed further, many individuals appear to lose all sense of both space and time. Many describe as being gone for many hours or even days yet when they appear back through the Xendra their friends inform them they were gone for only a few minutes. Many other CErS report that they are taken to a CAP craft and that in the craft the NHI somehow relocates them to a MR and they experience many of the same experiences as those going into a Xendra.

These are just a few of the many ways that individuals have been taken, or transported, to this Matrix-like Reality where they then have contact with the types of NHI listed in Table 7.

Table 8 is a fascinating table because it clearly demonstrates just some of the many similarities between CAP, NDE and OBE CErS with NHI. All three types of CErS (UAP-related contact, NDE and OBE experiencers) state that they have been brought to a MR, all three meet NHI, and all communication in this MR is via telepathy, where there is a manipulation of both space and time. During an NDE experience, many CErS are given what is termed a “life review” - the person is shown all the good and bad deeds they have done in their lives, usually with a total distortion of space-time. (Greyson 2009) A similar type of CE is also given to CAP Contact Experiences. With many hundreds of CAP CErS in our Phase 3 survey, the being shows the CEr visions of the future, usually the ecological destruction of our planet because of human neglect of our environment or nuclear self-destruction. Many are also brought back to a past life, almost always by a human looking being. Again, the CEr believes that he/she is actually

in that past life environment which is viewed as if they are in “another dimension,” or in a MR.

TABLE 8

**Types of Contact Experiences with Non-Human Intelligent Beings
in a “Matrix-Like Reality”**

QUESTION	YES	RESPONSE	RESPONSE
Did this ET contact experience happen when you were physically in your body?	61%		
Was your consciousness separated from your body at the time of the ET contact experience?	67%		
While in this "Matrix" like type of reality, were your thoughts sped up?	56.5%	Faster than Usual 29.2%	Incredibly Fast 27.3%
While in this "Matrix" like reality, were your senses more vivid than usual?	75.6%	More Vivid 37.5%	Incredibly More Vivid 38.2%
While in this "Matrix" like type of reality, did you feel separated from your body? For example, I lost awareness of my body, I clearly left my body and existed outside it.	53.3%	Not Sure 26.2%	
While in this "Matrix" like type of reality, did you have a feeling of peace or pleasantness?	73.3%	Relief or Calmness 28.2%	Incredible Peace 45.1%
While in this "Matrix" like type of reality, did you see or feel surrounded by, a brilliant light?	52%	Unusually Bright 13.5%	Appeared Mystical 38.5%

While in this "Matrix" like type of reality, did you seem to encounter a mystical being or presence, or hear an unidentifiable voice?	79%	I sensed their presence 37.3%	I actually saw the being(s) 41.7%
While in this "Matrix" like type of reality, did you see deceased or religious spirits?	36.7%	I sensed their presence 13.8%	I actually saw the being(s) 22.9%
While in this "Matrix" type of reality, Did scenes from your past come back to you?	26.4%	Yes, many Past events 16%	Yes, very fast & uncontrolled 10.4%
While in this "Matrix" like type of reality, did you seem to enter some other, unearthly world?	70%	Unfamiliar & Strange Place 29.7%	Mystical & Unearthly Realm 40.3%
While in this "Matrix" type of reality, did time seem to speed up or slow down?	75.9%	Faster or Slower Than usual 11.4%	Time Stopped or Lost all Meaning 65.6%
While in this "Matrix" like type of reality, did you feel a sense of harmony or unity with the universe?	68.5%	I was no longer in conflict with Nature 13.4%	I felt one with the world 55.1%
While in this "Matrix" type of reality, did you suddenly seem to understand everything?	58.5%	Everything about Myself & Others 19.9%	Everything about The Universe 38.6%
While in this "Matrix" like type of reality, did scenes from the future come to you?	41%	Scenes from my Personal Future 9.8%	Scenes from the World's Future 31.2%
While in this "Matrix" like type of reality, did scenes from the past come to you?	30.7%	Scenes from my Personal Past 19.9%	Scenes from the World's Past 10.8%

While in this "Matrix" like type of reality did the reality of this multidimensional experience seem real to you?	83.4%	Not Sure 9%	
Do you have any knowledge about an ET Council?	39%		
Were you brought to an ET Council Meeting?	22.1%		
In this "Matrix" reality, did you perceive that Time did not exist?	70.9%		

Of the individuals (N=749) that have been taken and relocated to a MR where they then interact with a NHI, 67% believed that their consciousness was separated from their body at the time of the CE with the NHI. Nevertheless, 61% also described the CE with NHI while they were physically in their body. Many have described an experience, similar to an NDE or OBE, where they entered an unearthly reality (70% of responses) and they were in their body but their consciousness was non-local; it was totally independent of their brain and their body. Over 75% also stated that the experience was very real, where their “senses became more vivid than usual.” Associated with this vividness was a total distortion of not only space but also time. 76% stated that time seemed to either “speed up or slow down.” Very similar to an NDE life review, and also visions of the future and the past shown to CAP CEs in a craft by a NHI, the MR CEr was also shown scenes from the future (58.5%) and scenes from the past (30.7%). Similar to many that are shown ecological messages aboard a CAP craft, 31% were also shown scenes from Earth’s future and 11% were shown scenes from the Earth’s past. Interestingly, in a survey of 20,000 CErs, Steiger (1999) also reported that 37% felt they had encountered a type of “Light Being” similar to an angel or a higher and more evolved intelligence, 67% of these CErs also believed in reincarnation, and 78% believed that they had lived a prior existence on another planet or in another dimension (Raynes, 2004). Finally, similar to so many NDE CErs, 68.5% felt in harmony or unity with the universe during their MR CE with NHI, and 58.5% also seemed to suddenly know everything and then upon their return they seemed to have forgotten the majority of this newly found information.

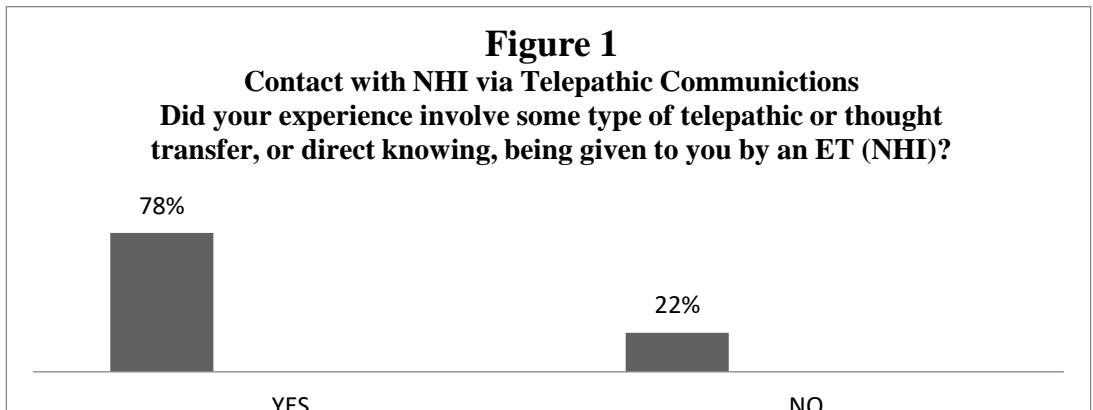
A curious attribute of the CE that defies explanation is the commonly reported distortion of time or an overwhelming feeling of isolation in the CER. Many CERs who have been relocated to other dimensions/realities and have interacted with NHI report being gone for many hours or many days yet when they were returned only a few minutes had lapsed. Many have reported similar time distortions in the presence of a CAP. A large percentage of CERs who were also taken to a CAP craft thought that many hours or days had passed. Again, similar to those that were transported to other perceived realities/dimensions, only a few minutes had passed. However, once the CAP leaves, the unusual feeling seemed to disappear. Thus, the question emerges as to whether or not it is possible that the CAP may be creating a different local state of space-time (subjective or objective) experienced by the participant. If so, this may account for the altered state of consciousness reported by many who interact with a CAP, since normal time-space would end for them as they experience the altered time-space of the CAP. This effect may explain some of the anomalous aspects of the CE reported, such as environmental sound disappearing, feelings of isolation, missing time, electrical interference, and altered perceptions of space and time.

In summary, unlike the stereotype that all types of contact with NHI must be associated with a craft or with a forced “abduction,” the findings from our FREE Experiencer Research Study have demonstrated that more individuals have been taken and relocated to a MR, where they then interacted with a NHI being (N=749), than individuals that have been taken to a UAP “craft” (N=708), or even individuals that stated that they have been “abducted” (N=489).

II.h.5. Contact with NHI via Telepathic Communications

Yet another way that individuals are having CEs with NHI is via telepathic communications. This is represented by the finding that 78% of our Phase 2 participants have received “some type of telepathic or thought transference, or direct knowing from NHI” (Figure 1). Many also had telepathic communications with a NHI 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 that answered the question agreed they had communications with a NHI but the NHI 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 CEs and 20% had between 3-5 CEs.
- The following are the categories of this telepathic communication:
 - 1) 66% stated that the communication was personally relevant information;
 - 2) 52% of these dealt with spiritual or religious messages;
 - 3) 51% described the information received as philosophical or metaphysical;
 - 4) 46% stated that it was some other type of communication;
 - 5) 34% stated that the information was scientific or technological in nature;
 - 6) 34% stated that the telepathic communication dealt with global or social-political issues.
- What is interesting is that 887 individuals, or 53.4% of the respondents, stated that there was a vision, a video, or a picture associated with the telepathic communication.
- 738 individuals also stated that they heard a buzzing noise during the telepathic communication.

II.i. The Overall Positive Nature of Contact Experience with CAP related NHI

One of the most important research findings from our surveys is that the CAP related contact experience with NHI was a highly positive experience. We wanted to explore whether the CAP CER viewed their experiences as “Positive, Negative, or Neutral.” We understand that this was not an easy issue to determine because of so many compounding factors. Therefore, we decided to pose this question in multiple ways and in all of the responses we received to all of these questions indicated unequivocally that CAP related contact with NHI was overwhelmingly a positive experience, in regards to the actual contact experience itself, and also, how the CER was transformed by these experiences. Let’s explore these questions and their responses individually.

As previously stated, the most common form of CAP related interaction with NHI is a direct physical CE with NHI. More specifically, 1,534 individuals stated that they have seen a physical NHI. For these 1,534 respondents, we then asked: ***“How would you describe your experience? Were these experiences 1) Mainly Positive; 2) Mainly Negative; 3) Equally Positive and Negative; 4) Neutral; 5) I am Not Sure.”*** We grouped the responses into 3 categories: Positive, Negative or Neutral. We kept “Mainly Positive and Mainly Negative” as separate responses and grouped the “Neutral,” the “I am Not Sure” and “Positive and Negative” responses into one Neutral category. Pie Chart # 1 reveals the fact that only 5% of the respondents viewed their CEs as Mainly Negative. Over 66% viewed their CEs as Mainly Positive and 29% viewed their experiences as Neutral. Later, as we present all of the responses to the various questions to determine if their experiences were indeed “Positive, Negative, or Neutral,” it will be revealed that in all of the responses to these different questions, the responses were similar; the overwhelming majority of individuals viewed their experiences as positive and not negative.

PIE CHART # 1

How would you describe your experiences?

Positive 66%, Negative 5%, Neutral 29%

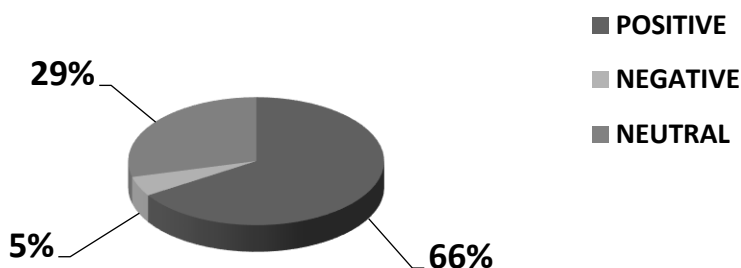


Table 9 illustrates the specific types of NHI encountered and whether the respondent viewed the experience with each NHI as Positive, Negative or Neutral. These results revealed that all of the “Negative” responses for all types of beings were under 12% except for the Reptilian which was 23%. In our review of our Phase 3 qualitative responses, we learned that the majority of the 23% who stated that their Reptilian experiences were mainly negative, the vast majority stated that they were extremely scared and intimidated because of the Reptilian’s physical appearance-- most were described as being 7-8 feet tall, having extremely muscular bodies, weighing approximately 250 to 500 lbs, with webbed hands and feet and having a lizard head and a tail. Anyone that would unexpectedly see such a being would be scared and probably traumatized for the rest of their lives. It was thus surprising that the negative response was only 23% since one can expect a much higher negative response if one sees such a physically frightening creature unexpectedly in their home. Over time, however, many of these same individuals began having multiple Reptilian experiences and soon learned not to be afraid of these beings because they did not pose them any harm. What was also surprising was the very low “Mainly Negative” rate for both the Small Greys (# 751, 11% mainly negative responses) and the Tall Greys (# 491, 12% mainly negative response). Much of what is being presented in the Internet, on YouTube, and in many Ufology conferences does not reflect the data findings collected from so many CEs of the both the Small and Tall Greys. In summary, unlike much of what has been presented by the mass media on the nature of these experiences, the overwhelming majority of these CEs with NHI viewed their experiences as either positive or neutral and not negative.

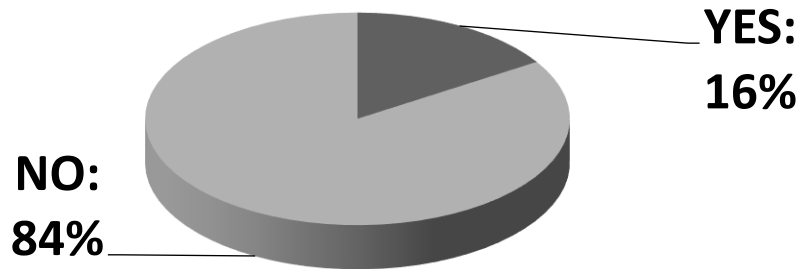
TABLE 9

The Types of Non-Human Intelligent Beings Encountered and Response to the Question “How would you describe your experiences with these entities?”

Type of Beings	Percent Type of Being Seen	Number of Respondents	Percent Positive Experience	Percent Negative Experience	Percent Neutral Experience
Energy Being	55%	812	48%	7%	45%
Human Looking	52%	761	61%	5%	24%
Short Grey (3-4 ft)	51%	751	29%	11%	59%
Spirit/Ghost Form	47%	684	46%	7%	47%
Tall Grey (5-9 ft)	33%	491	32%	12%	56%
Hybrid	26%	387	47%	6%	47%
Reptilian	25%	368	17%	23%	60%
Insectoid/Mantid	21%	309	30%	10%	60%
Small Animal Type	15%	224	37%	6%	57%
Large Animal Type	13%	191	33%	9%	58%

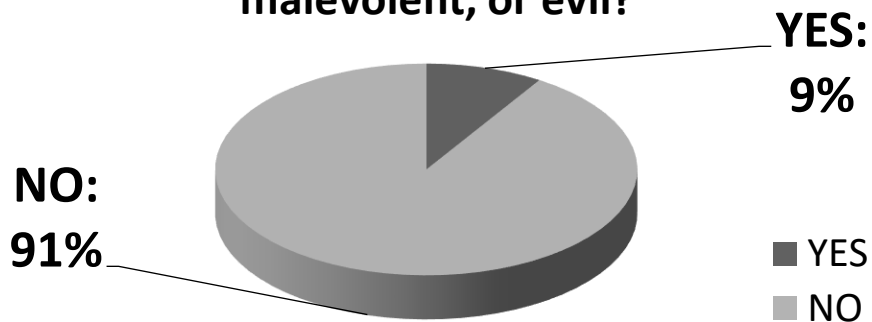
Another question we asked was “*If you could stop your ET (NHI) Contact Experiences, would you?*” Pie Chart # 2 shows that an overwhelming 84% said “NO,” i.e., do not make it stop.

PIE CHART # 2
If you could stop your ET (NHI) contact experiences would you?



We also asked another question in this area, “Do you believe that ET (NHI) are bad, malevolent, or evil?” Pie Chart #3 reveals that 91% of the experiencers said “NO” and only 9% said “YES.”

PIE CHART # 3
Do you believe that ET (NHI) are bad, malevolent, or evil?



Our data has revealed in Pie Chart # 1 that only 5% of the CEs viewed their CEs as “Mainly Negative.” Our research findings run counter to the information being presented by many Ufology researchers and alien abduction researchers. All of this public dissemination, of course, is reflected in the evil and negative alien depictions in the internet, YouTube, and in modern blockbuster

“alien invasion movies.” Three of the highest grossing motion picture films ever were “*War of the Worlds*,” directed by Stephen Spielberg, and the two “*Independence Day*” films. All three films portray “aliens” as extremely negative whose intent is to wipe out humanity. The results of our research study reveals that the overwhelmingly majority of UAP related contact experiences with NHI have in fact been overwhelmingly positive.

II.j. The Positive Transformation of CAP related Contact Experiencers

Another major finding of the FREE study was not only that the majority of CERS with NHI have been extremely positive, equally as important was the overwhelming evidence that these “experiencers” underwent a profound and positive transformation. As was stated earlier in this chapter, our FREE research study utilized various questions posed by University of Connecticut Professor of Psychology Dr. Kenneth Ring in his book titled “*The Omega Project: Near-Death Experiences, UFO Encounters, and Mind at Large*” (Ring, 1992). Interestingly, our findings were similar to that reported by Ring’s historic study, and support his conclusion that contact experiences with NHI “tend to initiate some profound alterations in one’s personal values and belief system.” (Ring, 1992). Let’s explore some of these profound alterations of one’s personal belief system and values.

In our survey we asked the question “***Did your Contact Experience with ET (NHI) change your life in a Positive, Negative, or Neutral Way?***” The results shown in Pie Chart #4 reveal that the vast majority (73%) of subjects regarded their CE as either “highly” or “slightly” positive with only 10% reporting it as “highly” or “slightly” negative.

PIE CHART # 4

Did your ET (NHI) Contact Experience change your life in a Negative or a Postive way and How Much?

(Highly Positive-51%, Slightly Positive - 22%, Neutral - 17%, Slightly Negative - 6%, Highly Negative - 4%)

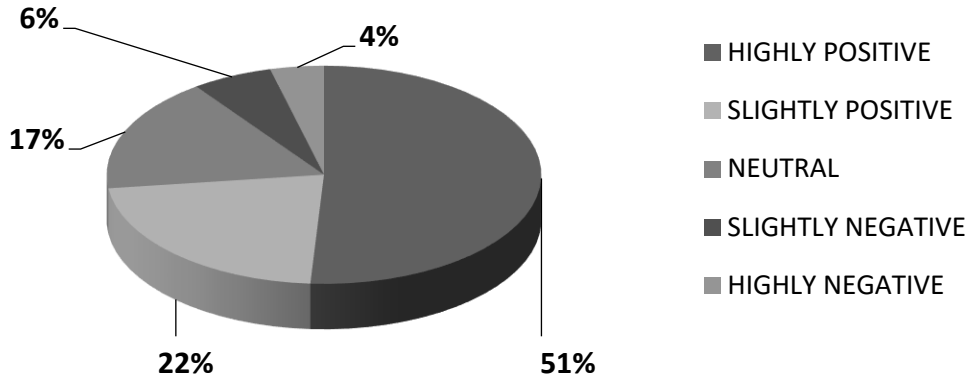


Table 10 illustrates responses to the concept as follows: *“An interest in UFO related contact experiences may or may not bring about certain changes in an individual's life. We would like to know in what ways, if any, your interest in UFO related contact experiences affected your life. In responding 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 experience ...”*

TABLE 10**LIFE STYLE INVENTORY CHANGE****“Since I first became interested in my UFO 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%

The multiple questions posed in Table 10 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

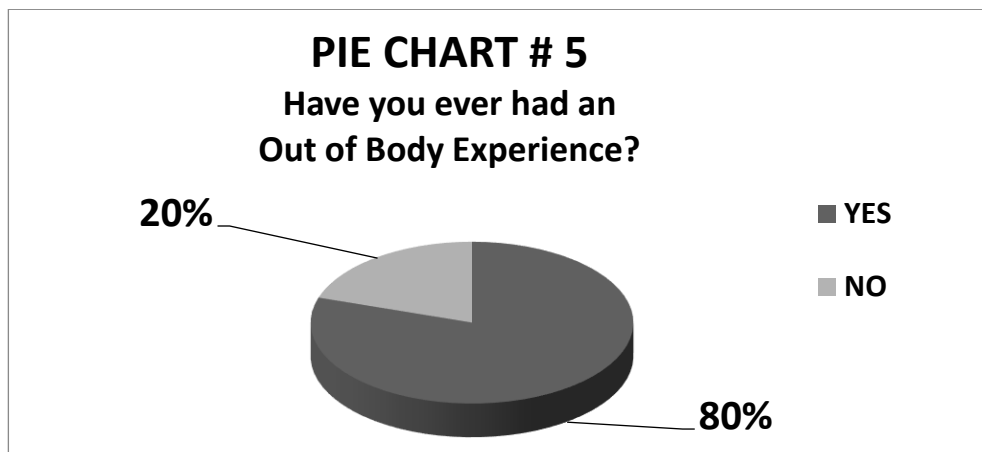
The following profiles decreased significantly: concern with material things in life, interest in organized religion, fear of death, desire to become well known, and other factors.

Based on such reported psycho-spiritual outcomes and major changes of the CER, the question remains as to what specific characteristic of the CE 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 decrease concern with material goods and fear of death. These outcomes beg us to ask the following questions posed by Dr. Kenneth Ring (Ring, 1992) which as of now cannot be answered:

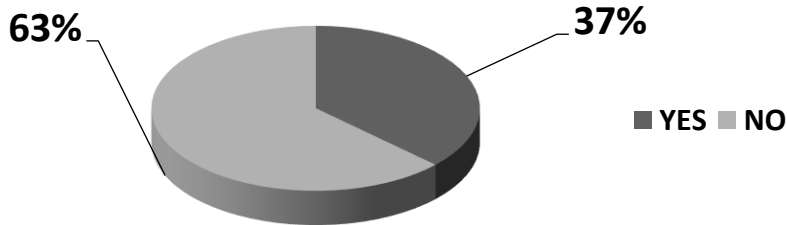
1. What is the nature of the reality of these experiences?
2. Can it be that there are actually NHI who are orchestrating the strange encounters whose effects we have been considering here?
3. What is the intelligence that is the governing force behind the UAP-related CE with NHI which are resulting in a positive transformation of the CERs?
4. Could the CE with NHI, contact via CAPs, NDEs, via OBEs, via Remote Viewing, via Channeling, contact with perceived ghosts/spirits, 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?
5. Finally, can we associate the apparent "lessons" being taught to these experiencers via CEs with NHI 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?

II.k. Paranormal/Anomalous Contact Experiences with NHI

One important major finding of our research is that CEs with NHI involves many more non-physical CEs than physical CEs. In fact, CEs with NHI are associated more with “paranormal” experiences than “physical” experiences involving the sighting of a CAP craft, and the physical contact with a NHI being, etc. Let’s explore just some of the more important paranormal/ anomalous experiences that CAP CEs with NHI are having. One of the more important findings illustrated in Pie Charts #5 and #6 is that 80% of CEs reported to have had an Out of Body Experience (OBE), and that 37% have had a Near Death Experience (NDE), respectively. Interestingly, 50% also reported that they believe that either they or a family member received a “medical healing” from an ET (Pie Chart #7). The FREE researchers suspected that the percentages for these three experiences would be large but they had no idea it would be such a large percentage. As we stated prior, basic research on CEs was never undertaken. This is why so many of our research findings might be unexpected for many readers. The FREE researchers knew about these associated anomalous experiences but the actual percentages were not known until now. Let’s explore some of the many anomalous experiences identified in our FREE research study, most which either began or were intensified because of their CE with NHI associated with or without a CAP.



PIE CHART # 6
**Have you ever had a
Near Death Experience?**



PIE CHART # 7:
**Do you believe that any of these ETs (NHI) have
performed a medical healing on either you or
another member of your family?**

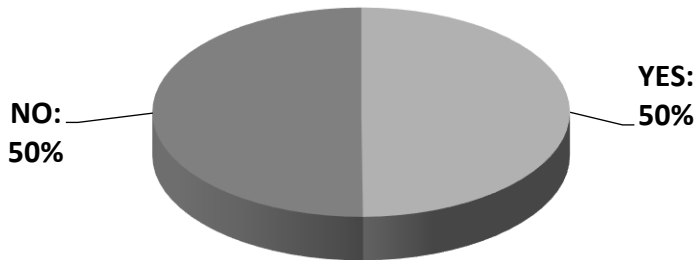


TABLE 11**ANOMALOUS EXPERIENCES**

	YES	NO
Have you ever had an Out of Body Experience?	80%	20%
Have you ever had a Near Death Experience (NDE)?	37%	63%
Medical Healing on you or family member by NHI?	50%	50%
Did you experience involve some type of telepathic or thought transference, or direct knowing, being given you by an ET (NHI)?	78%	22%
Have you had contact with NHI in a Matrix-like Reality?	50%	50%
Have you ever had a "Past Life" memory? For example, memory of your consciousness in a previous life.	66%	34%
Have you ever seen what can be described a ghost or spirit?	76%	24%
Do you have memories of you visiting or receiving a glimpse of "Heaven" or what can be called the "Spirit World"?	46%	54%
Have you ever seen small (Less than 1 foot in diameter) colored orbs?	67%	33%
Have material objects mysteriously appeared right in front of you or other members of our family?	25%	75%
Have material objects ever fallen or suddenly moved around you or other members of your family without any reasonable explanations?	61%	39%
Can you see or feel energy or auras around people?	74%	26%

TABLE 12

ANOMALOUS PHYSICAL CHANGES AFTER CONTACT

	Agree	Disagree	No Opinion
I became more psychic than I was before	58%	18%	24%
I became able to channel information from other dimensions	28%	39%	33%
I often knew things before they happened, even when there was no natural way for me to know these things.	64%	17%	19%
I found that electric or electronic devices (e.g., electrical systems, lights, watches, tape recorders, computers, etc) more often malfunctioned in my presence than I remember being the case before.	52%	28%	20%

The occurrence of reported anomalous experiences shown in Tables 11 (Anomalous CE with NHI) and Table 12 (Anomalous Physical Changes from CE with NHI) indicate a wide range of unexplained events in subjects before and after their CE contact with NHI. For example, 58% reported an increase in psychic ability, 64% claimed that they “often knew things before they happened, even when there was no natural way for me to know these things,” and 78% agreed that “some type of telepathic or thought transference, or direct knowing” was received from an ET (NHI), among others. Further, an astounding 80% of the subjects claimed to have had an OBE, and 37% reported an NDE before their CE with NHI. Similarly, a large percentage (76%) of subjects said they perceived a “ghost or spirit”. 67% saw small (less than 1 foot in diameter) colored orbs. 61% claimed that “material objects” had “fallen or suddenly moved around you or other members of your family without any reasonable explanations.” Interestingly, 74% said that they can “see or feel energy or auras around people.”

II.1. Types of Communications/Information Received from NHI

Many Ufologists ignore the role of the “contact experiencer” and the fact that humans report to interact and even receive communications from NHI. Mainstream ufology has based its research protocol primarily through the collection of physical evidence as the key to understanding the CAP contact phenomena. This approach has historically viewed the CAP craft as devoid of

sentient NHI. As FREE Board member Kathleen Marden states ***“Even today many believe that mechanical craft, not of our planet, are manned by emotionless robots that silently perform limited tasks on targeted humans”*** (Marden, 2018).

The finding that over 78% of respondents to our survey have reported communications with NHI contradicts the preconceived notion that communication with NHI is impossible. All one needs to do is to listen to an interview or presentation from one of the SETI (Search for Extraterrestrial Intelligence) astrophysicists, such as Dr. Jill Tarter, Dr. Seth Shostak, or one the SETI founders, Dr. Carl Sagan, to note the ridicule and scorn in addressing the concept that some humans might not only be interacting with NHI beings but an even more crazy concept--that CERS might be communicating with these “aliens.” As Kathleen Marden stated in the FREE book chapter titled: ***Communication with Nonhuman Intelligences: The Early Years*** (Marden, 2018):

“Percipients of communication with NHI have been labeled scientifically naïve eccentrics that indiscriminately, and with religious fervor, adhere to nonsensical beliefs founded in a new post WWII space age theology. Some religious leaders have cautioned those who communicate with nonhumans, to end their misguided interactions or face the flames of hell. Yet the history of contact is rife with individuals who believe they have communicated with benevolent beings not of this Earth. In addition to this, there is evidence of government interest in the messages they received” (Marden, 2018).

Kathleen Marden’s chapter in this book provides an in depth analysis of the types of information received from NHI. The results in Pie Chart #8 and Table 13 represent a brief summary of the research data on Communication from NHI (Marden, 2018).

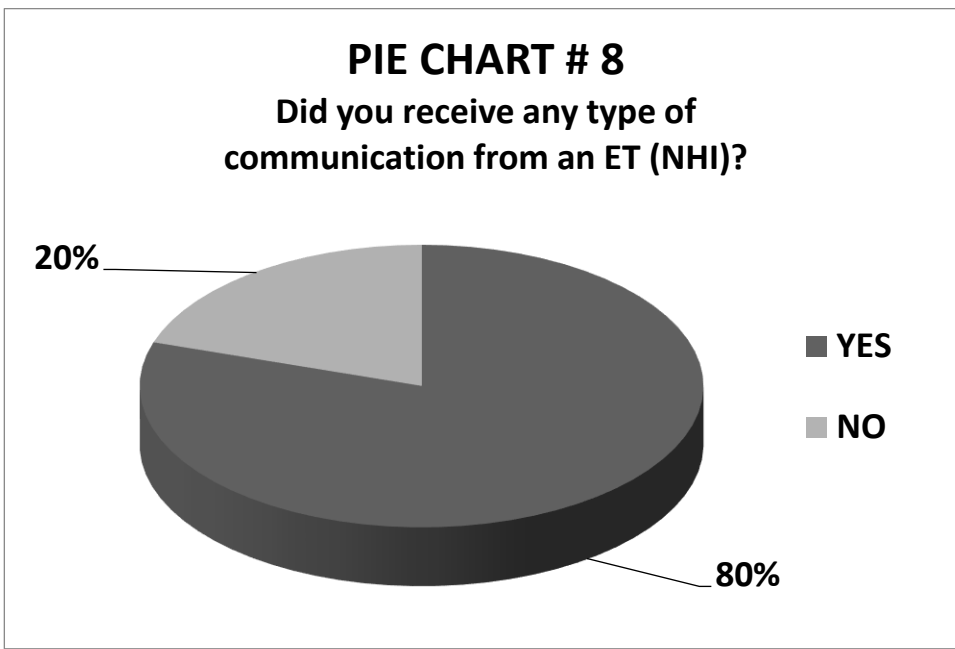


TABLE 13
COMMUNICATIONS RECEIVED BY NHI

Note: We had defined “ET” as Non-Human Intelligence	YES	NO
Was the communication in your native language?	75%	25%
Did the ETs impart reassuring messages to you?	61%	39%
Did the ETs provide you with a spiritual message?	54%	46%
Did the ETs give you a message of Love or of Oneness to you?	54%	46%
Did the ETs express to you concern about humanity's behavior?	45%	55%
Do you believe you possess information about advanced technology, physics, or other scientific information that you've never read or learned in your normal environment?	42%	58%
Did the ETs give you information that they want you to share with others?	41%	59%

Did the ETs give you an environmental message regarding Earth?	39%	61%
Did the ETs tell you about a future natural catastrophe or depopulation of humanity?	32%	68%
Did the ETs give you any message about God or a Creator?	31%	69%
Did the ETs ever tell you about the concept of Parallel Universes (many universes)?	31%	69%
Did the ETs give you information about the death process, about life after death, or the spirit world?	30%	70%
Did the ETs ever tell you about the concept of "Time"?	30%	70%
Was any of this ET communication concerning life after physical death (Spirit World)?	29%	61%
Did the ETs tell you of your mission here on Earth?	29%	61%
Did the ETs provide you with any information about any Science topic that was not Physics related?	28%	72%
Did the ETs tell you about where they are from?	27%	73%
Did the ETs ever tell you why you were being targeted for contact?	27%	73%
Did the ETs give you information that they are upgrading our human DNA?	26%	74%
Did the ETs tell you that you have some type of an agreement with them?	26%	74%
Did the ETs give you any message of Reincarnation?	26%	74%
Did the ETs provide you information concerning advanced physics?	26%	74%

Did these ETs tell you that you are either an actual ET or part ET?	26%	74%
Did the ETs tell you that your spirit/soul was at one time an ET?	24%	76%
Did the ETs tell you that you have had a relationship with them in your past life?	24%	76%
Have the ETs told you anything about our transition to a "New Earth"?	24%	76%
Did the ET communicate information to you concerning you or your family's role in the ET contact?	23%	77%
Did the ETs ever tell you about any of your Past Lives?	22%	78%
Did the ETs give you any information that we humans were created by them, the ETs?	19%	81%
Did the ETs tell you that you have had any type of healing procedure?	16%	84%
Did the ETs tell you that you about "Soul Swapping" (your soul moving into their body or that their soul can enter your body)?	16%	84%
Did the ETs tell you when this natural catastrophe will happen?	9%	91%

II.m. Physical Experiences associated with CAP related CEs with NHI

As previously stated, the findings from our FREE Experiencer Research Study have demonstrated that more individuals have been taken and relocated to a MR, where they then interacted with a NHI being (N=749), than individuals that have been taken to a CAP “craft” (N=708), or even individuals that stated that they have been “abducted” (N=489).

In addition, more individuals that have had CEs with NHI have no recollection of ever having an abduction (N=976). Almost twice as many

individuals than those who reported an abduction (N=489). Many others might not have had a physical contact with NHI but might have seen UFOs and have had telepathic communications with NHI. In fact, more individuals reported having a medical healing (N=732) than those who reported an abduction (N=489). Thus, if a researcher is purely researching “abductees” then they are missing over two thirds of the UAP related Contact Experiencers. Thus, CAP contact with NHI is much more than just “abductions”.

The incidence of the reported physical and non-physical characteristics associated with NHI interactions shown in Tables 5-13 and in Pie Charts 1-8 indicate that the majority of subjects ($\geq 66\%$) did not report events and/or experiences typically associated with traditionally held beliefs about the “alien-abduction phenomenon.” More specifically, approximately 30% (N=489) of the total subjects responding to this survey claimed to have conscious recall of an abduction experience.

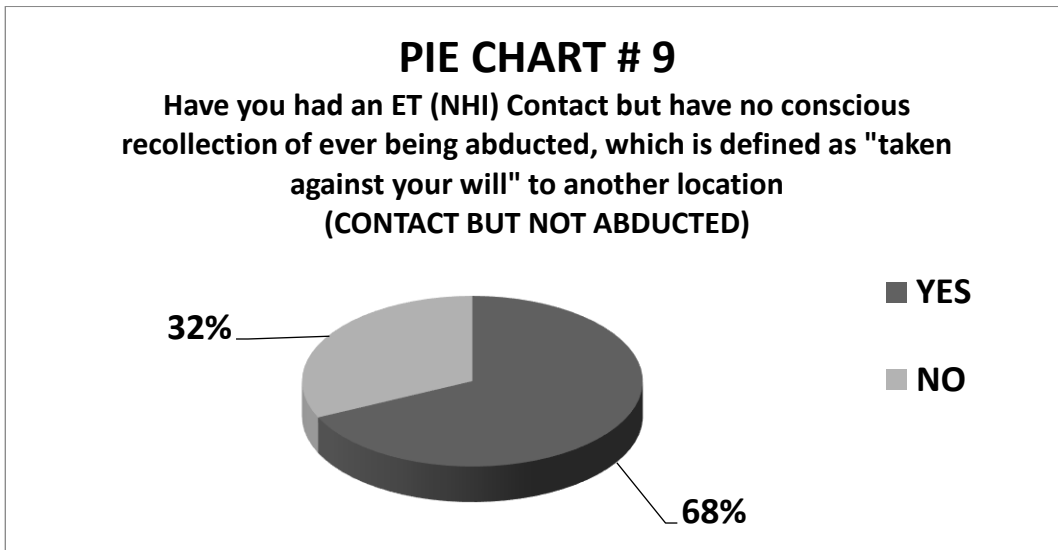
What may be the most significant type of physical CE outcome was the finding that 732 CEs responded “yes” to the question: ***“Do you believe that any of these NHI’s have performed a medical healing on either you or another member of your family?”*** This medical healing outcome was consistent with the findings by Dennett (1996) who reported more than 200 accounts of CAP related medical healings performed by NHI. Our Phase 3 qualitative survey contained hundreds of written details of these medical healing experiences by NHI. Dr. Joseph Burkes and Preston Dennett have written a chapter in this book detailing various case studies documenting these “miraculous” medical healings by NHI (Burkes and Dennett, 2018). This is yet another of the findings, well known to many of the FREE researchers, but which is still not accepted by mainstream ufology and abduction researchers. The results in Table 14 represent a detailed presentation of the various physical experiences associated with CAP related CEs with NHI

TABLE 14**PHYSICAL EXPERIENCES**

QUESTION ON PHYSICAL EXPERIENCES	Number Responding "YES"
Do the ETs have a personality?	971
Have you deliberately called to see an ET?	783
Did an ET ever physically touch you?	767
Do you believe that any of these ETs have performed a medical healing on either you or another member of our family?	732
Did you ever wake up and see an ET in your bedroom?	718
Do you believe that the ETs placed a permanent foreign object (an implant) in your body?	672
Have you woken up to see puncture wounds, scoop marks on your skin that you do not recall how you received them?	642
Do you believe that you and an ET have reached any kind of agreement?	579
Have any of these ETs been playful with you?	568
Did you ever see an ET holding something?	494
Have you ever had a sudden or rapid healing that you believed was a result of ET intervention?	463
Can you consciously recall lying on a table or bed and examined by an ET?	449
If there was some type of an agreement, were you agreed to be taken, either aboard the craft or to another location?	291
Can you consciously recall lying on a table or bed and having an ET operate on you?	266

If you believe that you are part of an ET breeding program, were you ever presented an ET child and told that this child was yours?	225
Did the ETs tell you that you have had any type of healing procedure?	204
Have you ever experienced a transfer of your soul/spirit into another entity, be it another human or an ET?	194
Do you recall ever having what is commonly called "Military Abduction", or MILAB, where human's abducted you?	173
If there was an agreement, was it an agreement for you to take part in a reproduction (breeding, genetic material) program?	164
Do you know for a fact that a fetus has been taken from you?	134
Were you told by these ETs what is the function of your implant?	100
If there was an agreement, do you regret this agreement?	84

II.m.1. The Alien Abduction Data



As detailed in Pie Charts #9, twice as many individuals have had ET contact (Contact with Non-Human Intelligence) but have no recollection of ever been abducted (N=976). Most of the ufology organizations, researchers, ufology radio show hosts, etc, still continue to call this field “alien abduction research.” By calling the field “alien abduction research” these organizations, researchers, and radio show hosts are totally missing two thirds of the CAP related contact experiencers! Our data has clearly demonstrated that this characterization of the “CAP related contact phenomena with non-human intelligence” is a clear mischaracterization of what is really occurring with “experiencers.”

The FREE research study also asked the respondents to characterize their CEs with NHI via this question: ***“How would you characterize your first few and your last few contact experiences with non-human intelligence?”***

TABLE 15

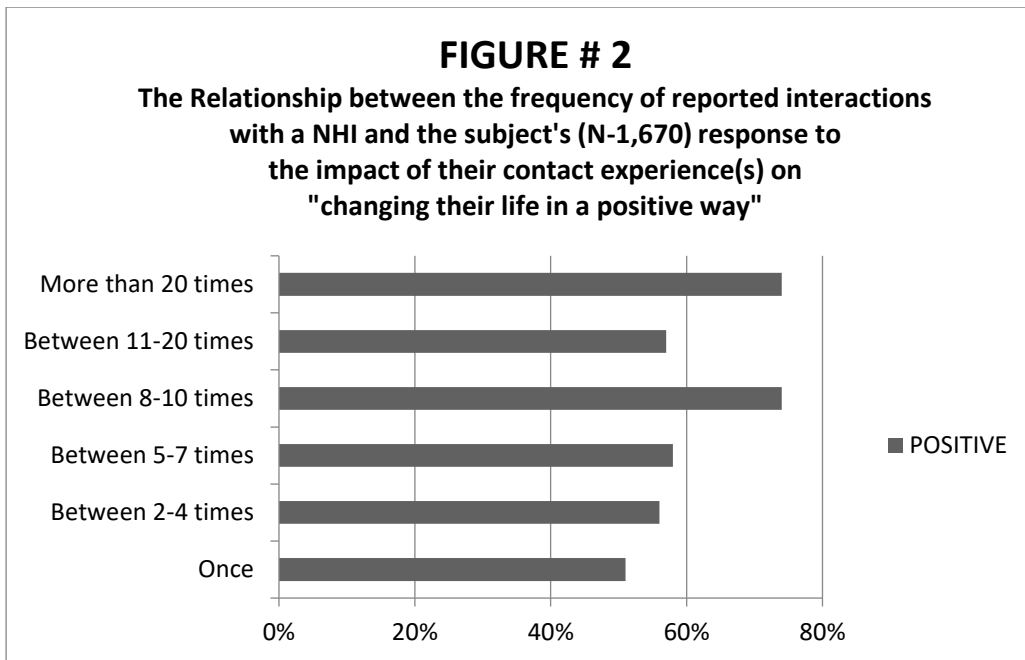
How would you characterize your first few and your last few contact experiences with non-human intelligence?

	<u>First Few Contact Experiences</u>	<u>Last Few Contact Experiences</u>
It is a case of being a “<u>Conscious Contactee</u>”, an egalitarian and equal relationship	19.6%	35.0%
<u>You are not an Abductee but a “Contactee”</u> where you are being treated with respect and understanding	34.9%	35.2%
It was still a case of abduction but where <u>seeking permission, more humane compassionate treatment</u>	8.7%	8.7%
It was a case of abduction but of a <u>milder kind, a slightly more caring kind</u>	18.5%	13.1%
It was a case of <u>abduction of the most negative kind</u>	18.3%	8.0%
Total	100%	100%

Table 15 indicates a dramatic shift in responses toward positive experiences over time. The results reflect the fact that initially, 18% of CEs viewed their abduction experiences as an “abduction of the most negative kind,” but over time, these negative experiences were reduced to 8% of the CEs. Also, for the abduction of a “milder kind, a slightly more caring kind”, the percentage of respondents was reduced from 18.5% to 13%. *What is also remarkable is that over 70% of all contact experiencers now call themselves “contactees”-- even those that have had an abduction experience.* An additional 8.66% claimed that there was an abduction but it was one where “seeking permission, more humane compassionate treatment” occurred. The fact remains that only 8%

now stated that their last few contact experiences were an abduction of the most negative kind.

Finally, our data also revealed that the vast majority of individuals are having multiple CEs and that the positivity of their contact experiences becomes more positive the more they have contact with NHI. We can assume that the more experiences you have had that the experiences either becomes more positive or that the perception of your experiences becomes more positive. As Figure 2 illustrates, the more CE with NHI you have, the more positive it becomes. For example, if you had only 1 CE, 51% viewed these experiences as “Positive” but if you had more than 20 CEs, the “Positive” figure is increased to 74%.



There might be various reasons for this transition towards positive experiences as the number of one’s abductions and contact experiences increase. Harvard psychiatrist John Mack discussed the “ontological shock” and trauma of having to adjust to these CEs and the eventual transformation and evolution of the CE. With time, individuals learn to adapt and most learned not only to manage and live with these continued experiences but to actually transform their values and worldview into a “New Human.” Mack states:

“The abduction phenomenon seems to be one of a number of intrusions into our reality from other realms that are contributing to the gradual (at least so far) spiritual rebirth taking place in Western culture. It seems to have something to do with the human future. Each of the principal elements of the phenomenon--the traumatic intrusions; the reality-shattering encounters; the energetic intensity; the apocalyptic ecological confrontations; the reconnection with Source; and the forgoing of new relationships across a dimensional divide--contributes to the daishigyo, the great ego death, that is marking the end of the materialistic business-as-usual paradigm that has lost its compatibility with life in the world as we now know it” (Mack, 2000).

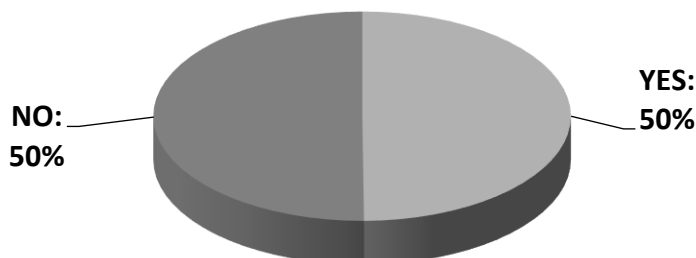
The importance of this finding mitigates the general traditional views of mainstream ufology that most “abductions” are primarily negative and that almost all CEs are abductees. That is, our results obtained from a large population (N=3,256) sample indicate that the CE with NHI appears to be positive for the majority of CEs with unaided memory recall, not guided by a hypnotist. The above referenced data from thousands of “experiencers” also indicate that the overwhelming majority call themselves contactees instead of abductees.

II.m.2. Medical Healings by CAP related NHI

Probably the most prominent physical aspect of CE with NHI is the fact that almost double the amount of individuals have received a “miraculous” medical healing by NHI (N=732) than those that have either had an abduction (N=489) or a “medical examination” by NHI (N=449).

PIE CHART # 11:

Do you believe that any of these ETs (NHI) have performed a medical healing on either you or another member of your family?



Dr. Joseph Burkes and researcher Preston Dennett, in a chapter in this book titled “*Medical Healings Reported by Contact Experiencers: An Analysis of the FREE Data*,” defined a medical UAP healing as “a physiological improvement as the result of an encounter with non-human intelligence (NHI)” (Burkes and Dennett, 2018). CAP medical healing cases have appeared regularly since the modern age of CAPs, in historical religious texts, and continue to be reported today.

In 1996, researcher Preston Dennett released his book, *UFO Healings*, which discussed in detail more than 200 cases of medical healings by UAP related NHI (Dennett, 1996). While researchers now agree that these cases exist, little is known about how common they actually are. The data from the FREE survey shown in Pie Chart #11, however, reveals some surprising answers. More specifically, fully 50% of the respondents of the FREE survey report CAP related medical healings by NHI.

Abduction researcher Budd Hopkins once stated, “*The question is whether we hear about healing cases. We do sometimes, very rarely, but they do turn up*” (Dennett, 1996). Abduction researcher David Jacobs in his book, *Secret Life* writes, “*In extremely rare cases, the aliens will undertake a cure of some ailment troubling the abductee*” (Dennett, 1996). While Hopkins and Jacobs both asserted that such accounts are “rare,” Harvard psychiatrist, John Mack MD, whose book, *Passport to the Cosmos: Human Transformation and Alien*

Encounters, a book that was a watershed event for the CAP community writes “...**many abductees have experienced or witnessed healing conditions...**” (Mack, 2000). Edith Fiore Ph.D. concurs with Mack and writes, “**One of the most interesting findings that emerged from this work was the many healings and attempts to heal on the part of the visitors...In about one-half of the cases I’ve been involved there have been healings due to operations and/or treatments**” (Fiore, 1989). FREE’s data exactly matches Fiore’s cases, one half of CEs have had a medical healing. This is just one of many prime examples of how David Jacobs and Budd Hopkins tried to misinform and disinform the public towards their negative spin of the CAP Contact Phenomenon.

This example clearly illustrates that while many major researchers have uncovered cases of healings, these cases have been minimized by mainstream materialist ufologists and the majority of the early “abduction researchers” because quite frankly, many have a mindset, like Jacobs and Hopkins, that all of the CAP CEs with NHI are primarily negative and evil and that medical healings do not buttress these worldviews. David Jacobs, for example, has publicly stated on numerous occasions that he has NEVER met a UFO Contact Experiencer that has NOT had a negative experience. To him, every experience is negative. Yet, our FREE survey results, results from many thousands of Experiencer from over 100 countries, have stated that their experiences were OVERWHELMINGLY POSITIVE. It is important to note that Jacobs, in numerous of his radio interviews, and also Bud Hopkins, publicly admitted that at most they only “worked” (hypnotic regression of individuals with many leading questions, as noted in videos of their regressions posted on YouTube) with 200 individuals. Yet our FREE Experiencer Research Study, developed and supervised by a team of Ph.D. academics, collected more than 4,300 survey responses from individuals from over 100 countries, that indicated the exact OPPOSITE of the views of David Jacobs and Bud Hopkins!

Thus, the questions remains, are CAP related medical healings “extremely rare” cases, as Jacobs and Hopkins would want you to believe? The answer is an unequivocal “NO”. In fact, more individuals in our research study have reported having a UFO medical healing (N=732) than those who reported an abduction (N=489) or a “medical examination” by NHI (N=449). Let me repeat this important fact again:

“more individuals in our research study have reported having a UFO medical healing (N=732) than those who reported an abduction (N=489) or a ‘medical examination’ by NHI (N=449).”

II.n. Spiritual and Mystical Experiences associated with NHI

Spiritual, mystical, and extraordinary experiences, which FREE has termed “*The Contact Modalities*,” that represent various types of non-ordinary or altered states of consciousness (ASC) associated with a so-called “supernatural world,” and possible encounters with NHI, have been widely reported throughout human history across cultures. These experiences are often characterized by perceptions of oneness/interconnectedness with the universe, positive emotions, alterations of spatial and temporal awareness, insight and wisdom, a sense of spirituality, the absence of physical and mental objects of ordinary consciousness, and the compelling sense that the experience feels “real” (Griffiths et al., 2008; Beaugard, 2012). Tables 16 and 17 present just some of the SMEE experiences from our research study.

TABLE 16

Spiritual, Mystical, & Extraordinary Experiences

	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 17**Spiritual, Mystical, & Extraordinary Experiences —Continued**

	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%

The Spiritual, mystical, and extraordinary experiences via the Contact Modalities, has the potential to dramatically trigger a fragmented self-identity and transcendent experience that can be life changing, has been elicited in retreat settings (Hood, 1975), through meditation (Newberg et.al., 2001), under conditions of sensory isolation (Hood, Morris, & Watson, 1990), with psychedelic drugs (Griffiths et al., 2006, 2008; Strassman, 2001; Hood, 2014), and even by non-invasive brain stimulation (Yaden, Anderson, Mattar, & Newberg, 2015; Yaden, Iwry, & Newberg, 2016). These experiences have also been shown to occur spontaneously resulting from brain injuries, exposure to awe inspiring situations, NDE/OBEs, and even physical CEs with NHI beings associated with or without an CAP. What is especially interesting is that Spiritual, mystical, and extraordinary experiences also appear to correlate with positive changes in family life, reduced fear of death, and a greater sense of purpose (Koenig, King, & Carson, 2012). Interestingly, the analysis of the diverse range of experiences

reported by CEs in the FREE study, which facilitate similar positive behavioral outcomes in the majority of our population sample, may actually represent one of many other types of experiences via the Contact Modalities. If such outcomes are indeed confirmed, then one may speculate that an aspect of consciousness may serve as the fundamental characteristic associated with a diverse range of Spiritual, mystical, and extraordinary experiences via Contact Modalities, of which the CE, associated with or without CAP, may be a part.

Given this context, a key question pertains to how one can explain features of physical and non-physical interactions with NHI beings as reported by CEs in the FREE study, as well as by those who report CEs via what FREE is defining as the Contact Modalities (NDEs, OBEs, Remote Viewing, Hallucinogens, Channeling, etc.) Many researchers have demonstrated, for instance, that NDEs (Atwater, 2017; Long, 2011; Morse, 1994; Ring, 1984, 1992, 1994) and OBEs (Alegretti, 2004; Buhlman, 2013; Minero, 2012; Monroe, 1977) involve CEs with NHI beings. Studies have also documented individuals who reported contact with NHI beings while remote viewing (Adams, 2013; Targ, 2012) and during hallucinogenic experiences using Dimethyltryptamine (DMT) (Harner, 1990; Adams, 2013; Strassman, 2001). The behavioral outcomes of subjects in these studies, however, have not been sufficiently analyzed to determine the similarities and differences, if any, incurred from different SMEEs. When mystical experiences have occurred in experimental settings, whether facilitated by hallucinogenic drugs, (Grof, 1980; Pahnke, 1966), hypnosis (Cardena & Beard, 1996), meditation, or sensory modification (Masters & Houston, 1973), there has been a strong consistency of such experiences in terms of the positive behavioral outcomes, which also appear to be uniquely similar to those reported by CEs in the FREE study.

One example of a Contact Modalities termed the “Overview Effect” (OE) refers to a profound reaction to viewing the earth from outside its atmosphere (White, 1987). FREE did in fact ask this question in our survey and 49% of the respondents have stated that they “have seen their body out in space leaving the planet Earth.” In fact, many astronauts have attributed transformative feelings of awe, unity with nature, and universal brother-hood, and self-transcendence to the OE (e.g., Linenger, 2000; Mitchell & Williams, 1996; White, 1987; Vakoch, 2012). FREE Co-Founder, Apollo 14 Astronaut Edgar Mitchell described it as an “explosion of awareness” (White, 1987) and an “overwhelming sense of oneness and connectedness...accompanied by an ecstasy...an epiphany.” Dr. Mitchell, unlike the CEs in FREE’s survey, his experienter occurred inside the Apollo 14 capsule and not your consciousness outside floating in space. Dr. Mitchell’s OE

very likely sparked more than his curiosity, given his subsequent formation of both the Institute for Noetic Sciences, and the FREE Foundation. Consequently, the OBE represents just one of many types of both biologically and non-biologically induced Spiritual, mystical, and extraordinary experiences via the Contact Modalities that may facilitate profound psycho-spiritual transformative effects in the experiencer. Unfortunately, however, the suddenness and unpredictability of the Contact Modalities makes them difficult to study in a controlled experimental manner.

Collectively, these studies suggest that an aspect of consciousness may actually represent the key unifying characteristic that explains each of the diverse Contact Modalities. In fact, consciousness, which has been acknowledged to affect quantum systems (Dunne & Jahn, 1992; Jahn, 2000; Radin, 2002, 2006, 2008) is largely ignored as a contributing variable for the Contact Modalities, despite the fact that many are directly aligned with or occur with an ASC. The component of consciousness, for instance, was represented in the FREE study whereby:

- 1) 79% claimed their “consciousness separated from their body at the time of the NHI CE”;
- 2) 69% agreed that they “lost awareness of their body,” and “clearly left and existed outside their body,”
- 3) 49% of the respondents have stated that they “have seen their body out in space leaving the planet Earth.”
- 4) 47% believed to have “entered an unearthly world,” among other changes illustrated in Table 7.

Alterations in perception, emotion, and attitudes/viewpoints were also a major component of the CE as indicated in Tables 8-17, and Pie Charts 4, 8, 9 and 11. Remarkably, such altered perceptions and feelings reported in the FREE study have also been documented in studies associated with different types of Contact Modalities (CEs via NDEs, OBEs, remote viewing, channeling, hallucinogenic journeys, communications with ghosts/spirits, mystical meditations, etc.), noted previously.

While there is little doubt that individuals believe their experiences to be “real” in nature, it is important to also consider that one’s sense of “realness” can be altered by different psychological conditions that may incorporate an epistemic

state (knowledge and the rationality of belief) (d'Aquili & Newberg, 1993, 2000). In fact, most ASC, though seemingly real while they occur, are described as less real in hindsight. But for those individuals who are convinced that their Contact Modalities experience felt unmistakably real, the question remains as to whether or not these reported perceptual experiences represent a true physical reality? That is, were they real?

With this in mind, theories in quantum mechanics may provide the foundation to explain certain subjective experiences reported among experiencers of the Contact Modalities. For example, physicist D. Bohm (1980) agreed that it makes no sense to separate physical effects from spiritual effects. Bohm's perspective, combined with recent studies on the effects of Spiritual, mystical, and extraordinary experiences on the brain, reinforce the need to further apply science-based principles and methods of study to better understand the relationship between physical and spiritual effects (Moreira-Almei 2014; Newberg 2016). This consideration is strengthened by survey research which has indicated that about: 1) 67% of Americans have had intense spiritual experiences, and 2) 10-15% of the general population have experienced either an OBE or NDE, with an estimated 200,000 people in the United States and millions worldwide having an NDE every year. (Hood, Hill, & Spilka, 2009)

From a purely biological standpoint, the discovery of possible abnormal brain activity or even "spiritual" neurons in the brain, may serve to explain intense spiritual visions combined with a sense of overwhelming emotions (Persinger, 1987). There is, however, a paucity of evidence regarding the neural correlates of spiritual practices and most studies that have explored spirituality have concentrated on yoga and other meditative practices. Most of these studies, which have used functional magnetic resonance imaging to define the neural mechanisms involved in these practices, suggest that the brain's prefrontal activation, and associated increased frontal lobe and decreased parietal lobe activity, mediate both the preparedness of religious experience and conscious cognitive process involved in the appreciation of religious experience and meditation practice (Azari, et. al., 2001; Mohandas, 2008).

One overarching question pertains to whether or not some, if not all, id rgw Contact Modalities and associated ASC, are facilitated by pure brain-based events. Support for this notion was provided in one study using lesion-symptom mapping analysis associated with mystical experience in individuals with traumatic brain injury, and experimental manipulations to induce feelings of spirituality and awe (Virtual Reality, Sensory Deprivation) to investigate the

effects of self-absorption on how sensory modalities alter perceptual experiences. These interim results have generally found an association between illusory memories, perceptual aberrations, and odd beliefs attributed to inappropriate engagement of the right prefrontal cortex (mediating false memory formation, odd perceptions, and unusual beliefs) (Corlett, et. al., 2009). Similarly, several studies have also linked an increase in pineal gland enzymes which synthesize DMT, a strong hallucinogen, to OBEs, time space distortion, and other experiences via the Contact Modalities (Strassman, 2001; Strassman & Clifford, 1994; Newberg & Iverson, 2003).

Within this context, the consistency of reported CE with NHI associated with or without a UAP, OBE/NDEs, and the other Contact Modalities, whose features challenge the materialistic views (i.e., the concept of mind is spatially limited to the cranial cavity) of human consciousness, may be critical for understanding the relationship among these Contact Modalities and ASC. While our current medical and scientific concepts are inadequate to explain all aspects of reported CEs, certain features appear to correspond with some of the basic principles from quantum mechanics, such as non-locality and coherence or interconnectedness; knowledge of existence in another dimension without a body; the perception of time as if the past, present and future exist simultaneously and instantaneously; and instantaneous information exchange in a timeless and placeless dimension.

These concepts may be supported by the FREE study results, and other studies, that all of the Contact Modalities involve a manipulation of “time and space” and that it is possible to “see everything at once” and “through any obstacle and in every detail as a holographic view.” Consequently, a key question emerges as to whether or not the similarity of facilitated ASC among those who have a experiences via the Contact Modalities may contribute towards a better understanding of the factors which may govern and regulate their influence on one’s subjective experience, behavior, and view of themselves and the world.

II.O. Discussion of Potential Bias within the Research Study Methodology

Assessment of Potential Response Bias via “Speed Readers”

One potential source of bias in any survey occurs when respondents are under motivated to complete the survey and hurry through the survey task, checking responses in a haphazard way. These respondents are often referred to as “speeders.” In order to assess the integrity of responses by completion time, respondents were divided into four groups, based upon time spent on the survey.

Start time and date and completion time and date were logged by Survey Monkey for each respondent, such that a duration (time spent on survey) could be calculated for each respondent. Based upon this duration score, four groups were constructed for the Phase 1 survey: less than 10 minutes (n=434), 10-20 minutes (n=511), 21-30 minutes (n=575), and more than 30 minutes (n=1,736). The Phase 1 survey consisted of 102 response items, although some items permitted multiple responses (“Check any that apply...”), resulting in a total of 166 “response opportunities.” On average, respondents endorsed 48% of these opportunities. Respondents spending less than 10 minutes skipped many items, endorsing only 9% of these response blanks, while the 10-20 minute group endorsed 43%, and the remaining two groups (21-30 minutes and >30 minutes) averaged 55% of response blanks completed.

There was some tendency for “speeders”, those spending less than 21 minutes, to skip more items and to be somewhat more negative in evaluating the impact of their contact experience in “changing your life in a Negative or Positive way” ($F=4.24, p<.006$). However, given that the positivity question was near the end of the Phase 1 survey, only a small fraction of “speeders” remained to rate this item (3% of the <10 minutes group, 33% of the 10-20 minute group), so “speeders” tended to have a relatively small influence on the majority of response items. A visual inspection of “speeder” responses to both rating and fill-in/verbatim items did not reveal any obvious attempts at frivolous or insincere responses – their reported occupations and descriptions of experiences appeared similar to those of other respondents. Thus, a decision was made to include their responses in the Phase 1 analysis.

For the Phase 2 survey, “speeders” constituted less of a concern, despite the survey length (434 response items), since respondents continuing into Phase 2 were a subset of Phase 1 and thus appeared to be motivated to continue with the survey process. For Phase 2, the same four duration categories established and analyzed for Phase 1 were constructed: <10 minutes (n=133), 10-20 minutes (n=64), 21-30 minutes (n=49), and >30 minutes (n=1,645). Of the 1,891 respondents who started the Phase 2 questionnaire, 71%: (n=1,335) completed the last 10 questions on the survey, which was identical to the completion rate for Phase 1 (71%). What is most surprising about the Phase 1 and Phase 2 surveys is that almost three quarters of the large respondent samples for each Phase were motivated to complete these lengthy questionnaires in the absence of any incentive or reward.

Assessment of Potential Response Bias via “Aquiescence”

Another potential sources of bias on surveys results from “acquiescence” (i.e., the tendency to agree with any and all statements). In the Phase 1 survey, directionality of response scales for individual items was mixed, so that in some cases endorsing a “5” on a five-point Likert scale was the most positive option, and in other cases, a “1” on the scale was most positive. Similarly, on the Phase 2 questionnaire, for some attitude change items, selecting a “Strongly Increased” on a 5-point Likert response scale represented a favorable attitude change, whereas on other response items, the same response option would represent an unfavorable attitude change. Changing directionality of item wordings should therefore have mitigated any response biases towards response scale position or acquiescence.

Social desirability bias, or the tendency for survey participants to respond in ways consistent with societal norms or beliefs and ascribe positive traits to themselves, is more difficult to evaluate for the FREE survey. Endorsing response items indicating very frequent interaction with NHI, telepathic communication with NHIs, or decreased interest in organized religion, would all appear to be admitting to things that are socially undesirable, or in some cases could be regarded by many as an admission of psychopathology. Yet, the majority of survey respondents checked response options consistent with these experiences. Consequently, if participants were attempting to conform to prescribed societal norms and expectations, for the majority of respondents, a different set of norms or group identifications must have been operating.

Assessment of Potential Response Bias via NDE and OBE After-Effects

Since an OBE and NDE have been documented to facilitate positive after-effects on personal viewpoints and values (Ring, 1984; Long 2011; Morse and Perry, 1994), we attempted to minimize potential sampling bias of such outcomes on positivity related attributes in our study. It should be noted, however, that since the criteria for an OBE and NDE were not fully delineated in our survey, their incidence and analyses may not be accurate since each are difficult to verify solely on the basis of their “yes” response. Despite this limitation, a measure of positivity of the subject’s “overall emotional evaluative response” resulting from their CE in those who also have had an OBE or NDE is shown in Figure 3 below.

1. Did your Contact Experience change your life in a Negative or a Positive way? How much?
2. Please provide an overall emotional evaluative response to your Contact

Experience.

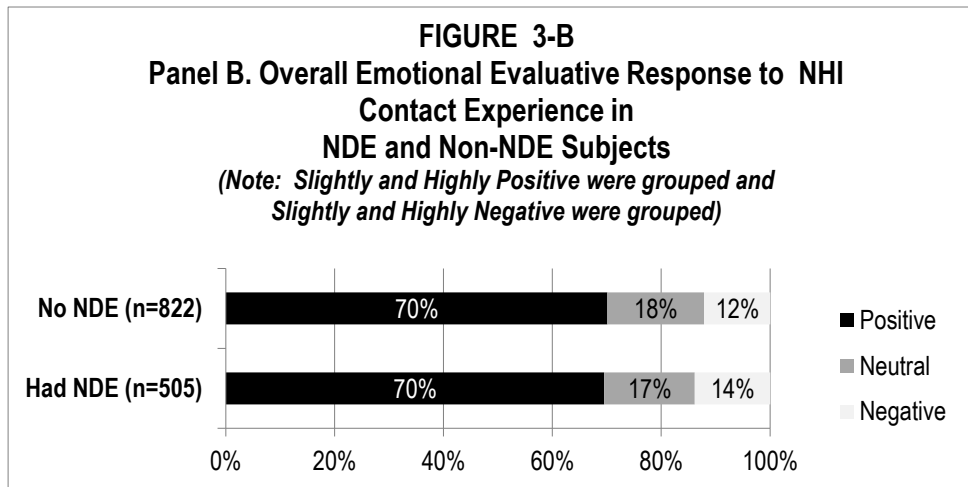
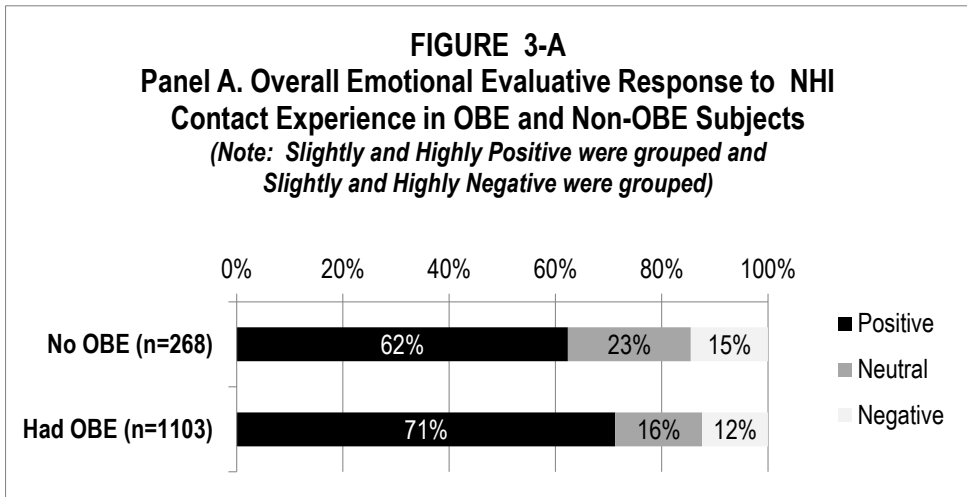


Figure 3. Comparison of OBE (Panel A) and NDE (Panel B) experiencers in terms of their overall emotional evaluative response resulting from contact experience. Note: Positive = percent responding “Most positive emotional experiences in your life” or “Mostly positive emotional experiences,” Neutral = percent responding “Average emotional experiences,” and Negative = percent responding “Most negative emotional experiences in your life” or “Mostly negative.” The questions asking about positivity of experience used a 5-point scale (i.e., a rating of 4 and 5 are combined as "Positive," a rating of 3 is considered "Neutral," and a rating of 1 or 2 is scored as "Negative").

Approximately two-thirds of the subjects reported to have had a positive effect in terms of their overall emotional evaluative response resulting from their CE. Approximately 15% or less reported that their CE, with or without an OBE or NDE, had a negative effect in this regard. A small 9% increase in positivity was seen for subjects who had both an OBE and CE (71% of N = 1103) versus a CE and no OBE (62% of N = 268). In contrast, there was no difference in the overall emotional evaluative response for subjects who had both an NDE and CE (70% of N = 505) versus a CE without a NDE (70% of N = 822). Consequently, the effect of an OBE or NDE in those reporting a CE had a very small effect on positivity measures. Further, the presence of a prior OBE or NDE had little if any potentiation effect on the positivity results. The increase in positivity resulting from having an OBE or NDE plus a CE versus just a CE alone did not exceed 9% for the OBE and 7% for the NDE group comparisons.

Consequently, the CE alone, which resulted in a largely positive impact in the majority of subjects in this study, suggests that the CE is generally very positive for those who either have had or not had an OBE or NDE. Consequently, an NDE or OBE makes virtually no difference on positivity measures.

What is especially interesting is that a very large percentage of the study sample (80%) reported to have had an OBE as part of the CE. Given that only about 10% of all people in the U.S. report to have had at least one OBE in their lifetime this unusually high incidence of OBEs associated with a CE provokes further questions of the potential nature of the phenomenon itself (Terhune, 2009).

III. SUMMARY OF THE RESEARCH FINDINGS

III.a. Introduction

“Because the phenomenon fits none of the usual categories... UFOs cannot be analyzed through the standard research techniques... All we can do is trace their effects on humans.” (Vallee, 1975)

The FREE Experiencer Research Study represents the first comprehensive academic multi-language and cross-cultural statistical investigation of individuals who have reported to have had various forms of CEs with NHI associated with or without an CAP. The vast majority of these individuals, however, have had both a CE with NHI and have seen a CAP. Our research findings reveal complex reported CEs that involve both physical and non-physical experiences (psychological outcomes, non-ordinary states of consciousness, and paranormal experiences). These complex physical and non-physical experiences, however, contradict much of the world view currently held by mainstream ufology and many “alien abduction researchers” who have continuously referred to this phenomenon as an “alien abduction phenomena”. The FREE research study has demonstrated that the physical “alien abduction” component of the CE with NHI is actually a very minor component of this extremely complex phenomenon.

The above referenced data collected from thousands of “Contact Experiencers” clearly indicates that CE with NHI is primarily positive and that the overwhelmingly majority actually call themselves “contactees” instead of “abductees”, even for the majority that have had an “abduction.” The vast majority of these experiencers have undergone a dramatic positive transformation of their values and worldviews. Such transformations include an increase in spirituality and empathy, and sensitivity towards the ecology of our majestic planet Earth, and a decrease in the continued pursuit of material wealth and celebration of ego and human exploitation. As Table 17 has demonstrated, 78% of these individuals believe that the changes they have undergone since their CEs with NHI is part of an evolutionary unfolding of humanity that will transform humanity at large into a more self-aware, spiritually sensitive species and that NHI have a role in this transformation.

What may be the most significant aspect of the interim results is the overwhelming positive nature of the contact experience. This outcome is revealed by the finding that approximately 84% did not want their CEs to end. Even 60% of those that have had a perceived “abduction” experience (“taken and

relocated to another location”) also did not want their CE to end. In fact, Table 10 demonstrated that 70% of the study population claimed that their CE changed their life in a “positive way,” 17% stated the change was “neutral,” 8% stated it was “slightly negative,” and only 5% stated it had a “highly negative effect on changing your life.” For the response to the question “how would you describe your experience,” only 5% stated it was “mainly negative.” Even the data of the CE with the 12 types of NHI beings presented in Table 5 were overwhelmingly perceived as not negative. This result included the Greys and the Reptilians which have the “reputation” of being highly negative beings. Consequently, the FREE study results from thousands of individuals from over 100 countries who report to have had CE with NHI dispels the traditionally held belief of the “Evil Negative ETs” held by mainstream ufology and much of popular entertainment media.

One of the most important findings is that 70% of CERS view themselves as “contactees” and not “abductees.” 68% have had Contact with NHI but have no recollection of ever being “abducted” (taken against one’s will to another location). Only 32% who have had contact with NHI stated that they have had an “abduction”, and as stated earlier, the majority of these “abductees” now call themselves “contactees.” When we asked our respondents to describe their last few experiences, only 8% described their experience as an “abduction of the most negative kind” and over 71% stated that their CE was highly positive. It is important to note that 172 individuals reported a MILAB, where military- looking humans abducted the respondent, and many of these reported that medical procedures were performed on them by military officials. Our data has revealed that 35% (N=172 of 489) of the abduction cases were reported to be MILABS and these MILAB abduction cases were reported to be the most negative.

An equally important research finding is the reported altered patterns of behavior and associated positive psycho-spiritual transformative outcomes in one or more forms of personal growth, attitudes, philosophical values, and an awareness and knowledge of other realities. More specifically, a diverse and complex range of physical, psychological, perceptual, and paranormal phenomena, that involve both perceived physical and non-physical type CEs, can be summarized as follows:

- 1) The altered patterns of behavior, perceptions, and associated positive behavioral transformative outcomes were reported by up to 85%, depending on the question asked in our study population (N=3,256). Surprisingly, 84% of the Phase 2 study sample of 1,919 subjects reported that they “did not want their CE to end,”

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- 2). We also learned that 74% of the CErS stated that CEs changed their life in a positive way, that 16.5% reported no change, and only 10.4% reported a negative change in their life;
 - 3) the majority (71%: N=433) of those who reported more frequent CEs (> 10 times) were more likely to report that the CEs had a “positive impact” on “changing their life”;
 - 4) 68% of individuals claimed that they have had contact with NHI but have not had an “abduction” while 32% claimed to have had contact with NHI and had an “abduction” (N=489).
 - 5) Approximately 70% of those who have had a CE consider themselves “contactees” (“more egalitarian”- being treated as more of an equal”) and not “abductees”:
 - 6) A large percentage of the study sample, 80%, reported to have had an OBE as part of their CE;
 - 7) the majority of subjects, $\geq 68\%$, did not report events and/or experiences typically associated with the traditional held beliefs regarding the “alien-abduction phenomenon.”:
 - 8) The incidence of unusual experiences, such as the reported observation of paranormal activity, NHI beings, and the positivity of the subjects’ responses to these experiences, were remarkably consistent across countries and racial/ethnic groups with sufficient sample size to permit comparison. This argues against the notion that these experiences are simply an expression of cultural myths, archetypes, or memes; and
 - 9) the reported positive behavioral outcomes facilitated by the CE manifest in one or more forms of personal growth, attitudes, spiritual and philosophical values. This is represented by the CEr’s conviction that they have become more open-minded with a more expanded worldview and understanding of themselves and what life is all about, and an awareness and knowledge of other realities. The overarching question is whether or not such insights and beliefs actually represent a greater understanding and true perspective of one’s self and life, as facilitated by the CE or are, instead, induced in the CEr by some unexplained means.

Our research findings also revealed that CErS are having numerous types of so-called “paranormal” experiences. For example, 80% have had an OBE; 78% have received telepathic messages from NHI; 50% have stated that they or a family member has received a medical healing from NHI; 37% have had a NDE; 67% have had a past life memory; 55% have physically seen an orb; 76% have seen a ghost or spirit; and the overwhelming majority have had other types of paranormal experiences in their home. While these types of paranormal CEs have been documented in the past, because of the FREE research study we can begin to quantify each type of paranormal CE.

Another major finding from our research study suggests that the reported CE with NHI associated with or without a CAP is also largely non-physical and can occur via telepathy, during an OBE, being floated into a "matrix-like" reality, as well as through physical interaction with a physical NHI. In fact, many CErS report that while on board a perceived CAP craft, the CE transitioned to a non-physical CE via an OBE where they were transported to a non-physical reality. Similar transportations to a non-physical reality were also experienced while a NHI being was in the Experiencer’s home or in some other earthly location. Consequently, the results suggest that a non-physical CE is different but yet interrelated with the more commonly understood physical contact experience. In fact, CEs associated with a UAP sighting is not the predominant form of CE and sighting a UAP is not necessarily associated with a CE with NHI. This is an important consideration since the FREE study dispels the notion that contact with NHI must always entail either a physical abduction or a landed craft with beings interacting with humans. Consequently, future studies of CEs should not be restricted to CAP-related experiences. This study may serve as a needed foundation for researchers to build upon for validation purposes to better understand a unique and diverse range of reported physical and non-physical type CEs with NHI associated with or without a CAP.

One other important research finding is that many CErS associate their CEs with increased spirituality and for many, the NHI that interacted with them are somehow connected to the “Spirit World”. In fact, 81% now believe that there is “Life after Death”; 83% believe that there is a connection between NHI and the “Spirit World”; 89% believe there is a connection between NHI and the “paranormal”; 75% believe there is a connection between NHI and reincarnation; 97% believe that NHI can travel to “other dimensions” while 82% believe that NHI can travel to the past and the future; finally, 91% believe that there is some sort of a grand plan in motion that CEs are all a part of. A possible explanation for these spiritual beliefs might be because of the messages that NHI have given the CEr. For example, 55% were given a message of love or oneness during their

CE with NHI and 30% were told by the NHI about the “death process” and the “Spirit World.” Other equally important information given to the CEr by NHI are as follows: 31% were given a message about God; 26% were given a message about reincarnation by NHIs; 25% were told by NHIs that they at one time were a NHIs; 24% were told by NHIs that they interacted with NHIs in a Past Life; and 26% were told that NHIs are upgrading our Human DNA.

While it is premature to develop any firm conclusions from the FREE research study, the results imply that the study population may actually characterize two or more types of CEs and associated phenomena. That is, a physical based CE may be associated directly with the observation of a CAP and/or interaction with a NHI physically on Earth, on board a craft, or in some other perceived 3D reality. For example, approximately 77.4% of the subjects reported seeing an “intelligently controlled craft that was not man-made” and 62% stated that other witnesses also saw the perceived UAP craft. Fifty-seven percent of our Phase 2 respondents also mentioned that they physically saw a NHI. While many that have seen a UAP craft have not physically seen a NHI, almost 56% of those that have seen a UAP craft have had telepathic communications with a NHI. Overall, 78% of all CErs have received telepathic communications from NHI. In addition, approximately 25% of the subjects who reported having had visual contact and communication with NHI believe they have had physical experiences on board a physical craft. This included medical examinations, medical healings, and/or the implantation of a device, among physical experiences with NHI beings mentioned previously.

In contrast to a physical CE, a non-physical CE may be more representative of an OBE like experience. Many individuals, for example, have reported interacting with a physical NHI and then reported being “transported” via an OBE to another “dimension.” Other CErs who report not having an interaction with a physical NHI are also transported via an OBE to another “dimension” or “matrix-like” reality. As reported earlier, many of these individuals that were transported to another reality may not have physically seen a NHI being but have seen a CAP craft. Many were also transported to these alternate dimensional realities while on a UAP craft. As we have demonstrated, more individuals (50%) have been transported to other matrix-like realities and had CE with NHI in these realities, than those who reported having an abduction (32%). In addition, 78% of our Phase 1 subjects reported having been “contacted” in a non-physical way (e.g., telepathic communication), and 68% claimed they had a CE with a NHI but have not been “abducted.” These results are reinforced by the concomitant reports of experiencing telepathic

communication with a physical NHI in a 3D reality or telepathic communications with a non-physical NHI while they are in a perceived non-3D reality, perceived by some as another dimension or reality. There are also other factors, such as: perceived manipulation by NHI of time and space, a sense of “oneness” or “interconnectedness” with the universe, experiencing an “expanded consciousness,” and the belief that their consciousness left their body during the CE, among other non-physical types of CEs noted prior.

III.b. Comparison of the FREE Study to Prior Investigations

The lack of CAP related research on CEs in the literature mitigates any reliable comparative analyses between the FREE academic research study and the few quantitative studies that have focused primarily on the so-called “alien abduction” experience. The evaluative relationship of the results in this study with the few others in this area by Ring (1984, 1992), Parnell & Sprinkle (1990), Mack (2000), Clancy (2005), and Marden & Stoner (2012, 2013), are also not straightforward given the associated methodological differences as follows:

- 1) the number of subjects (FREE study: N= 3,256 vs. < N=100);
- 2) FREE engaged in an extended worldwide publicity via different media to obtain anonymous survey respondents from over 100 countries. In contrast, other studies utilized self-selection of previously identified “abductees” from the United States;
- 3) the type, wording, and number of survey questions asked (over 700 in the FREE study vs. ~50);
- 4) the FREE study asked subjects to complete the survey only if they have conscious explicit memories of their CE and not memories via hypnotic regressions, lucid dreams, channeling, etc. In contrast, all of these previous alien abduction studies allowed memories from hypnotic regression, lucid dreaming, channeling, and other non-conscious memories;
- 5) the incidence and type of CEs. All of these previous small studies focused on only individuals that had an abduction type of CE but the FREE study allowed all types of CEs with NHI, i.e., physical contact, telepathic contact, contact in a perceived “matrix reality”-- UAP related CEs that have had an abduction and those that have not had an abduction;

6) the FREE study addressed the diversity of paranormal and spiritual experiences encountered by individuals while other studies primarily focused on physical experiences; and

7) the FREE study incorporated questions on the psychological impact and changes to their values and belief systems from these experiences to better understand how the CEr was behaviorally transformed as a direct result of their CEs. In contrast, almost all of these other studies did not investigate this important transformational aspect of the CE.

8) while prior studies have focused primarily on the physical aspects of "abductions" or individuals who have been taken and relocated on board a CAP craft by so-called "extraterrestrials," the FREE study analyzed those who reported physical and non-physical types of CEs that may or may not relate to sightings of a CAP. As stated earlier, while the participant might not have seen the CAP craft, a large number had a family member who saw the CAP craft or the individual had direct physical contact with a CAP related NHI that was identified in Table 5. This is represented, in part, by the finding that the 68% of the respondents have had CAP related CE with NHI but report that they never have had an abduction. In addition, the majority (~75%) of the FREE study population reported to "not" have conscious memories of being on board a CAP craft. Prior studies which have not made this distinction, therefore, may have excluded over two thirds of CAP related CErS.

Consequently, the comparisons between the FREE research study and other study results must be regarded as extremely limited, tenuous and thus interpreted with caution.

The most significant analysis of behavioral outcomes facilitated by the CE that compares to that of the FREE study was the study conducted by psychologist K. Ring (1992) in subjects who reported having had either a NDE or an abduction type of CE associated with a CAP, noted prior. Briefly, according to Ring, both the CAP abductee CEr (N=97) and the NDE CEr (N=74) subject groups manifested very similar behavioral transformations despite their uniquely different experiences. Interestingly, the FREE survey results, which utilized many of the same questions in Ring's study, closely matched Ring's result which showed that between 70-85%, depending on the question asked, of the individuals in both his CAP abduction and NDE contact groups underwent a profound psychological transformation for the positive. Similarly, a large percentage (70-

85% depending on the question asked) of the FREE study subjects also reported highly positive outcomes facilitated by their CE(s) as revealed by the following attributes: increases in social concern, spirituality, appreciation of life, self-worth, compassion towards others, and belief in life after death, among others which were consistent with those reported by Ring (1992) in his CAP and NDE groups. The reported consistency between the two study outcomes support the conclusion by Ring (1992) of a “pervasive pattern of wide-ranging and powerful psychophysical changes following either a CAP abduction or NDE experience.” An overarching question remains as to the nature of the actual “trigger” and associated reason(s) (physiological, psychological, and spiritual, etc.) for change in one’s insights and beliefs facilitated by such extraordinary experiences.

The most commonly reported type of paranormal anomalous activity associated with the CE in the FREE study are the following: OBEs; NDEs; medical healings by NHI; reported “apports” (an appearance of an object from an unknown source); receiving telepathic messages; malfunctioning electrical appliances; sightings or orbs, ghosts and/or poltergeist activities in their home such as household items flying through the air, and pictures flying off walls, etc; “missing time”; and observing “strange lights in their house with no known source, among many others, were consistent with Vallee’s (1977, 2008) description of the CAP in his “Layer V: Psychic Effects” model as follows: “Impressions of communication without a direct sensory channel, poltergeist phenomena: motions and sounds without a specific cause, and the observed presence of a CAP.” Similarly, 88% (AE Group; N = 43) of the subjects in the Marden-Stoner (2012) study reported paranormal activity in their homes (light orbs that dart or float through the air, poltergeist activity such as household items flying through the air, and pictures flying off walls, etc.). Such activity was also noted by Hopkins, Jacobs, & Westrum (1992) in CEs who reported a sense of a “strange figure present, missing time, seeing strange balls of light in one’s room, and unexplained scars on their body.” One of the major findings in the FREE study was the frequent report by CEs of sightings of orbs, ghosts/spirits, and even the large number of NHI beings dressed in “monk’s robes” (N=569) which greatly outnumbered those that received a “medical exam” by NHI (N=449).

The traditional description of the AAP and associated belief that an “abduction” related CE commonly involves sexual and biological examinations, which may include the removal of a fetus, was evidenced in the FREE study but to a much lesser extent than that reported by Jacobs (2000) and Hopkins, Jacobs, & Westrum (1992). It should be pointed out that neither Jacobs nor Hopkins conducted or published any statistical research on CAP-related CEs with NHI, and almost all of their subjects’ abduction information was derived via hypnotic

regressions. More specifically, the FREE study revealed that approximately 23% of the sample population reported being subjected to biological examinations. Nevertheless, unlike the opinions of Jacobs and Hopkins, who believe that all of the CAP CE revolve around an “alien breeding program,” the FREE study revealed that only 7% of our entire sample population reported to “know for a fact that a fetus was taken” from them and that they “might have” a hybrid child. In statistical language, this 7% can be viewed as an “outlier” and in many statistical analyses, the “outliers” are thrown away because they are not consistent with what the overwhelming majority of the experiencers have told us.

Again, it should be emphasized that although these types of medical examinations and physical experiences are reported, their incidence appears to be markedly less than that suggested by those who have described a typical AAP (Jacobs, 2000; Hopkins, Jacobs, & Westrum, 1992; and Newman and Baumeister, 1996). In addition, neither Jacobs nor Hopkins ever described the phenomenon of medical healings by CAP related NHI. **As we have previously stated, almost double the number of individuals have reported a medical healing by CAP related NHI (N=732) than those that have reported having had an abduction (N=489) or subjected to a medical exam by a NHI (N=449).** Dr. Joseph Burkes and Preston Dennett prepared Chapter Six in our book “Beyond UFOs” which discussed in detail the phenomenon of CAP related Medical Healings by NHI from the accounts of our Phase 3 responses to this issue. (Burkes and Dennett, 2018)

The conclusions by Jacobs (2000) and Hopkins, Jacobs & Westrum (1992) that the AAP is primarily a negative experience, is contradicted by more than 4,300 survey respondents, from more than 100 countries, to multiple questions from our FREE study. Specifically, our survey data revealed that initially, 37% viewed their UAP contact experiences as negative. This rate of negativity is understandably associated with Dr. John Mack’s thesis of an initial “ontological shock”, anxiety, confusion, and searching for answers, etc.. Nevertheless, with repeated interactions, in many cases lasting 20-30 years, the majority of CEs came to regard their experience as highly positive. Why? Because the nature of their experiences changed and their perception of their experiences also changed over time. Again, this result is reinforced by the finding that, 84% (N=1,919) of the FREE study population reported that they did not want their CEs to end. More specifically, approximately 8% of this population regarded their CE with NHI as “highly negative” but over 71% stated that their CEs were “highly” or “slightly” positive. Our data also demonstrated that 66% of CEs described their

experiences as “Mainly Positive”, 29% as “Neutral” and only 5% described their experiences as “Mainly Negative”.

Many well-known individuals who wrote about their early negative abductions experiences are now stating that their experiences, seen after many years, were actually highly positive. As previously stated, two of the more well known “abductees”, Whitley Strieber and Kathleen Marden, now consider themselves “Contactees” and deeply spiritual because of their contact experiences. They underwent and complete psychological profile transformation for the positive. The overwhelming majority of CAP contact experiencers now call themselves “Contactees”, even 70% of those that had previously claimed that they had an abduction experience. The now call themselves “Contactees” instead of “Abductees” and many view their experiences as highly positive. Many of these individuals, such as Debra Kauble and Rev. Michael Carter, were publicized in the books of David Jacobs and Budd Hopkins. They initially were horrified and scared by their initial experiences but now both view their experiences differently and now view their experiences as highly positive and highly spiritual.⁴

Two other well-known researchers and authors on the “abduction phenomenon” have completely changed their initial views of the negative aspects of the CAP contact phenomenon. One of these individuals is the abduction researcher Kathleen Marden, who many years ago wrote the book “*Captured!: The Betty and Barney Hill UFO Experience. The True Story of the World’s First Documented Alien Abduction*”. More recently, she has written a book titled “*Forbidden Knowledge: A Personal Journey from Alien Abduction to Spiritual Transformation*”. She has moved away from the abduction genre to the spiritual aspects of the contact Phenomenon. Her recent lectures over the years have moved away from the “horrors” of the abduction phenomenon to the spiritually transformative aspects of CAP contact.

Whitley Strieber is yet another example of this movement away from abduction to spirituality. His book “Communion” was a New York Times bestseller and spoke about the horrors of the CAP “abduction phenomenon”. Whitley, together with the “evil alien” narrative of Jacobs and Hopkins, set the initial narrative that ALL CAP contact was evil and negative.

⁴ See the chapter in this Vol 2 book, authored by Rev. Michael Carter, titled “*The Spiritual Transformation of the UAP Contact Experiencer: An Analysis of the FREE Research Data*”

For over 30 years the majority of CAP radio shows or CAP Conferences would feature either Strieber, Jacobs or Hopkins or other “abduction researchers” that would speak of the horrors of the abduction phenomenon. They set the tone, the worldview so to speak, of the CAP contact phenomenon. All of the positive aspects of the phenomenon demonstrated by Dr. Kenneth Ring, Dr. Leo Sprinkle, Dr. John Mack, Barbara Lamb, Mary Rodwill, and others were ignored in preference of the views of Stieber, Jacobs and Hopkins. Over the years, Whitley’s books have changed their tone and have moved away from the horrors of the abduction phenomenon. Whitley’s latest books, titled “*Afterlife Revolution*” and “*Jesus: A New Vision*”, speak about his turn toward spirituality. In one of his recent interviews, he stated that he literally prays to his “Visitors” every night for making him a spiritual person and eventually allowing him to communicate with his deceased wife. Again, here is an example, just like the thousands who took our surveys, of individuals starting off with a fear-based perspective of their experiences, but over time, eventually came to view their experiences as highly spiritual and highly positive.

III.c. The Role of CAP in the Contact Experience

A paradox exists when we evaluate the anecdotal reports of anomalous or so-called “high strangeness” type events associated with CAP and NHI. This evidence, if valid, suggests a phenomenon that can not only mitigate gravity and inertia and modify space-time, but can interact both physically and non-physically with humans as shown by the reported non-verbal communication and the manipulation of consciousness in the CER. More specifically, it appears that CAP related NHI may control what we think, what we see, appear to us in any number of disguises and shapes, induce OBEs, induce “missing time”, can transport us to other dimensions or realities, and may be present with us in an invisible or visible state. An alternative explanation is that we may be dealing with an unknown phenomenon capable of producing unusual perceptions in people’s minds. One way of viewing these experiences is that we are presented with “Holographic Projections” that can appear and disappear instantaneously at the whim of unseen form of Non-Human Intelligence. This is evidenced by witness reports of “shape-shifting” CAP and NHI, their apparent ability to materialize and dematerialize, reports of NHI floating through structures, reports of NHI beings shifting to orbs and vice versa, and even telepathic communication with NHI associated with many CAP encounters and even the large percentage of humans that were transported by CAP related intelligence to other realities. While it would be a giant leap to claim to know the nature of this phenomenon, it is clear that the more that is revealed about CAP and associated NHI, especially from the

standpoint of the subjective experience, many more questions are generated than answered. As we attempt to just scratch the surface of this phenomenon, the concept of “high strangeness” appears to be a suitable term that captures the essence of the CE and CAP as reported by many who experience it.

Collectively, the FREE study results raise a series of overarching questions which lie at the heart of this phenomenon: Are physical and/or non-physical NHI actually interacting with humans?; Are NHI one intelligence (*The Universal Mind of GOD*) or a hierarchy of different types of NHI?; Where are these “beings” from-- from Earth, from our solar system, from our galaxy, from our universe, or from another dimensional reality, or even from the very fabric of our reality? Another fundamental concern relates to the specific characteristic(s) of the CE or “trigger for change” responsible for facilitating the reported attitude changes and the diverse range of physical and non-physical experiential attributes reported by CEs. Within this context, it is worth noting the similarity of such anecdotal evidence in the FREE study with that reported by noted CAP researchers.

Astronomer J. Allen Hynek (1978), who served as scientific adviser to several studies (Project Sign, Grudge, and Blue Book) undertaken by the U.S. Air Force to analyze CAP-related events, for example, concluded that:

“I hold it entirely possible that a technology exists which encompasses both the physical and the psychic, the material and the mental.... The UFO phenomenon is “so strange and foreign to our daily terrestrial mode of thought.”

Similarly, computer scientist and astronomer Jacques Vallée (2003) stated:

“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.” (Valle, YouTube video titled “Thinking Allowed – Implications of the UFO Phenomena”, interviewed by Dr. Jeffrey Mislove, dated 2003)

The similar conclusions by both Hynek and Vallee, based upon decades of investigative research of the CAP, are supported by the FREE study results, which indicate that an apparent intelligence or force of some type seems to exert control on the individual who may then experience a diverse range of physical and/or non-physical effects. In some cases, people also report receiving messages that contain personal counseling and guidance, religious-spiritual, and/or scientific/technological information. While subject to interpretation and debate, it is tempting to speculate that the messages CEs report to have received, and their newly developed personal and philosophical viewpoints incurred by their CE, may support Vallee's hypothesis of a "*new cosmic behavior*" or belief system facilitated by an intelligence to influence our society (i.e., altering old belief systems and enacting new ones).

Kenneth Ring's views are closely associated to those of Vallee's hypothesis. Ring states that the "increasing fascination with and immersion in the domain of the extraordinary encounters may well presage the *shamanizing of modern humanity*" (Ring, 1992). Using the theory of a "*Mind at Large*" by philosopher Michael Grosso, Ring argues:

"The threat of mass death from nuclear warfare, global ecological catastrophe, or both, is evolving a new level of consciousness from humanity at large. It is a consciousness that is aimed at lifting humanity above its usual sensate and materialistic concerns into the realm of the transcendent. This emergent level of consciousness is serving an adaptive evolutionary end, for evolution is teleological... Mind at Large, he insists is not just a more acceptable contemporary euphemism for God. Rather, Grosso... is postulating that Mind at Large is a benign transpersonal aspect of mind that is conscious, purposive, intelligent--and capable of interacting with matter... To understand Grosso's conception here (and of course he is far from alone in postulating the existence of some kind of guiding planetary intelligence), you must assume that Mind at Large is the apparent source of "signals" that are redolent with symbolic meaning for humanity, that must be decoded before they can be understood." (Ring, 1992)

We have finally arrive to the concept of a "Universal Mind," "Mind at Large," "Cosmic Consciousness," or what some call "God." The new found belief of a "God," "Life after Death," the "Spirit World," reincarnation and increased spirituality are all common findings of the personality changes of CEs

derived from our FREE study and from various NDE research studies. Co-author Reinerio Hernandez has previously written that NDEs, OBEs, and CAP related CEs with NHI all became universally well-known during the 5-year period between 1970-1975. (Hernandez, 2013) It was in 1975 that Dr. Raymond Moody publicized his best-selling NDE book titled *Life After Life*, which sold millions of copies worldwide. This was the first book that popularized the term “Near Death Experience”. The OBE research of Robert Monroe was published with Monroe’s 1971 book titled *Journeys Out of the Body* which is credited with popularizing the term “Out of Body”. In 1970 the Star Trek TV series were syndicated to all major languages around the world and many Star Trek movies became classics that were seen by millions worldwide. This was also the time period where the best-selling *Chariot of the Gods?* book series by Erich von Däniken were published and sold millions which later lead to the “*Ancient Aliens*” TV series that have been on television for almost 15 years and seen by millions worldwide on a yearly basis. Is it a coincidence that NDEs, OBEs, and CAP contact were developed between the time period between 1970-1975? The new book, *The Mind of GOD*, written by Rey Hernandez, has addressed this question. (Hernandez, 2022)

Worldwide exposure to NDEs, OBEs, and CAP-related NHI is having a profound worldwide impact on the consciousness of humanity. Obviously, these CEs cannot be irrefutably proven or disproven at this time but increasing anecdotal and scientific evidence is beginning to open these avenues of exploration. Consequently, the only thing that can be said with certainty is that the reported atypical and extraordinary CEs, which represent a diverse range of psychological, physiological, and paranormal attributes, can neither be easily rationalized nor scientifically validated, but seem “real” to those who experience them.

The broad continuum of theories, controversial perspectives, and associated limited research evidence on the nature of CAP related CEs with NHI and how it may induce behavioral transformative effects, raises considerably more scientific, psychological, and spiritual questions than answers. Despite the many associated perspectives and similarity of of the Contact Modalities research there exists little more than unsubstantiated conclusions and related acrimonious debate to either accept or reject that CAP related contact with NHI is actually interacting with humans and if so, what intelligence and intent might be behind this phenomenon. Despite decades of research, we are left wondering whether such reports of such extraordinary experiences can be rationalized only by one’s desire to want to believe, or by intuition, or by evidence and logic. At the very least, however, the collective evidence clearly indicates that “something”

significant is occurring in a large number of people that cannot be adequately explained using traditional scientific principles. Researching what governs and regulates that “something” should be considered an important endeavor for mainstream science. The complex riddle of the CAP is the ultimate Gödel's incompleteness theorem (i.e., discoveries which had dramatic implications for the philosophy of logic and mathematics).

IV. CONCLUSION

The FREE Experiencer Research Study represents an initial step in a long process to better understand the diverse range of reported psychological, physiological, and anomalous experiences by those who interact with a unique phenomenon that once understood, may have potentially significant outcomes on personal, scientific, societal and spiritual levels. At the very least, it is hoped that our FREE research and our publications will help others become more mindful of the many extraordinary personal events that tend to facilitate pronounced behavioral and psycho-spiritual changes in states of awareness and values (ethical, aesthetic, humanitarian, and altruistic) in those who experienced one of the many Contact Modalities of which the CE with NHI associated with or without a CAP is a major component. This knowledge may help CErS to seek psychological support as appropriate, for non-CErS to be more considerate and sympathetic to those who report such experiences, and to stimulate the thinking of the general population and the psychological and medical communities to enlist support of leading academicians and researchers to further develop a new paradigm for incorporating the role of consciousness within the many ways that humans are having contact with NHI via the diverse Contact Modalities.

Research evidence generated from a large database of thousands of CErS, properly diagnosed with no known mental disorder, and who report contact with NHI via different Contact Modalities may provide a more comprehensive and informative perspective of the complex and diverse phenomena experienced by thousands, if not millions of individuals worldwide, who are yearning for an answer. At the very least, this study should serve to facilitate greater interest on the part of the psychological and therapeutic community because of its role and impact of this phenomenon in the person's life, and that community's responsibility for the treatment of those who may endure adverse consequences from their CErS.

Collectively, the results from the FREE Experiencer Research Study suggest that contact and interaction with NHI occurs frequently but only occasionally in connection with a direct CAP sighting. That is, the CE associated with a direct and immediate CAP sighting is not the predominant form of CE and that the sighting of a CAP is not necessarily associated with an immediate CE but as our data has revealed may unleash a subsequent assortment of diverse anomalous and CEs with NHI. Consequently, the methodological approach employed to study this phenomenon need not emphasize physical evidence in the form of recordings or investigations of sightings and traces alone, but should direct research attention towards the study of the subjective experience (non-physical aspects) associated with this phenomenon on the Experiencer. That is, studying the impact that CE has on the individual who actually experienced the CE may increase our understanding of both the nature and etiology of a largely non-physical phenomenon. Thus, the key to understanding this phenomenon should incorporate the essence of the CE by those who experience it. That is, the Contact Experiencer. By undertaking research approaches which address both the study of physical evidence of CAP craft, and especially that of the Contact Experiencer (i.e., perceptual, psychological, physical, anomalous, emotional, etc.), the result will be “disclosure” of the CAP phenomenon not from only the top-down (government or military authorities) as many have argued for, but instead this combined approach should promote “Disclosure from the Bottom-Up.”

The results from the FREE study, and associated research on the Contact Modalities, beg for the development of methodological approaches and related taxonomy based on the similarities of results from personal accounts that simply do not align with the materialist world view. A discipline of human endeavor based on research of such personal CEs, which have been largely ignored by the scientific, psychiatric, parapsychological communities, and by ufology and abduction researchers, may represent a new paradigm of human transformation and transcendence which may eventually evolve towards a greater understanding of ourselves in the universe, consciousness, and possibly even reality itself. This notion lies at the core of FREE and its research objectives. An important aspect of related research should be to develop, test, and possibly validate the experiences and science of the different Contact Modalities which have yet to be explained by established principles or accepted methodological approaches. This should be considered an important objective for future research, especially since there is an extraordinary relationship of the unique consistency of Experiencer testimony across the diverse range of Contact Modalities and other theories in quantum physics, and altered states of consciousness.

A major goal for CE researchers should be to establish agreed upon principles and theories to be tested by recognized scholars among different scientific disciplines, and supported by independent studies to verify research outcomes in the study of CEs. This research mission, however, is impeded by the following:

- 1) intangible personal accounts by CEs serve as the primary source of evidence for study, with a paucity of tangible, objective evidence available for study,
- 2) the CE lacks a widely accepted theory of its phenomena,
- 3) research cannot be performed and replicated upon demand or be controlled in a laboratory setting,
- 4) for CAP-related CEs, according to the general scientific community, extraordinary claims made by many CAP researchers have not been sufficiently supported by empirical evidence,
- 5) a lack of funding for sustained academic research, and
- 6) limited progress has been made to understand the nature and origin of the CAP despite almost seven decades of CAP investigations which have focused almost exclusively on the psychology of so-called “alien abductees” and the physical aspects of CAP sightings and traces.

FREE co-founder and Apollo 14 astronaut Dr. Edgar Mitchell once told co-author Reinerio Hernandez, **“Rey, we know the equivalent of one grain of sand in an entire beach.” Rey’s response was “and that is just one beach,”** implying a possible multiverse of almost infinite quantum possibilities. Our FREE Experiencer Research Study has demonstrated that we know very little about the world’s greatest puzzle; human contact with NHI via the various Contact Modalities. Based on the FREE study, however, one conclusion can be made with confidence-- the reported CE with NHI may not offer sufficiently objective and convincing evidence to validate the phenomena, but proof of their existence is in the face, mind, and emotions of those who experience it. After all, science's purpose is to rationalize the unexplained and science can't explain either the CAP CEs or the Contact Modalities at the present time. Consequently, it may be best to keep an open mind and remain humbled by what we don't know.

While no guarantees can be made that any new scientific study will provide conclusive answers to this complex phenomenon, it is imperative that we apply the same level of commitment to achieve this objective as we did to ensure Dr. Mitchell's walk on the moon and his safe return to Earth. If we can, at the very least, facilitate an organized multidisciplinary academic research initiative to further investigate this phenomenon, then fellow Apollo astronaut Neil Armstrong's statement upon first stepping foot on the moon, "*this is one giant leap for mankind*" would also apply to this complex phenomenon. In fact, Armstrong's first manned lunar landing may pale in comparison to the potential outcomes realized by our greater understanding of the phenomenon of reported contact with non-human intelligence.

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Bio: Dr. Jon Klimo received his Ph.D. in Psychology from Brown University many years ago. For the last 45 years, John 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, and in the area of Ufology. He has also presented lectures at over 100 academic conferences and has appeared on more than 120 different radio and 20 different television programs. Jon has published 3 academic books, "*Channeling: Investigations on Receiving Information from Paranormal Sources*", "*Handbook to the Afterlife*", and "*Suicide: What Really Happens in the Afterlife?*" and many dozens of peer-reviewed articles and papers. Dr. Klimo was the co-chair of the Dr. Edgar Mitchell FREE Foundation Experiencer Research Study and a member of its Board of Director. He was a co-editor and the author of Chapter 2 of FREE's book titled "*Beyond UFOs*", where he wrote a 200-page analysis of the qualitative data from almost 4,400 UFO Contact Experiencers from over 125 countries who participated in our FREE Experiencer Research Study. Finally, Jon is one of five co-editors of the book "*A Greater Reality*".

Report from the Contact Underground: Human Initiated Contact, The Consciousness Connection and the Virtual Experience Model

Joseph Burkes, M.D.

INTRODUCTION

Nearly three decades ago, one might say that I began to “walk on the wild side.” I previously had a conventional middle-class existence: a professional job, wife, children, and a mortgage to pay. Seemingly by chance, I picked up a book on UFOs. Prior, I had never given the subject any serious thought. At age 41 for no apparent reason, I suddenly found the topic fascinating. After reading about a dozen books on the subject, I got involved with some contactees. These are people that believe that they are in contact or communication with the non-human intelligence (NHI) responsible for Unidentified Aerial Phenomena (UAPs). For five years starting in 1992, I engaged in fieldwork at remote locations with teams of investigators. To my initial surprise and delight, anomalous nocturnal lights and what appeared to be bizarre structured craft actually showed up in response to our efforts to attract flying saucers. These activities were part of a human initiated contact program called the Close Encounters of the Fifth Kind Initiative (CE-5 I). It was organized by The Center for the Study of ET Intelligence (CSETI).¹ In addition to sightings, our contact teams also experienced missing time episodes, some rudimentary telepathy and other phenomena commonly labelled “paranormal.”

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 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. Why the term “underground”? An explanation requires a brief analysis of the global contact situation.

Flying Saucers Threaten All Terrestrial Elites

In my judgement, the flying saucer phenomenon threatens all terrestrial power: military, economic and political, but not necessarily our planet's people. Thus, until recently, an impenetrable wall of government secrecy concerning the phenomenon has been in effect. This has been called the "UFO truth embargo."³ This worldwide coverup should be understood as the result of planetary elites trying to maintain their hegemony. Why are flying saucers threatening to our planet's wealthiest and most powerful people? Here are just a few reasons:

1. They can fly circles around our militaries' top performance jet fighters.⁴ This shows that air forces are unable to "secure our airspace" from unwarranted intrusions. Thus, in this arena, our top military brass are at risk of being seen as either incompetent, impotent or both.

2. UAPs threaten economic elites. Oil and gas corporations command the largest sector of our world economy. Flying saucers are clearly not using fossil fuels. If, under conditions of world peace, the secrets of "alien craft" propulsion systems could be safely downloaded into our technological culture, we could perhaps solve the problem of global warming. This however would end the profits from what has been called the "empire of oil."⁵

3. And finally, we have the political class. United States Presidents as Commanders in Chief are empowered by the Constitution to establish and control all secrecy classifications. These regulations are at the core of the flying saucer coverup. For eight decades, the Executive Branch of the Federal Government has lied about the phenomenon. Revealing the truth would be a great source of embarrassment for all US Presidents, past and present.⁶ To carry out this secrecy regimen, a *de facto* government and corporate policy of ridicule and denial has been in effect. The following are merely some of the consequences of this program:

a. Commercial pilots have been removed from active duty and threatened with firing for reporting flying saucer sightings.^{7,8}

b. Academic scientists face the loss of the respect from their colleagues for publicly expressing an interest in this subject.⁹

c. For decades, mainstream media has systematically refused to do its job of honestly and comprehensively reporting the very important news that Unidentified Aerial Phenomena (UAPs) are real.¹⁰ This started to change in December of 2017 when major newspapers reported Navy pilots' encounters with UAPs during the previous thirteen years.^{11,12,13}

d. And most importantly, countless contact experiencers have been denied the support of their family, friends and co-workers when they have sightings and other kinds of contact experiences. This can be very troubling as I know from personal experience. Those powerful forces responsible for the coverup owe an apology to those who have been adversely affected by the de facto program of ridicule and denial. Making amends understandably would be embarrassing for both individuals and institutions and is another reason for the continuing coverup.

All these aspects of the flying saucer scene make proactively going out to engage UAP intelligences not a safe endeavor. This is especially so because the high strangeness of these encounters ultimately threatens the larger society's consensus reality. As a result, in many communities, contact activists must keep their participation in staging Human Initiated Contact Experiences (HICE) confidential. Thus, the term "contact underground" in my view is appropriate.

From 1992 to 1998 by participating in dozens of field investigations, I was able to obtain a wealth of information about the consciousness (mental) links between our contact teams and the intelligence associated with flying saucers. Most astonishing was that UAP intelligence, from the beginning of my volunteer contact work, staged sightings strongly suggesting that at times we were not observing physical objects, but rather illusory visual displays. From my personal investigations, as well as from researching the flying saucer literature, I was able to develop a model describing how illusory mechanisms of contact are employed by the NHI responsible for flying saucers. I call this new paradigm for UAP research "The Virtual Experience Model" (VEM).

As part of this introduction, a further discussion of contactees is warranted. Contactees became a prominent part of the flying saucer scene in the 1950s.¹⁴ In my judgment, the term "contactee" is in many ways outdated and inappropriate when it comes to those engaging in Human Initiated Contact Events (HICE). "Contactee" is somewhat pejorative because in my view so much attention in the past has been on contactee cults. For over 50 years, contactees have been forcefully criticized by the self-declared more "scientific" ufologists. They have strived to appear more respectable than the contactees by claiming that their

investigations are science based. Important groups like the Mutual UFO Network (MUFON) with thousands of members have been called the “nuts and bolts” wing of ufology. This is because they have focused on that “hardware” as described in sighting reports. I question however the amount of “respectability” achieved when for decades the entire topic has been deliberately marginalized by the federal government, the mass media and the scientific establishment.

Although contactee new religions have been a consistent part of the flying saucer landscape, clearly not all contactees and their supporters are part of such cults. Prominent contactees, until the 1970s, promoted their individual contact experiences as the focus of their educational programs. With the advent of Rama in 1974 and the CE-5 Initiative in the 1990s, contactees have engaged UAP intelligences in fieldwork operations. In effect, some experiencers that believe they are in contact with UFO intelligences have gone from being “contactees” to become “contact workers.”

It is important to note that words with “ee” endings suggest a passive role in English, as in “employee” or “payee.” The “er” or “or” endings suggest a more active role as in “worker”, “soldier”, and “mentor.” For those that have ever joined a contact team, or have carried out contact protocols on their own, reaching out to the intelligence behind the UFO phenomenon can involve much mental, physical and most importantly spiritual work. Thus, in my judgment, the designation “contact worker” is superior to the label “contactee.”

In this paper I focus on both the consciousness connection between experiencers and UAP intelligences and what I have described as “Virtual Sightings.” This mechanism of contact is designated as a “Virtual Experience of the First Kind, or (VE-1) The other types of illusionary mechanisms, Virtual Experiences of the Second and Third Kinds are only briefly outlined below. To explain the genesis of this theory I have done the following:

1. Relate some of the highlights of my five-year involvement with the network of contact activists that I call the “Contact Underground.” I describe how a conscious link between our teams and the intelligence responsible for the phenomenon was a major aspect of the work.
2. Describe how the Virtual Experience Model was formulated as the result of interactions with the NHI associated with UAPs.

3. Discuss the limitations of the Western materialist paradigm to investigate the phenomenon.
4. Review the work of paranormal investigator John Keel whose book *The Mothman Prophecies*¹⁵, in my judgment, supports the Virtual Experience Model.
5. Describe individuals that I call “Prime Contactees” and discuss their special role in facilitating Human Initiated Contact Events (HICE) aka Close Encounters of the Fifth Kind (CE-5s).

The Virtual Experience Model, an Overview

1. Virtual Experience of the First Kind (VE-1) or Virtual Sighting

VE-1 Type a: Hologram-like projection that can be photographed and seen by all present.

VE-1 Type b: A visual display created via bypassing the conventional way that we perceive visual sensory input through the eyes. I propose that this is being done by energetically targeting the retina or possibly by focusing on the occipital cortex where visual data is organized for perception. This type of encounter cannot be photographed and can only be witnessed by people that have been targeted.

2. Virtual Experience of the Second Kind, (VE-2): a strong form of virtual reality.

In Dr. Karla Turner's *Masquerade of Angels*, she tells the story of a dramatic contact experience in which the so-called aliens created a multisensory virtual reality for an experiencer. In Chapter Four, Dr. Turner describes a transparent blue ball of light that engulfed a witness while she was in bed. Her astounded friends observed her as she reported seeing the ceiling disappear, allowing her to view what she thought was a UFO hovering over the house. A few moments later, still encased in the blue orb; she went on to describe seeing two aliens that were allegedly sitting at the edge of her bed. The other witnesses standing outside of the orb reported seeing neither the UFO nor the beings.¹⁶

3. Virtual Experience of the Third Kind (VE-3)

This third modality can also be called “Virtual Memory.” It is a technologically implanted false memory that doesn’t correspond to any previous physical event. The recollections are so vivid and of such emotional power that the experiencer is often convinced that the memories reflect actual physical occurrences. In *The Abduction Enigma* published in 1999, authors Estes, Cone and Randle discuss the issue of “screen memories.” Alien abduction theorists have proposed that screen memories are being implanted into the minds of experiencers as a way of blocking accurate recollections of Close Encounters. The authors of *The Abduction Enigma* suggest that if screen memories are possible, then why can’t the memories of some Close Encounters like Close Encounters of the Third Kind (CE-3s) and Close Encounters of the Fourth Kind (CE-4s, also called abductions) be false recollections as well.¹⁷ In proposing this theory, I am not asserting that all sightings and other kinds of interactions with UAP intelligences are illusory. I am stating that contact involves both physical and illusory contact experiences which likely exist side by side. **It is not question of either one or the other. It is both!**

As mentioned above, I only focus here on the Virtual Sighting category (VE-1). The other kinds of Virtual Experiences will have to be discussed more comprehensively in a future publication. From the outset, I should also mention that in describing the Virtual Experience Model, the term “hallucination” should not be used. From a medical point of view, a hallucination is experienced by an individual as a manifestation of pathophysiology and cannot be a shared event. Hallucinations occur in:

1. thought disorders such as schizophrenia,
2. toxic states brought on by drugs, drug withdrawal, sepsis and
3. a host of other metabolic disorders.

History of Activism Has Influenced My Approach to the Challenge of UAPs

To explain the factors that led to my contact activism, I believe it is helpful to first describe my volunteer political work. This is because my motivation for getting involved in such a fringe topic as flying saucers, at least in part, arose from an involvement with social movements that I believe might make our world a better place. Thus, left-wing political activism has shaped how I conceptualize

The challenge of flying saucers. During the 1960s into the 1980s, I participated in the major civil rights, peace and labor campaigns of that era of radical political and social change. Throughout my education and subsequent medical practice lasting 40 years, I hoped that my participation in social movements was practicing “social medicine made large.” My volunteer activities included the following:

1. In the 1960s and 70s as a student from junior high through medical school, I first participated in and later organized anti-Vietnam War demonstrations.
2. As a newly trained internal medicine physician, I was a co-founder of the Los Angeles Committee on Occupational Safety and Health. This was a coalition of medical and legal professionals working with trade unions in a national movement to make American workplaces safer.
3. I was a leader in Physicians for Social Responsibility (PSR), a doctors’ anti-nuclear weapons organization that educated the public about the dangers of the nuclear arms race. We focused on the medical consequences of nuclear war. Our physician peace movement engaged in what was called “citizen’s diplomacy.” I travelled to the former Soviet Union four times to meet with Soviet doctors as part of the umbrella organization “International Physicians for the Prevention of Nuclear War.” This group was awarded the Nobel Peace Prize in 1985.¹⁸

In these endeavors, I attempted to promote international peace and national social reforms that I hoped would improve the lives of the poor, middle and working-class people. I believed then, as I do now, that a just society can only be achieved by eliminating racism, sexism, and by reducing both our dependence on fossil fuels and extreme disparities of wealth. I consider these to be worthy goals, not only for the United States, but for the entire world. In my opinion, elite forces use their vast economic resources to block establishing social and environmental justice.

STAGING HUMAN INITIATED CONTACT EXPERIENCES: THE CONSCIOUSNESS CONNECTION

Although I had enjoyed reading science-fiction as a child during the 1960s and was excited about man’s exploration of space, prior to December 1990, I had not given the flying saucer subject much thought. I recall reading the best seller *Chariots of the Gods* by Erich von Däniken in the 1970s, but I had no sustained interest in the subject of UFOs. Some 20 years later, on a trip to the Los Angeles

Public Library, for no particular reason, I picked out a book on the subject. In May Public Library, for no particular reason, I picked out a book on the subject. In May of 1992 after reading a dozen or so UFO books, I attended a UFO meeting for the first time. There, a fellow ER physician named Dr. Steven Greer gave a lecture about the work of an organization that he had founded. It was called CSETI, Center for the Study of Extraterrestrial Intelligence. He proposed that as the result of excessive government secrecy about flying saucers, a kind of citizen's diplomatic initiative was required to establish peaceful contacts with the intelligence responsible for the phenomenon. According to my colleague, he had developed a protocol that would allow investigators to attract UFOs to research sites where limited interactions might occur: signaling with lights and perhaps some "consciousness mediated communication," i.e., telepathy.¹⁹ He explained that UFO research until then was entirely retrospective. Investigators interviewed witnesses about their encounters, days, months or even years after their sightings had occurred. The quality of the information thus obtained after the passage of time would not be as good as data acquired during real time field investigations. Preferably these would be carried out by trained investigators utilizing well-tested protocols and employing still and video photography equipment. The logic of these recommendations appealed to me. Previous research had not directly engaged the phenomenon. Prominent investigative groups such as **MUFON, by employing retrospective methods, were not really studying the phenomenon directly, but instead were producing and analyzing UFO reports.**

With my background in the physician peace movement's "citizens diplomacy" and a growing interest in flying saucers, I wanted to learn more. I attended a Close Encounters of the Fifth Kind (CE-5) workshop in Florida. There on the shore of West Palm Beach I saw my first UFO. It was an anomalous nocturnal light, blue green in color that silently flew in from the sea under a dense cloud cover. Its approximate speed was 100 miles per hour at a height of less than 200 feet.²⁰ I volunteered to be a CE-5 Working Group Coordinator for Los Angeles. For the next three years, 1992 to 1995, I worked closely with the CSETI Director. I was a member of the his group's Board of Directors, was empowered to speak for the organization during TV and radio appearances, fundraise and conduct training workshops to organize new contact teams. Several personal and political differences arose between Dr. Greer and me starting in 1995 that culminated in my resignation from CSETI in 1998. Nevertheless, I have followed with interest the activities of the contact network that was established under the CE-5 banner back in the early 1990s. In subsequent years, I have done fieldwork with activists who like myself were formerly associated with the CSETI

organization. I have also on several occasions gone out into the field with contact teams organized by the Peruvian based group now known as “Rahma.”

Interacting with UAP Intelligence, Signaling with Lights and Telepathy

Protocols used by CE-5 investigators during fieldwork involve both physical and mental tools. Contact teams engage in group meditation at isolated research sites. This activity is combined with mental requests for flying saucers to appear. Powerful lights are also employed in attempts to attract UAPs.²¹ Prior to joining our LA-CE-5 team, Preston Dennett authored an article titled “Calling All UFOs.” When we met in August of 1992, he told me that during outdoor events employing powerful lights and lasers, UFOs occasionally appear. One instance involved special effects light technician Rick Liebert. It occurred in San Diego in 1978. He reportedly set up a laser light show atop an office building, and a large V shaped UAP appeared with 10 lights on its bottom. It was seen by multiple witnesses.²²

In terms of telepathic communications with the NHIs associated with UAPs, witnesses describing Close Encounters of the Third and Fourth Kinds have reported such mental interactions for forty years.²³ In Dr. J. Allen Hynek and Philip Imbrogno’s *Night Siege*, several cases of apparent mental communication between UAP percipients and anomalous craft are described. These occurred during a wave of sightings involving large boomerang shaped UFOs in the Hudson River Valley during the 1980s.²⁴

One case involved Mr. Edwin Hansen. He reportedly saw a flying boomerang shaped object while driving home on New Year’s Eve, 1982. He slowed his car and stated, “I thought to myself, ‘I wish it would come closer so that I can get a better look at it’, and as soon as this thought went through my mind, the object began to descend and head straight for my car... It was so huge that it filled up the entire sky.” Mr. Hansen reportedly became frightened and started honking the car’s horn in an apparent attempt to scare it off. He stated, “I felt thoughts that weren’t my own, but a kind of voice telling me not to be afraid.”²⁵

Another sighting with apparent telepathic communication is also described in *Night Siege*. It happened when Monique O’Driscoll was driving her daughter home on February 26, 1983. The UAP was reported to be a large boomerang-shaped brilliantly lit object that must have had “50 lights on it.” The witness stated, “I said to myself, ‘Oh please don’t go, I want to look at you some more.’ At that split second, it stopped, made a complete turn, and then it was facing towards me. Then it started moving towards me, very slowly.’ ”²⁶

In my judgment when discussing the consciousness connection, the Dr. Edgar Mitchell FREE Experiencer Research Study survey data, as presented in the 800-page academic book titled “*Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence*”, provides the most detailed and extensive information about telepathic communication with NHIs associated with UAPs. Subjects claiming contact with UAP intelligences from over 100 countries participated in the online survey program. The quantitative survey was divided into two phases (Phase 1, N=3,256 responders and Phase 2, N=1,919 responders). In these two parts, a total of 551 multiple choice questions were asked. There was also a Phase 3 which was comprised of more than 70 Open Ended questions and Dr. Jon Klimo wrote an exhaustive 200-page analysis of these open-end questions which were presented in Chapter Two of “*Beyond UFOs*”. The questions on telepathy revealed how common this modality of communication is among contact experiencers. The findings are described in the summary Chapter One, of FREE’s compendium *Beyond UFOs*. Author Reinerio Hernandez reported that,

“78% of our Phase 2 participants have received “some type of telepathic or thought transference, or direct knowing from NHI” ... Many also had telepathic communications with an NHI 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 that answered the question agreed they had communications with an NHI, but the NHI was not physically present. We also asked various other questions regarding non-physical contact and communications with NHI:

The vast majority, or 46%, has had more than 10 of these types of telepathic contact experiences. 12% have had between 5-10 of these non-physical CEs and 20% had between 3-5 CEs.

The following are the categories of this telepathic communication:

- 1. 66% stated that the communication was personally relevant information.*
- 2. 52% of these dealt with spiritual or religious messages.*
- 3. 51% described the information received as philosophical or metaphysical.*
- 4. 46% stated that it was some other type of communication.*
- 5. 34% stated that the information was scientific or technological in nature.*
- 6. 34% stated that the telepathic communication dealt with global or social-political issues.*

What is interesting is that 887 individuals, or 53.4% of the respondents, stated that there was a vision, a video, or a picture associated with the telepathic communication.”²⁷

As one that participated in the survey, these results are of personal interest to me. During my second year of human initiated contact investigations, for several months I had recurrent telepathic experiences. These typically occurred while meditating or simply resting. In my mind’s eye, I visualized an assortment of NHI beings, each with his/her own personality. They shared information on spiritual as well as social-political themes. On two occasions during fieldwork, I was informed in advance where in the sky, the number of flying saucers and the time that they were going to show up. Subsequent sightings, during those separate nights of fieldwork, confirmed the “heads up” information that I had received was accurate.

The Los Angeles CE-5 Initiative Working Group

In the fall of 1992, I became a CE-5 team coordinator in Los Angeles. Our research site was in the Santa Susana Pass that separates the Simi Valley from the San Fernando Valley. It is a high desert locale in the Northwest corner of Los Angeles County. We immediately had results with repeated appearances of UAPs in the Santa Susana Pass. It is important to note that this was adjacent to a Department of Energy (DOE). That installation was built into a mountain only a few miles south of the pass during the beginning of the Cold War seven decades ago.

For the first two years of CE-5 Working Group operations, a core of remarkable people from my team became experienced field investigators. As someone that had only been reading on the subject for a year and a half, I had quite a bit to learn about Unidentified Aerial Phenomena. I benefited greatly from my coworkers' knowledge and support. They were, in my judgment, highly educated and highly motivated individuals. Drs. David and Eve Gordon were my partners in the Southern California Permanente Medical Group and were especially helpful from the very start.

Personal Details about the Los Angeles CE-5 Working Group Members.

- “Dr. David Gordon is a board-certified Family Practice physician with a bachelor’s degree in physics. While working full time as a doctor, investigating UFOs and helping Eve raise their two children, he also attended Cal State Northridge taking courses in electrical engineering that led to a Master of Science degree. With an amazing memory, his command of the UFO literature was extraordinary. Dr. Gordon was also a private pilot.
- Dr. Eve Gordon has two board certifications, one in internal medicine and the other in immunology. She also is an accomplished amateur harpist. She frequently accompanied David to air shows and became very knowledgeable about the flight characteristics of conventional aircraft.
- Doha Weybourne was the oldest member of the team. She had an extensive knowledge of astronomy from her years sailing the seven seas on her wealthy family’s yacht.
- Dr. Dixie Sullivan, with thirty-years’ experience as a clinical psychologist, provided good counsel when conflicts arose in the team.
- Captain Joe Vallejo of United Airlines had twenty-five years’ experience as a commercial pilot. His superb observational skills concerning all things that fly was a tremendous asset. Spanish is his native tongue, and he played an important role as liaison with the Peruvian contact network Mission Rama. He completed his career as a 747 “Line Captain” for United.
- Alex Ayres was a successful writer, editor, executive film producer and entrepreneur. He received a B.A. with honors from Harvard College, an M.A. from George Mason University and an M.F.A. from UCLA’s Graduate School of Theater, Film and Television. His vast knowledge in philosophy, history and parapsychology helped me understand how our contact efforts were part of the evolution of human civilization.²⁹

- Preston Dennett, a burgeoning writer in his 20s, was the youngest member on our team. Currently three decades later, he has written twenty books and more than 100 articles about UFOs and the paranormal.³⁰

At the end of the summer of 1992, our LA contact team started to work. To my surprise, we had immediate results. We witnessed a golden globe in the west at sunset on the first night. Over the next weeks, we observed red orbs to the north over Rocky Peak State Park. One floated by behind us at twilight as we hiked towards our research site in the Santa Susana Pass. At night, another red orb repeatedly moved slowly straight up and then down behind the ridgeline to the north. It seemed like it was playing the child's game of peek a boo. A most bizarre atmospheric event took place while the team was meditating in full darkness. Although there was no rain or lightning activity in the vicinity, repeated bursts of brilliant white light silently flashed on for a second or two turning night into day.³¹

I had difficulty understanding how our team had so many unequivocal manifestations of contact from the very first night that we started our investigations. The many sightings we experienced left me with the impression that we had attracted by our own efforts UAPs to our Southern California research site. It wasn't until a decade later that I realized how wrong I had been in this assessment. We had not attracted UFOs to the Santa Susana Pass because they were already there! I had failed to take into consideration what we now know about the enormous number of UFO intrusions into the airspace above the United States' nuclear facilities. In 2010, researcher Robert Hastings published the landmark work, *UFOs and Nukes*. In this book he documented repeated instances of nuclear weapon systems being interfered with by flying saucers.³² Our UFO research site, adjacent to the US Department of Energy (DOE) Laboratory, had apparently been an attraction for flying saucers long before we had arrived at the Santa Susana Pass looking for them. The following account supports this explanation.

A Report of Sabotage by a Flying Saucer at the DOE Facility

In 2006 while working in the Kaiser Panorama City Hospital ER, I admitted a patient that was a witness to what was likely an act of sabotage carried out by a flying saucer at the Department of Energy (DOE) lab near the Santa Susana Pass. The perimeter of the facility was less than three miles from our 1992 CE-5/HICE research station. The patient was a retired maintenance engineer from the DOE lab. He told me that sometime around 1989, he was in the control room

monitoring the water supply for the base. Suddenly the alarms went off indicating a sudden loss of water pressure going to a section of the vast complex. I knew that the water supply was probably of great importance because it is used as a coolant for atomic reactors. Back in the 1950s there had been an environmental release of plutonium at the base because of an accidental partial meltdown of a nuclear reactor.”³³ Water was supplied to the numerous facilities both above and below ground by enormous water towers at the top of the installation. From there it was carried down to the various buildings via three-foot conduits. Rockslides in the past had damaged the outside plumbing.

My patient and his co-worker grabbed their machetes and hacked their way through the brush covering the pipes. They followed the conduit down the steep rocky terrain until they came to a clearing. There they saw a thick jet of water shooting high up into the air from a damaged pipe. They examined the conduit expecting to see a jagged busted section of plumbing. To their surprise, they saw that a section of the pipe had been cleanly cut out as if done by precision power tool. As they looked around the clearing, they were astounded to see a spinning metallic disc hovering close to the ground. It was about 100 feet away and some 25 feet across. Before security could arrive, the saucer took off at tremendous speed. This dramatic report demonstrates that our repeated sightings in the Santa Susana pass were not likely the direct and exclusive result of our contact efforts. Sightings of Unidentified Aerial Phenomena were probably an ongoing security challenge at this military research installation.

Three Astounding Los Angeles Sightings Confirm the Consciousness Connection

Another surprising result of our research during the first month of operations was a series of bizarre UFO sightings. In my judgment, they confirmed that our efforts in the Santa Susana Pass had been recognized by UAP intelligence. This was forcefully brought home to me when three individuals associated with our LA contact team in September of 1992 had sightings while driving home separately in their personal vehicles. On the night of September 4th, I had a sighting of an anomalous blue-green light that slowly flew over my car at an altitude of about 500 feet. This sighting occurred while I was going south on the 405 freeway in the Sepulveda Pass. The brilliantly colored light was not attached to any conventional aircraft. This occurred after I had just left a UFO meeting. There, I had defended the practice of staging Human Initiated Contact Events to a skeptical group of prominent MUFON researchers. On September 23rd, my colleague Dr. Eve Gordon had a broad daylight sighting of a metallic

disc in the San Fernando Valley. It was hovering over the Santa Monica mountains. She too was driving south when it occurred. The following night Dotha Weybourne (now deceased) had a sighting of a thirty-foot-wide glowing mother of pearl spherical object. It was first seen hovering above her home as she drove south on the Palos Verdes Peninsula. She had just left an evening meditation class. As she approached the object, it slowly flew towards her above the driveway. When it passed over her car at a low altitude, Dotha reported receiving the telepathic message, “You were looking for us. Well, here we are!”

UAP intelligences were able to stage these sightings at separate times and separate locations while we were all driving in the same direction. Clearly these were not random events. We had just started our outreach efforts in the Santa Susana Pass, and “they” were alerting us that our contact efforts had been noticed. In my judgment, the consciousness connections between members of our team and UAP NHI were blatantly apparent. How else were they able to stage these highly congruent events? Did they place tracking devices on our cars? No, I don’t think so. To reinforce the interpretation that these were staged encounters, there was an escalation of the dramatic quality of the sightings as they occurred in sequence. First, I saw an anomalous nocturnal light. Next, Dr. Gordon had a dramatic broad daylight sighting of a metallic disc several miles away. Finally, Dotha witnessed a glowing sphere above her home with an accompanying telepathic communication. An additional meaningful aspect of these sightings was that two of the encounters were associated with activities related to our contact efforts. I had just defended the utility of humans willfully interacting with UAP intelligences to a skeptical group of prominent researchers. Dotha’s sighting happened after she left a meditation class. This spiritual discipline is thought to facilitate communication with UAP intelligences. It appears that not only are the alleged aliens totally telepathic, but they are able to program sightings for contact workers (and anyone else for that matter) when and wherever they choose. What amazing psychic powers they must have! Given the consciousness connections that had been clearly established, after these astounding sightings, I joked with my fellow team members that, “once you join our contact network, you might never be lonely again!”

HICE vs CE-5: Is Materialist Science the Correct Paradigm in which to Study UAPs?

Several years after starting volunteer contact work, I began to question whether the term CE-5 was the best one to use for our outreach efforts. In 1995, I coined an alternative acronym, HICE, “Human Initiated Contact Events.” After resigning from CSETI in 1998, I began to question the appropriateness of Western materialist science as a paradigm for flying saucer investigations. Since the 1990s, on and off I have been a member of the Mutual UFO Network (MUFON), organization. Its stated mission is to, “Promote research on UFOs to discover the true nature of the phenomenon with an eye towards scientific breakthroughs...”³⁴ Its investigators told me that their work was representative of “scientific ufology” and that the experiences of contactees were just “anecdotal.” As previously mentioned, MUFON researchers were diligently collecting UFO reports after the sightings had occurred, sometimes ones from the distance past. They clearly were not observing the phenomenon directly, merely interviewing those that reportedly did. In my opinion, their volunteer investigations were more like journalism than an observational or experimental science. Not surprisingly, fellow MUFON members didn’t appreciate hearing such pronouncements.

The CSETI Director made similar claims to those of MUFON, that his approach was “scientific” as well.³⁵ The Close Encounter designations of the First through Third “Kinds” were created by the astronomer and Project Blue Book consultant Dr. J. Alan Hynek. The Close Encounter of the Fourth Kind term was coined by another famous scientist, Dr. Jacques Vallee. Clearly in my view, CSETI’s calling its field investigations “Close Encounters of the Fifth Kind was an attempt to receive the name recognition and prestige associated with the work of highly trained prominent scientists involved in studying the phenomenon.

In 1997, researcher Val Germann posted an important series of position papers on the internet that questioned the appropriateness of the scientific method as employed by professional science to study UFOs. The four-part series is titled, “Science, Counterintelligence And UFOs.” Germann makes many valuable observations including the following:

1. The scientific method and professional science both rely on specific “basic” assumptions that “may not apply to the study” of UFOs, especially if they are in fact the products of another intelligence.

2. A basis assumption of science is that the cosmos is objective and that over vast areas of spacetime consistent laws of nature are in effect.

3. Whether it be an experimental discipline like chemistry or an observational science like astronomy, science requires repeatability in both experiments and observations carried out under rigidly controlled conditions.³⁶

From my personal investigations as well as from reviewing the UFO literature, it is clearly impossible for investigators to control the conditions when it comes to attempting to observe flying saucers. This is because a non-human intelligence controls almost every aspect of their engagements with us. They control when and where sightings and other types of manifestations occur. UAP associated intelligence also can target specific humans for sightings of what the witnesses identify as “flying saucers.” Conversely, the agents responsible for UAPs can deny scientists or anyone else they choose, the opportunity to observe them. This predicament was demonstrated during the Robert Bigelow financed investigation of the paranormal hot spot popularly known as “Skinwalker Ranch.” His National Institute for Discovery Science’s efforts at that location were repeatedly thwarted by an unseen intelligence that staged anomalous events in such a way that they could not be filmed or measured with scientific instruments. On several occasions equipment was mysteriously damaged physically.³⁷

Val Germann’s second point listed above is particularly problematic. Western materialist science’s assumption that the “cosmos is objective and that over vast areas of spacetime consistent laws of nature are in effect,” doesn’t seem to apply to UAP intelligences. This is because, as Dr. Jacques Vallee has observed, their actions are so bizarre that they appear to be able to manipulate spacetime itself.³⁸ Materialist science is a disciplined instrument to investigate objective mechanisms in the natural world. The actions of a mysterious non-human intelligence can in no way be described as “objective.” For these reasons, we should abandon the notion that studying UFOs can be a purely “scientific” enterprise. Researchers may use scientific instruments such as radar or tri-field detectors to document in a rigorous manner observation during fieldwork, but such activities are more akin to police or counterintelligence operations than the work of science. Thus, in my judgment, the term CE-5 should not be used and the more descriptive term, Human Initiated Contact Experience (HICE) be employed instead.

The Importance of the Peruvian based Contact Network called Rama.

Other reasons why HICE is preferable to CE-5 are historical and transcultural. In 1993, I started working with the Peruvian based contact network Mission Rama, now known as Rahma. They were doing pro-active contact activities starting in 1974, over 15 years before CSETI was formed by Dr. Greer and he coined the expression “CE-5.” The term that Rama used for their staged interactions with the intelligences associated with flying saucers is a descriptive one: “encuentros programados” (“programed encounters” in Spanish). It should be pointed out that people all over the world are engaging in human empowered contact that have never heard about the CE-1 through CE-5 designations. This is because in many cases they have reportedly been instructed directly by UAP intelligences how to facilitate their encounters. This was certainly true for the initial Rama activists in the 1970s.³⁹ Given this trend from the past that likely is still ongoing, why not use a term that is descriptive of what Rama and many other groups are doing without having to explain the origins and meanings of the Hynek-Vallee schema?

Prime Contactees: a Special Kind of UAP Experiencer, “Misha” Joins our Team.

After leaving the Soviet Union in 1991, a young Russian medical worker, who I shall call “Misha”, settled with his family in Los Angeles. In 1992, he secured employment as an EKG technician at the Kaiser Panorama City Hospital where I worked in the ER. In October of 1993, he joined our Los Angeles CE-5 Working Group. Just 22 years old, he became the youngest member of the team. While growing up in the Belarus Soviet Republic, Misha allegedly had numerous sightings of UFOs. He even claimed to have memories of an onboard experience. To my surprise, by simply associating with him, my personal link to UAP NHI was considerably strengthened. In my judgment, his presence served as a powerful attraction for the intelligence, presumably of an extraterrestrial nature, that is responsible for some UAPs. After a few outings with him, it was clear that our entire team’s level of contact had gone way up. Our sightings during fieldwork were more numerous and more dramatic. I believe this is not an isolated phenomenon. Misha was an example of a special type of contact experiencer that I call a “prime contactee.”

During my quarter century of promoting HICE, as strange as it may seem, individuals with an intimate and long-standing relationship with the so-called extraterrestrials can extend, via personal association with others, the capacity to have repeated UAP sightings. Misha was not the only contact worker that possessed this trait. Steven Greer MD also fell into the category of “prime contactee”. During the initial years of the CE-5 Initiative he was a kind of “UFO magnet”, drawing the phenomenon repeatedly to him when multiple witnesses were present.⁴⁰ From 1992 to 1997, I did fieldwork with him over ten times. In all but one outing, there were always clear-cut manifestations of UAPs. These included anomalous nocturnal lights and visual displays of what were interpreted by all present as structured objects that were totally unconventional. On February 1, 1993, at the base of Popocatepetl Volcano in Mexico, what appeared to be a very large triangle shaped “craft” was attracted to our team by Dr. Greer’s light work. It signaled back at him, was totally silent and less than six hundred feet away.⁴¹ After resigning from CSETI in 1998, I kept in touch with contact activists that remained in the group. According to their reports, Steven Greer MD’s ability to attract the phenomenon continued, albeit at a decreased level compared to the 1990s.^{42,43,44} This was also reportedly true of Sixto Paz Wells, a university student that became the leader in the Peruvian contact network known as Mission Rama. After two decades of spectacular encounters that were multiply witnessed, his effectiveness as a kind of “UFO magnet” also reportedly decreased.^{45,46}

Controversy concerning the prime contactee designation will be discussed at the end of this chapter. As a result of my work with the “prime contactees such as Misha, I evoked a lighthearted analogy to explain the capability of certain individuals to attract flying saucers. I told my Los Angeles CE-5 team that it was just like in Hollywood where, “it’s not what you know, that gets you ahead in a show business career, but rather who you know!”

I experienced a boost in my psi ability the first time Misha joined us during fieldwork on October 4th, 1993, in Joshua Tree. The CSETI Director had alerted CE-5 activists that we might on occasion get a telepathic “heads up” with pertinent details about sightings that would occur during field investigations. This is exactly what happened to me. Our team of seven was camped near the base of Queen Mountain. During group meditation, a series of mental images flashed into my consciousness. It was like watching a movie inside my mind. It portrayed a solitary saucer racing towards us from across the desert. I was able to “look” into the craft and see in my mind’s eye “the crew.” They were the typical popular ET stereotype, diminutive grey creatures with big heads. Most important was not these mental impressions, but rather the information that one craft was going to appear in the northwest at 2 a.m. This wasn’t communicated, thank goodness, as

“a voice in the head”, but rather as a gentle kind of “knowingness.” The CSETI Director used the expression, “receiving information at the level of knowledge” to describe this process. Once we completed our meditation, I alerted my co-workers that “showtime” was 2 a.m.; a single craft was coming in from the northwest. As team leader, I exercised the prerogative of taking a nap starting before midnight with strict instructions for my companions to wake me just before 2 a.m., which they did. At exactly 0200 hours, a red glowing orb was seen silently flying 20 degrees above the horizon in the northwest. It was about one finger’s width in size with arm fully extended and was moving at approximately 150 miles per hour. Its distance was estimated to be about two miles away. After it crossed our position, it accelerated. The sighting lasted no more than 10 to 15 seconds.

I consider the mental/visual impressions that I received to be a form of channeling and as such in my judgment should not be the focus of contact work. Many CE-5 teams have been disrupted by channelers because they want to make what we called back in the 1990s “subjectively acquired material”, as the center of the group’s attention. For what it’s worth, and I believe it’s not much, during the October 5th field investigation I saw in my mind’s eye what appeared to be an elderly ET. He left me with the following message. “You are a young race. You have much to learn. And we are going to teach you!” Only on one other occasion did I receive a “contact download” that accurately predicted in advance when and where in the sky UAPs would manifest during fieldwork. Misha was with us on that second occasion as well.

The Consciousness Connection: Missing Time Events Across the Entire CE-5 Network

During the early 1990s, the entire CE-5 network consisted of only teams operating out of three Western US metropolises: Denver, Los Angeles and Phoenix. In December 1993, a bizarre sequence of events occurred involving contact workers from each of these cities. Misha and I had missing time together after he was on the team for just three months. The event happened on December 26th, 1993, while driving back from fieldwork in Joshua Tree. It was still very dark at about 5:30 a.m. the day after Christmas when we stopped on the shoulder of Highway 62 to signal at stationary red light. It was positioned above a hill that was close to the roadway. During previous rides on Highway 62 at night, we had never noticed the red light. There were other unusual things happening above us on that morning. To the east and the south, I saw several slowly moving

white lights in the sky. For some reason, I assumed that they were probably private pilots getting in some “night flying time.” They did not have conventional lighting however, in terms of rotating beacons or red and green wingtip lights. As we signaled at the red light above the hill, something inexplicable occurred. Instead of seeing rocks and chaparral, as the beam struck the “hillside”, the hill dissolved into mist. It was a mirage!

Suddenly a very bright white light, low in the southern sky, became visible. It was moving rapidly, flying directly towards us. It was coming from the direction of Palms Springs, and I recall thinking that it was probably some private jet. I imagined it was too early the day after Christmas for regular commercial flights. The next thing I knew was that I felt dazed. Without a word said about the hillside dissolving into mist, or the strange lights in the sky, Misha started to drive towards US Interstate 10, the road that would take us back to LA. I recall the sound of the car’s engine and it was still very dark outside. There was only a faint reddish glow in the east indicating sunrise was soon to commence. The next thing I recall was that it was bright outside, and the sun was high in the sky. I felt like we had been driving on highway 62 for hours. Usually only seven minutes is required to reach US 10 from the location where we had stopped to signal at the red light. When I got home, I noticed that it had taken us over four hours to arrive. The trip should have taken no more than two and a half hours to three hours. Several days later, Misha told me that memories had surfaced in his mind of what he believed was an “on board ET craft” experience. He thought that the missing time had occurred during our trip back to LA. I initially remembered nothing concerning the time we lost on Highway 62. Weeks later, a fragmented memory surfaced in my consciousness suggesting that we had stopped a second time on the road and that the car’s cabin was filled with a blinding white light. I have no recollection of what might have been a Close Encounter of the Third or Fourth Kinds.

This strange event was not an isolated one. During the beginning of that same month, December 1993, a CE-5 activist in Denver named Ron Russell reported experiencing about 45 minutes of missing time while at home. On December 27th, just one day after my missing time experience, the CE-5 Working Group Coordinator in Phoenix, Wayne Peterson and his entire team of seven investigators reportedly experienced double missing time while doing fieldwork in the frigid Sonoran desert. Wayne described how the strange incident started. “We decided about 11:45 to leave, we put out the fire and at the cars we checked the time. It was about 1 AM.” Wayne told me that the brief walk to the cars could

not have taken the hour plus time that had elapsed. This was the first episode they reportedly experienced that night. While standing around the cars, Wayne and his wife Grace saw a bright white meteor flash by in the sky. Wayne reported commenting to Grace about the apparent missing time. The team loitered around watching the sky for what seemed like perhaps 20 minutes. When they checked the time again it was about 2:30 AM; an hour and a half had elapsed! Wayne did not seem terribly upset by the apparent double missing time. He lightheartedly commented at the end of his brief report, “Missing time again, at least we didn’t freeze.”

There was apparent meaning in the sequence of these staged events. The CE-5 teams started going into the field, first in Denver in early 1992, then Los Angeles in August and finally Phoenix in December of 1992. This was the exact sequence of the missing time experiences reported by our network: Denver, LA then Phoenix. And as if to make sure that we got the point, the number of contact workers involved escalated from city to city: first only Ron Russell in Denver, then in Los Angeles, it was Misha and I, finally seven activists in Phoenix. In my judgment, intelligences associated with the flying saucers were communicating in no uncertain terms that they had recognized our request to have Human Initiated Contact Events (HICE). They acknowledged that ongoing relationship with them via staging missing time events across the entire CE-5 network. Here again the consciousness connection is plainly evident in these programmed encounters.

PUTTING THE PUZZLE TOGETHER: THE GENESIS OF THE VIRTUAL EXPERIENCE MODEL, VIRTUAL EXPERIENCES OF THE FIRST KIND (VE-1s)

“Impossible” Aerial Phenomena (IAP)

In September 1992, I experienced a bizarre sighting in broad daylight. This event initiated what I believe was series of staged encounters from 1992 to 1997 that led me to develop the Virtual Experience Model. It commenced during my first week as a volunteer CE-5/HICE team leader. At around 5 PM, I was driving home from my ER job in the San Fernando Valley. As I approached the on-ramp to the 405 Freeway heading south, I noticed the strangest airplane that I have ever seen. **Painted fire-engine red, it sported wild yellow lightning bolts painted on a fuselage that was only about fifteen feet long. It looked like a vintage World War One fighter made from wood, but instead of being a biplane, it had only a single pair of wings that were ridiculously short extending only about eight feet on**

either side. Where the pilot should have been seated behind the single prop engine, there was no canopy, no windshield and to top it off there was no pilot! It was traveling north at less than seventy feet above the super-highway and its speed was impossibly slow, no more than 60 miles per hour. An engine sound could be heard, but it seemed muffled. The slow speed and short wings should have made flight impossible, but there it was flying by me at a distance of less than 100 yards. **This was the first piece of a puzzle that I would be putting together for the next decade where I eventually concluded that this was a holographic projection.**

High Strangeness at Robson's Mining World

In the spring of 1993, the Center for the Study of Extraterrestrial Intelligence held an in-depth three-day training. Over 60 ET contact enthusiasts attended. The workshop took place in the middle of the Sonoran Desert, 30 miles west of the town of Wickenburg, at the site of an abandoned mine. "Robson's Mining World" was described on the Internet as an "authentic Gold Mining Town," that offered "the world's largest collection of antique mining equipment." The participants were mostly professionals in their 30s, 40s and 50s and could be categorized as "New Age." Although I had been a CE-5 Working Group Coordinator for eight months, culturally and ideologically my team was far more grounded in materialist science than the "love and light" crowd that attended the workshop. Thus, I experienced a sense of culture clash between my Western scientific beliefs and the more spiritual, Eastern mystical orientation of many of the other participants.

After each night's activities, the group came together to discuss the results of the fieldwork. One individual gave a very strange report. "Fred" (a pseudonym is used for confidentiality purposes) was a transportation worker from Hawaii. He told his fellow investigators that he had observed a purple-colored, saucer-shaped UFO for several minutes. When the sighting was happening, he did not point out this finding to the other investigators in the team. Fred reported that he had observed the object while standing alone, but he was separated by only a few yards from several others. No one else noticed the unusual object that Fred reported viewing.

We asked Fred how was this possible? How could he, among some sixty fieldwork participants, be the only one to report seeing a purple saucer? His response was strange to the point of causing concern about his mental stability. Fred stated that other members of his group had been “turned off.” This term suggested that he believed that their consciousness had been altered (presumably by NHI) in such a way that they were incapable of observing the craft that only he was allowed to witness. This term “turned off” was disturbing because it is employed to describe how a contact experiencer’s bedpartner can be rendered unconscious during anomalous events labeled “alien abductions.”

Fred’s bizarre report caused concern not only among the working group coordinators, but also for a PhD clinical psychologist. Dr. Dixie Sullivan had volunteered to keep an eye on the emotional stability of the trainees. She had over thirty-years-experience as a psychotherapist. There had been some attempt to screen the applicants for mental health problems. On the application form for joining a CE-5 contact team, there were questions about alcoholism/drug abuse and mental illness. I was particularly dismayed by the possibility that one of our own CE-5 trainees had experienced a visual hallucination. My concerns about Fred’s mental stability were apparently off base. For the next five years, I maintained close contact with him. I saw him at meetings, received email from him and spoke to other co-workers in the UFO field who were aware of his activities. All the reports demonstrated that he continued to function successfully, not only in his highly responsible job, but also as a volunteer contact worker. In retrospect, I wondered whether Fred had got it reversed. It was he and not his co-workers that had been placed into an altered state of consciousness allowing the image of a flying saucer to be projected into his mind. This event was just one more piece of the puzzle from which the Virtual Experience Model would emerge.

Anomalous Shooting Star Displays Linked to Consciousness

Numerous high strangeness contact experiences happened to me once Misha became a team member. These firmly established in my mind that some sightings of UFOs were not of physical objects, but instead were illusory visual displays. Several of these contact events occurred during fieldwork, and one happened while I was on the phone with him. If what I experienced with Misha has been happening to other UAP witnesses, as I assume is likely, then an important mechanism of UAP contact was revealed. These shared encounters with the young Russian EKG tech led me to the troubling proposition that illusions were being produced by advanced psi technology that was interfacing

with human consciousness. The result is that UAP percipients are being left with the impression that they are witnessing physical objects presumed within the UFO subculture to be “extraterrestrial spacecraft.”

In October of 1994, a group CE-5/HICE investigators travelled to our research site at the base of the Queen Mountain in Joshua Tree National Monument. Misha was with us, and we noted a strange pattern of meteor sightings. Ordinarily during fieldwork, one scans a section of the sky for several minutes. Then, if nothing of particular interest is happening, one turns away to look at another section of sky. During this night, I noticed that as soon as I changed the part of the sky that I was viewing, a pale shooting star appeared. This was particularly strange because each meteor looked very much like the previous one. This happened five times in a row! Each “shooting star” sighting had the same color, same length of trail and the same duration. I mentioned to Misha how weird it was that every time I looked at a different section of sky, these stereotypical “meteors” had appeared. He claimed that the same thing was happening to him and that it had occurred over 20 times in a row! None of the other investigators present described witnessing this bizarre pattern. We were left with the impression that there was a probable mental link between us and some NHI that was fabricating “meteor” displays for us. As strange as it sounds, we concluded that an invisible intelligence had been observing us and could “time” the meteor visual displays to our viewing different sections of heavens. Events that occurred the following month during another field trip to Joshua Tree confirmed for us in no uncertain terms the illusory nature of these stereotypic “shooting star” displays.

On November 10th, 1994, Misha and I returned to the Queen Valley. It was even colder that night and the park was deserted. It was just the two of us. Negro Hill is a three-hundred-foot-high rock pile located just to the south of our usual “back country” campsite in Joshua Tree National Monument. In the sky Above Negro Hill, on several occasions both Misha and I had witnessed some very unusual shooting star displays. A particularly bizarre one had a wild zigzag downward trajectory. On this November night, we stood together looking towards Negro Hill when Misha reported seeing a “shooting star” above its crest. I however saw no such thing. I was a bit surprised since I had been looking in the same general direction as Misha. We continued scanning the sky above the hill.

My co-worker again reported viewing a meteor trail that I did not see. I became suspicious that this might be something important. Why could I not see what he was observing? At forty-four years of age, my vision was still quite adequate. I didn't require corrective lenses until several years later. Granted, Misha was twenty years my junior. His vision was reportedly excellent. I reasoned that I still should have been able to observe what he reported viewing. I asked him if the two "shooting stars" had a similar appearance. He replied that they did. According to my Russian friend they had the same brightness, color, length of trail and the same angle vis-a-vis the horizon. According to him, they had all appeared in the exact same spot in the sky above hill. I started becoming excited. I had him point to the exact location where he had seen the two "meteors." I stood just next to him looking down his arm as he pointed to the spot.

"There's another one", he said. To my surprise I saw nothing but dark sky and a few faint stars. "Was it just like the first two?" I asked. Misha again assured me that they all appeared the same. I suspected what might be going on and told Misha, "Ask them to show me!" He did just that and I immediately saw a pale shooting star appear above the hill. It moved down at a forty-five-degree angle before quickly fading out. My heart began to pound with excitement. "Misha, tell me, was that the same as the other sightings you had?" Indeed, according to my friend, they were the exactly the same.

My heartbeat faster as I made the request, "Tell them to show me again." "Show Dr. Burkes!" he said. Immediately, I saw a second shooting star display appear in the same location of sky as my first sighting; I was dumbfounded. The image had the same brightness, length of trail, angle to the horizon and the same duration. Misha confirmed that the "meteor" that I had just witnessed was no different from his four previous sightings. I paused trying to get my mind around what was happening. A stereotypical display of a shooting star had repeatedly been seen by first Misha and then by me, but only after he requested that I be allowed to see the display. It seemed almost certain there was a consciousness link between us and the unseen intelligence responsible for these strange sightings. This was evidenced by their repeated appearance on request. I had failed to observe the first few displays even though I was looking at the same section of sky that Misha had been viewing.

Some unseen non-human intelligence, presumably the extraterrestrials, had just given me a demonstration of what I imagine is an extraordinary capability. It is their ability to selectively stage sightings for one observer but not another. Could they have been blocking my perception of a real shooting star? This seemed impossible because each display was exactly the same as the last. Real meteors don't line up and fall in the exact same manner repeatedly. Most importantly, they don't appear on request! It seemed far more likely that some NHI was simulating an image of a shooting star by targeting Misha's visual apparatus. Initially I was left out of the "show." On repeated requests however, they had targeted the two of us and only then was I able to perceive the display. Another possibility was that my sensory apparatus had been blocked in such a way that I was not able to perceive the first three displays. This sequence of events was so strange; I wondered who would ever believe this account as being true? There was just the two of us, standing side by side in the cold desert darkness.

Feeling somewhat silly, I found myself addressing the unseen intelligence that I assumed was responsible for the "meteor performance" that we had just witnessed. I thanked them for what they had just shown me. I remember saying something about how, "two in a row for me was good," (five in a row for Misha was even better) "but that here on Earth we have this notion of what we call "coincidence." I desperately wanted them to do it again. I asked Misha to request another shooting star display. He complied. The young Russian said, "Show Joe!"

We watched the sky and waited. Whereas the first two "shooting stars" had appeared immediately, this time there was a delay of about 10 seconds. It was a pause that I imagined was pregnant with meaning; perhaps it was a dramatic build up, as if to say, "Don't you know what we are doing here? Pay attention this is important!" After the pause, a third alleged "shooting star" appeared on request. And indeed, it was the same as the two previous ones for me and the five prior sightings reportedly for Misha. If an unseen NHI can create visual displays of shooting stars, why not then of flying saucers? I believe it is important not to underestimate the significance of this event. In describing the mental capabilities of the so called "visitors", it has been said that they can access one's consciousness as readily as you or I can access light by turning on a wall switch. Well, I guess one might say that I had just "seen the light" (in the sky) and by helping me to develop the Virtual Experience Model, "it was good."

Anomalous Visual Displays on the Ceiling, Los Angeles and Las Vegas

Eight months later, on the night of July 29th, 1995, Misha and I were on the phone chatting. It was about 10 PM when Misha said, “Joe, I see lights on my ceiling.” He then described the following. He reportedly witnessed a multitude of tiny lights on the living room ceiling of his apartment. They formed a series of concentric circles, “like a galaxy,” he said. They were flicking on and off. The image covered several square feet of the ceiling. The lights then coalesced to form a 3D image of an “extraterrestrial.” My Russian friend said that the strange image had a holographic appearance to it. The being according to Misha was a typical so called “Zeta Reticulan” ET. The entity was small in stature, with grey skin, a large head and widely spaced wrap-around dark eyes. He identified the being as “Zan” who had allegedly interacted with Misha during a number of his “ET encounters” over the years. I immediately wondered if this might be another staged encounter to further inform me about UAP intelligence’s extraordinary psi capabilities.

Misha told me that as he watched these images, his right eye started tearing profusely; he insisted that he wasn’t crying. Some kind of energy that presumably was producing the image was also irritating his right eye. I asked him to get out his camera. His immediate response was, “No Joe, no pictures allowed! They don’t want that!” I then asked him to do the following.

“Misha,” I said, “please close your right eye and tell me what you see.” He complied and then said, “I still see him, Joe.” I then asked him to alternately close one eye and then the other and then both. The holographic-like image of the ET was reportedly still clearly visible. “That’s it!” I thought. I surmised that the image was probably being created by some form energy being directed into Misha’s right optic nerve. It was truly amazing! The entire experience lasted about three minutes. Misha reported some mild discomfort in the right eye during this strange event, but apparently there were no lasting ill effects.

The question arises, “How can I be certain that Misha didn’t hoax this encounter by falsely claiming that a holographic-like displays appeared on his ceiling?” After all, I didn’t see the concentric circles of flickering lights and then the 3-D image of the alien “Zan.” I believe UAP intelligence may have provided a solution for this concern by staging another high strangeness event. It happened to an acquaintance of mine that I shall call “Richard” and on the very same night that Misha and I had chatted on the phone.

Richard was a businessman from Orange County that had decided to join our CE-5 team. Around the middle of July 1995, I sent him some training material by mail. A few days after my conversation with Misha on the phone, Richard shared a bizarre story. It happened on the night of July 29-30; he was staying at the Luxor Hotel on the 19th floor. He said to me, "I know you probably won't believe this Dr. Burkes, but several nights ago I had the strangest experience." He then went on to state that on the previous Sunday morning between 1 and 2 a.m. on July 30th, he suddenly awoke. This reportedly took place just three hours after my conversation with Misha.

While lying in bed and staring up at the ceiling, Richard saw the central red light on the fire alarm stop flashing. Then a spiral pattern of flickering lights, perhaps 20 or 30 in number reportedly appeared on the ceiling. Robert became alarmed when he realized there was no reasonable explanation for the lights that he was staring at. He was on the 19th floor of a hotel. In his opinion, there was no way streetlight could come in through the window, especially since the curtains were closed. In addition, he observed that there was no other source of light in the room that could account for what he was seeing. As he watched the weird display, his apprehension grew. The thought occurred to him that this might be an alien contact experience. He told me that he said to himself, "Oh, I don't think I can handle this." Immediately after having this thought, the flickering lights reportedly disappeared, and the normal red flashing light of the smoke detector turned back on. Richard stated that he then, "passed out." He assured me that this experience was not a dream.

Up until that point in time, Richard and I had never met in person. There was no way in the world that he could have known about my conversation with Misha. Richard and Misha lived 50 miles apart and were not acquainted. What they did have in common, however, was that they were in communication with me. Both events of high strangeness involved an anomalous light display on the ceiling that looked like stars spinning around a galaxy. This detail, plus the fact that the weird events had occurred just a few hours apart, ruled out any reasonable notion of coincidence as an explanation. In addition, it made Misha's account more credible because another person reported a very similar bizarre experience.

Discussion of these High Strangeness Events

In my judgment, these high strangeness experiences in Joshua Tree, Los Angeles and Las Vegas were not random events. I strongly suspect that UAP intelligence staged these encounters with the apparent goal of showing me how they create visual displays for experiencers. The tearing of Misha's right eye may very well have been a side effect from some kind of intelligently directed energy. It both produced an image and irritated his eye triggering a lacrimal gland response. I repeat, even with his eyes closed Misha allegedly could still see the image of the stereotypical grey ET. As far as what happened in Joshua Tree, the evidence strongly suggests those sightings were staged as well. On a night in October, we were primed for understanding that there was a probable consciousness link between us and an unseen intelligence that was projecting visual displays of meteors. The following month while doing fieldwork at the same location, a series of meteors were seen by one observer and not the other while viewing the same section of sky. On request, three stereotypical shooting star displays appeared that we both were able to witness.

What other reasonable explanations are there to explain this testimony? Could the visual displays represent actual meteors being flung out in space by some unseen agent in such a way as to appear the same during their descent through Earth atmosphere? No, that is absurd considering the distances, the rotation of Earth and other parameters involved. The episodes appeared to involve holographic like projections for Misha and Richard and have all the markings of staged events as well. Both started with a circular pattern of flickering lights on the ceiling the very same night!

In terms of the big picture, the Close Encounters literature involves over a hundred different types of structured objects that are called "alien craft." Triangles, discs, globes and numerous others have been described. Where are the bases that manufacture, supply and repair this multitude of alleged craft? If the mechanism of contact that I call a "Virtual Sighting," or VE-1 is valid, then such a vast infrastructure would not be required if many of the different types of "craft" witnessed were not actual physical objects, but instead were illusionary visual displays. The technology used might be holographic like in nature for some displays, in which case all observers present would be able to observe them, (VE-1a category). The same logic applies to the plethora of alien phenotypes

(classifications based on appearance), such as the “Nordics,” “Greys,” “Reptilians,” and dozens more including alleged human/alien hybrids. If anomalous shooting star displays are illusory, why not employ the same kind of technology interfacing with human sensory neural networks, to create visual displays of different “races” of beings. **I must repeat the proviso that I am not asserting that all UAPs and encounters with non-human beings are illusory. I am proposing that both physical craft and beings as well as illusionary ones are being presented to witnesses.** Later in this chapter, I offer criteria by which investigators might be able to decipher which encounters are physical and those that are more likely to be virtual.

In John Keel’s classic work, *Operation Trojan Horse* the 1996 edition, he cleverly describes this dilemma.

“Our UFO catalog now contains flying cubes, triangles, hexagons, doughnuts, spheres, objects shaped like giant metal insects and transparent flying jellyfish. We’ve got UFOs with wheels, with wings, with antennas, with pointed domes, flat domes, no domes at all. We’ve got objects of every color of the spectrum... We’ve got wheel less automobiles cruising along deserted backroads a few inches above the ground. And we have unmarked airplanes and unidentified helicopters and jets flitting about flap areas. We have just about everything except a basic assembly line model that has appeared consistently in many years and in many places.

In other words, we have thousands upon thousands of UFO sightings that force two unacceptable answers upon us:

- 1. All the witnesses were mistaken or lying.*
- 2. Some tremendous unknown civilization is exerting an all-out effort to manufacture thousands of different types of UFOs and is sending all of them to our planet.*

The governments of the world have seized upon variations of the first explanation. The UFO enthusiasts of the world have seized upon variations of the second explanation. The UFO enthusiasts accept the second. I do not accept either one.”⁴⁷

I concur with John Keel’s analysis that has been so very helpful in my developing the Virtual Experience Model. This theory postulates that UAP associated non-human intelligences have both the physical and psi technologies

allowing them to create a dazzling array of illusions that witnesses perceive as physical objects and beings.

The Consciousness Connection Full Throttle: Weird Helicopters in the Sepulveda Pass and Keel's "Reflective Factor"

On the morning of March 29th, 1994, before driving to work, I received a call from contactee friend Misha. He told me that the previous evening he had another UFO sighting while driving through the densely populated San Fernando Valley. Misha reported seeing a disc-shaped object that apparently was being pursued by several helicopters. The saucer was at an altitude of less than a thousand feet. The story was bizarre. I presumed that his sighting was not of some top-secret US military device. Just imagine the uproar with thousands of witnesses if the craft had to stage an emergency landing in a community of nearly a million people. Misha's notion that the helicopters were chasing an alien craft didn't make sense either. UFOs typically can fly circles around top performance military aircraft. I reasoned that the relatively slow-moving helicopters, even in "hot pursuit mode," would never be able to keep up with a "real flying saucer." I postulated that Misha's sighting might very well be an illusory event staged by NHI. After sharing this sweeping speculative analysis and feeling rather clever, I said, "good-bye" to him and started my drive to work going north on the 405 Freeway.

As I reached the middle portion of the Sepulveda pass, I noticed two military helicopters above the eastern rim of the canyon. This was strange because there are no major military bases located in Los Angeles. What was even more bizarre was that one was a vintage aircraft, an old Sikorsky, the kind first developed in the 1940s. I recognized its typical rounded nose with the cockpit located high up above the cabin. The other was a "Huey" (a Bell UH 205). I was immediately struck by the wild colors on both choppers. The Sikorsky, instead of the standard dark green, was a wild brilliant candy green. It looked like something out of a carnival! The Huey appeared a bit more respectable, it was painted a dark olive, but on the side of the craft was a candy green circle that surrounded the US star insignia. I thought, "This is strange. I have a conversation with Misha about his sighting possibly being an illusion and now am witness to craft fit for the circus." Was this just an amazing coincidence, or was I being given a rather theatrical visual display, like what I thought was Misha's the previous night? Perhaps it was another clue that might help me understand an important mechanism of contact.

My vehicle reached the top of the Sepulveda Pass. I was just a few miles from where Misha reportedly had his sighting the night before. I watched the helicopters, now located above me and to the right. They were moving back and forth perpendicular to the freeway. Despite my circumstances, surrounded by fast moving commuter traffic, I sent out a contactee-styled mental message of welcome. To my surprise, the Huey immediately moved away from the old Sikorsky. It was heading my way! I continued thinking thoughts of welcome. The Huey was now above my vehicle, and I noticed that it was descending rapidly. The chopper leveled out at less than 100 feet above the roadway. For the next mile, it kept pace, flying fifty yards out in front of me. I could hear the chopper's engine, but it seemed quite muffled. The roar should have been deafening, but it wasn't.

In John Keel's "The Eighth Tower", the legendary paranormal investigator discusses a weird aspect of the contact drama that I suspect sheds light on my helicopter encounter.

"Allied with the synchronous events is what I call the reflective factor. Somehow the phenomenon reflects back material that supports whatever beliefs or theories motivate the investigators. Once, just for the hell of it, I doodled with the notion that some of our parahumans might be aquatic. They were often seen wearing turtleneck sweaters and I wondered, not very seriously, if their turtlenecks might be concealing something like gills. Naturally, I didn't discuss this preposterous theory with anyone, but - and this was utterly amazing to me - the week I played with this idea I suddenly received a letter from a young man in Florida who described a remarkable encounter. He had been hitchhiking and was picked up by a very strange man who had gill-like flaps on his throat. I've never received any other reports of this type. It is a one-of-a-kind."⁴⁸

I suspect that the "reflective factor" described by Keel was operational in my encounter with the strange choppers in the Sepulveda Pass. I mention to Misha my theory about his sighting being illusory. A short while later "lo and behold", an unseen NHI treats me to what I imagine is an interactive experience employing illusory displays of two helicopters. In my judgment, these were not mere coincidences. Synchronicity is a regular component of contact events. Misha's sighting and my encounter were linked not by causality, but instead by meaning! These sightings in their totality suggest that I received yet another set of clues confirming the validity of what I eventually would call the Virtual Experience Model.

ADDITIONAL REPORTS SUPPORTING THE VIRTUAL EXPERIENCE MODEL

Encounter in Joshua Tree with a “jumper.”

On November 3, 1993, I received a phone call from Misha. He said that we must go out into the field on Veterans Day. Misha told me that during deep meditation, a series of images passed through his mind. They were so vivid that he described what happened as “a kind of out of body experience.” In an altered state of consciousness, he found himself “flying” eastward across Southern California. He reportedly was headed towards our research station in Joshua Tree National Monument. As he mentally flew past miles of tract homes, he could see below him American flags decorating front porches and governmental buildings. Afterwards, he checked the calendar and discovered that Veterans Day was coming up.

The first storm of the rainy season was scheduled to hit Southern California on the holiday. The previous month I had received an accurate telepathic alert predicting when and where in the sky a UAP would manifest. It was a red orb that had delighted the entire team. As a result, my co-workers were eager to do fieldwork. It was my impression, however, that most Los Angelinos think the world is coming to an end when the temperature drops below 40 degrees Fahrenheit. Combined with the prospect of getting wet, only Misha and I volunteered to do fieldwork during the Veterans Day holiday. Our research site was in the northern tip of the Queen Valley. It required driving to a remote wilderness parking area called a “backboard.” From there we hiked a mile into “the back country.” As we drove into the park, we found the upper elevations had been spared by the storm. Even before we arrived at the backboard, we had a pair of sightings. At 10:20 p.m., we spotted a golden globe flying slowly and silently to the west against the wind of the incoming storm. Its appearance along the road suggested that it might have been waiting for us. At the wilderness parking lot, we had another sighting at about 11 p.m. This time two more golden globes appeared low in the sky. They too were moving westward. In neither of the two sightings did the objects respond to our light signals. We hiked into the back country along a dry riverbed and set up our tents.

At 3 a.m., Misha called my attention to a tiny bright light that was moving erratically in the eastern sky. It was strobing very rapidly and moved in straight lines in a jerking fashion. The combination of strobing and jerks made the flight path look like a series of tiny jumps, so we labeled the object a “jumper.” Although it was a point of light to the unaided eye, later that night when another jumper approached us, through binoculars it appeared to be a half moon. There was an interactive component to the encounter as well. Using our signal lantern, we traced in the sky simple geometric shapes: a circle, a square and a triangle. To our delight, the jumper’s flight path imitated our light work. Each time we drew a shape, the brilliant light changed direction and in a jerking fashion traced out the very same form we had just drawn. A second jumper later appeared and the first stopped strobing. As a single point of light, it slowly drifted upwards and then stopped, taking on the appearance of an ordinary star.

We then focused our attention on the second light that silently came towards us. It was very close to the desert floor. It followed a path along the dry riverbed on which we had hiked to reach our research site. In a jerking fashion, the brilliant light approached us. It was so low to the ground that it appeared as if it repeatedly was touching down on the ground. The light made its way towards us slowly in a series of jumps. It was now clearly less than one mile away and was very bright. Through binoculars I observed its superstructure: a brilliantly illuminated hemisphere, a kind of upside-down bowl shaped “craft.” Its white light had a harsh glow, as if emanating from a powerful fluorescent bulb. Through the binoculars it did not have a 3-dimensional appearance. Instead, it appeared totally flat, as if cut out from a sheet of metal. At about a distance of one-half mile, it stopped its approach. While continuing its jerky movements, it turned to the left, still traveling very close to the desert floor.

Our encounter was over. We retraced our steps across the sand to the wilderness parking lot. We trudged along the same path on the dry riverbed as the second jumper had taken. We looked for markings on the sand where the jumper had appeared to repeatedly “touch down.” The only marks on the ground were our boot prints from the previous night’s hike to our research site. This absence of physical evidence and the flat 2-dimensional appearance of the half-moon seen through binoculars, in my judgment were more consistent with a visual display than with a sighting of an actual physical object. These observations are additional evidence supporting the illusory mechanism of contact called a Virtual Experience of the First Kind (VE-1).

Two Sightings that Appeared Exactly the Same, Occurring Under the Same Circumstances

Katherine Carroll is a retired government worker. She goes by the name “Kat.” She told me that she was employed as a County Deputy Sheriff for 15 years and as an emergency medical technician as well. She considers herself a contact experiencer. Prayer and meditation are regular daily activities for her. In May and July of 2017, she reportedly had two sightings of UAPs that appeared to be exactly the same. They occurred while she was meditating in the backyard between 10 and 11 p.m. Both were preceded by a “subtle urge” to open her eyes and look up. The first sighting started with a brilliant diamond shaped flash of light occurring directly overhead and slightly to the north. She stated that, “It grew momentarily and then shrank down to nothing.” As soon as the diamond shaped flash ended, she noted the appearance of another “object” very close to the location of the flash. Kat described the event as follows:

“This was a large ‘craft’ that was either an oval or tear drop shaped. I cannot recall which because as soon as it was fully illuminated, it shot towards the east with a bit of illuminated tail behind it, like when you wave a sparkler in the air... I heard no sound and from the initial flash to when it accelerated out of sight was roughly three seconds...”

Kat told me that she thought it might have been as big as the Goodyear Blimp because its image in the sky was as large as the length of her hand (wrist to fingertips) with arm fully extended. Kat searched the Internet and news reports, reasoning that something as massive as what she had witnessed probably should have been seen by others. She stated however that she could find no such corroboration. Two months later in July of 2017, she had another sighting that seemed to be the same as the first. It too occurred as she came out of meditation and opened her eyes. Just as before, a diamond shaped flash of light was followed by the immediate appearance of an oval with a tail of sparkles. The second sighting was in the same general vicinity of the sky. In both instances, the UAPs, “had a clear outline, but only the bottom was noticed. I could not discern any height or depth, only the vivid outline.”⁴⁹

It is significant to note that Kat didn't merely witness two anomalous nocturnal lights that might be expected to be similar. Instead, she reported witnessing a pair of complex visual displays involving diamond shaped flashes, and then flat tear shaped "objects" with sparkles trailing behind them. If her sightings were projected visual displays, they could very well appear flat, as indeed these two sightings reportedly were.

In analyzing this report, which explanation seems more likely? Were her sightings of a physical craft, possibly piloted by non-human beings that staged their maneuvers in just the right way so that they would appear the same to one observer on the ground two months apart? Or were her dual encounters the product of technology used to project visual displays, i.e., Virtual Experiences of the First Kind? The fact that both sightings were preceded by meditation should not be overlooked. From my years of volunteer contact work, I have learned that meditation has an established track in facilitating contact and communication with non-human intelligences associated with UAPs. In my judgment, the two sightings that Kat described are consistent with illusory visual displays that I call "Virtual Sightings", i.e., VE-1s.

THE VIRTUAL EXPERIENCE MODEL AND THE "IMPOSSIBLE" AERIAL PHENOMENA OF "THE MOTHMAN PROPHECIES"

John Keel in his 1975 book, *The Mothman Prophecies*, described a wave of sightings of strange, winged creatures around the West Virginia town named Point Pleasant. These bizarre encounters took place from November 1966 till early 1968 and occurred during a wave of UFO sightings in the same area. A large bat-like creature was repeatedly seen. It was described as being over six feet tall with the figure of a man and enormous wings. One of its most striking features was the monster's eyes. They were large, bright red and terrifying. **It reportedly was able to do things that no flying mammal or bird can do. As described in multiple reports, Mothman could take off straight up, as well as flying over 80 miles an hour, in both instances without flapping its wings!**

After the Point Pleasant Silver Bridge collapsed on December 15, 1967, killing scores of people, the sighting reports of Mothman petered out. Over one hundred adults described seeing the creature. The illusory nature of these encounters is strongly suggested by the eyewitness testimony of numerous observers that John Keel interviewed at length.⁵⁰ My assessment is that what these

observers witnessed might be called “IAPs”, impossible aerial phenomena. As such, their sightings support the Virtual Experience Model’s VE-1 (Virtual Experience of the First Kind) as a mechanism of contact. (The following case reports are from a PDF file of *Mothman Prophecies* downloaded from the Internet. It is without pagination. All quotations are from this PDF edition without page numbers.)

Two Married Couples Were Among the First to See Mothman

On the night of November 15, 1966, at 11:30 PM, two young couples from Point Pleasant, the Scarberrys and the Mallettes, were driving on deserted back roads in an abandoned WWII TNT munitions complex. They were shocked to see two bright red circles. Roger Scarberry, eighteen years old, stopped the car, and both couples noticed that the lights were part of a creature. Rodger described it as being shaped like a man, six to seven feet tall and grey in color.

In terror, the young couples drove away as fast as they could, but they saw the monster again on a hill by the road. Speeding by, they witnessed the beast spread its large bat-like wings and take off straight up into the sky. It followed them. Completely terrified, Roger floored it, reportedly going one hundred per hour, but the monster kept right up with them without flapping its wings.⁵⁰

Other Terrifying Encounters

The next night, November 16th, another group of people reportedly saw Mothman. The Wamsley family and Mrs. Marcella Bennett were driving to visit a friend. It is important to note that their encounter started with what one could call “an anomalous nocturnal light.” They noticed a large red light moving in the sky above the old munitions plant. They told John Keel that it did not appear to be an aircraft. Arriving at their destination, the group suddenly saw the creature. Mrs. Bennett reported that it looked like it had been lying down. It then slowly rose up and they could see its glowing red eyes. The creature appeared headless. As it unfolded its wings from behind its back, Mrs. Bennet and the Wamsleys ran into their friend’s home locking the door. They could hear it walking around the porch and its red eyes stared at them through the window.

It is highly significant that these Mothman sightings were occurring during a wave of UFO sightings taking place in the same area. Just a few hours after the Warmesley family encountered Mothman, Mrs. Roy, a music teacher, was awakened by her dog barking at 4:45 a.m. She lived across the Ohio River, just opposite the abandoned TNT plant. She looked out her kitchen window and saw a large object in a field. It reportedly was hovering at tree top level and was brightly illuminated with green and red lights. It left rapidly with a kind of zig-zag movement.

The witnesses mentioned above, the Scarberrys and the Mallettes were not the only people that observed Mothman's bizarre flying characteristics that defy the laws of flight for living creatures. On November 25th, 1966, Thomas Ury was driving near the World War Two TNT plant. There, he reportedly observed a manlike figure grey in color. The creature was standing in a field. It spread its wings and ascended like a helicopter going straight up into the air. The monster sped after him. According to Ury, it was able to keep up with his vehicle that was travelling at over seventy miles per hour.⁵⁰

Impossibly Large Birds Were Also Reported.

Mothman and flying saucer sightings were not the only anomalous aerial phenomena happening along the Ohio River near Point Pleasant West Virginia; unusually large birds were also being reported. On November 26, 1966, for two hours, a family witnessed a flock of incredibly large birds. Each one was "as big as a man." The birds reportedly had a "wingspread of at least 10 feet." The witnesses reportedly couldn't see the terrifying red eyes described by other witnesses, but they did report the birds' heads were somewhat red.⁵⁰

An even larger bird was seen flying a few weeks later. It appeared just across the river from Point Pleasant at the Gallipolis Ohio Airport on December 4, 1966. At first several pilots on the ground described it as looking like a plane. As it approached, they reportedly realized that it was an enormous bird with an extremely long neck. Its altitude was estimated to be about 300 feet. The creature was flying at about 70 miles an hour. One man shouted that it looked like a prehistoric animal. **Like Mothman it too was not flapping its wings.** Author John Keel points out that Mothman was poorly suited for flight aerodynamically. The monster was larger than a big man, and therefore probably weighing over two hundred pounds. To take off and stay airborne, the creature would probably need more than the ten-foot wingspan that witnesses said it had. Keel made the following wry comment,

“... large birds take off by running along the ground and flapping their wings frantically. My favorite, the gooney bird of the Pacific, runs back and forth desperately trying to build up airspeed and then, more often than not, falls flat on his face... Mothman, with his helicopterlike takeoffs, was impossible.”⁵⁰

Was Mothman a living breathing physical being? All the evidence points to the answer, “No!” Unlike real flying animals, it repeatedly was observed to soar at high speed and take off vertically like a helicopter, in both maneuvers without flapping its wings. Despite the involvement of local police, hard evidence such as animal droppings or footprints, was never found. In addition, none of the witnesses described animal scents or any bizarre aromas in the locations of the sightings. So, what then was the monster? This absence of physical evidence and its impossible flight parameters support an illusory explanation for its appearances. In my judgment, the phenomenon that was called “Mothman “was a Virtual Experience of the First Kind (VE-1).

Flying saucer encounters appear to be staged events. Typically, sightings last a short period of time as they fly by, or hover briefly and then depart. Investigators have observed that their behavior seems to be nonsensical, with no other purpose than to show themselves to witnesses, or as researcher Grant Cameron has described it, to get us to say “Wow!”⁵¹ As in the music teacher Mrs. Roy’s sighting, UFOs often sport multi-colored lights. One wonders what purpose the colorful visual displays serve, beyond attracting our attention and perhaps delighting us in the process. In a similar fashion, both Mothman and the unusually large birds appearing around Point Pleasant did not engage in any meaningful activity. Unless, as in the case of Mothman with its enormous red eyes, the goal was to frighten the witnesses.

If indeed these impossible aerial phenomena are being staged for us, what might be the purpose of having both UFOs and Mothman appear in a specific locale over many months as described in *The Mothman Prophecies*? After all, Mothman like a ghost, appeared out of nowhere and like a phantom mysteriously disappeared leaving many questions and few answers. I submit to the reader the proposition that perhaps matching sightings of Mothman with sightings of UFOs in the same area was an attempt at communication by a non-human agent responsible for both kinds of sightings. I suggest that the takeaway message is that both of these “impossible” aerial phenomena are not only illusory in nature but are perhaps caused by the same NHI. In the November 16th, 1966, encounter,

Mrs. Bennett and the other witnesses first saw an anomalous nocturnal light (according to Keel the most common type of UFO). Minutes later, Mothman with its terrifying enormous red eyes showed up. The linking of the two phenomena, in both massive waves as well as in individual encounters, suggests that the same NHI is responsible for both and is using illusory technology to alert us that we are not alone in the universe.

Two Sets of Teenagers with Similar Encounters Exactly Three Years Apart

Even more significant in terms of pairing UFOs to Mothman was an event that John Keel called “one of the classics in ufology.” In *The Mothman Prophecies* Chapter Three, he recounts a narrative that he found in the UK’s Flying Saucer Review from June 1972. On November 16th, 1963, four teenagers saw an anomalous nocturnal light just as in the Bennett/Wamsley encounter. At first, they reportedly thought it was just a very bright star. Its movements however caught their attention. They briefly lost sight of it and then inexplicably the four teenagers reportedly experienced an overwhelming fear. One would think an anomalous “star” should not have triggered such a reaction. They began running. When the light reappeared, it had become an oval-shaped object, gold in color. The UFO pursued them. However, when they stopped to catch their breath, the object stopped as well. John Flaxton, age 17, stated that he,

“‘felt very cold...’ Suddenly a tall, dark figure emerged from the woods and waddled toward them. It was completely black and had no discernible head. Mervyn Hutchinson, 18, described it as looking like a human-sized bat, with big bat wings on its back. All four took off as fast as they could go.”⁵⁰

Roger Scarberry according to John Keel was 18 years old when on November 15, 1966, at just before midnight, he drove his young bride with another couple to the derelict munitions factory. There they were chased by Mothman. Considering the time difference between West Virginia and the UK, this event occurred when it was already November 16th in England exactly three years to the day after another group of teenagers in 1963 encountered a Mothman like creature in Great Britain as described above. The UK encounter importantly started as a UFO event. **Two groups of terrified teenagers on opposite sides of the Atlantic having similar monster sightings exactly three years apart. Was this just another coincidence? In my opinion, they were not!** I imagine that these two cases are a kind of cookie trail left for researchers. They help us put together the pieces of a puzzle that forms what Keel called “a mosaic of the paranormal.”⁵⁰

In my judgment, the simultaneous wave of monster sighting, as well as UAPs at Point Pleasant, were staged deliberately by NHI in the same locale to demonstrate how illusions play an important role in contact drama. This type of illusory phenomenon has likely been occurring for centuries, if not for millennia. Both John Keel and Dr. Jacques Vallee have observed that during every era, anomalous aerial phenomena are interpreted according to the cultural expectations of the time. In ancient times they were perceived to be fiery chariots. In the 1890s during the dirigible like Airship Wave of sightings, the strange objects were assumed to be the products of a brilliant inventor working secretly.^{52,53} More recently as mankind ventures into space, they are extraterrestrial spacecraft.

Does UAP Intelligence Have Access to our Entire Storehouse of Memories? Can They Create Auditory as well as Visual Illusions?

Wayne Peterson was the CE-5 Working Group Coordinator for Phoenix during the 1990s. On a regular basis, we shared the results of our investigations on the phone. He told me about one fieldwork outing that apparently involved an auditory illusion of considerable personal significance for him. On the night in question, Wayne's team was doing contact work in the desert under clear skies. Wayne told me that he had become quite familiar with not only the appearance of various planes going overhead, but also the sounds that they made as they moved across the sky. On this night, Wayne and his team heard the roar of what he identified as a 747 Jumbo Jet moving slowly overhead from horizon to horizon. To his surprise, they could not see any of the FAA required lights on what he initially thought was surely a large commercial aircraft by the characteristic sound it made.

A while later, things got even stranger when the sound of a Mack truck slowly tracked overhead. His team reported that no aircraft lights were associated with the pounding engine sound. In the final high strangeness event of the night, Wayne's team heard a sound moving across the sky that no one, except Wayne, had ever been heard before. He recognized it immediately as the clanking sputtering of his grandfather's old diesel tractor. It was the one that he used to ride on as a child during visits to the family farm. Again, there were no lights in the sky associated with this unique sound. Wayne was certain that it was exactly like the noise made by his grandpa's ancient piece of farm equipment. Wayne told me that when this happened, he realized the following. An unseen intelligence

that our contact network was interacting with, probably had complete access to his entire store of memories. They apparently were able to telepathically extract from his consciousness the unique memory trace of a sound heard in childhood. They then produced a replica of it as an auditory illusion that his entire team heard.

We should not underestimate the potential significance of what Wayne reported to me. If UAP intelligence can telepathically access a unique memory from his childhood and reproduce it as an auditory illusion, what are the limits to their powers? In my judgment, this account is a powerful example of the consciousness connection that experiencers have with UAP intelligences. It is also supportive of the Virtual Experience Model's VE-1, Virtual Experience of the First Kind. Instead of creating what I suggest is the more common visual illusion, an unseen non-human intelligence apparently manufactured an auditory one.

Yet another case where UAP NHI has accessed stored consciousness information of a contact experiencer was the case of my friend Reinerio (Rey) Hernandez, who also happens to share my hypothesis that the UAP Phenomenon, and all of the "paranormal" Contact Modalities, all interrelated under Consciousness and that we are living inside a Spiritual and Virtual Reality. This particular experience is detailed in Rey's new book titled "*The Mind of GOD: A Spiritual-Virtual Reality Model of Consciousness & the Contact Modalities*".

Rey details the first, among many times, that he has called down a UAP, this time right in front of his house. Rey states as follows:

*"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 previously had a telepathic communication and it appears like someone is talking right next to you except it is not a voice but direct information going inside your consciousness."*

Rey informed me that he had never spoken with his daughter about his experiences and certainly not about UFOs. Rey now concludes that the UAP intelligence has the capacity to upload your consciousness memories, including prior verbal communications with a family member, such as his daughter. This intelligence can then rescrumble, change the order of these conversations, and download these reformatted sentences from his daughter, or anyone else, via

telepathic communication, where you believe that your daughter is actually telling you this message even though she never previously communicated this information to you. Thus, the UAP intelligence has the ability to upload your conscious memories, the ability to change these memories, and then the ability to download the reprogrammed information to you. UFO intelligence functions like an information computer system-- uploading memories, reformatting this memory and downloading this reprogrammed memory information straight to your conscious thoughts.

During this experience, Rey also had another revelation, that what he was seeing was actually a “Holographic Projection”. The very large and upclose UAP he was interacting with was not physical but instead, was a non-physical intelligence from an unknown source. The UAP intelligence he was interacting with read his thoughts and instantaneously deleted the holographic projection he was seeing and immediately replaced this prior image with a completely new projection. The following is Rey’s quote from his book, *The Mind of GOD: A Spiritual-Virtual Reality Model of Consciousness & the Contact Modalities*.⁵⁵

“After about 10-15 minutes of observing this object, my friend, Luis... 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 what they were watching. 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 laughable. 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 less than 10 meters above my friend’s home and went up approximately 100 meters and back approximately 600 meters. These large orb objects were on top of my neighbor’s house, the total size was like a small football stadium. I could have thrown a rock at the bottom of one of these orbs and hit it.

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”

Rey’s discussion is yet another example of the Virtual Experience Model, when after his thought that the object he and his friends were watching was not convincing enough to his friends, Rey conveyed to the UAP intelligence that **“they don’t believe you, they don’t believe you”-- In other words, give me a better holographic projection.** The UAP intelligence “read” his telepathic thoughts and completely and instantaneously changed the image of what he, his daughter, and his friends were watching. It was after this event that Rey understood that the UAP was not what Ufology was perceiving them to be. This intelligence had the ability to upload memories, change these memories, and then upload new memories and voice patterns to him. They also had the ability to holographically project images and even instantaneously change these holographic UAP images at will. At that point he hypothesized that the UAPs were not physical solid objects but instead, are consciousness-based perceptions from an interdimensional intelligence.

Is it safe to assume that UAP NHI would only access the full storehouse of memory for just Wayne Peterson or Rey Hernandez? Is it not likely that they can reach into the minds of all contact experiencers? In the last section of this chapter, I discuss how UAP intelligences can access the human mind when it is in the

unconscious state of sleep. If these mechanisms of psychic interactions that I am describing are valid, then the implications for future human-NHI relations are immense. A sudden realization of UAP intelligence's awesome psychic powers by the masses of our planet could conceivably incite terrible fear to the point of panic. Knowledge of this tremendous psi capability is something that humanity should be introduced to gradually. I therefore encourage the UAP research community, and especially activists within the Contact Underground, to search out similar cases for analysis in a cautious and responsible manner.

Why might UAP- NHI stage Virtual Sightings?

To answer this question, it is helpful to review a dark side of human-UAP interactions. Conflict between flying saucers and military pilots has been part of UAP history since the 1950s. Research by author Frank Feschino Jr. has revealed that the "hot pursuit" orders issued by military brass in 1952 may have even resulted in pilot deaths in the USA.⁵⁴ In the UK, "shoot them down" orders were issued in 1957 as described by retired US military pilot Milton Torres. His case came to light when the British Ministry of Defense released documents describing his encounter with a UFO. He reported receiving the order to fire his entire armament of 24 rockets at a flying saucer that appeared on radar. It was reportedly the size of a "B-52 Bomber." Before he was able to carry out this order, the UAP disappeared from his radarscope.⁵⁵ Some two decades later over Tehran, US government documents indicate that other dangerous encounters occurred. In 1976, pilots of the Royal Iranian Air Force pursued a brilliantly illuminated craft from which a smaller object was sent out towards an F-4 that approached the larger UAP. Thinking that he was under attack, one pilot attempted to launch his missiles. Suddenly he lost all instrumentation, including radio communication. As he broke off his attack, his radio and other equipment became operational.⁵⁶ As discussed previously, it appears likely that many flying saucers sightings are staged for the sole purpose of attracting our attention. If however, they operate in what might be from their point of view "hostile territory", the use of illusory technology could provide safety for craft and any crews that might be piloting them.

As reported in the New York Times in a series of articles starting in December of 2017, Navy pilots have described the astounding flight capabilities of Unidentified Aerial Phenomena. These unknowns are reportedly able to move at hypersonic speeds and then come to abrupt stops. When filmed in the infra-red

spectrum they don't emit a typical exhaust plume. UAPs reportedly were able to operate in the vicinity of Navy jet fighter groups for 12 hours continuously without any apparent refueling.⁵⁷ Such marvels of aeronautical engineering have been part of UAP history since the late 1940s.^{58,59} The flying saucer civilian research community has speculated that to achieve such advancements, the technological culture of the NHI responsible for UAPs could be thousands, perhaps even hundreds of thousands of years more advanced than our own. What if eons of uninterrupted scientific progress of the so-called aliens also included advances in mental technology? The creation of what I call "Virtual Experiences", in my judgment, would be the logical outcome of such psychic technological progress.

Methodological Proposals for Identifying Cases Confirming Virtual Sightings (VE-1) as a Mechanism of Contact

If the Virtual Experience Model is valid, then researchers will need to develop protocols to seek out additional confirmatory cases. To create such research tools, it is helpful to review the encounters that led to the concept of Virtual Sightings i.e., Virtual Experiences of the First Kind (VE-1):

- My sighting of the red wooden plane with short wings, no canopy and no pilot, occurring the first week that my contact team started investigations in Los Angeles in 1992.
- "Fred's" sighting of a purple flying saucer at Robson's Mining World in March of 1993, he alone reported seeing it despite 60 other sky-watchers being present.
- In November of 1993, during a prolonged interactive encounter with UAP "jumpers," one seen at close range through binoculars had a flat 2-D appearance as if made from sheet metal. The UAP appeared to repeatedly "touch down" but left no trace on the desert floor.
- In December of 1993 while driving back from fieldwork on highway 62, I observed an anomalous stationary red light atop what I thought was a hillside. As I signaled at it with a powerful light, the hillside dissolved into mist. I called it "a mirage."
- My March 1994 sighting of two military helicopters with bizarre paint jobs over the 405 in the Sepulveda Pass. I had just discussed with Misha the

idea that his sighting of a flying disc pursued by helicopters was a staged illusory display. This sequence of events was consistent with what John Keel called the “reflective factor.”

- In the fall of 1994 during two field investigations in Joshua Tree, anomalous stereotypical meteor visual displays were repeatedly seen. On the first night in October, they appeared each time a new section of sky was observed. On the second night the following month, the “shooting stars” were initially visible to only one witness. Amazingly on request, both witnesses were able to view the “meteors.”
- In July of 1995, anomalous flickering lights appeared on the ceilings of two separate witnesses that I knew personally. In Misha’s encounter, they allegedly coalesced into a holographic like image of an ET being. This image was reportedly still visible with eyes closed and one eye tearing. This suggests that an energetic stimulation of that eye had created the illusory visual display.
- Kat Carroll’s two sightings in 2017, rich in complex details, appeared to be exactly the same. Both occurred while she was coming out of deep meditation. The oval shaped “object” appeared flat, without “any depth or height.”
- In “Mothman Prophecies” a large bat-like creature was repeatedly described as carrying out impossible maneuvers:
 1. taking off vertically like a helicopter
 2. flying at speeds up to 100 miles per hour
 3. in both (1 and 2) without flapping its wings
- A wave of sightings of both UAPs and Mothman, not only occurred at the same time in the same place, but several of the encounters with Mothman started off as UFO sightings. This was followed immediately by the appearance of the terrifying winged creature. Two such cases supplied by John Keel are mentioned above in this report. One involved the 1963 UK incident in which an anomalous bright star turned into a golden colored oval shaped object. Then a Mothman like creature appeared. The other case was described by the Wamsley family and Mrs. Marcella Bennett. They saw a large red light that did not appear to be a conventional aircraft. Then Mothman appeared and chased them into the house.

- Auditory illusions can also be employed as with Wayne Petersen's case in which his team heard the sound of his grandfather's tractor moving across the sky.
- And finally, the case of Rey Hernandez, which occurred in late August of 2012, where he called down his first UAP after 15 minutes of a meditation based on love. He then received a telepathic communication from the voice of his daughter telling him that she wanted to see a UFO even though she never previously told him this information. This was another example of how UAP intelligence can upload and reprogram your historical memories and then download them to you and make you believe that this telepathic information is correct. Rey's case was also important because it is a prime example that demonstrates that the sightings of UAPs might be Holographic Projections from an unknown interdimensional reality. In Rey's case, after informing this UAP intelligence that the image they were projecting, the image of a football stadium-sized light object directly on top of him, did not convince his friends, that large UAP "craft" was immediately replaced by a totally separate image, an image of very large orbs, directly on top of him, blinking on and off where these large orbs would take turns "powering up and powering down", growing and decreasing in size. This new projection occurred only after Rey informed the UAP intelligence, ***"You better come up with some better bullshit than this because my friends don't believe you."***

Most investigators in modern day research groups like MUFON (or NICAP and APRO in past decades), have focused on the "hardware" and "flight characteristics" of Unidentified Aerial Phenomena. In my experience with volunteer investigatory groups, this includes both MUFON and those staging human-initiated contact, up until recently they have never seriously considered the proposition that illusionary technology is being employed by UAP intelligences in some flying saucer sightings. This, however, is changing. Group leaders in contact teams after learning of the Virtual Experience theory are starting to report cases supporting this model.

According to the Virtual Experience Model, “Virtual Experiences of the First Kind” are illusory visual displays of UFOs and alien beings, that are created by an advanced NHI’s technology. In a Virtual Experience of the First Kind Type a, the proposed mechanism might involve something akin to holograms in which multiple witnesses can view and even photograph the visual displays staged for them. Another proposed mechanism is by direct stimulation of witnesses' optic neural pathways, using perhaps some kind of “psychotronic” technology. I call this a Virtual Experience of the First Kind Type b. This appeared to be operational in Fred’s 1993 sighting of a “purple saucer” in Arizona. I suggest that the same mechanism was employed in Misha’s reported sighting of an alleged ET being that he called “Zan.” It allegedly appeared on his living room ceiling as his right eye was tearing. This indicated some kind of energy was irritating his eye. The same illusory mechanism was apparently also used in Joshua Tree. This was when I initially could not see the “meteor” displays that my co-worker had just described. Only after requesting that I observe the “shooting star”, not once, but three times in a row, was I able to witness the exact same visual display that Misha reported seeing. In this type of encounter, only the individual (or individuals) targeted can view the projected image (VE-1 type b). This latter type of encounter obviously can’t be photographed because it is the result of the human neurosensory apparatus being energetically stimulated.

The Virtual Experience Model was conceptualized in great part by my noting discrepancies in the observations between two or more UAP witnesses. Obviously, such inconsistencies in the details of sightings can only be known when multiple witnesses are present. In many UAP reports given to MUFON and other reporting agencies, there is only one witness. Even if multiple observers are present, they are usually not carefully interrogated to pick up inconsistencies suggesting an illusory mechanism. In “Fred’s” sighting of a purple flying saucer at Robson Mining World, he alone among 60 potential witnesses reported seeing a purple saucer. The immediate reaction of his co-investigators was that he might be suffering from mental impairment, or perhaps he was simply lying. These explanations were eventually shown to be improbable because of Fred’s continued employment in a highly responsible profession during several decades, as well as his being an effective field investigator in the CE-5 network over many years.

Sensitivity is Required When Questioning Witnesses for Discrepancies

To identify these Virtual Sighting cases, investigators will have to look for inconsistencies in the descriptions of encounters when multiple witnesses are present. In a societal environment of ridicule and denial, considerable push back from UAP percipients would likely occur if such inconsistencies were misinterpreted as the results of delusion or lying. This issue is less problematic in teams organized to stage HICE (Human Initiated Contact Experiences) aka CE-5s. This is because an environment of trust is typically established within these groups as the result of their spending long periods of time together in the field.

The Virtual Experience Model (VEM) is not likely to be readily accepted at this time. I understand that this proposed mechanism is disturbing for both contactees and those whose focus is to collect sighting reports. Unfortunately, among many of my fellow contact workers, there is the tendency to believe that every anomalous light or structured object appearing in the sky represents “friendly ETs in their spacecraft.” Many contact experiencers have a strong emotional attachment to the ET hypothesis that can lead them to put blinders on and not be willing to analyze their encounters critically. What I am suggesting is that some, perhaps many, but certainly not all sightings are illusionary in nature. For the “scientific ufologists”, the Virtual Experience Model is also problematic. My impression of the so-called “nuts and bolts” school is that they approach the phenomenon as if it were some aeronautical engineering problem. In my opinion they fail to understand the central role of consciousness in the contact drama unfolding all around us. After fifty years of collecting sighting reports, how much more can be learned by dutifully documenting the flight characteristics of still another “unknown?” If the Virtual Experience Model is valid, MUFON investigators might have to face the fact that for decades, in so many cases, they have been pursuing phantoms.

This proposed model is preliminary in nature. I encourage UAP investigators in general, and especially contact experiencers with recurrent sightings, to examine UAPs in the light of this hypothesis. As a contact worker in the loose network of investigators that I call “the Contact Underground”, I have been given the rare opportunity to directly engage UAP intelligences in a prospective manner by staging real time investigations with fellow activists. I encourage all flying saucer witnesses to attempt to interact with the non-human intelligence responsible for this strange and exciting phenomenon. UAPs are shrouded in mystery. Nevertheless, I believe that by directly engaging the

intelligences responsible for flying saucers, there is much to be learned about the mechanisms of contact. This particular knowledge will play an important role in helping humanity eventually solve the mystery of Unidentified Aerial Phenomena.

PRIME CONTACTEES ARE ON A CONTINUUM OF CONTACT EXPERIENCERS

In this final section, I return to the class of contact experiencer that I call “prime contactees.” From my experience as an organizer of networks of contact workers, I learned that the “primes” have a special importance for staging Human Initiated Contact Experiences. Thus, during my efforts to organize contact teams in the 1990s, I searched for individuals that might fall into this category. Prime contactees typically have some of the following characteristics:

1. Apparent contact with UAP intelligences from childhood or as a young adult. This involves special training in consciousness-based communication (telepathy) and the concomitant development of other advanced psychic abilities. Primes often start to meditate in their adolescence, sometimes without any apparent parental or other adult supervision.
2. Primes have repeated sightings of UFOs. These often occur when other people are present to verify the “primes’” ongoing contact experiences.
3. They experience a strong sense of “mission” that may involve informing the public about the importance of contact with UAP intelligences. Primes may form independent contact teams or join existing ones.
4. The most advanced “primes,” from my experience with them, have ongoing two-way telepathic mental communication with UAP intelligences.

This last feature is particularly risky for prime contactees. If the larger society learns of such capabilities, those individuals will be mistakenly labeled as a “kooks” and be subjected to intense ridicule. Their sanity will almost certainly be questioned and forced psychiatric evaluations might even result. Primes, if they lack spiritual development, may also exploit their status and become self-styled “gurus.” Such individuals are sometimes accused of developing a following that they exploit for financial gain or to gratify their egos at others’ expense.⁶⁰

In 2014 when I first discussed this special type of contact experiencer on social media, I was surprised to see a controversy result. The importance that I assigned to “primes” because they help stage Human Initiated Contact Events (HICE) was criticized by fellow senior activists. I was told that such a category was “elitist.” I was accused of trying to create a “popularity contest” in which the ordinary contactees’ role would be deemed as “insignificant” next to the “supreme status” of the so-called “primes.” In addition, fellow organizers of the contact network advised me that I was potentially being “divisive” and should not discuss the topic further for the sake of maintaining unity.

Mental Links Exist on an Unconscious Level in Contact Experiencers

I responded to the criticism by stating that “primes” were at one end of a continuum of contact experiencers. I argued that an ongoing mental link is likely present between every member of a CE-5 team and UAP intelligences, whether people in our network were aware of such connections or not. Thus, those that I called primes were not so very “special” after all. Previously I described several examples of encounters representative of this. During the first month of my LA based team’s investigations in 1992, three people associated with our group, including me, had highly congruent sightings while driving home. These staged encounters were in my opinion facilitated by some kind of telepathic connection that we were not aware of.

In the following year (1993) as described previously, a series of missing time episodes occurred across the entire CE-5 network in the Western United States. My fellow team leader Wayne Peterson and I were not aware of the consciousness connections necessary to stage these high strangeness events. I believe that excepting Misha, none of the seven other individuals involved in these three “programed” missing time events had a clue as to the mental links that were involved. In my judgment, the events unfolded in such a coordinated way that I strongly suspect we were all being monitored telepathically, albeit on an unconscious level.

In the summer of 1997, I did contact work in Southern England. Crop circle investigator David Kingston invited me to do a CE-5 workshop on the coast south of London. I also did fieldwork with a contact worker that I shall call “Tracy Travis”, a pseudonym. I had read about her work filming bright, orange-colored orbs flying over Lake Ontario. She had family in the UK and was planning to do fieldwork in the southern England. So, we met up there. For three nights we had amazing sightings outside a town called Maidenhead, 25 miles west of London.

From listening to Tracy describe her volunteer contact activities, I realized that she shared many of the attributes of “primes.” She showed me the videos of the UAPs that she had obtained back in North America. They were truly impressive. Brilliantly illuminated orange-colored orbs could be seen in broad daylight flying between sailboats on Lake Ontario. In one video, a spectacular golden disc hovered over the water by a distant shore of the lake. This “craft” looked to be at least one hundred feet across. Tracy remarkably had no need to meditate. She apparently attracted the phenomenon without the typical mental preparation that was part of the protocols that I had become accustomed to.

During our conversations, she revealed to me how she had obtained her videos and I realized the depth of her consciousness connection with UAP intelligences. Tracy said that it was her custom to drive to a camp site on the shore of Lake Ontario. Typically, this happened in the afternoon. She then positioned her video camera pointing at the lake and started filming. Following this she reportedly lay down on the ground and took a nap for about an hour. When she awoke and looked at the video footage recorded, lo and behold, orbs and other UAPs were clearly evident. She never reported experiencing conscious telepathic communications. Clearly however, a robust consciousness link was present both when awake and while she was unconscious, asleep at the campsite.⁶¹

During the summer of 1997 in England, I met another contact worker that I call “Joe”, a pseudonym. His story possibly reveals how UAP intelligences might psychically interact with potential contact workers while they are asleep and years before they manifest any interest in the phenomenon. I had learned from UK activists that he headed a team going out into the field on a regular basis. They were reportedly signaling at UAPs. The “craft” allegedly were signaling back at Joe’s team. We met in a London working class neighborhood. I was expecting to meet a fellow middle-class individual with a regular meditation practice and an interest in spirituality. Joe was a surprise. He was a big burly guy in his early twenties. Six feet tall with a crew cut, he could have been a rugby player. He worked as a butcher and reportedly had never practiced meditation. In addition, Joe had no particular interest in religion or spirituality.

Over a meal of fish and chips, he told me what he was doing with his “mates.” In small groups at night, they were going out by Gatwick International Airport. They positioned themselves in fields beyond the runways and used “torches” to signal at small glowing discs that were high in the night sky above the airport. Joe told me that this activity had been going on for a few months. From the broad smile on his face, he appeared happy to report that the UFOs signaled back at them. I was eager to find out if Joe might fit into the profile of his being a “prime contactee.” He clearly, however, wasn’t a good match. He denied having

any UFO sightings over the years. He had never studied astronomy or eastern philosophy. He had heard of CSETI, and the CE-5 program, but that was it. I was perplexed. I asked him about meditation equivalents. Was he a musician or artist? The answer was “No.” What about yoga? He denied being a practitioner of that discipline. He told me that he liked drinking beer while watching football on the “telly” with his “mates.”

An Inexplicable Event Suggesting Psychic Training When Asleep.

Joe paused, and then told me about a strange experience he remembered having when he was just about 14 years old. Like some adolescents, he had the habit of staying up half the night watching TV. It was his custom to view the tube while sprawled out on the living room couch. One morning at around 3 AM, he woke up on the couch. The TV was still on, but it was so late that all programming had ceased. Only a snowy kind of static display appeared on the screen. Instead of finding himself recumbent, his usual position when watching TV, he was sitting upright, and his legs were crossed in a what he described as a “full lotus position.” “So, you were a Yoga student,” I said. He insisted that he was not. He had never studied Yoga. In fact, it was only several months after waking up in front of the TV with both legs crossed that he saw a magazine picture identifying the difficult pose as “full lotus.”

What is the significance of this strange account? How many teenagers describe awakening in the challenging Yoga position called “full lotus?” How many young men in their early twenties are going into the field to signal at UFOs? It was no coincidence. I suspect that while in a trance like state, he was trained to assume the difficult yoga position and was still in that pose when he woke up in front of the TV. In my judgment, this account strongly suggests that UAP intelligences can prepare experiencers for contact work at an unconscious level. This may be occurring years before an experiencer decides to become a

contact worker. Thus, specialized psychic training might very well be provided to a host of future contact activists just like Joe, without their being aware of the training on a conscious level. The only memory he was left with was his sitting in front of a blank TV screen while in full lotus when he came out of trance. Years later, I suspect that he may have received a subtle mental suggestion for him to get involved in UFO fieldwork as a contact team leader. I must admit that he made a most unusual choice of a site for his flying saucer interactions, i.e., just beyond the runways of a major airport.

Joe apparently is not the only contact enthusiast to report going into full lotus while asleep. Starting in 2014 several times per year, I placed an article about “Joe” on social media. In June of 2019, a woman reportedly in her mid-twenties named Courtney responded to my posting. She too is from the UK. In social media messaging, Courtney identified herself as a contact experiencer with recurrent sightings of silver-colored discs. This reportedly was occurring three to four times per year. Although she denied ever requesting a sighting, sometimes they occur in the presence of her partner. Courtney stated that she was working as a customer service representative in a small casino. She told me that she had never mediated. Occasionally she attends yoga classes but apparently was never able to achieve the difficult full lotus position in class. One night in May of 2018, she reportedly awoke in bed at around 3a.m. To her surprise, she was in the full lotus pose. Courtney described this as only happening once. Courtney denied being a sleepwalker. She admitted to having frequent dreams with UFO themes. She stated, “I’ve had little bruises and cuts appear all over my body too, which I couldn’t explain. I often have premonitions that come true or get *deja vu* a lot.” She added, “I don’t know if that is anything to do with sightings I’ve had.” In my judgment, they are all related and consistent with her status as a contact experiencer.

Although never having been part of any organized outreach effort, Courtney did admit to a sense of “mission” that many contact experiencers describe. She stated, “I’ve always had a leader like attribute and see myself as someone who wants to teach/help/guide others. I feel as though I’ve been put here to do that and help ‘save’ human civilization.... I don’t know yet, in what way I will help, but I just have this strong feeling/urge to help and explore the unknown.”

Courtney's narrative demonstrates several features shared by the so-called primes: frequent UAP sightings, sometimes in the presence of another witness, stated psychic ability in terms of premonitions "that come true", a strong sense of mission to serve some important cause, and a willingness to share these experiences with others by giving me permission to use her real name. (I chose not to include her surname as I am accustomed to preserving a measure of confidentiality in what I know are sensitive matters.) The intriguing aspect of her story is that like "Joe", she described waking up in full lotus position, a pose that she reportedly could never do while awake. In this, we see a clue suggesting ongoing psychic interactions while she is unconscious. Both Joe and Courtney's cases of young people from the UK have features demonstrating that there is a spectrum of contact experiencers on which the so-called "primes" stand at one extreme. This was the gist of my rebuttal to my critics back in 2014. Full blown "prime contactees", in a proverbial sense, are "the tip of the iceberg." They should not be seen as "supreme" in anyway, but rather exist as part of a continuum of contact experiencers. Some may choose to join what I call "the Contact Underground" as Joe did by becoming a contact team leader. Others like Courtney may choose not to get involved in that way.

What are the implications of this proposed covert mechanism of mental interactions? Perhaps on a worldwide basis, every person that has ever had a bona fide flying saucer sighting, unbeknownst to them, has a hidden personal history with flying saucer intelligences. I suppose it might be described as a kind of secret life. Perhaps it is one existing deep within the darkest unconscious realms of the minds of contact experiencers targeted for telepathic contact. These last two cases that I describe, however, hardly prove such a notion. If UAP "central intelligence" can target and interact with experiencers for years, with the subjects having no conscious memories of these psychic interactions, perhaps a sudden interest in UFOs, which many flying saucer fans describe, is a kind of limited "remembering" of pre-existing unconscious relationships with UAP intelligences. And the sense of mission that contact activists describe after their first sighting might be the unveiling of a previously hidden long-standing relationship with the non-human intelligence responsible for flying saucers. This proposed mechanism of contact has personal significance for me. Three decades ago, I "took a walk on the wild side." For no apparent reason, I picked up a book about flying saucers at the local public library. Subsequently, I chose to become very heavily involved in this controversial subject. I still wonder why I made those fateful decisions so long ago.

CLOSING STATEMENT

Based on my years of work facilitating Human Initiated Contact Experiences, it is my hope that mankind has entered a new era of gradual rapprochement with flying saucer intelligences. I imagine that a process of this importance and magnitude will unfold over many generations, perhaps even longer, over centuries. If properly planned and executed, this process might allow humanity to achieve over time a direct, cooperative and more equitable relationship with UAP intelligences. I imagine such a historic achievement will create tremendous opportunities for human advancement. In 2018 with co-author Preston Dennett, I published a report of 10 cases of medical healings done by the NHI associated with UAPs. The witnesses had a diverse set of diagnoses including: Chronic Fatigue Syndrome, deep venous thrombophlebitis, an avulsed (torn off) cornea and a baseball sized lung mass that on X-ray was almost certainly cancer.⁴⁴ Direct peaceful contact with advanced non-human cultures could possibly benefit Earth civilization, not only in medicine, but also in materials engineering, transportation and most importantly the acquisition of non-polluting energy sources.

This last category will likely be of increasing significance as the harmful effects of climate change related to fossil fuel use become more evident. As a former volunteer peace and social justice activist from the 1960s into the 1980s, I strongly suspect that achieving some kind of sustainable world peace will be a prerequisite for such technology transfers. Veteran flying saucer researcher, the sorely missed Stanton Friedman, in his numerous public lectures bemoaned the destructive effects of what he called our “continuous tribal warfare.” He also pointed out that the “aliens” appear to be incredibly well prepared for their interactions with us. He stated that ET did not just “fall off the cabbage wagon.” It is my hope that as our relationship with UAP intelligences develops further, they might offer limited assistance to help us deal with the seemingly insurmountable challenges confronting humanity.

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Bio: Dr. Joseph Burkes is a retired internal medicine physician and a life-long volunteer peace and social justice activist. He is a volunteer UFO investigator since 1992 and currently serves as a medical consultant for the Consciousness & Contact Research Institute and previously with the Dr. Edgar Mitchell FREE Foundation, FREE. During the 1960s and 1970s he participated in the US civil rights and anti-Vietnam War movements. In the 1980s he was an activist in “Physicians for Social Responsibility”, PSR. The global umbrella organization of PSR, “The International Physicians for the Prevention of Nuclear War” won the Nobel Peace Prize in 1985 for their efforts to inform people and government leaders about the medical dangers of nuclear war and the nuclear arms race. He continues to promote the worldwide efforts of activists that he calls “The Contact Underground.” Dr. Burkes’ writings focus on the mechanisms of contact. These include his “Virtual Experiencer Theory” which describes the role of illusion during close encounters and the “intelligence-counterintelligence model” for UFO investigations. Most importantly he sees the need to establish world peace based on social justice as a necessary pre-condition for establishing full direct relations with the non-human intelligences responsible for the flying saucer phenomenon. In Dr. Burkes’ view they are assisting humanity during this period of rapid transformation of Earth civilization. He is co-author of “*Paths to Contact, True Stories from the Contact Underground*” edited by Jeff Becker. He is also co-author with Preston Dennett of a chapter on *UAP Medical Healings* in the FREE compendium, “*Beyond UFOs*.” Dr. Burkes lives in Northern California with his wife Yael, four small dogs and a 106-year-old desert tortoise named Moishe.

Other Worldly & Interdimensional Realities

Jon Klimo, Ph.D.

From the leading edge of physics to a variety of non-ordinary experiences that many are having, our species is awakening to the possibility, even the likelihood, that our kind of physically-based life on Earth may comprise only one small part of a larger, more inclusive multidimensional reality inhabited on many levels by many kinds of beings.

Over a hundred years ago, philosopher and psychologist William James wrote, “*Our waking consciousness is but one special state of consciousness, whilst all about it, parted by the filmiest of screens, there lie potential forms of consciousness entirely different,*” adding that “*no amount of the universe is in totality can be final which leaves these other forms of consciousness quite disregarded.*” We may now extend this thinking to include the possibility of “*forms of worlds and realities entirely different*” from ours, accessible by means of, and inhabited by, such other forms of consciousness.

I would like to speculate on the nature of this otherworldly realm that may lie beyond the physical and may be higher dimensional in nature. In doing so, I will entertain a variety of perspectives, ranging from what has been called perennial philosophy and the metaphysical, to the most advanced theories of present-day physics, extended into para-physics to push such thinking, and extending our psychology into parapsychology in the process.

One particularly exciting aspect of this cross-world or inter-dimensional field of study occurring today is called “electronic voice phenomena” (or EVP), more recently also being called “instrumental trans-communication” (ITC). This EVP/ITC-type research uses a variety of technologically assisted approaches in an attempt to make contact with and record communication thought to be from surviving human spirits. I am engaged in a five-year grant-supported research project devoted to this work, and I have expanded it to include trying to record extraterrestrial as well as human spirit presence. I will conclude this article with a brief description of this work.

Parapsychology and Ufology

The study of whether we survive the deaths of our bodies in some kind of non-physically based afterlife or astral plan comprises one of the three main branches of what was earlier called psychical research, and now is addressed by the more formal scientific discipline of parapsychology. The other two branches are extrasensory perception, including telepathy, and psychokinesis, or anomalous mind-matter interactions. Since its roots late in the late 19th century, it has been the job of this field of parapsychology to investigate claims of survival of death, including attempts to understand if and how living consciousness and personality can operate separate from the physical body and brain and within an experiential domain quite different from the one we know here on Earth.

In a parallel manner, beginning halfway through the 20th century, the field of ufology has been studying flying saucers or unidentified flying objects, “UFOs.” As part of this, the more-recent sub-field studying the beings, usually called aliens, extraterrestrials, or “ETs,” associated with such UFOs could be called extraterrestriology. Particularly, a growing percentage of reports of UFO/ET researchers, witnesses and experiencers, including contactees, abductees and channelers, describe anomalous vehicles and he hypothesized extraterrestrials associated with them in ways that point to an otherworldliness that implies they are not just physically-based beings from another physical world interacting with ours, and that their consciousness interacting with ours may be quite different, as well.

The ability of UFOs to appear to enter and leave our physical dimensionality, and of ETs to interact with our environments, bodies and minds in anomalous ways, makes us question the objective reality of our own world. Their feats point to the possibility that the native habitation of at least some extraterrestrials may be very different, perhaps operating at a higher dimensionality, density or frequency domain than our own, and reflect their ability to appear to use capabilities parapsychologists would deem telepathy and psychokinesis to interact with our consciousness and our world.

Speaking as both a parapsychologist and a ufologist, I think it is curious and problematic that these two complex fields, that seem to have so much in common, have had virtually no interaction with each other. Reports from UFO/ET experiencers are rich in descriptions of the kinds of abilities, phenomena and processes long studied by parapsychology, including telepathy and other ESP, mind control, mind anomalously affecting matter (psychokinesis),

transubstantiation, levitation, teleportation, out-of-body experiences, and materialization and dematerialization, to name just a few.

Both fields of study appear to be dealing with phenomena, processes and experiences that bring into question the long-held tenets of physical reductionism regarding the nature of objective reality and of the Cartesian dualistic distinction still being maintained between the two supposedly completely separate and distinctly different realms of mind and matter. **I think these two fields should now join forces, especially with regard to trying to better understand our relation to a larger universe and its inhabitants.** I believe there is some kind of Rosetta Stone at work here whereby ufology and parapsychology can better shed light on each other's endeavors to help usher in the emerging, new, more inclusive scientific paradigm as well as help midwife the shift that seems to be occurring in our consensus reality.

Ufology as Cross-World Studies

It appears we are in a midst of a second Copernican revolution that has two aspects. 1) What ufology is studying, and what experiencers' reports are reflecting, is leading us to the realization that we're not the center of the universe, nor alone in it either. Rather, we are but a very small part of a vast, seemingly populated universe with myriad other physical and probably non-physical worlds and planes of existence. 2) At the same time, parapsychology and related consciousness studies are leading us toward a related understanding. The realm of the subjective-mind, consciousness, intention, and the inner realm in general, has long been seen as subservient to and less than, or downright unreal compared to, the domain of the physical, of external reality, with consciousness being seen as only an emergent epiphenomenon of brain. But we may be gradually discovering that the reverse is true: that it is local experienced physicality that revolves around and is dependent upon the inner causal realm of consciousness and spirit, with the cross-world components of subtle energies and higher frequencies and dimensions mediating between.

The old notion of inner and outer, subjective and objective, realities seem to be growing ever more confounded and intermixed. The outer is experienced as becoming more inner-like and the inner as more outer-like. Just read the descriptions in the growing reports from UFO/ET experiencers. Carl Jung coined the term "psychoid" to refer to whatever possesses the qualities of possessing both inner and outer reality, of being both subjectively and objectively real. I believe we are entering the experience of a true post-dualistic, or post Cartesian, reality.

We will know it by its fruits in our ongoing personal and shared experience. With it, a new worldview and a scientific paradigm with new technology will emerge.

My conjecture is that those who we are calling extraterrestrials-- at least those who are not inhabiting and embodying at the same physical-level density, frequency or dimensionality as we are-- have evolved to a level of being able to engineer at will within and in terms of a true post-dualist unified field universe, within which crossworld and interdimensional operations can occur. They appear adept at telepathy and related manipulative expertise on what could be called the mental plane, and experiencers within their sphere of influence tend to experience a breakdown of the old inner-outer dualistic dichotomy as a result.

Extraterrestrials also seem able to use advanced forms of psychokinesis, what parapsychologists see as anomalous control of matter by mind. In some cases it appears that they control their vehicles with their minds alone; and there have been reports that their vehicles appear to be alive and at one with them.

Many can alter the way they manifest to us, showing experiencers on occasion that the basic nature of their kind of personal embodiment, as that of their ships, is more like light or related immaterial energy that they are capable of manipulating like the subtlest of artist's clay in the hands of their technology.

Like parapsychology, ufology continues to provide a challenge to what we have long thought was real and possible; we are being ushered into a truly post-dualistic unified field psychoid realm of experience, one in which our extraterrestrial visitors seem extremely versed and proficient. The real action may lie in their ability to engineer the relationship between what we might think of dualistically as inner or mental forces and higher dimensional, higher frequency, subtler energy domains which, in turn, influence and are responsible for what occurs on our physical level reality when they visit us.

Recent Historical Views

In virtually all ages and cultures there have been belief systems about how we survive the deaths of our bodies, what form we take after death, what it is like where we continue to exist, and how departed spirits, or different otherworldly beings, can sometimes interact directly with us on our level of reality. Beginning in the 1860s, there was a strong resurgence of reported interactions with the so-

called afterlife realm, giving rise to the Spiritualist era, rich in séances and mediumship. Prominent members of society were involved, including leading scientists and thinkers of the day. There was a prevalence of what was called “physical mediumship,” in contrast to mental mediumship, which involved purported spirit communication of only informational messages conveyed to or through the medium.

In contrast, physical mediumship was said to involve different kinds of spirit manifestations, including medium-assisted materializations of deceased spirits for all present to see; “apports” or bringing distant or otherworldly objects into sealed rooms or containers; levitation of objects and mediums; the generation of a kind of cross-world substance called “ectoplasm,” said to be contributed to by both the medium and the spirit realm and able to be photographed and used by spirits to move and lift material objects; and the creation of something called “direct voice,” where a discarnate spirit, with the help of the medium, was said to be able to materialize the throat region enough to speak by vibrating the air so all assembled could hear voices directly from spirit.

While mental mediumship seemed to involve some form of telepathy, or mind-to-mind interactions between disembodied and embodied minds, physical mediumship appeared to use a kind of crossworld or interdimensional psychokinesis whereby disembodies spirits could substantially affect real-world physical systems.

About this time, continuing what has been called the “perennial philosophy,” various occult or metaphysical schools of thought had become popular, including the teachings of H.P. Blavatsky, Alice Bailey, Rudolf Steiner, the Kaballah, and others. The common model of the universe they shared was that our physical level of reality was the most dense, least spiritual, and operated at the lowest frequency of the vibration of a universal underlying spiritual ether comprising all manifest, or manifestable, realities. Adjacent to the physical was the etheric or pre-physical. Next came the astral or emotional realm, then the mental, then the causal, then two or three still higher realms.

Beings were said to inhabit each of these realms, possessing a bodily vehicle that is co-extensive with, drawn from the substance of, and able to interact back with respective plane of reality’s local dimensionality, density, or frequency of the vibrating universal ether operating as a kind of discrete carrier wave sub-ground of Beings. Being are then able to modulate this and denser grounds by causal activity taking place, in a transducing, cascading process always operating

from the higher planes to the lower ones, from the inner, more mental/spiritual to the outer, more physical realms.

The myriad communications said to come from the afterlife, filling the annals of the many decades of psychical and parapsychological survival research, comprise a strong consensus of descriptions regarding this multi-tiered, yet superimposed, organization of the universe within which physical reality plays but a small part.

Moreover, the last half-century of UFO witnessing and ET experience narratives provides a fascinating corollary, pointing to our physical reality, with its four dimensions (one being time) and its four known basic forces, as being only one aspect of a much more inclusive universe. This larger universe, this post-Biblical house of many mansions, according to these otherworldly trans-physically-based perspectives, is comprised of higher dimensions, velocities, frequencies, energies, forces, and causal powers supraordinate with respect to the subordinate matter, forces and energies we presently can experience on Earth.

Surviving spirits, said to exist on the astral plane, and those extraterrestrials appearing to not physically based but operating from the etheric or pre-physical level, both seem, at least on occasion and at will, capable of interacting with and affecting our level of reality. What is affected may be a medium's or channel's brain/body or subtler energy body, or the manifestations and materializations in a séance room, in the case of surviving spirits. Or it may be ETs moving their vehicles in and out of our reality, or moving their and our bodies through solid bedroom walls and ceilings, in some kind of shift in phase, state, or frequency of aspects of the local ground responsible for all we might experience as both ordinary and non-ordinary.

What does present-day physics tell us about the nature of higher dimensional realities and their worlds of matter, energy and consciousness relations, which may be radically different than our own? To begin, with higher dimensions come higher degrees of freedom. An inhabitant of a higher-dimensional world than ours would be able to do more within his world than we can within ours, and he would be able to know more about and do more within our world than we can. As pointed out by physicist Michio Kaku in his book *Hyperspace*, “The laws of physics appear single and unified in higher dimensions.”

Flatland

Edwin Abbott's 1884 novel, *Flatland: A Romance of Many Dimensions by a Square*, has long been helpful for speculating on higher dimensional reality in relation to ours. For example, a sphere slowly moving through two-dimensional flatland is experienced by the inhabitants of Flatland as only a circle, first slowly expanding, then contracting, beginning and ending with a point.

Similarly, the person in Flatland cannot know that the four separate circles he sees before him are actually the four legs of a three-dimensional creature standing in Flatland. In that next higher dimension, what was locally separated in Flatland experience is joined as part of the single coherent body, as Kaku implies. In this sense, lower dimensional domains in relation to adjacent higher dimensional ones may serve as projection systems, with the lower dimensional world comprised of shadows case, as in Plato's cave parable.

We, in our three-dimensional version of Flatland, only one dimension higher relative to the experience of the shadow projections on the wall, are as yet developmentally unable to turn around and see the still higher-dimensional cave within which Plato has us envision people moving freely around the fire, carrying objects we can only know in terms of their lower-dimensional shadow aspects on the wall of our lower dimensionality.

Imagine, then, extraterrestrials as moving freely through higher dimensional mansions of our universal house and occasionally projecting into our three-dimensional world so that we can experience them and their ships alongside the other shadow-level objects and events available to our current consciousness as part of our environment's dimensionality. Abbott writes of a fictional character, "Lord Sphere," who visits Flatland, trying to explain to the Flatlanders that he comes from a world which is one dimension higher than theirs. At one point, Lord Spheres takes Mr. Square for a kind of psychedelic trip into "space land." Abductees working with Dr. John Mack and others wonder: What is objectively real and what is only imagined or dreamt? "I am not sure I am fully awake. I see them coming through the solid wall of the bedroom. They are now levitating me up, and I pass right through the ceiling, with their reassurances telepathically sounding in the middle of my head." Lord Sphere as extraterrestrial.

Grand Unified Theories

Physicists today work theoretically with higher dimensionality not just involving a fourth spatial dimension-- or a fifth, if, as Einstein, we count time as our fourth dimension-- but with 10 or more. Note that if four of those 10 dimensions comprise the everyday space-time physical level of reality we experience, this would leave six additional dimensions to the larger reality, which is what many of those movements at the cusp of the 19th and 20th centuries taught. The problem is that physics currently pictures these higher dimensions being curled into domains smaller than the Planck length, or less than the diameter of an atom, where our understandings of space, time, and causality completely break down.

Recent perennial philosophy and New Age literature, with its channeled and ET experience messages and insights, is filled with references to how frequency is the key to cross world and cross-dimensional relations. One way to consider frequency is at the measurement of how many waveforms pass a point in a given amount of time, which could also relate to its velocity. One can put an enormous number of vibrations within an incredibly small space and time. We may then note a possible equivalence relation among frequency, velocity and dimensionality.

There has long been speculation that ETs need to be able to break through the barrier of the speed of light to bridge the light years of distance to reach us. Once they have broken through, they must be operating within superluminary domain that probably has higher degrees of freedom, higher dimensionality, and abridging of time as well as space.

In its attempts at constructing a grand unified theory (GUT) to bring together the four known forces in nature, one thing current physics looks at is the particular-pair creation and maintenance process occurring in what is called the zero-point energy vacuum, or ZPE. If you take away all the known particles and forces, creating as close to a laboratory vacuum as possible, rather than noting being there, scientific calculations conclude that there is as much energy in each cubic centimeter of that ZPE as exists in the known universe. The problem is that this ZPE energy is so incoherent and out of phase, and undergoing such constant wave destruction and cancellation, that there is virtually nothing to measure or access.

At the same time, according to current science, all of the known “wavicles” (or particles) responsible for the matter and energy in our world, the electromagnetic, weak decay and strong nuclear force, and gravitation, and the “gauge fields” of these forces and their mediating particles, are constantly being created and destroyed, out of and back into that ZPE.

These GUTs seek to find ways to see how one kind of particle could be turned into another, mathematically if not alchemically transmuting one fermionic mass-possessing set of particles into bosonic set of light particles instantly operating at the speed of light. Such ways of thinking involve what is called “local symmetry breaking” within based ground-state supersymmetry systems, giving rise to the existing local particles. Or, in more recent superstring theory, scientists theorize that underlying ground state as being comprised of an infinite number of infinitesimal mathematical strings that can vibrate according to discrete resonances, combinations of which give rise to all the mass energy particles responsible for our level of reality.

ET Physics Theorized

Do extraterrestrial visitors see things this way? Do the strings on their level of reality, in their dimensionality, vibrate at different octaves than ours? Have they found a way to raise or lower the superstring frequencies responsible for their bodies and ships so that they can move at will between the higher octave carrier wave their native reality is modulated within and our lowered one?

Have UFO intelligence learned to carry out transubstantiations with respect to the ZPE, or some other version of the underlying multidimensional potentiality, so that they can turn mass-possessing quarks and fermions into leptons and bosons of essential light, and then translate them in turn into superluminary tachyons, and even higher, as into wavicles of the mental plane, for all we know? A true post-Cartesian unified field technology will probably involve such conversion abilities whereby what we have thought of as consciousness and spirit, as the creator aspect, become ever more as one of the negotiable artist’s clay of creation and its underlying ground of being.

But current science has three presuppositions that make it virtually impossible for it to accept the reports and claims of ufology: 1) To be objectively real, something must be comprised of mass possessing matter and energy, as physicists currently known them; 2) Nothing possessing mass can ever reach the speed of light, and nothing, not even light or any other known energy, can go

faster; and 3) it would take an impossibly immense amount of energy, such as existed only in a first few seconds of the hypothesized Big Bang origin of the universe, to carry out the transubstantiations from mass particles into light ones into anything beyond, that seem necessary in the hypothesized hyperspatial translations into and out of matter and energy, space and time that so many UFOs appear to be able to make.

Still, it is the equations of current theoretical physics that lead us to believe that we may someday be able to change the frequency, phase, and state of constituent subcomponents of our bodies and ships by manipulating local symmetry breaking, changes in resonance of the underlying superstring raw material of creation, and by engineering transductions and translations across local wavelike characteristics out of and upheld by an underlying ZPE that may be only a membrane between our reality and adjacent higher frequency, higher dimensional ones. But we are admittedly still far from a true post-Cartesian unified field understanding and technology, and will probably remain so until we bring in the other half of the traditional pre-Cartesian, pre-dualistic, equation: the realm of what we have been calling the inner, the subjective, mind, consciousness, intentions, etc.

One GUT that comes close to a true post-Cartesian unified field understanding was created by quantum physicist David Bohm. He pictured the universe as being comprised of an all-inclusive underlying “implicate order,” which gives rise to local “explicate orders.” The implicate order lies outside of all time and dimensionality and is the grounds not only for all explicate objective realities, but for all explicate consciousness that can experience such realities. His implicate order is a pure frequency domain made out of all the possible universal building-block vibratory waveforms and their phases.

This is essentially the picture of the universe as a vast holographic process. What are called “Fourier transforms” allow for the adding together or superimposition of simpler waveforms, which may include what are known as vortices, toroids, plasmoids, fluxons, solitons, torsion fields and scalar waves as well as the usual sinusoidal wave type (shades of the earlier notion of a universal ether moving with respect to itself across different velocities, frequencies, densities, dimensionalities and qualities, giving rise to all local experiential objects and events). Such transforms can be tuned to select the separate componential waveforms that make up any complex wave system or can be superimposed to create any such complex wave system, whether it be your own body, a surviving human spirit, or UFO Intelligence.

It was quantum mechanics itself in the early 20th century that started this paradigm shift toward a post-dualistic unified field by pointing out that any real particle is only in a virtual state of probabilities of local experiential existence until observed. This virtual probabilistic state associated with any potentially objectively real thing is depicted in terms of the “wave function” representing it. Any observation or measurement, any decisive intervention of consciousness to determine the local, objectively real nature and properties of a thing causes what is called a “collapse of the wave function. This is said to instantaneously replace the spread-out probability distribution of all the possibilities for that particle with a single concretized, focused version that is then able to be experienced by the consciousness collapsing it.

The psychokinesis phenomena studies by parapsychologists may involve ways of collapsing the wave function that are done differently, operating from a different state of consciousness than normal, giving rise to non-ordinary data and experiences. Perhaps extraterrestrials have become adept at changing the parameters of the process of continuous wave-function collapse in order to engineer shifts in phase and state between their consciousness and its experienced environment.

In addition, quantum physics first theorized, then experimentally verified, the phenomenon now called “non-locality,” where particles sharing a common quantum state of origin and which are widely spatially separated remain connected or correlated in a simultaneous way that actually exceeds any speed of light-limited causal connectedness between them. Far-distant worlds, due to their possible non-local relation to us, may one day be readily accessible to us if we can only figure out how to engineer this in a way that ETs may have already done.

The Road Ahead

We are still faced with figuring the post-dualistic relations that probably must exist among velocity, frequency, dimensionality and states of consciousness. Current physics is not there yet. Is operating at a sufficiently higher frequency the same as operating within a higher dimensional system? Can you increase dimensions by increasing frequency? Can shifting the phase relationship of the constituent components of a lower dimensional system raise it into a higher dimension, by transforming fermions of mass into bosons of light into superluminary tachyons of ever higher octave-- until one reaches the domains of living, casual mind/consciousness itself, and, of course, can one move into the other direction of this transformational chain as well?

Recall that with higher dimensionality come higher degrees of freedom for anyone of anything operating within it. The higher the frequency of a carrier wave of energy, the more quickly and efficaciously modulations and operations may occur because of and with respect to it. The higher the frequency of a carrier wave of energy, the more quickly and efficaciously modulations and operations may occur because of and with respect to it. But how do we increase frequency? Probably by bringing to bear supraordinate forces capable of driving or resonantly entraining the system into the rarified octaves of its own higher harmonics.

What are the forces available to us that lie outside the box of our “four space” of three spatial dimensions and time and of the four forces in nature we currently understand? We are going to need to examine the “inner” side of our traditional dualist pre-unified-field perspective. Cross-octave harmonic resonance, entrainment, and tuning relations across a superimposed hierarchy of dimensions that span and integrate the old mind-matter dualism may lie at the heart of our future, and the ETs current technology.

Bio: Dr. Jon Klimo received his Ph.D. in Psychology from Brown University many years ago. For the last 45 years, John 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, and in the area of Ufology. He has also presented lectures at over 100 academic conferences and has appeared on more than 120 different radio and 20 different television programs. Jon has published 3 academic books, "*Channeling: Investigations on Receiving Information from Paranormal Sources*", "*Handbook to the Afterlife*", and "*Suicide: What Really Happens in the Afterlife?*" and many dozens of peer-reviewed articles and papers. Dr. Klimo was the co-chair of the Dr. Edgar Mitchell FREE Foundation Experiencer Research Study and a member of its Board of Directors. He was a co-editor and the author of Chapter 2 of FREE's book titled "*Beyond UFOs*", where he wrote a 200-page analysis of the qualitative data from almost 4,400 UFO Contact Experiencers from over 125 countries who participated in our FREE Experiencer Research Study. Finally, Jon is one of five co-editors of the book "*A Greater Reality*".

Chinese Contact Experiencers Awaken to the Paranormal Contact Modalities

Anonymous Chinese Contact Modalities Researcher

1. Introduction

The author is a ufology enthusiast from China and previously had various vehicles for sharing and discussing ufology and spiritual information with Chinese viewers. The following article summarizes the author's insights about Chinese ufology and the Chinese spiritual communities. The author will also discuss how the Chinese community is changing in their views as to what the Consciousness and Contact Research Institute ("CCRI") calls the paranormal "Contact Modalities", which are all of the different ways that humans are "piercing the veil" of their 3D reality and having diverse contact experiences with Non-Human Intelligence (NHI) via Near Death Experiences, Out of Body Experiences, UFOs, Ghosts/Spirits, Remote Viewing, Hallucinogenic Contact Experiences, Channeling, ESP/PSI, etc.

2. Chinese Ufology

China voted yes to Ufology at UN meetings

China was in support of United Nations ufology research. In 1978, the United Nations adopted resolution A/DEC/32/424 and A/DEC/33/426 which called for the "*establishment of an agency or a department of the United Nations for undertaking, coordinating and disseminating the results of research into unidentified flying objects and related phenomena.*" China, as one of the permanent members of the UN, voted in favor of the resolution. Immediately after the UN resolution was passed, various UFO associations were established

worldwide, researching and investigating the UFO phenomenon, including a few Chinese UFO institutions established in both private and quasi-governmental forms.

Chinese government attitudes towards ufology, ESP and spirituality studies

Despite the fact that China voted "Yes" to the above UN resolutions, it did not necessarily reflect the government's attitude towards ufology, parapsychology, and spirituality studies.

The early 1990s was the golden period of Chinese spirituality. The study of Qi Gong had taken off and gained much public interest. Qi Gong is a form of Chinese healing and physical strengthening techniques with thousands of years of history, involving different exercises and meditations. A growing number of Qi Gong classes and centers had emerged across China as an alternative to yoga or tai chi.

Once Qi Gong became commonly practised in China, the China Communist Party ("CCP") noticed the potential threat from Qi Gong's popularity. This is because the philosophical principle of Qi Gong conflicts with the Chinese Communist Marxism ideology. Classic Marxist philosophy considers everything as material, tangible and measurable. Anything beyond the doctrine of the measurable physical world would be labelled as superstition and pseudoscience. Therefore, Qi Gong was suppressed by the CCP, along with other forms of spiritual and ESP related practices.

Moving forward to the 21st Century, the CCP maintained the same negative posture towards ufology, religion and consciousness studies, as they had towards Qi Gong in the 90s. Because the CCP has centralized control over Chinese society's collective ideology, consciousness studies are banned in China. Thinking and ideology must coincide with the Chinese Communists' Marxism in order to stabilize the CCP's political regime. The CCP simply cannot allow other forms of ideology to be developed in China. Ufology is still closely scrutinized in China and is a sensitive and highly restricted field.

Chinese Ufology organizations and institutions

Most Chinese ufologists only focus on the "lights in the sky" manifestations rather than exploring the deeper layers of the UFO phenomenon. For example, the more profound aspects that need to be explored include the following: the interconnection between UFOs and our multidimensional reality; human interaction with all forms of Non-Human Intelligence and consciousness studies; and what Reinerio Hernandez, the Director of the CCRI refers to, as the relationship between nonlocal consciousness and the Contact Modalities. A slow and conservative approach limits Chinese ufology to a superficial understanding of a complex phenomenon. In its overall aspect, ufology in China is at least 30 years behind western ufology. Additionally, there are only a handful of ufologists in China that are committed to doing original research. Most UFO researchers are merely fishing for information from others who have actual firsthand knowledge of UFOs. The management of these official groups have the intention to reverse-engineer these perceived crafts to advance the nation's technology-- once again, this a materialist approach and not a consciousness-based approach.

Another unique aspect of government approved ufology organizations in China is that they don't offer membership to the general public. Only individuals with high academic qualifications or who work in aerospace and engineering are accepted. Despite the fact that their organizational structure is more scientific-based, there is no ground-breaking public research being undertaken or allowed in China. This is so for the following apparent reasons:

- a) The political control in China impedes the development of UFO studies. Anything of great significance is hidden from the public.
- b) Self-destructive organizational politics have impaired the Chinese UFO community.
- c) Most of the members of official groups are above the age of 50 years. This means that their world view and creativity are greatly affected by their social and political upbringings. The political battles of the Cultural Revolution, the Great Leap Forward and Tian An Men Square incidents have mentally traumatized them and conditioned them into a materialistic way of thinking. Thus, there are few breakthroughs in Chinese Ufology simply because this generation of older people lack the creativity to enable them to comprehend the multidimensional aspects of this phenomenon.

d) Arrogance and ego also play a big role in Chinese ufology. Most members in government sanctioned groups tend not to engage with UFO contactees (individuals who have had some type of contact with a Non-Human Intelligence) that they view as being of "low intellect." This is because these contact experiencers as a rule don't have the academic qualifications or having a "decent occupation". This approach is directly related to the members' rigid belief system resulting from their social upbringing and education. They seem to believe that the people with "low intellect" do not have much knowledge in ufology, so they tend not to engage with UFO contactees. Thus, officially approved researchers lose the opportunity to understand the nature of the phenomena as known by those that are directly experiencing it.

Ufology through social media

In contrast, younger generations born after the 1980s are the dominant popular force in promoting ufology, consciousness studies, and contact with Non-Human Intelligence, outside of the government sanctioned organizations. They have the skill sets to utilize the Internet and other alternative media platforms to promote UFO information in a more efficient way to the public. Some of them have websites and social media platforms with millions of subscribers and viewers. Their media channels can reach a substantial audience and generate sufficient income to sustain educational and outreach activities.

UFO activists, however, must face repeated warnings by government authorities when promoting any form of disclosure that might be perceived as threatening the power of the CCP. The following repressive measures to silence people are common: shutting down websites and social media platforms, police interrogation of the website owners, as well as paying scientists to attack and defame ufologists. As a result of these repressive measures, despite the fact that younger UFO enthusiasts are adept at using digital technology, their effectiveness in promoting UFO studies is limited by the CCP's control over the Internet and the mass media in general.

Trends in Chinese Ufology

As the result of the demand for a full UFO disclosure coming from grassroots YouTubers and alternative social media platforms in the Western World, the Chinese people have gained tremendous insights into ufology, consciousness studies and all forms of the Contact Modalities. Many videos and documents have been translated from multiple languages into Chinese, thus advancing education and disclosure purposes.

According to the search trend data, most of the popular ufologists in the West are also highly regarded by the younger generations in China too. These include some of the big names in the USA and around the world. Unfortunately, most of these Ufologists are materialists and there are rarely discussions of the consciousness-based aspects of Ufology nor discussion of the Contact Modalities.

Only a few of the younger generation of Chinese are beginning to understand the consciousness-based aspects of ufology and how possibly all of the so-called Contact Modalities (Near Death Experiences, Out of Body Experiences, UFOs, ghosts/spirits, Remote Viewing, hallucinogenic contact experiences, etc.) might be interconnected. The book “*Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence*” first introduced this concept to the younger Chinese generation, but there is little to no access to this book in China and other Chinese speaking countries. The younger Chinese UFO fans are regularly watching the up-to-date disclosure of information from popular Western ufologists via translated YouTube content. Conservative UFO enthusiasts tend to ignore ufological information from social media and prefer to study the results of scientific investigations.

Unfortunately, China does not have any academic institute that focuses on ufology, the paranormal, the PSI phenomenon, or even the emerging field of consciousness studies. Hopefully, with the future translation of Rey Hernandez’s new book, “*The Mind of GOD: A Spiritual-Virtual Reality Model of Consciousness & the Contact Modalities*” and his 3,200 page four volume book series titled “*A Greater Reality: The New Paradigm of Nonlocal Consciousness, the Paranormal and the Contact Modalities*”, a new generation of Chinese speakers will begin to have a broader understanding of the complexities and consciousness-based aspects of not only the UFO phenomena but also to understand that UFOs might be interrelated to all of the paranormal “Contact Modalities”.

Chinese ufologists tend to remain low profile and do not show much presence in public, including attending UFO conferences or workshops. This is because China strictly prohibits unauthorized rallies. All public activities without pre-approval from the local police are deemed to be illegal. Due to ufology's sensitive nature, event organizers and presenters cannot easily obtain permission from local authorities. As the result of the legal and administrative burdens of organizing UFO events, most ufologists in China don't organize or attend any public ufology activities.

A Recent Case Related to Ufology

An example of China's strict stance against promoting ufology can be seen in what happened to a lady named Hui Deng. She is known also by her pen name, "love and light", in the Chinese UFO community. In 2015, she was sentenced to prison for eight years. Hui Deng was imprisoned on the basis of:

Unauthorized rallies

She regularly held meetings and functions with her viewers to update them on the progress of the "awakening of humanity" and "Earth ascension." The Chinese government deemed that all these activities were unauthorized rallies without any prior written approval from the local police.

a) Promoting an illegal cult and spreading superstition

Hui Deng claimed to be a member of the Galactic Federation of Light, an extraterrestrial organization based in the Canis Major star system. She distributed a great deal of information regarding the alleged "Commander in Chief" of "Ashtar Command," and on the progress of the "Earth ascension" and "humanity's awakening." Additionally, she promoted information from a Western blogger called "Alaje from the Pleiades" and quoted Alaje's comment that "*China is a place of much darkness.*"

Many of her comments were intensively discussed and debated in the UFO and spiritual communities and thus drew the scrutiny of CCP authorities. Hui Deng received a lengthy jail sentence. Chinese courts have ruled that the term "Galactic Federation of Light" and "Alaje from the Pleiades" which Hui Deng used are illegal terms associated with an illegal cult designed to destabilize the government and spread superstition among people. Subsequently, these two terms were banned in China.

To date, Hui Deng is still serving her eight-year sentence in China. Most people view her heavy sentence as a strong indicator of the CCP's extremely negative attitude towards ufology and other "spiritual" organizations. Many in the UFO community believe that her criminal conviction was a retaliation from the Chinese government in response to her sharing Alaje's quote that "*China is a place of much darkness.*"

Furthermore, many ufological and spiritual terms have been categorized as "sensitive words" by the Chinese government and must be used with caution. Some have been banned from public use, including:

- awakening
- ascension
- channeled messages
- Ashtar Command

In addition, many ufological and spiritual media platforms have been closed down permanently due to the government's strict scrutiny and control. One of the largest spiritual websites in China **www.awaker.com** was forced to change its name because the domain name contained the sensitive word "awake."

It is apparent that the CCP's policies towards ufology have attempted to prevent the Chinese people from being awakened to a greater reality of existence. Any ideology or spiritual teaching, including ufology, in the CCP's eyes can be considered a threat to destabilizing their political regime.

3. Traits of the Experiencer's Contact Modalities

Besides the above insights into the Chinese UFO community, there are a number of common characteristics of the community regarding its experiences with other types of "Paranormal Contact Modalities." I developed these recommendations as the result of many years' communication with other Chinese who were having not only UFO contacts, but also were having encounters with Non-Human Intelligence via multiple "Contact Modalities." These guidelines are as follows:

- (a) **Sequence order and progression of Contact Modalities:** It is commonly seen that an initial specific Contact Modality can evolve into other modules as the experiencer's spiritual evolution progresses. It is best when the chronology of each contact event occurs in sequence. This is to ensure that the

experiencer's spiritual development progresses smoothly. For example, to awaken an experiencer with a materialist philosophical world view, it can be helpful if that individual starts with a non-evasive contact modality, such as meditation or yoga, and then gradually transitions to a contact modality that more forcefully challenges the individual's materialistic belief system: like a close encounter with a spirit or a ghost, having an Out of Body Experience or even seeing a UFO. As the readers of this book should understand, they are all interrelated.

- (b) **Gradually increasing the contact intensity and frequency:** Similarly, contact intensity should be commensurate with the experiencer's spiritual maturity. A more evolved and consciously expanded soul can be expected to experience more intense and frequent encounters. This is because their souls and psyches have developed enough to handle more profound contact experiences. There are some exceptions, however. Experiencers with a rigid belief system are likely to experience a more profound, sudden and random contact modality that can forcefully shake their belief system. This is because this type of experiencer is unlikely to willingly seek spiritual awakening. They require a profound paranormal jolt to force them to wake up.
- (c) **The Experience of multiple Contact Modalities:** Experiencing multiple Contact Modalities is a common phenomenon. From my observations, the purposes for someone experiencing multiple Contact Modalities are as follows:
1. to awaken different special abilities. For example, the power to heal and to channel NHIs.
 2. to offer new ways to experience and understand the multidimensional nature of the Universe.
- (d) **Contact Modalities mirror the experiencer's life missions:** There is a strong connection between experiencers Contact Modalities and their life missions. Those destined to be healers, channelers, or remote reviewers will experience the corresponding anomalous experience as a spiritual initiation to their life missions. In other words, the contact modality can adjust the experiencer's life trajectory and provide a spiritual map for their awakened life journey.

4. Timing of Contact Modalities

The Contact Modalities can be the trigger for a life turning point for an experiencer or they can serve as a kind of spiritual trophy to mark the completion of a spiritual quest.

Contact Modality as a trigger: Countless cases of anomalous events have proven that the Contact Modalities can be powerful triggers for an experiencer's journey towards awakening spiritually. Having a paranormal experience may disrupt the comfort of a person's ordinary world, shake their belief system and present exciting opportunities for them to explore anomalous phenomena. In response to these Contact Modalities, experiencers are motivated to start their spiritual journeys. Like Alice in Wonderland, they begin a quest for spiritual answers. Their anomalous experiences act as a form of spiritual aid that triggers the awakening processes and propels them on their spiritual paths.

A spiritual trophy: On the other hand, the Contact Modalities can be the spiritual answer that is a trophy marking the completion or a milestone in the experiencer's spiritual quest. For instance, a major illness may lead the individual to a healing modality which then becomes his life mission; an NDE may lead experiencers to areligious transformation, a UFO sighting may lead to the channeling modality. Spiritual initiation may occur after a life crisis. The crisis compels the individual to seek out other anomalous experiences to further their life's mission. Thus, experiencers can achieve major expansions of their consciousness which is the perhaps the ultimate purpose of all the Contact Modalities.

5. Roadblocks for Spiritual Evolution

In addition to government restrictions, there are additional obstacles in the Chinese understanding of Ufology and other forms of anomalous experience.

Pernicious Nihilism amongst some Chinese experiencers

One of the biggest problems amongst many Chinese experiencers, regardless of the Contact Modality they experience, is their nihilistic thinking. Chinese culture is the breeding ground for contagious nihilistic thinking. Nihilistic thoughts may come about from religious belief or from Chinese philosophy. For instance, Buddhist thinking has been embedded into Chinese culture and can still be seen in modern times, even if people don't identify themselves as Buddhists. The concepts of "emptiness", "no form" and "void" refers to the idea that people need to "see through the vanity of the world" and transcend from the physical realm to a metaphysical realm. Some actually imagine that there is a much higher meaning in the metaphysical realm than in the physical realm. Although there are many eloquent teachings in Buddhism, many Chinese people are prone to a superficial understanding of Buddhist metaphysics. Rather than experiencing the benefit of non-attachment as a way of diminishing the destructive effects of ego, they attempt to escape into the non-materialistic realm as a refuge from life's challenges. Thus, through a religious Contact Modality, some Chinese experiencers can devalue the meaning and significance of achievements in the physical world. They think that the physical realm's rewards are inferior to those achieved in a metaphysical realm. For example, pursuing career success or financial abundance are devalued in their eyes as the "inability to see through the vanity of the world."

A nihilistic interpretation of Buddhism causes them to become detached from the material plane of existence and be less responsive to our 3-dimensional reality. Some extremists even completely deny that the physical aspects of reality offer any meaning at all. Such an approach blocks an objective understanding of the world. In other words, they are not in touch with everyday reality and unable to objectively see how their life issues are the root causes of their suffering. When a real-life crisis occurs, they tend to shift into a nihilistic state as a form of spiritual anesthesia. With such thinking, individuals end up believing that "all is emptiness, no form, void" to reduce having to go through life's suffering in the physical realm. As a result, such individuals avoid taking responsible actions to confront and resolve their life issues or taking on social responsibility.

Similarly, the teachings of Lao Tzu (an ancient Chinese philosopher and founder of Taoism) can be interpreted in such a way as to promote nihilism and in the process interfere with one's receiving the benefits of experiencing the Contact Modalities. At the core of Lao Tzu's doctrine is the concept of "Tao" which has connotations of "naturalness" and "action through inaction", and "do nothing yet everything will be done." Some Taoists in China imagine that an individual's decisions don't really matter; therefore, people should aim to relax and be carefree rather than being anxious. This attitude to life can possibly lead to passivity and a lack of motivation or desire to explore the world.

When unavoidable life issues cause anxiety, some misguided Taoist practitioners are prone to become cynical about their life situation as a way of coping. Their mental and emotional traumas can be the most significant roadblock for their spiritual evolution if they keep ignoring or attempting to escape life issues in the physical realm. This type of nihilistic thinking unfortunately is common in the majority of the Chinese experiencers. It is no longer merely a person's attitude towards life but is also a Chinese cultural phenomenon. This is worrisome.

I once corresponded with a person who claimed to have been practicing meditation for years. In his email, he told me that his family had sent him to a mental institute because they did not understand his relentless mediation practice, which had led to him to neglect his life's responsibilities. He was angry with his family that he thought did not understand him. At the same time, he admitted that he had not achieved the meditative results he desired. I suggested that he take a short break from his spiritual practice and attend to daily life tasks. He needed to ground himself before continuing his spiritual pursuits. However, he rejected my suggestion by asserting that daily mundane tasks were not worthy of his time.

This is a typical example of nihilism, where an individual is so devoted to spiritual advancement that they have lost touch with this world. They fail to understand the necessity of balancing the physical and spiritual realms. There are personal and social responsibilities that need to be attended to. It is a duty of care that a soul owes to himself, his family and the society through taking on life and social responsibilities. For example, doing some good deeds and accomplishing important life tasks. This is far superior to embracing a nihilistic way of thinking and denying the meaning of fulfilling commitments/achievements in this physical realm.

A majority of Chinese experiencers are at the early stage of their spiritual evolution. This may result from cultural attitudes. They often attempt to rush to gain what they imagine is an ultimate understanding of the Universe, without making sound commitments in the real world. This is a naïve spiritual approach, a form of spiritual immaturity. This misguided approach can lead to people feeling hopelessly lost. Such individuals fail to realize the intimate connection between the two realms, the material and spiritual realms. If only they could see that addressing their life issues in this 3-D reality is the very rite of passage that will enable them to achieve spiritual evolution and consciousness expansion. If the goal of the Universe is this expansion of consciousness, then we as souls, as a distinct fragment of the Universe, should be determined to thrive and expand our awareness through all life's pains and suffering in the 3-dimensional reality.

The symbol of the Merkabah, of the two superimposed triangles, has one triangle pointing upwards, meaning "as above." This is the "metaphysical realm"; the one pointing downwards means "so below" – signifying the "physical realm." Equilibrium between the two triangles must be achieved in order to fully activate the Merkaba. This requires balancing the two realms rather than holding a condescending attitude either against the physical reality or denying the importance of the non-material realm. Rejecting the physical plane of existence will cause an imbalance in the chakra system. Only by balancing mind, body and spirit together in a harmonious unified state can the Merkabah be fully activated, bringing forth the expansion of consciousness. The pursuit of consciousness expansion must focus on creating equilibrium in all aspects of life, both in the physical aspects and in the non-material ones.

Transformational crisis amongst Chinese experiencers

Experiencers in China are too polarised on mental/social levels as well as spiritual levels. Some of them have demonstrated a more expanded consciousness and live-in unison with others. Some, however, have shown more troublesome features. This includes being hostile or negative towards people in general. Such negative traits typically reflect unresolved traumas in their personal life. This lack of resolution of their personal issues interferes with their daily functioning. This may reach a point in which they are overwhelmed with fear concerning their economic survival and everyday social interactions. Many of them are living at the lower social ladders without solid incomes. Their spiritual transformation is an emotionally painful process, and they often are without any external financial and emotional support.

Another obstacle to spiritual transformation is the prevailing belief in Chinese culture that only mentally ill people seek psychological assistance. Most Chinese people are ashamed of seeking mental health professionals' help until their mental condition has slipped into an obvious psychiatric illness. In addition, the ones that do visit mental health clinics have to face traditional psychiatric diagnoses. Generally, Chinese doctors do not distinguish between psychosis and mysticism; they treat all non-ordinary states of consciousness as mental illness and use suppressive medication. Due to the lack of resources and psychological support, the majority of Chinese experiences cannot progress further after they start experiencing paranormal events.

Dr Stanislav Grof coined the phrase "spiritual emergency" to describe those people going through a violent spiritual transformation as a kind of spiritual rebirth. A quote from Dr. Grof's book *Spiritual Emergence* describes this process,

"the next level of experiences in spiritual emergency is perinatal. This aspect of spiritual emergency centres around themes of dying and being reborn, unfolding in a pattern bearing such a close relationship to the stages of biological birth that it seems to involve a reliving of the memory of one's own delivery."

To expand on Dr. Grof's quote, in essence, what a majority of Chinese experiencers have endured is like the following: They are enduring a difficult birth in a hostile environment (given the Chinese government's extreme ideological controls and its hostility to consciousness expansion), without any midwives or medical equipment (corresponding to lack of spiritual guidance and resources). Achieving spiritual emergence in these conditions is so challenging that only a few Chinese experiencers can make successful breakthroughs – reborn - a newly transformed self.

To understand their own mental challenges and to promote self-healing, many Chinese experiencers chose to study and practice counselling. It provides them with a respectable job in society, while allowing them to learn from their clients with similar emotional and sometimes spiritual issues. In the process of providing counselling, they will have more exposure to firsthand information about encounters with Non-Human Intelligence through the cases that they work. This can be helpful for the counsellors by enabling them to better understand anomalous phenomena and to apply that knowledge to their own spiritual journey.

A Chinese counsellor once informed me that many psychological cases in China were a spiritual crisis rather than a mental condition. Whilst providing counselling to her clients, she attempted to find various methods of healing for them. Through helping her clients, she gained more insights into the nature of the spiritual crises that they were having. In a setting that promoted healing, she also expanded her knowledge of the complexities that were involved in the awakening process. This is also an example of how experiencers can use the Contact Modalities they have experienced personally, to lead them to their destined life path.

The Personality Traits of the Chinese people reflect how they react when confronted with the Contact Modalities

Less sharing of firsthand information

Chinese behavior tends to be cautious and prudent, with sentiments expressed in a reserved way. This can result in many individuals refraining from discussing their personal contact experiences. Often, they choose not to express their feelings or ideas about the controversial topics of paranormal experiences, at least not in direct ways. This is because of the inner psychological pressure that they have to blend into society, rather than to assert their own individuality. Fear of being judged by others is the biggest roadblock that most Chinese people face when attempting to break out of their self-imposed silence. Even among those who claim to be the "black sheep in the family", very few dare to talk about their paranormal experiences in public.

For those few Chinese people that do share their spiritual experiences publicly, they use a pen name to avoid exposing their true identity. Most Chinese are more willing to discuss their experiences privately with others within spiritual communities. This can be truly amazing and highly informative for those participating in these small collectives. But when it comes to publicly sharing awakening stories, even anonymously for educational purposes, most people from a Chinese background would not, because of their more reserved personalities.

This cautious approach involving a strong sense of privacy also extends to spiritual practice. I once shared my unique healing experiences at a Brazilian spiritual hospital. I even provided travel tips to anyone who might be interested in visiting the place for healing. I offered this information to my Chinese friends as well. The account of my journey to South America received lots of interest and

queries, and some people subsequently went to Brazil for spiritual healing and received positive health effects. Although, they were grateful that I shared my experience, when I suggested they do the same to increase public awareness, most of them declined.

It is disappointing that Chinese people often lack motivation to share their paranormal experiences. By not describing their contact events and resulting personal transformations, there is less information available to the public. In the long run, this attitude makes it hard to raise social awareness of the ongoing process of spiritual awakening as well as the importance of consciousness studies.

Most Chinese contact experiencers rely on information from other sources rather than sharing and exchanging their own stories in public. This is in contrast to Westerners, who are more willing to talk about their awakening experiences with friends and the public through YouTube or other media platforms. The benefit of the sharing and exchanging firsthand awakening information is that the experiencers have the chance to assess, validate, confirm and reflect on their own encounters when discussing them with others. They can gain more insights by exchanging firsthand information, rather than taking courses or discussing research from outside of China. In my opinion, Chinese experiencers should be bolder and more willing to talk about their extraordinary transformative life events. In a community where people are openly sharing their contact experiences, personal validations of contact events for individual members would increase dramatically, and the entire community would benefit from this process.

Obedience, lack of discernment and Confucianism

Chinese people tend to be obedient and are typically faithful believers. Unfortunately for those that follow their chosen spiritual path, they too often don't apply critical thinking to spiritual information. This lack of critical thinking possibly results from both the conformist nature of traditional Chinese cultural influences and the government's strict political control of thought.

Most traditional Chinese teachings like Buddhism, Taoism and martial arts emphasize an unconditional obedience to their masters' teachings without question. This prevents opportunities to develop and practice critical thinking. Any deviance from the established rules or doubt in the instructors, and what is being taught, is viewed as disobedience and an offense against their masters.

The heavy focus on Confucianism, that is embedded in Chinese culture, is another reason for the general social obedience and lack of questioning. Looking back into history, China had a great cultural and intellectual expansion from 770 BC to 222 BC (similar to the western renaissance period) when the "Schools of Hundred Thoughts" flourished in the society. This allowed the Chinese to have full exposure to different philosophies and ways of thinking. However, to better serve Emperor Han Wu's authoritarian control, "Schools of Hundred Thoughts" were banished, and the entire nation then turned to Confucianism. This is because Confucian thinking was ideal for maintaining the empire's authoritarian control over its people. Under political pressure, the nation's collective consciousness and ideology gravitated towards a unified single world view – Confucianism. There was not much space for people to think outside of the box. As a result, there were no dramatic breakthroughs in science, inventions, culture and no new political structures for many centuries.

Confucian thinking has become a key component of the Chinese's cultural and psycho-social profile. Confucianism for thousands of years has consistently provided the norms for thought, emotions, behavior and the activities, at first for the intellectuals, and eventually for the entire society. It has changed from being a state of consciousness to perhaps help better organize feudal society, into a form of unconsciousness, reinforcing rigid Chinese ideological patterns, behaviors and emotional responses.

The multitude of controls on Chinese thinking, ideology, culture and emotional responses have prevented the development of critical thinking as a necessary discernment skill for studying consciousness. Given these restraints on thoughts, behavior and even emotions, Chinese find their anomalous experiences terribly confusing. They are unable to grasp the greater reality that is being revealed by their contact experiences. They too often are guided by their pre-existing spiritual beliefs and social norms that tell them what they should believe and how they must act.

The Chinese approach to consciousness studies contains the elements of both formal study and absorbing information and knowledge from others. Chinese experiencers often lack the spiritual maturity to engage in a journey of self-discovery. In part this accounts for the absence of serious debates with differing points of view being presented. The expression of divergent points of view are required in any disciplined search for truth. The absence of open and fearless

discussions prevent the important validation process from occurring. Having one's experiences validated can best occur by sharing stories of personal encounters. These challenges for Chinese experiencers, if resolved, would help to increase spiritual awareness in many areas and most importantly concerning the growth of the human soul.

From low self-esteem to super inflated ego state

Another common problem is the super inflated ego existing in some Chinese experiencers. When a contact modality is initiated, Chinese experiencers can often encounter their spirit guides through dreams, near-death experiences and meditations. These spirit guides are usually perceived as highly spiritually evolved beings with superior intelligence and extraordinary moral integrity. This can easily lead to ego inflation in the Chinese experiencers. They might see the fact of their having been chosen to communicate with such exalted beings as proof of his or her superiority. For many, this superiority is reflected in an exaggerated sense of mission. Some of them have claimed to be the incarnated archangels, Jesus, and Buddha.

Thus, a pre-existing low self-esteem can be transformed into a super inflated ego state that often creates an imbalance of both mind and behavior. Many develop miniature delusions of grandeur and hold a condescending view towards the "insignificant common people" in the society. In the process they isolate themselves from the larger society. They even refuse to go to work because they have been "chosen" for a more important mission. This unhealthy belief system may affect their spiritual development, creating the biggest roadblock to an expansion of their consciousness.

Unique advantages that Chinese experiencers have for consciousness expansion.

Despite the prevalent above-mentioned negative aspects of current Chinese thinking and behavior, some positive Chinese attributes have greatly helped their spiritual awakenings.

For instance, Chinese thinking has a tradition of emphasizing the value of intuitive insight, whereas Western thought is driven by the accumulation of facts and the application of logic. Such intuitive insight in China is often expressed in an artistic way of communication, like an abstract concept rather than described by a structured logical format. An artistic form of communication contains abstract data

elements, such as visions, smells, feelings and emotions, allowing the recipient to experience multiple layers of information through all senses and emotions; this is conducive to insight. Artistic thinking involving intuition can activate the right cerebral cortex, which is the part of the brain used to grasp spiritual processes.

6. How the Chinese communist ideology hinders consciousness expansion

Deng Xiao Ping's open-door policy to foreign countries started 40 years ago. Since then, China has gained tremendous materialistic success. Like the 70s and 80s Wall Street boom and the popularity of the American dream, modern Chinese are seeking the quickest way to elevate their social status by means of accumulating wealth. Even though the nation has achieved marvelous material success, the Chinese still doesn't enjoy true democracy, freedom of speech and religion.

Years of totalitarian control has made the Chinese fearful concerning what they can genuinely say or even believe. For generations, political suppression has encompassed all aspect of Chinese life. This includes spirituality, religion, as well as ufology, the practice of Qi Gong and other alternative activities. The CCP claims that the reasons for political suppression have been because the Chinese can be misguided by an abundance of information offered without constraints. Any doctrine that is not aligned with CCP's ideology can be labelled as a "cult" or "pseudoscience." The predominant reason for these restrictive policies is that Beijing's current leadership is obsessively fearful of political deviance and any ethnic or religious dissonance. The Vice-Chairman of China, Wang Qishan, once advised his Politburo colleagues to read Alexis de Tocqueville's warning that when authoritarian regimes begin reforms, it is then that they are most at danger. The authorities are trapped in a dense political cocoon of their own making. And they show no willingness to reform society into becoming a more open and democratic system. They insist on controlling the political sphere in its entirety. Unfortunately, at this stage, there is no political alternative in China.

Years of control over Chinese thinking have impeded any significant expansion of consciousness for people in China. This is because the Chinese hardly have meaningful exposure to other ways of thinking, ideologies, or even spiritual practices. When it comes to spiritual thinking, sadly the majority of the Chinese are in a stagnant state of inertia. Therefore, consciousness expansion is particularly challenging for some of the older generations that have been brainwashed by both ancient and modern Chinese restrictive ideologies.

Besides the tightened control on ideology, CCP's propaganda machine has worked tirelessly to achieve what can be called "value-imprinting" on Chinese society. This is a sort of moral brainwashing that has existed since Confucius' time and remains very much alive under the CCP regime. This has narrowly limited what Chinese people believe, their values, moral standards, and the definitions of what is called "a successful life." Sadly, the CCP has always treated its citizens like gullible children and prevents them from growing up and becoming real adults. CCP demands nothing but obedience. Is that not a reflection of communist and Confucian paternalistic brainwashing that has been imposed on Chinese for thousands of years? When might the Chinese people have the rights and space to develop their independent thinking abilities?

Any minority that dares to challenge China's political repression is likely to face a heavy jail sentence. One woman, who spent 28 years in a labor camp, told travel writer Colin Thorburn, *"In China, you must conform but I can't. That's why they think I'm mad. I challenge everything, you see, and that's the madness here. I ask why? Why?...why is not any Chinese question?"*

The Writer has pondered this dilemma for some time and one day came across a newspaper article addressing this issue. The report described the Chinese attitude towards the CCP as a form of what is known as the "Stockholm Syndrome." This syndrome is described as a kind of coping strategy used by hostages or abuse victims, who when under tremendous duress may come to sympathize with their captors. The victims, in an attempt to stay alive and not be further harmed, may actually begin to feel as if they share common goals and causes with their victimizers. They may even resent anyone trying to help them escape from the dangerous situation that they are in.

As an example, I met an elderly Chinese lady who had a spiritual awakening through the Contact Modalities of UFOs, religion and ESP. This elderly Chinese lady was passionate at sharing her spiritual experiences with others. When we touched on Chinese political repression directed at consciousness expansion and the free practice of religion, this elderly lady became very defensive. She still faithfully believed that the Chinese Communist Party is the righteous government to rule China even though she has experienced numerous tragedies resulting from the cultural revolution, the great leap forward and the resultant devastating famines. When this author questioned why she steadfastly defended the regime despite her life's ordeals that were caused by the CCP, she said that foreign powers had attempted to break China. With no option, Chairman Mao decided to

start civil strife (i.e., the cultural revolution and the great leap forward). This was supposedly done to confuse China's foreign enemies that the nation was on the edge of disintegration and therefore foreign intervention would not be required to topple the regime. She thinks Chairman Mao's decision on starting civil strife had saved China, and she did not blame the CCP and Chairman Mao for what happened to her in the past. This author wasn't persuaded by such a bizarre justification for the CCP's cruelties towards its own people.

Nevertheless, this case shows how physically and psychologically traumatized Chinese have developed a Stockholm Syndrome attitude toward their abusers in the CCP. This author was shocked to see so much empathy and understanding in that elderly lady's eyes when she was trying to defend CCP, the abuser that has caused so much harm to China's heart and soul via relentless political suppression. She didn't even notice the flaw in her logic when trying to defend the CCP.

Is this not a reflection of the communist and Confucian paternalistic brainwashing that has been imposed on Chinese for far too long? The level of brainwashing is so damaging and has traumatized so many Chinese, that it has destroyed their capacity for independent thinking and has blocked the development of necessary discernment skills. Over two centuries ago, Hegel made an insightful comment about this phenomenon:

"The Chinese and Mongolian empire is the realm of theocratic despotism. The state is fundamentally patriarchal; it is ruled by a father who also presides over what we would regard as matters of conscience... The head of state in China is a despot, and he leads a systematically constructed government with a numerous hierarchy of subordinate members...the individual has no moral selfhood. ...History is still predominantly unhistorical, for it is merely a repetition of the same majestic process of decline... no progress results from all this restless change."

In China, political suppression has almost suffocated all forms of creativity, spirituality, inquiries into consciousness (including Contact Modalities). Unfortunately, China still clings to an authoritarian way of life. As a result, we experience an unbroken chain of human rights disasters and social crises that hold back the development of a healthy Chinese society. The progressive evolution of human civilization is being blocked and this includes an understanding of the importance of the non-physical spiritual realms of existence.

The Chinese capability for spiritual progress would have soared without the CCP's Marxist ideology being imposed on them. It is time for the CCP to strip off its political cocoon and stop punishing any and all ideological transgressors. We must wake up from their imposed "China Dream" that is truly a nightmare. The Universe will "tremble" and shake China into an awakened state if China is incapable of waking up by itself. The era of a great spiritual awakening is due for China. This transformation is reflected in Napoleon Bonaparte's famous quote, "*China is a sleeping giant... for when she wakes, she will move the world.*"

Despite this somewhat downbeat assessment of present-day China, in the long run it would be foolish to underestimate the Chinese people. Just like the great prophet Edgar Cayce once told a group of people, eventually China will become "*the cradle of Christianity, as applied in the lives of men.*" – Edgar Cayce reading 3976-29. This suggests that a personal application of spiritual principles will eventually become paramount for the Chinese. Cayce then went on to caution that it would take a long time to manifest but that it was China's destiny, "*yea, it is far off as man counts time, but only a day in the heart of God – for tomorrow China will awake.*"

Brad Steiger's 17 Theories of the UFO Enigma

Brad Steiger

Sometime in the late 1960s or early '70s, Tim Beckley asked me to present my favorite theory of UFOs for one of his publications. I told my friend Tim that it was impossible for me to select one above many others, so I submitted 17 possible solutions to the UFO enigma:

1. They come from an extraterrestrial civilization: While it seems likely that the visitors have had Earth under surveillance for centuries, they most often choose to conduct their activities in secret, perhaps even misleading humankind and deliberately misleading us for some undetermined reason, such as one of the following:

- * They are a benign species that follow a policy of noninterference in our planet's evolutionary development.

- * They are largely indifferent to us as a species and dispassionately observe and study our planet's evolutionary struggles.

- * They are in the final stages of conducting important tests that will determine whether they will destroy us, exploit us ruthlessly, or totally enslave us. It is this category of visitors who conduct human abductions and who have made secret deals with certain levels of Earth's governments - agreements that they may break with extreme prejudice.

2. Military Secret Hypothesis: The entire concept of alien spaceships, "invaders from Outer Space," was created by military intelligence to mask highly classified research being conducted at such bases as Area 51.

- * Or -- The "aliens" are actually our own military scientists conducting secret maneuvers with highly classified aerial vehicles based on captured Nazi technology brought to the United States immediately after World War II in Project Paperclip.

* Or -- The crews of UFOs are terrestrial astronauts conducting secret military maneuvers with classified aerial vehicles based on alien technology reversed engineered from alien technology recovered in extraterrestrial vehicle crash sites, such as that near Roswell, NM in 1947.

3. The UFOs are products of a terrestrial secret society: Centuries ago, a secret society of alchemists developed an advanced technology, which they kept hidden in underground or undersea cities. This ancient society has been subtly guiding Earth's "elite" throughout history, and when it deemed the proper times, it provided certain "outsiders" with scientific breakthroughs. This mighty secret society only awaits the appropriate moment to conquer the outside world and enslave it.

4. They come from the Hollow Earth: Ancient secret societies, traditions, and folklore speak of an underground empire inside our planet. This underground world is the home of the Master Race, both feared and sought after by occult societies throughout world history. This shadow race has been responsible for the appearance of mysterious aerial vehicles and many of miseries that have plagued humankind.

5. A program of deceit and lies: A secret agency within the established government, allied with its counterparts in foreign nations, has created the UFO myth for its own nefarious purpose in bringing about a New World Order. Abductions, impregnations, and mysterious disappearances are all the sinister handiwork of those working for a One World Government - a goal which may have been assisted since ancient times by extraterrestrial intelligence.

6. Unknown terrestrial life-forms: Great numbers of UFO sightings may be explained by the existence of previously unknown, unidentified life-forms largely indigenous to the higher reaches of Earth's atmosphere. The "sky-critters," the "sky fish," may be plasmic, electrical, nearly pure energy forms that have the ability to assume a variety of forms.

7. Astronauts from Atlantis: The UFO-nauts are the descendants of an ancient civilization on Earth that developed space travel and set about colonizing other worlds at the time when their own terrestrial empire was being destroyed by cataclysmic forces wrought by their own superscience. From time to time, the contemporary Atlanteans return to visit their home planet.

8. Time Travelers from the Future: Our descendents from the future return to study the true destiny of humankind by using the past - our present - as a kind of living museum. They cannot openly declare themselves for fear of upsetting the linear flow of history and thus altering the future - their present.

9. Other Dimensional Visitors: The Visitors come not from a faraway world in our solar system or any other, but from an adjacent space-time continuum, co-existing here on Earth, but on another vibrational/dimensional frequency or level.

10. Psychic Phenomena: The UFO phenomenon is the result of some as yet unknown physical energy that can be activated by the psyche, the unconscious level of the human mind. This physical law or energy would not itself be intelligent, but it would be able to absorb, reflect, or imitate human intelligence.

11. Projections of human beliefs: The UFO enigma is a phenomenon of the collective human psyche that charges to reflect the prevailing belief structures of the time. The UFO constitutes a parapsychical phenomenon that is related both to the psychological state of the observer and the zeitgeist which enmeshes the observer.

12. Psychic need: Certain of humankind's basic psychic needs tap into psychokinetic and other paranormal energies and create images of wee people, holy figures, and otherworldly beings. The familiar forms that these manifestations assume have been intrinsic elements in the human psyche since very ancient times, but they appear modern in that human experiences perceive them in the context of ideas that the conscious mind has acquired through acculturation.

13. Archetypes: UFOs and their occupants are quasi-real images created by the human collective unconscious. Jungian archetypes surface as the result of thought-field energies that are accessible to humans through dreams, meditations, and other states of altered consciousness. These archetypes may, in certain instances, be directed by highly evolved entities who seek to influence and guide human affairs.

14. The Magic Theater: Such paranormal machinations that we associate with UFO phenomena are the result of the "magical" manipulations of time and space that are performed by the entities we have dubbed "elves, fairies, devas," and so forth. These entities are parapsychical beings that have coexisted with us as a companion species and appear to participate somehow with us in an evolutionary design.

15. The Supernatural: The UFO intelligences are the same entities who are described in the scriptures of so many world religions as angels - both the messengers of God and the fallen armies of Lucifer. The entire UFO mystery may be the continuation of the struggle between the two warring factions of angels for the souls of humankind.

16. We are property: The UFO intelligences maintain an interest in our planet because they are literally the lords of the Earth, the creators of the human species.

17. The Reality Game: The UFO intelligence is playing a teaching game with humankind in which our concept of reality is being gradually changed. In the teasing fashion of a Zen riddle or a Sufi joke, we are being provoked and guided into a higher consciousness.

The FREE Experienter Study is a Paradigm Shifting Moment and Opens the Potential Avenues for Future Research

Brad Steiger

George Vantz, an engineer-physicist, who has followed our work through the years, recently commented:

“There are many dimensions that exist that we cannot see or fathom. From all of the research that I have done over the years it is obvious that beings from other dimensions do visit our planet and have done so for thousands of years. Since they are at a higher evolutionary state, they have the ability to move from their dimension into or through ours very easily.

“They have no desire to harm us or alter our lifestyle. Their points of entry/exit into our dimension are purposely all located deep within our planet’s oceans so they will not be disturbed by any earthlings that have not yet evolved to their intelligence level. They have left hints, instead of personal confrontation, of their presence over thousands of years for us to examine. They have abilities that we cannot ponder or comprehend. They are much wiser than we and realize that they cannot confront us directly with their presence. It will be many years before we realize the facts attributed to other dimensions.”

In the groundbreaking new study conducted by the Dr. Edgar Mitchell Foundation for Research into Extraterrestrial and Extraordinary Experiences (FREE) reveals the first major comprehensive academic research study on individuals who have experienced various contact experience (CE) with a non-human intelligence (NHI) associated with an unidentified aerial phenomenon (UAP). It is important to note that FREE is not a ufology investigative organization. Instead, its goal is to explore all aspects of what they term the “Contact Modalities”, the different ways that humans are having contact with NHI, and how this interaction can begin to provide clues on what is “Consciousness”, the true nature of our complex cosmology.

Thus far, FREE, under the able guidance of a team comprised of the late Apollo Astronaut Dr. Edgar Mitchell, Reinerio (Rey) Hernandez, an attorney and Ph.D. Candidate, Dr. Rudy Schild, an emeritus professor of Astrophysics at Harvard, Dr. Jon Klimo, a retired professor of Psychology and a pioneer paranormal and consciousness researcher, and Australian Researcher Mary Rodwell who has spent over 30 years researching this field. They, and a large group of retired academics and lay researchers, over the last five years, have amassed an astonishing number of comprehensive quantitative and qualitative surveys which address a diverse range of physical, psychological, perceptual, and paranormal aspects based on both physical and non-physical interactions with NHI being. I have had frequent conversations with Rey Hernandez for several years and I have always been impressed with his integrity, his knowledge and his passion for the establishment and mission of FREE. The conversations in which I was privileged to have had with the late Edgar Mitchell always convinced me that a very important *something* had touched his soul while he was in outer space. I am also familiar with the solid reputations of Dr. Schild, Dr. Klimo, and Mary Rodwell as scholars and researchers.

The most exciting aspect to me, a paranormalist, who began researching UAPs in 1963 with the idea that the “Alien Visitors” were an aspect of the spiritual-psychic dimensions, is that we now have a major study that recognizes contact modalities in Near Death Experiences, Out of Body Experiences, Channeling, Remote Viewing, Mystical Meditation, contact with ghosts, visitations by NHI and view all of these as interconnected through what is commonly called Consciousness. What may be the most significant finding of the survey is that approximately 85% of the study population stated that they declared their interaction with the CE changed their life in a positive way.

According to FREE’s co-founder Dr. Edgar Mitchell (2014), FREE is “concerned with how consciousness works and its relation to the origin of life and its current condition, the codependency and interconnectedness of all life with itself and its environment, including the past, present and future evolution of our Universe and everything in it.”

Rey Hernandez has written that he is well aware that The FREE foundation is likely to provoke criticism for its emphasis on the cross comparative academic research of “Experiencers” of the Contact Modalities, but he firmly believes that such techniques may provide insight into the validity of various models of consciousness.

“Once this cross-comparative research has been undertaken among the various Contact Modalities,” he writes, “numerous commonalities may be derived that are shared among all Experiencers of the Contact Modalities. The variables identified by the Experiencers can then be utilized to develop a viable hypothesis for a possible Unification Theory of Consciousness associated with Contact Experiences involving non-human intelligence. Whether or not the QHTC, or one of many other existing scientific theories (Synchronized Universe Model, Unified Space-Memory Network, and Integrated Information Theory, among others) proves to be valid, remains a matter of speculation. This study, therefore, which will be subject to criticism and debate, may serve as an initial important step in a longstanding effort to better understand the very ‘real’ phenomena of individuals that are having UAP related contact with NHI and who experience a range of complex phenomena.”

I agree with Rey’s analysis and for his request for further research in this field. My agreement with Rey and FREE’s approach is discussed below.

The Steiger Questionnaire for Mediums, Psychic Sensitives, and Witnesses to Paranormal Phenomena

In 1967, after having interviewed mediums, psychic sensitives, and witnesses to paranormal phenomena for nine years, I put together a questionnaire of thirty-four questions whose principal objective was to attempt to determine as much information as possible about the inner-workings of these “special people.” One of the main objectives of the questionnaire was to ascertain if there were certain patterns of personality development which might be consistent in evolution of mediumistic and psychic abilities. If it were possible to discover at least a few common denominators, then it might also be possible to understand why some people develop preternatural abilities or the sensitivity to be able to perceive such phenomena as ghosts, poltergeists, UAPs, and visitors from other dimensions.

After I had collected only a few hundred questionnaires, certain factors consistently came to stand out in a great percentage of the responses from those who had participated in the research: As children, they had undergone a series of personal crises or illness that had somehow encouraged psychic experiences. In both children who became ill or in the instances of healthy children, they had their first encounter with an elf, an angel, a holy figure, or an otherworldly being at the age of five to seven.

These elements of childhood encounters became even more prominent as precursors to paranormal abilities and as receptors to the appearance of Visitors when my wife Sherry and I expanded the questionnaire. Due to our lectures, seminars, and media appearances, we began to receive hundreds of requests for the questionnaire. Often, after guesting on national radio talk shows, we would receive as many as 600 requests in the following days. The following may be considered representative of many of these responses:

A clinical and child psychologist from Austin, Texas, wrote that he saw his first angel when he was six. He saw his fourteen-year-old deceased sister the night of her death and spoke with her. Throughout his childhood years and as an adult he reported the sightings of entities of many different types. A special education teacher from Arizona, told us that he was not quite five when a robed figure surrounded by a brilliant light appeared to him one evening at sunset. He claimed that he has benefitted from the entity's continued guidance as a forty-seven year old adult.

A psychic counselor from Florida recalled that figures in lavender robes and hoods with kind, gentle eyes, appeared in her bedroom when she was five. They told her that she had a special mission to undergo before she would be able to return to her true home in the stars. At about the ages of eleven to sixteen, a large number of respondents to our questionnaire suffered a traumatic experience which caused them to turn inward for a time.

Some of those who participated in our research had survived accidents or serious diseases during this period of their lives. Others had endured beatings, molestations, rape, or bullying. Still others were distraught over the divorce of their parents, the death of a loved one, or a sudden move which separated them from the security of established friendships. When she was thirteen, a registered nurse, had an out-of-body experience during an automobile accident that was so intense that it left her without a doubt that we do have a personality-intelligence apart from our physical bodies. This assurance prepared her for the visions of entities that would impart messages to her from that time onward. She described these beings in the following way: "Some appear as white lights, others as softly glowing golden lights. Some as figures dressed in monk-like robe. Others appear in human form, beautiful in face and form, slender, graceful, and perfectly proportioned."

Interestingly, as you may have noticed in the previous chapters discussing the FREE Research Study, a great number of respondents to the questionnaire are professionals who work in the “helping” vocations of our society. They are psychologists, social workers, nurses, medical doctors, chiropractors, school teachers, college professors, journalists, clergymen and clergywomen, police officers, and psychic counselors.

In 1993, the questionnaire first created in 1967 became known as The Steiger Questionnaire of Paranormal, Mystical, UAP Experiences, and it has been returned to us by nearly 20,000 individuals from numerous countries in addition to the USA. Of that number of respondents, 87% indicated that they had experienced the “activating vision” of seeing a paranormal, angelic, or otherworldly being at around the age of five. Also 88%, testified that they had contact with para-dimensional, multidimensional intelligences while undergoing a life-altering event between the ages of six or seven to eleven.

We Have Named Multidimensional Intelligences in the Contact Experience “The Other”

In our research, we have come to name these multidimensional intelligences the “Other,” which masks itself in physical forms that are more acceptable to human perception than its true image--if image it has. The many guises of the Other exist only a frequency away in the background of the unconscious, waiting for some triggering mechanism to bring it into focus.

The so-called collective unconscious of modern psychology is nothing less than a subliminal doorway to that immaterial domain which the physicists are so busily mapping on a different level. Once that doorway has been opened, an as yet unknown psychic mechanism which activates the unconscious mind, the higher self, and summons the Other. Once activated, the Other is able to absorb, reflect, and imitate human intelligence, thereby creating a host of entities that are fashioned by the dramatic by-products of our collective unconscious. Once the Other draws upon a human’s belief construct, it may produce an independent image that can sustain itself on the vagaries of centuries of legend and myth.

In both our past and in contemporary times, those individuals who have encountered the Other may have perceived the Intelligence as an extraterrestrial visitor, a ghost, an angel, an elfin creature, or a demon, a devil, a nightmarish

monster have never forgotten the experience. Their lives have never been the same. Their concept of reality has been forever expanded. Upon reflection, some may consider the encounter a life-altering experience, an illumination, an epiphany; but whether the encounter occurred to them a few months ago, a few years ago, or when they were very young children, they remember it as clearly as if no time at all has elapsed. Their experience with the Other remains with them in an Eternal Now.

Through the ages, our shamans, priests, and philosophers have developed innumerable frames of reference in which better to perceive the Other and to assess its various manifestations, presumed intentions, and purported messages and teachings. Through the centuries, the Other and its host of images have been identified as diversely as Messengers from the Most High God, Deceivers from the Master of All Evil, Magical Elves who protect the Earth Mother, and most recently UAP Intelligences.

Hynek's "Metaterrestrial"

Interestingly, in his recent book, *The UFO Experience*, my good friend John White, an explorer of consciousness, whom I first met in the 1970s when he was the Director of Education for Astronaut Ed Mitchell's Institute of Noetic Sciences, states that Dr. J. Allen Hynek, professor of astronomy at Northwestern University, the Air Force's expert in analyzing UAP reports, and the founder of the Center for UFO studies, coined the term "metaterrestrial" to define the entities who originate outside the ordinary three-dimensional space-time framework in which we feel at home.

"The word is synonymous with metaphysical, meaning 'beyond the physical,' White explains, but it has a more scientific connotation to it...Some people call that realm extradimensional, interdimensional, ultraterrestrial and supraphysical. Whatever word we use, this category...provides evidence that some UAP experiences are due to nonphysical, but real entities which come not from other locations in our physical universe but from other sets, of dimensions or other realms which interpenetrate our more familiar space-time." Apparently the FREE organization also suspects that this is a reasonable hypothesis.

Look to the Skies from Whence Cometh Thy Help

It should be no surprise to those familiar with the world's religions and the classical myths of the Greeks and Romans that with the sighting of nine shining objects (UFOs) by Kenneth Arnold over Mt. Ranier on June 24, 1947 the contemporary nations of the world were alerted to what the masses would soon interpret as the presence of visitors from other worlds and that the NHI hypothesis should become the dominant one for so many years. For our terrestrial, earthbound species, the skies above us have always been a source of mysteries, miracles, and wonders. Sunrise brought the glowing orb of the Sun, the clouds, the rain, lightning, thunder. Sunset summoned the Moon, the stars, and on occasion, comets and meteors streaking across the night.

Later, as our species had become more capable of interpreting complex objects traversing the skies, there have always been accounts of mysterious supernatural entities seen riding in fiery chariots, moving within mysterious globes of light, driving strange aerial vehicles, or appearing suddenly blinding flashes of light. These beings --humanlike in appearance, yet somehow different--always seemed supernatural compared to the struggling and evolving species of *Homo sapiens*. These "Others" have been called Angels, Devas, Light Beings, and, on occasion, demons and devils, as well as gods and overlords. Whatever the name applied, the various activities ascribed to these entities have remained constant through the ages and consistent from culture to culture.

In an analysis of the works of fifty writers of antiquity, W. Raymond Drake, author and scholar, found references to such celestial phenomena as airborne lights, shields, fiery globes, strange ships, and warrior-like "men" with the ability to fly. In addition, he discovered mentions of two or more "moons," two or more "suns," new "stars," falling lights, unknown voices, "gods" descending to Earth, and "men" ascending to the sky. Drake strongly believed that the old gods of Egypt, Greece, Rome, Scandinavia, and Mexico were not simply manifestations of lightning and thunderbolts. "By some strange twist of the human mind," Drake once mused wryly, "we worship prodigies in old Palestine as manifestations of the Lord, yet scoff at identical phenomena occurring at the same time only a few hundred miles away."

If we are able to lower our expectations that every glowing sphere in the sky must come from “outer space,” then we may consider the unidentified illuminated objects as “etheric” vehicles, rather than spaceships, and the beings who travel within them, benevolent or otherwise, of multidimensional, rather than of extraterrestrial, origin.

The Skies of the 1950’s Became so Alive with Reports of Extraterrestrial Visitors that to Many It Seemed a Prophet Would soon Appear

The skies of the 1950’s were so alive with reports of unidentified objects, little gray men, tall blond Nordics, and a host of other entities that those individuals with a tendency toward Armageddon and the coming of the Last Days began to be certain that a prophet was about to appear to reveal what it was the Visitors wished of us. Not only were the skies populated with a variety of what many deemed to be extraterrestrial craft, but more and more individuals were claiming contact with the occupants of such craft.

To many people, the very notion of an extraterrestrial or multidimensional entity contacting an Earthling belongs to the speculations of science fiction writers. Even the majority of researchers who specialize in the study of UAPs seem almost categorically to deny accounts of contact between *Homo sapiens* and alien species. However, reports of occupants sighted near landed UAPs have been carefully analyzed and, in certain dramatic instances, thoroughly documented.

Those Yearning for Answers Receive Their First Prophet

On November 20, 1952, George Adamski walked into the night near Desert Center, California, and claimed to have communicated with a Venusian flying saucer pilot through telepathic transfer. The entity was benign and seemed concerned with the spiritual growth of humankind. He was what George Adamski called "a Space Brother." His description also sounds quite a bit like Klaatu.

Adamski was the first of our New Age UAP prophets; and interestingly, as the prophets of old had retreated into the desert wilderness to receive their inspiration, so had Adamski, by prearranged cosmic signal, gone to meet his Space Brother in the desert. After 1952, there were several other men and women who declared contact with these concerned outer space beings. Throughout his career as a Contactee, Adamski's believers steadfastly declared him to be one of the most saintly of men, completely devoted to the teachings of universal laws.

The death of George Adamski on April 12, 1965, by no means terminated the heated controversy which had never stopped swirling around the prolific and articulate Contactee. Adamski was quickly resurrected by his followers. In the book *Scoriton Mystery* by Eileen Buckle, a Contactee named Ernest Bryant claims to have met three spacemen on April 24, 1965, one of whom was a youth named Yamski, whose body already housed the reincarnated spirit of George Adamski.

The Psychic-Channeling Saucer Groups

By the mid-1950s, very few Contactees were claiming the kind of direct physical contact that George Adamski had alleged had been his on the desert, but the "psychic-channeling saucer groups" were becoming increasingly approved by the faithful.

George Van Tassel and Ashtar

George Van Tassel published his first booklet in 1952 and introduced the world to "Ashtar, commandant of station Schare." *Schare* is said to be one of several saucer stations in Blaau, the fourth sector of Bela, into which our solar system is moving. "Shan" was the name that Van Tassel's contact gave for planet Earth. Van Tassel's Ashtar also decreed the universe to be ruled by the Council of Seven Lights, which had divided the Cosmos into sector systems and sectors. Van Tassel founded the Ministry of Universal Wisdom based on his revelations of the Space Brothers. Tassel maintained his headquarters at Giant Rock, California, for many years, and he made it a gathering place for both the curious and the true believers.

Daniel Fry and A-Lan, Understanding Incorporated

Daniel Fry (1908-1992) established his Understanding Incorporated in 1955 as a means of better spreading the teachings of A-Lan, whom Fry claimed to have met on his first trip in a UAP. Fry remains active as a lecturer, and has directed one of the largest of the Flying Saucer Movement groups, containing over sixty units.

George King and Master Aetherius, The Aetherius Society

In 1954, George King, a devout student of Christianity, world religions, and Yoga, received a message from a space being while in deep meditation informing him that he would soon receive a message from the Interplanetary Parliament. In 1955, the 35-year-old Englishman was informed by Master Aetherius, a 3,500-year-old Venusian that he was to become the human voice of the cosmic masters in order to instruct earth people in ancient truths. In 1955, George King was named the "Primary Terrestrial Mental Channel" by Master Aetherius of Venus, tasked with sharing the teachings of the Interplanetary Parliament, they fully revealed themselves to the planet at large. In 1956, together with a number of men and women who had been drawn to the teachings King conveyed, he formed the Aetherius Society in London, England. By 1960, King and the Aetherius Society had spread their Cosmic Gospel throughout the British Isles, as well as the United States, and an American headquarters was established in Hollywood, California. Soon, they had branches in Detroit, Michigan; Australia; and West Africa.

Prophets of a New Age on Earth

UAP Contactees often speak of an impending New Age wherein humankind will attain a new consciousness, a new awareness, and a higher state or frequency of vibration. They speak of each physical body being in a state of vibration and of all things vibrating at their individual frequencies.

The UAP intelligences, they say, come from higher dimensions all around us which function on different vibratory levels, just as there are various radio frequencies operating simultaneously in our environment. We can attune ourselves to these higher dimensions in much the same manner as a radio receiver tunes into the frequencies of broadcasting stations. Different entities travel on various frequencies, according to their vibratory rate.

Then the question arises whether such information comes from the Contactee's own higher self or from a separate and distinct outside intelligence. Although most of the Contactees claim an initial physical contact with a space being, the operable mechanics of the experience seem very reminiscent of what we have come to see in traditional Spiritualism and in New Age channeling as the medium working with a Spirit guide or a control from the "otherside" or from other worlds. In Spiritualistic or mediumistic channeling, we are familiar with the psychic sensitive who goes into various depths of the trance state and who relays

information through the guide, who contacts various spirits of deceased human personalities. The mechanism in the Flying Saucer Movement is very often that of the Contactee going into some state of trance and channeling information from Space Beings.

The Flying Saucer Missionaries

Ever since 1970 we have been conducting a serious study of certain Contactees, whom we call "flying-saucer missionaries." It is at this point that we feel that we must make a disclaimer of sorts and state that we have found the vast majority of Contactees to be congenial and all around good people. We have maintained friendships with a number of them for over forty years. We have visited them in their homes, shared meals with them, and, in turn, many of them have been guests in our home.

Through the years, although we have always questioned their source, we have noted that some the information dispensed in the Contactees' cosmic sermonettes has contained a good deal of accurate information and that several of their predictions have been realized. For us, the process of channeling is exactly the same whether the medium/Contactee identifies the source as Shooting Star or Billingsly or Monka from Mars or Ashtar from the Cosmos.

The flying-saucer Contactees are convinced that they are in direct communication with "space intelligences" through telepathic thought-transference. In certain cases, the Contactee also claims a personal and physical relationship with a beneficent "Space Being," who originated the contact.

The UAP Contactees' Manifesto

A good many of the Contactees seem to be imbued with an almost religious fervor to spread the message that has been given to them by the Space Beings. The zeal with which these flying-saucer missionaries desire to preach the cosmic gospel might remind some readers of the passion of the early Apostles of the New Testament who believed that they were given a divine mission to "go quickly and tell." A distillation of the Outer Space Manifesto would reveal such concepts as the following:

•Humankind is not alone in the solar system. Space brothers and Sisters have come to Earth to reach and to teach those humans who will respond to the promise of a larger universe.

•The Space Beings have advanced information which they wish to impart to their weaker brethren. They want humankind to join an intergalactic spiritual federation.

•The Space Beings are here to teach, to help awaken the human spirit to help humankind rise to higher levels of vibration so that the people of Earth may be ready to enter new dimensions.

•Humankind stands now in the transitional period before the dawn of a New Age.

•If the Earthlings should not raise their vibratory rate within a set period of time, severe earth changes and major cataclysms will take place.

Although most of the Contactees claim an initial physical contact with a space being, the operable mechanics of the experience seem very reminiscent of what we have come to see in traditional Spiritualism and in New Age channeling as the medium working with a Spirit guide or a control from the "otherside" or from other worlds. In Spiritualistic or mediumistic channeling, we are familiar with the psychic sensitive who goes into various depths of the trance state and who relays information through the guide, who contacts various spirits of deceased human personalities. The mechanism in the Flying Saucer Movement is very often that of the Contactee going into some state of trance and channeling information from Space Beings.

In my book, ***Revelation: The Divine Fire***, I sought to make the point that the spiritual mechanism remains the same age after age by likening UAP Contactees to familiar personalities from the Bible:

Saul, a young firebrand, a member of the Sanhedrin who were dedicated to halting the Apostles' preaching of Christ, was struck, blind on the road to Damascus. When he recovered his sight by heeding instructions given to him in a vision, he not only changed his name, his religion, and his life's work, but he may have altered the course of history.

In like manner were a salesman in South Dakota, a businessman in New Jersey, and a policeman in Nebraska temporarily blinded by a strange and powerful light that appeared above them as they traveled lonely highways. When they recovered their sight, they changed their names, their occupations, and began to devote their lives to the preaching of peace, love, brotherhood, and the coming transition to higher dimensions.

The boy Samuel heard his name being called at night. When no earthly voice could be found responsible, Eli, the priest whom Samuel would one day succeed, told the lad that it must be the Lord calling. Samuel was told to lie down and say, "Speak, Lord; for thy servant heareth." When Samuel did this, the Lord came and stood before him. Samuel became the last of the judges, the first of the prophets, and as founder of the monarchy, the sole ruler between Eli and Saul, whose principal mission was the organization of the Kingdom of Israel.

In like manner, did a housewife in Colorado hear her name being called at night from a glowing orb of light in the sky. When no earthly voice could be found responsible, she opened herself to the instructions that she had begun hearing from the orb. Now, a few months later, she is practicing touch healing, speaking in a tongue that confounds academic linguists, providing spiritual lessons to an ever-growing flock, and prophesying on both an international and a personal level.

Ezekiel saw a wheel within a wheel land before him. He watched four angelic occupants emerge, and he felt the Spirit enter him when one of the beings spoke to him. From that day on, Ezekiel had the gift of prophecy and the ability to work miracles.

In like manner a television copywriter in California, an Air Force pilot in Florida, and a college girl in Washington observed the landings of unknown aerial vehicles. They communicated with the occupants, felt the Spirit enter them, and later discovered that they had remarkable precognitive and clairvoyant abilities.

Moses spoke to the angel of the Lord as it appeared in a pillar of flame near a wilderness bush. The voice from the fire assured Moses of Divine aid and the power to work miracles.

In like manner a voice from a glowing orb spoke to an artist from England, a clergyman from Illinois, and a sailor from Kentucky and promised them paranormal abilities. All have since forsaken their former callings and have devoted their lives to cleansing the Earth for the coming New Age.

Close Encounters of the Third Kind

It was Dr. J. Allen Hynek who coined the term "close encounters of the third kind" to classify an interaction between a citizen of Earth and the humanoid occupant of a UAP. Hynek, who was responsible for categorizing UAP sightings (sightings of the first kind, second kind, third kind, and fourth kind), was technical advisor to Steven Spielberg's *Close Encounters of the Third Kind*. Hynek also appeared in the scene when the alien UFO lands atop Devil's Tower.

Hynek investigated over 80,000 reports of unidentified flying objects from over 161 countries worldwide. He was so dedicated to trying to find an answer to the UAP controversy that when the Air Force's Bluebook study was terminated, Hynek founded the nonprofit Center for UFO Studies based in Evanston, Illinois. Later, he founded a second office, the Center for UFO Research, in Scottsdale, Arizona.

Sherry Hansen Steiger was honored to have worked closely with Hynek during the last years of his life, serving as his assistant and publicist. Through her work with Hynek, Sherry was privy to much information and insight into the incredible and often bizarfield of UFOlogy.

Hynek told Sherry that the UAP reports which came into Project Bluebook that seemed to have the most substantial information to investigate were removed from his hands. As a matter of fact, he was sometimes ordered to make up cover-up stories to steer the public away from any UAP suspicions. Of the 80,000 cases in Bluebook files, over 10,000 were "actual UFOs." Or in other words, phenomena that could not be explained away to the public as weather balloons, aircraft, or natural phenomenon-- they were true unidentified flying objects.

Hynek was impressed by the caliber and sincerity of the people who reported the cases he investigated firsthand: "Worldwide, people who report UAPs have *definitely* seen something, but the fact remains that more people do not report what they have seen or experienced for fear of ridicule."

Always quick to point out that with the information available, no one has been able to prove whether or not the sightings were alien spaceships or some unknown earthly phenomenon. "The sightings and descriptions display a strange universal consistency that adds to the mystery," Hynek told Sherry. She recalls that before the day of Internet and instant international communication she witnessed hundreds of drawings made by UAP and aliens witnesses from nearly every country on the planet. By far, the majority of the drawings were of the dark-eyed, large-headed Gray, regardless of which country the sighting originated.

The Abduction of Betty and Barney Hill: Cosmic Kidnappers Who Conducted Brutal Medical Examinations

During the last half of the 20th century, a new type of extraordinary encounter garnered the attention of the public, book authors, and researchers alike: encounters of ordinary people with NHIs, referred to in Ufology as Extraterrestrials (ETs), often in the presence of a UAP. The first widely publicized case was that of Barney and Betty Hill, a couple from New Hampshire who claimed they had been kidnapped by ETs, taken aboard a flying saucer, and subjected to painful medical procedures. Their experience became public when notes from confidential interviews with investigators and a psychiatrist who helped them recall details under hypnosis were obtained by a reporter and disclosed in a 1965 newspaper article. This report was followed one year later by a book by John Fuller, (1966) and a 1975 television film *The UFO Incident*. Following the Hill case, many more individuals came forward publicly to report similar kinds of contact experiences.

FREE has not overlooked the alien abduction experience. The alien abduction field of study became known as "alien abduction research" or research into the alien abduction phenomenon (AAP). FREE is fully cognizant of the large number of terrifying anecdotes of strange-looking beings invading bedrooms in the dark of night to "abduct" people and subject them to medical procedures. These alien abduction stories fired the fears and imaginations of thousands of readers and inspired numerous 21st century horror movies.

According to FREE, "A standard alien abduction narrative evolved in which strange beings appear, paralyze the "victim," transport him or her to a perceived physical craft, perform frightening medical procedures that may entail a hybrid breeding program, and/or insertions of alien implants. These individuals are then returned to their homes, sometimes with strange marks upon their

body. The entire research field of UAP contact with NHI was primarily associated with a forced horrific abduction by an evil and negative ET. Whitley Strieber, an American writer best known for his horror novels, wrote *Communion* (1987), a non-fiction account of his alleged horrific abduction experiences with what he calls “The Visitors,” helped to perpetuate this worldview of the negative and horrific AAP.

With the success of Strieber’s book, FREE notes, “Positive experiences resulting from UAP contact with NHI were largely disregarded by the general Ufology community and the motion picture industry. The positive encounters presented by Harvard psychiatrist John Mack, academic clinical psychologists Leo Sprinkle and Jon Klimo, and researchers Mary Rodwell and Barbara Lamb were largely ignored. The publications of David Jacobs, Bud Hopkins, and Whitley Strieber, however, were prominently featured in the varied Ufology conferences, in Ufology radio shows and are still prominently featured throughout the internet and YouTube.”

Fortunately, FREE has focused on the important work of one academic who deviated from this evil alien abduction narrative during this time period, Dr. Kenneth Ring, a professor of psychology at the University of Connecticut and probably the world’s leading academic researcher on near death experiences, NDEs. In 1992, Ring published one of the few statistical studies on UAP abductees, titled: *The Omega Project: Near-Death Experiences, UFO Encounters, and Mind at Large* (Ring, 1992).

Ring interviewed and administered a battery of psychological tests and structured questionnaires to 97 individuals who had UAP related abduction experiences with NHI and a separate 74 individuals that had undergone a NDE. According to Ring, both the CE with UAP (N=97) and NDE (N=74) subject groups manifested very similar positive behavioral transformations despite their uniquely different experiences. Both groups also underwent a profound psychological profile changes for the positive from their experiences.

The following psychological attributes increased significantly in both the CE with UAP, and NDE groups: 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, and insight to the problems of others, among other characteristics. Unfortunately, Ring’s book and his historic research findings from his 1992 book were largely ignored by the field of Ufology and alien abduction researchers.

It is important to note that the FREE Experiencer Research Study incorporated approximately 100 questions from Dr. Ring's study. The FREE findings, based on more than 4,200 respondents to their surveys from over 100 countries, validated the research findings of Dr. Kenneth Ring. The vast majority, approximately 85% of survey respondents, view their experiences as positive and also had profound positive behavioral transformations. Once again, these findings were consistent throughout the more than 3,000 respondents for these diverse countries. The FREE study also found that more than two thirds of individuals who claimed to have had an "alien abduction" now call themselves "Contactees".

Other Research Groups Are Responding to the Need for New Approaches to the Paranormal

It is interesting to note that other groups of researchers and scholars are recognizing the need for a less materialistic approach to an examination of the paranormal. On February 7-9, 2014, a group of internationally known scientists from a variety of fields, such as biology, neuroscience, and medicine, met at Canyon Ranch in Tucson, Arizona, for a summit on post materialist science, spirituality, and society. The gathering was co-organized by Gary E. Schwartz, and Mario Beauregard, and Lisa Miller.

The purpose of the summit was to evaluate the "impact of the materialist ideology on science and the emergence of a post-materialist paradigm for society, spirituality, and society." The result of this meeting of top scientists was the creation of "The Manifesto for a Post-Materialist Science" prepared by Beauregard, Schwartz, and Miller in collaboration with Larry Dossey, Alexander Moreira-Almeida, Marilyn Schlitz, Rupert Sheldrake, and Charles Tart. The Manifesto is composed of Eighteen Conclusions, the most relevant to theme of this chapter is reflected in Number Nine:

Studies of the so-called "psi phenomena" indicate that we can sometimes receive meaningful information without the use of ordinary senses, and in ways that transcend the habitual space and time constraints. Furthermore, psi research demonstrates that we can mentally influence—at a distance—physical devices and living organisms (including other human beings). Psi research also shows that distant minds may behave in ways that are nonlocally correlated, i.e. the correlations between distant minds are hypothesized to be unmediated (they are not linked to any known energetic signal), unmitigated (they do not degrade with

increasing distance), and immediate (they appear to be simultaneous). These events are so common that they cannot be viewed as anomalous nor as exceptions to natural laws, but as indications of the need for a broader explanatory framework that cannot be predicated exclusively on materialism.

FREE Reaches “Beyond UFOs” Focusing on the Science of Contact with Non-Human Intelligence

As the precepts of FREE emphasize, “It is important to note that FREE does not claim to provide a definitive explanation of this phenomenon (Contact with non human intelligence). The research objective is to simply present the study results to facilitate discussion and continued multidisciplinary and trans-disciplinary research in this area. This research is just a very important and paradigm changing initial step in a long process to better understand what governs and regulates the ‘Contact Experience’.”

“It is also hoped that this (research) will help others to better understand a unique and profound personal event which may have facilitated pronounced behavioral and psycho-spiritual (i.e., states of awareness and values such as ethical, aesthetic, humanitarian, and altruistic) outcomes in Contact Experiencers.”

In the coming months and years FREE will investigate deeply into the role of human conscious, the unconscious, the collective unconscious, and the latent human abilities—the powers that are our very own that will enable us to better understand our other dimensional visitors...and ourselves.

Bio: Brad Steiger passed away in 2018. Before his passing, he was known as the world's greatest authority of what is commonly called the "Paranormal". Brad was the author of over 175 books with over 17 million copies in print. His titles include; "Mysteries of Time and Space", "Real Ghosts, Restless Spirits and Haunted Places", "Conspiracies and Secret Societies: The Complete Dossier", "Touched by Heaven's Light", "American Indian Medicine Power", "Strangers from the Skies", "Project Bluebook", "The Rainbow Conspiracy", "Real Encounters, Different Dimensions and Otherworldly Beings," and many more. Brad began publishing articles on the unexplained in 1956; since then, he has written more than 2,000 paranormal themed articles. From 1970-73, his weekly newspaper column, "The Strange World of Brad Steiger", was carried domestically in over 80 newspapers and overseas from Bombay to Tokyo. He was born in Fort Dodge, Iowa, on February 19, 1936. He was married to Sherry Hansen Steiger, author and co-author of over 22 books. They had two sons, three daughters, and ten grandchildren. Keep up with Brad and Sherry at their website: www.bradandsherry.com.

Methodologies for the Mysterious: UFOs and Consciousness

Charles F. Emmons, Ph.D.

OVERVIEW:

The purpose of this chapter is to present a sociology of science perspective on ways of studying experiences that allegedly involve UFOs and so-called “paranormal” (Hunter, 2012) aspects of consciousness (or “psi”), as well as overlaps between these two categories of anomalies. Both the experiences and the academic approaches directed toward studying these experiences have social/cultural context. Therefore, a holistic approach to studying UFOs and paranormal consciousness requires a multiple methodological strategy that considers both the difficulties in collecting data on anomalous experiences and the various theoretical frames used by groups and individuals to account for them. In short: what can we know about UFOs and psi, and how can we know it?

THE MYSTERIES:

The UFO (“Unidentified Flying Objects”) topic and that of paranormal consciousness share a number of features. First, they are arguably the two most significant mysteries confronting humans on earth. Second, they are sometimes experienced in similar ways, e.g. telepathically. Third, those who study them are commonly subject to ridicule in normal (mainstream) science.

As a sociologist I am aware of certain ironies here and barriers to research and understanding that are more social than rational. Progress in the study of these phenomena is more than just a technological challenge. As I pointed out two decades ago (Emmons, 1997: 13-26), there is no good scientific reason why ufology should have been considered a deviant science. The argument for ufology is even stronger today, with the discovery of planets beyond our solar system and the continual reporting of UAP (“Unidentified Aerial Phenomena”) with the latest

radar and photographic technology, reporting that has been baffling military experts and getting prominent astronomers to take notice. Moreover, it is premature to assume that UFOs would necessarily be extra-terrestrial, closing off investigation into other possible origins of such experiences.

The same applies to the study of paranormal consciousness, referred to in parapsychology as “psi”, which includes both ESP (extrasensory perception) and PK (psychokinesis). Serious studies have been accumulating in the areas of OBEs (out-of-body experiences) and NDEs (near-death experiences), lucid dreaming, ESP or remote viewing, apparitions, physical effects (psychokinesis and healing), spirit mediumship, and reincarnation (Emmons and Emmons, 2012). Even “normal” consciousness remains a mystery, since neuroscientists have not yet been able to locate a center of consciousness in the brain (“the hard problem”).

John Horgan (1996 and 2015) in his controversial but fascinating book *The End of Science* argued that research into such things as UFOs and anomalous consciousness represent “ironic science.” Either there can be no way to test assertions about these alleged phenomena, or efforts to do so would bring about severely diminishing returns. In other words, the research would be either impossible or too costly. Although I disagree with him in some ways, he certainly makes important points. He is clearly not saying that we have discovered everything to be known about the universe, just that from our human vantage point it is extremely difficult to make headway in solving these mysteries.

Perhaps the best argument against his view is to say that we cannot anticipate future scientific approaches that might provide breakthroughs. Astronomers estimate that more than half of the universe consists of dark energy and dark matter, about which we know nothing. Dark energy is a theoretical construct devised to represent the inexplicable expansion rate of the universe. Dark matter is a theoretical construct to represent the inexplicable tendency for our galaxy to hold together more than expected. Nevertheless, we can anticipate further research into these mysteries.

Ufology and parapsychology are in a similar position: providing evidence of anomalies, and positing potential explanations without actually demonstrating their validity. For example, there are highly evidential reports of objects in the sky that perform maneuvers like right-angle turns that seem physically impossible. This might be explained by the visitation of an advanced form of intelligence that can manipulate the physical world in ways about which we are yet ignorant, even though we have not been able to provide detailed evidence about that intelligence. In parapsychology there is strong evidence of mental telepathy and precognition. This might be explained by the nonlocality principle in quantum physics (objects connected in spite of separation by space and time), even though a detailed display of the mechanism eludes us.

DOING IRONIC SCIENCE: METHODOLOGIES FOR THE MYSTERIOUS

A Career in Ironic Science

In recent decades anthropology, and to a lesser extent sociology have become increasingly reflexive. This is partly related to a postmodern skepticism about the privileging of authoritative texts. It also has its roots in the sociology/anthropology of knowledge, progressing from Mannheim through Merton and toward more radical critiques of the myth of objectivity (Aronowitz, 1988). Therefore I need to reveal how some of my background has led to my approach to this subject.

Since 1971 I have taught sociology, but both my teaching and my research are highly interdisciplinary and multicultural, and are very much informed by anthropology. Most, but not all, of my research projects fall under the category of the sociology/anthropology of science and knowledge, with emphasis on the paranormal. *Chinese Ghosts and ESP: A Study of Paranormal Beliefs and Experiences* (1982; *Chinese Ghosts Revisited*, 2017) was based on 1,500 telephone interviews, 2,000 questionnaires, and ethnographic interviews and observations in Hong Kong. *At the Threshold: UFOs, Science and the New Age* (1997) involved interviews with 91 UFO researchers and observations of UFO conferences. *Guided by Spirit: A Journey into the Mind of the Medium* (2003 and 2019), co-authored with Penelope Emmons, was based on ethnographic interviews with 40 mediums, observations of Spiritualist gatherings and circles, and an analysis of the biographies of 82 other spirit mediums. *Science and Spirit: Exploring the Limits of Consciousness* (2012), also co-authored with Penelope, included interviews with scientists and others about whether they thought there could be evidence for life after death or consciousness apart from the body.

Holistic Approach

Not surprisingly I have come to appreciate a holistic approach to all subjects of inquiry and to find narrow disciplinary definitions of problems to be an obstruction. I attribute this mostly to my anthropological training and to the ethos of cultural relativism. All approaches and levels of analysis are potentially interesting and worth exploring. In my study of UFO researchers, for example, I found that there tended to be a split between “nuts and bolts” and “New Age” researchers. The former concentrated on physical effects, such as landing traces or microwave burns, and the latter looked more for some kind of spiritual meaning in the contact with UFO occupants. I saw both approaches as interesting and worthwhile, but from a sociology of science and knowledge perspective, of course, the fact that such a difference in approach exists is in itself data.

In our research on consciousness (Emmons and Emmons, 2012), we discussed the fascination with quantum physics as a possible theoretical framework for understanding “paranormal” consciousness, but some parapsychologists and of course some physicists consider the application of quantum physics to such issues to be reductionist or invalid. I’d like to consider a quantum physics approach to the paranormal as both valid and invalid (joke).

Anthropology/Sociology of Science: The “Frame” Frame

It should not come as a great surprise that I concluded in our book *Science and Spirit* (2012) that the debate over whether there is (or could be) evidence for survival (life after death), or at least for consciousness beyond the living body, is more about how people and groups frame the evidence than it is about the evidence itself. What else would you expect from an anthropology/sociology of knowledge approach (my approach)? This is based largely on ideas from Erving Goffman’s *Frame Analysis* (1974).

For anybody who has ever become exasperated over the inability of other supposedly intelligent people to agree with them on matters of politics or religion, frame analysis is especially useful as an explanation. In other words, people (including us) are less rational than we might like to believe. Information that might seem not to fit personal world views or disciplinary paradigms (frames) tends to be ignored or reframed. This is apart from the question of whether any frame is actually better than another according to some independent standard (if there is such a thing).

Additionally, there are mysteries involved in the phenomena themselves that are under scrutiny (here, the phenomena of consciousness, paranormal or not, and UFO experiences). Indeed, the fact that consciousness is so difficult to define and to research makes the framing problem even more perplexing. See Kelly et al (2007) for a history of consciousness research.

The Consciousness Problem, and Why It's Important

In the 1920s J.B. Watson, the founder of behavioral psychology, said that there can be no such thing as consciousness (Emmons and Emmons, 2012: 65). On the surface this claim seems preposterous. Presumably he was conscious himself when he said that, and he knew it. However, given his scientific “frame” that involved “objective” observation of (other) human beings in a laboratory setting, there was no way to collect evidence for consciousness. Therefore, in that frame it did not (or might as well not) exist. B.F. Skinner and other behaviorists relied only on external behavioral evidence and assumed that material brain functions created an illusion of consciousness that was merely an “epiphenomenon” of physical processes.

Rosenblum and Kuttner (2011: 221-222) point out, however, that there has been “an explosion of interest in consciousness” since the 1960s, either because of advances in brain imaging technology or for social reasons (like the pervasive impact of the new age consciousness movement). It would appear that now that we can see what lights up in people’s brains when they think certain thoughts or do certain things, we ought to be able to find consciousness in the brain. However, it turns out that we can’t (so far).

This is what David Chalmers (2007) called “the hard problem” (the subjective experience of consciousness) (Emmons and Emmons, 2012: 67-69). This leads to a variety of questions and speculations about “normal” (whatever that is) consciousness. Is consciousness just an illusion, a story we tell ourselves about who we are (the “self”) and why we do what we do? One suspicion is that our subconscious is really in charge of most of what we do, and that our conscious mind just handles executive decisions and works on our self-image.

Interestingly this view of consciousness and the self as a constructed façade or self-delusion fits right into a sociological frame. As Peter Berger (1963) wrote, “The first wisdom of sociology is this: things may not be what they seem.” Sociologists point out that even our self-concept is socially (and

individually) constructed, followed by our partly unconscious presentation of self to others. This doesn't make the social self any less real. All "real" things are constructed from something. It just points out that consciousness is not merely a physiological brain function and that there is a social component, a sort of social "epiphenomenon" as it were.

If the self as epiphenomenon seems to support behaviorism in an ironic way, still there is the problem of subjectivity. How do we perceive or experience this construct? This is where we encounter the debate about "qualia" (subjective qualitative experiences), like how to report scientifically on what it's like to experience the color red, and about whether we could ever know if an artificially intelligent robot or realistic zombie were consciously self-aware (Emmons and Emmons, 2012: 68-69). People who seem to be communicating with "alien intelligences" may well wonder if the aliens are conscious like us, robotic artificial intelligence, or some high-tech impression of intelligence projected onto our brains.

Now we have it. If laboratory scientists (neuroscientists, physicists etc.) cannot even find "normal" consciousness in an "objective" fashion, how could they possibly observe "paranormal" consciousness that allegedly shifts its awareness beyond the body and beyond death? Here's where an anthropological/sociological frame comes in handy.

We anthropologists and sociologists are famous for collecting not only behavioral observations but also subjective, experiential reports from human beings. Ethnographic interviews are data and should not be called merely "anecdotal evidence." This does not mean that we consider all such data to be perfect matches with the physical world. It goes without saying that we are aware of methodological issues such as interviewer bias and social-desirability response (subjects telling the interviewer what they think she wants to hear).

However, given the fact that consciousness is so difficult (impossible?) to observe in an "objective" laboratory setting, this means that social and behavioral scientists should be essential members of any research team interested in investigating consciousness, paranormal or not. There still remains the fascinating issue of how to handle subjective reports, especially ones involving paranormal consciousness. More on this shortly.

There is still more to say about why the consciousness problem is important in general. This might appear to be so obvious that it hardly needs to be said. Remember, however, that behaviorists like Watson once said there could be no such thing as consciousness. As human beings (rather than as “objective” scientists) we are unlikely to see it that way (use that “frame”). In view of Greeley’s (1991) finding that “the paranormal is normal,” it is also human to be curious about paranormal consciousness beyond the living brain, including consciousness elsewhere in the universe. It may not bring us grant money, but we have a vested interest in the subject matter.

Multiple Methods for the Mysterious

Stereotypically a scientist wears a white coat and uses experimental methods in a laboratory. Science is much more than that of course, but lab science can be useful in studying paranormal consciousness. Partly in order to be taken seriously as a science, parapsychology has done lab research especially since J.B. Rhine (1940) and his psi research at Duke. Perhaps the best example of such research today is that of Dean Radin on precognition (2006) at IONS. Psychologist Darryl Bem (2011) has especially gotten the attention of the scientific mainstream with his similar recent lab studies of precognition at Cornell.

Of course, some psi phenomena seem unlikely to be amenable to experimental lab methods, partly because they are infrequent and spontaneous (Louisa Rhine, 1978), and partly because the lab setting is so artificial. Therefore, it is remarkable that Gary Schwartz (2002) was as successful as he was in testing spirit mediums in a lab setting with increasingly tightened protocols. One might expect the lab to “kill the phenomenon.”

Perhaps next closest to the lab science ideal would be the parapsychological method of case investigations in which allegedly haunted houses, for example, are tested with a battery of scientific instruments to detect electromagnetic fields, temperature changes, and physical effects on sound-recording devices (Emmons and Emmons, 2012: 109-112), in addition to collecting reports of events observed by experiencers of course. There are controversies associated with the case study method partly because groups calling themselves “paranormal investigators” or “ghost hunters” are sometimes accused of playing at science, trying to legitimate their activities by the use (or misuse) of technological devices. Also, some investigations incorporate the impressions of psychics in their data gathering, the appropriateness of which is debated within such groups themselves.

Next, we should consider behavioral and social scientific methods that are sometimes incorporated within the case method. For example, someone like William Roll (1972) investigating poltergeist cases would want to test the psychological profiles of persons living in the house to see who might be a poltergeist focus. There is also one line of research that looks for psychological correlates of beliefs and experiences (Brown, 1997; Ring, 1992; McClenon, 2002).

Anthropologists and to a lesser extent sociologists use the ethnographic methods of field observation and unstructured or semi structured interviewing. These are appropriate for virtually any type of cultural inquiry, including studies of anomalous experiences. Field observation with extensive participation by the researcher runs the risk of becoming labeled “going native” and becomes especially controversial when the researcher experiences paranormal or spiritual phenomena herself (Edith Turner, 1996).

Sociologists are especially likely to use survey research to assess levels of belief and experience in the general population (Emmons and Sobal, 1981a, 1981b). Surveys are not used very much to collect descriptions of experiences, but sometimes open-ended questions about experiences can be added to surveys (Emmons, 1982). This is a good way to gather uncommon experiences and to gauge their frequency in the population at the same time.

All of the research methods above have their advantages and disadvantages. When I teach sociological methods, I like to put it like this: what are the potential consequences of using this method, or of asking a question this way? I avoid framing the issue in terms of what are right and wrong methods. The beauty of using multiple methods is that seeing a research question from different angles helps to create a better overall understanding.

Sometimes multiple methodologies serve as a validity check. For example, when Penelope Emmons and I (2003, 2019) interviewed spirit mediums in Lily Dale, NY, we were often able to check what they said about their own work against our observations of their actual behavior in public message services.

Especially when dealing with allegedly paranormal phenomena, in which there are serious questions about the validity of the phenomena in general, beyond just the validity of individual claims, it is very helpful to have multiple methodologies. Just how multiple anthropological/sociological methods can be especially useful in studying mysterious phenomena (that many claim are not even susceptible to scientific inquiry) is the subject of the next section in which I provide examples from my own research.

Mysterious Examples

The first thing I have to say about my approach to studying mysterious consciousness is that I have never accepted the boundaries set up by normal science. By “normal science” I mean the social control system in mainstream science (Emmons, 1997: 103-116), not the ideal ethos in science that stresses open inquiry. There are tacit assumptions in normal science that you are probably not going to get grant money or academic tenure if you study the paranormal, or other things that are not currently approved of, like chaos theory in math and physics a few decades ago.

My motivation is to follow my curiosity wherever it leads. My first “paranormal” project was *Chinese Ghosts and ESP: A Study of Paranormal Beliefs and Experiences* (1982 and 2017, *Chinese Ghosts Revisited*). I had the opportunity to live in Hong Kong for seven months on sabbatical and to conduct surveys, questionnaires, depth interviews, and even a couple of brief investigations of hauntings. Some of this research was “normal” in that I compared Gallup Poll data in the U.S. with my survey and questionnaire data in Hong Kong to test cross-culturally some sociological questions about the social correlates of paranormal beliefs.

However, I didn’t want to stop at that. I was also curious whether people in Chinese culture had experiences of ghosts and other psi phenomena in ways that fit Western experiences and parapsychological theory. Sociologists are not supposed to truth test people’s paranormal experiences or try to understand them in terms of psychic or spiritual perspectives. These things should be bracketed in order to avoid bridging the chasm between science and ... views that shall not be named. To me any inquiry based on evidence is science.

Well now, my results showed that in spite of certain cultural overlays, like ancestor worship elements, Chinese basically had the same kinds of apparitions (ghost experiences) that people do in the West, supporting an experiential source rather than a cultural source theory of paranormal/spiritual experiences (McClenon, 2002; Hufford, 1982). Nevertheless, how could I know that the experiences people reported to me were genuine, valid, not hoaxed? After all, I investigated very few of my 176 first-hand ghost reports in detail like a proper parapsychologist.

Pay attention now. Here's the real methodological contribution. Instead of spending all my time and money investigating a few cases in depth, I looked for patterns in the data. Fortunately, it has been my broad-based experience that very few people hoax paranormal claims, especially when you initiate the inquiry yourself as a researcher. Most people are reluctant to report anomalies including UFOs (Emmons, 1997: 87-94), mostly due to fear of ridicule. In the case of Hong Kong Chinese, they are afraid to talk about ghosts because they are so unlucky, even dangerous (they can kill you, seduce you, beat you at ma jong).

Consequently, even if there are a few outlier cases that are invalid due to hoax or misperception by the witness, the general patterns that emerge in a large number of cases should tell you something valid. In the case of my 176 ghost reports in Hong Kong the remarkable thing is that they contradicted cultural expectation. In only one or two cases was there a report of a physical effect from the ghost, such as being pushed by it (as one person claimed). By contrast, Chinese ghost stories, folklore, and rumor (as opposed to first-hand accounts), very commonly contain physical effects. Physical effects are standard or expected in the culture.

To generalize this point, in many (all?) studies of the paranormal, we cannot measure directly in any objective way the actual mechanism of the alleged phenomenon (like a causal force involved in psychokinesis, or the spirit involved in a spirit medium's communication, or how UFOs manage right-angle turns without decelerating). If we could it would presumably no longer be "paranormal". However, what we can do is collect reports (and in some cases observe the events ourselves) and see if they contain patterns that are consistent with some theory. The main parapsychological theory in the case of ghosts is that they are some kind of mental, nonphysical psi experience. Physical effects in hauntings are (usually) a separate phenomenon from the apparitions (ghosts). My Chinese cases support this theory.

There's more. My Chinese ghosts were also similar to ones reported in the West in other ways: containing abnormal features of perception, like missing parts of the body, typically less important parts, like the feet or legs; and feelings of cold. Probably most important is the significant number of evidential cases (29% in my study), i.e. including either paranormal information or collective apparitions (multiple-witness cases).

Think about the consequences of “looking for patterns in the data” instead of concentrating mightily on one or a few cases in depth. First of all, it gives an opportunity to generalize about an “ideal type” of experience, establishing general principles. The intensive case method in parapsychology is also useful, especially to help establish validity in a case. Perhaps the most important point, however, is that looking for one irrefutable case, let's say a star spirit medium like Mrs. Leonard, or a UFO landing on the White House lawn, implies that the phenomenon is in principle not considered possible in normal science.

Looking for one spectacular case may help crack this barrier, but it may also be that no one case will ever change the paradigm for a scientific establishment that denies its possibility. In real-life cases of apparitions or spirit mediumship outside a controlled lab setting there is also a lingering possibility that there may be other uncontrolled factors, like clever fraud, that account for them in a “normal” way. Looking at a large number of cases, on the other hand, does not stand or fall on the validity of one particular case.

This applies in the case of UFO research (Emmons, 1997) as much as in parapsychology. Although depth analysis of single experiencer reports is useful, we should also proceed with looking for patterns in a large number of reports, going on the tentative assumption that they are mostly genuine, nonhoaxed experiences that can tell us something.

Before a closer look at UFOs, there is another strong methodological point to be made about Chinese Ghosts. It's the obvious one that it was a cross-cultural study. The greatest value in anthropology is its multicultural perspective, challenging an ethnocentric view of the world. Especially in the case of paranormal phenomena, it is quite enlightening to discover that similar experiences appear in all cultures. This makes less convincing the argument that people who have anomalous experiences are just imagining things that their culture, including pop culture, presents to them. In other words, ghost experiences (apparitions) are very similar across societies in spite of big differences in cultural expectations about ghosts.

In *Chinese Ghosts* I focused on experiencers, but in *At the Threshold: UFOs, Science and the New Age* I focused on researchers. Why the difference in design? It was because I had become more interested in the anthropology/sociology of science. Clearly a holistic view of the UFO phenomenon must include how knowledge claims about UFOs are treated by normal science, which has mostly involved denying not their possibility but the fact that aliens (or whatever they are) have actually been here.

This is a little bit different from Watson declaring that there can be no such thing as consciousness. However, given the large number of reliable UFO reports by reliable witnesses, it is almost as bizarre. Without a sociology/anthropology of science approach it is difficult to understand why surveys of scientists (including astronomers) find that most of them think that UFOs are worth studying or are real (Emmons, 1997: 44), and yet there is virtually no public grant money to study this taboo subject. The research for the 1997 book, including the literature review, helped clarify how the institution of normal science operates, something that every researcher into the paranormal needs to know about. It's more about social structures than it is about the psychology of individual researchers or their attitudes.

Although I did not set out to gather UFO experiences, my methodologies of attending UFO conferences and interviewing ufologists put me in contact with many experiencers. Some of these were people who knew I was doing the research and just wanted to tell me their stories (including academic colleagues), and sometimes my informants themselves (the UFO researchers) related their personal experiences.

One lesson here again is that a holistic approach to any subject makes a lot of sense. Even though my focus was on researchers, the complete social system includes also experiencers and their communities, the UFO research community, and the institutions of academe, government and media. I had to incorporate other methods beyond my ethnographic field methods to deal with these, including content analysis of communications-media treatments of the subject.

Another methodological lesson from my UFO study was the importance of experience. In fact, a central part of the UFO debate has to do with methodologies for interpreting the reports of UFO experiencers, especially alleged abductees (Emmons, 1997: 161-185). If their experiences are written off as invalid, hoaxed or “merely anecdotal,” then we are missing out on the major source of insights into the UFO phenomenon. Need I repeat that this point applies to all research on paranormal/spiritual experiences? And even if we are dubious about many experiencer reports, what can we learn about the phenomenon by looking for patterns in the data? When they frequently contain specific details that have not been reported publically this is especially significant.

Experience is also important in another way. I discovered that having had their own apparent UFO experience was the main motivation that UFO experiencers had for daring to become a ufologist. 56% thought that they had had or might have had a UFO experience, and 16% said that they were or might have been abducted (Emmons, 1997: 50-51), figures much higher than for the general population.

By the time my wife Penelope and I wrote *Guide by Spirit: A Journey into the Mind of the Medium* (2003, 2019), we had both been having experiences with spirit mediumship, I for ten years, and she since age 3. It would have made an even better team if we could have collaborated with a strong skeptic to provide another take on the evidence. In the absence of that, we tried to provide several different take on the evidence. In the absence of that, we tried to provide several different frames on the subject (social/behavioral science, scientific debunking, parapsychological, and different varieties of spiritual) (Emmons and Emmons, 2003: 269-284).

In this study there are two major, related issues. First of all, when trying to figure out what spirit mediums are actually doing, why not ask them? What a concept. Most research on spirit mediums in the past has involved testing them to see if they have evidential information, whether they might be frauds, and whether what they are doing might be a form of ESP (telepathy, clairvoyance), superESP, or some other type of psi.

There is nothing wrong with this, except that it leaves out a phenomenological approach (in the sense of studying how people experience the phenomenon). There is a long history of medium-testing research from the time of the founding of the Society for Psychical Research in London in 1882, and for good reason because of the fraudulent element in American Spiritualism (which Spiritualist members of the SPR were interested in eliminating as well).

Gary Schwartz's (2002) laboratory studies of spirit mediums fall mostly but not entirely into this tradition of medium testing. In 2008 as I was about to give a talk to the Society for Scientific Exploration on "Objective and Phenomenological Methods in Consciousness Studies," I was happy to see that members of Schwartz's research team in Tucson had just published an article on phenomenological methods (Rock et al., 2008) in which spirit mediums were asked to reflect on their experiences. Now Julie Beischel (2019) is combining her neurologically based laboratory studies of spirit mediums at the Windbridge Research Center with some subjective methods as well.

To be sure our spirit medium interviewees may have been "presenting self" and putting a positive spin on their experiences for us. However, they also revealed very interesting things, such as how they often doubted that what they were doing was genuine and looked for "confirmations" from their clients that the information was accurate. In fact 80% of the mediums we interviewed said that confirmations were important to them (Emmons and Emmons, 2003: 260). This is not surprising considering how many of them had experienced a lot of negative, skeptical attitudes about mediumship from people in their communities. This is the United States, not China, where I found that people typically did not doubt that spirit mediumship could be done, just whether a particular medium was competent and bringing in the right spirit.

The methodology of interviewing mediums about how they experience and understand what they are doing depends on a frame that mediumship may be "valid". We entertained that frame as if it were true, and then looked at the data mostly from that perspective. Testing mediums is based on the frame that it is very possibly not valid and looks at the data mainly from that perspective.

A second, related methodological issue has to do with whether researchers should examine their own experiences. According to the myth of objectivity, researchers should and can keep the object of their study at arm's length. To jump into the phenomenon itself risks "going native" (the anthropological term for becoming completely swallowed up in a culture when doing participant observation) and losing one's objectivity.

By contrast I claim that objectivity is an ideology to justify or legitimate the work of scientists who deny their own interests. In social science this presumes the ability to study “the other” without bias. Although there are surely degrees and variations of biases about one’s subjects in social science, it is unrealistic to expect researchers to have no attitudes, positive or negative, about subjects.

In *Guided by Spirit* Penelope was already a spirit medium, and I was going through a socialization process of becoming one. This is called “participatory science,” something like Dr. Jekyll taking the potion and becoming Mr. Hyde. Although I understand the dangers (effects) of becoming heavily involved in the phenomenon, I also think that I was able to learn many things as an apprentice spirit medium that I would not have understood nearly as well otherwise. One is the attendant psychological states involved in doing spirit mediumship. When an interviewee said, “It felt green,” I had a better idea what this synesthesia was like than I would have had without trying mediumship myself. I could also understand the self-doubts that mediums have when they stand up to do platform mediumship.

Both in *Guided by Spirit* (2003, 2019) and in our book *Science and Spirit* (2012), Penelope and I discuss our experiences with several different phenomena, including not just spirit mediumship but also ESP, synchronicities, and hauntings, for example. We have become part of our data. I realize that by the old standards of “objectivity” we have violated taboos by investigating the reality status of paranormal/spiritual phenomena (instead of just bracketing them as things that allegedly happen to other people), by taking seriously the subjective paranormal experiences of our informants, and by reflecting on apparently paranormal experiences we have had ourselves.

It seems to me that these experiential methodologies: participatory science, collecting phenomenological reports from interviewees, and looking for patterns in a large number of such cases, are useful additions to a holistic set of methodologies for the mysterious. Although I knew that there were other researchers who did some of the same things, it has been only in the last few years that I have come to realize that there is something of an “experience movement” going on in anthropology and (to a lesser extent) sociology and other disciplines, especially in the United Kingdom.

The Experience Movement

The first time this hit me was in 2011 when I was asked to give a keynote address to “Exploring the Extraordinary” in York, England. In 2008 I had interviewed scholars in the UK for our study *Science and Spirit*, including people like Hannah Gilbert and Madeleine Castro in the Anomalous Experiences Research Unit (AERU) in the graduate program in Sociology at the University of York.

By 2011 there I was about to give a keynote address, and I had decided to give a methodology talk for the first time in my life. It was about the importance of experience in research. In addition to the points about studying the experiences of spirit mediums and about UFO researchers having had their own experiences, as I mentioned above here, I also had a reference to James McClenon’s finding (1984: 162) that there was a much higher correlation in a survey of elite scientists between whether they had had their own paranormal experience and whether they accepted the existence of ESP, than between their familiarity with the actual research on ESP and whether they accepted ESP (Emmons and Emmons, 2012: 94). In other words, even scientists are more convinced by their own experience than by other people’s research, especially when it comes to the paranormal.

Before I got up to give my talk, the presenters before me all said things that fit right into my theme, as if it had been planned. I couldn’t believe it. Later I heard from a couple of presenters that they had gotten “all fired up” by my talk. I felt the same way about theirs. One example was Sara MacKian, whose book *Everyday Spirituality* (2012) discusses how academe has had so much trouble making sense of the New Age movement. Having researched the same subject myself from about 2004-2007 (see my documentary film “Roll Your Own Religion: New Spirituality in North America,” 2010), I saw that she also realized that the way to understand people’s new spirituality was to ask them about their own experiences and how they made sense of their own lives through their daily practices.

There appears to be a recent movement of 20-somethings and 30-somethings (and some of us older folks) in the UK (and elsewhere) in anthropology (and other disciplines) who are involved in a new anthropology (etc.) of experience in the study of paranormal and alternative spiritual phenomena. There is a lot of networking going on among participants in groups like “Exploring the Extraordinary” and in publications and events associated with

the journal *Paranthropology*. And I can see that they have been inspired by a number of established anthropologists and others.

Without implying premature closure on these issues, I see an “experience movement” with the following interrelated themes: focusing on the experiences of research subjects, an experiential source theory that recognizes similarities in human experience, participatory science (researchers partaking in experiences), postulating a oneness in nature (the universe), and combining research methodologies and disciplines (sometimes called “consilience”). Here are some examples.

Edith Turner (1992, 1996, 2006) was a pioneer in the study of healing ritual, as she said, applying Victor Turner’s “anthropology of experience.” Her website at the University of Virginia saw this approach reflected in “narratology, humanistic anthropology, and the anthropology of consciousness.” She not only emphasized the experiences of her research subjects but also engaged in participatory science in the field, e.g. in Zambia (1992) and in North Alaska (1996).

Tanya Lührman, anthropologist at Stanford, has written about subjective, phenomenological studies (2006; Cassaniti and Lührman, 2012). Ann Taves, Religious Studies at UC Santa Barbara, talks about reclaiming religious experience as a central concept and using a multidisciplinary approach, including neuroscience, to examine how people attribute meaning to their experiences (2010).

Above I referred to Hufford (1982) and McClenon (2002) as proponents of experiential source theory. In a similar way Susan Greenwood discusses “magical consciousness” as a kind of expanded awareness that is one aspect of being human rather than something specific to the social-cultural system (2005, 2010).

I have pointed out that my research with spirit mediumship (Emmons and Emmons, 2003; Luke, 2012: 196) involved participatory science. Some people would probably say, “He was supposed to study spirit mediums, not become one.” I was however acting in the spirit of anthropologist Fiona Bowie’s (2012: 105) “cognitive, empathic engagement” in which “the ethnographer adopts the categories of his or her informants, and uses this knowledge to interpret the world by means of these categories.”

Another anthropologist who practices narrative anthropology and has engaged in participatory science is Paul Stoller (2004; Stoller and Olkes, 1987). He studied shamanistic healing in West Africa, partly as an apprentice, and applied what he learned to healing himself later on.

One consequence of encountering alternate beliefs and experiences of the mysterious has been a search for some kind of oneness in theory if not also in the universe. Jack Hunter (2012: 24-27), for example, is looking for a way of collapsing the so-called supernatural and the mechanistic into an overarching view, for example with quantum physics, but he also recognizes that “different cultures across the globe have developed perfectly workable systems for the interpretation and explanation of the paranormal as an integral aspect of reality.”

Jeffrey Kripal (Religious Studies, Rice U.) likes to see consciousness and the material universe as one and writes about bridging the sacred and the scientific. I am not surprised that he focused on Jacques Vallee in his discussion of UFOs (Kripal, 2010: 142-197), because Vallee has pointed out apparently imaginal or spiritual aspects of the UFO phenomenon that call into question whether it is entirely something material (cf. also Emmons, 1997: 94-95, 208-209). Thomas Bullard (2010), a folklorist, also wonders about the ontological status of alien abductions, showing similarities to fairy lore and shamanic traditions, but also saying that there seems to be more than just a social-psychological or imaginary explanation for such experiences.

If mysterious consciousness is not just spiritual and not just material, it would make sense to take a holistic, interdisciplinary approach. Social anthropologist Geoffrey Samuel’s (2006, 2012) studies of consciousness and the body in Tibetan Buddhism would fit such a crossdisciplinary perspective. So would Ann Taves’ (2010) work as mentioned above. Laberge (1985: 281) and Waggoner (2009: 16) advocate studying lucid dreams by correlating the feedback of the dreamers (which can happen when you are aware you are dreaming) with simultaneous neuroscientific lab observations (Emmons and Emmons, 2012: 87-88).

THEORETICAL IMPLICATIONS:

At Gettysburg College I tell my students that methods is the core of sociology. It makes it a science instead of just an exercise in social philosophy. However, sociological methods are also entwined with theory. What are the theoretical implications of “methodologies for the mysterious?”

If we agree that we need a holistic view of mysterious consciousness, then we need many levels of theory and an interdisciplinary approach. You might think that methods for the mysterious would connect us just to theories in parapsychology, quantum physics, and spirit cosmology. This won't do, however, because we still need to test for mundane explanations, including hoax, psychological misperception and delusion, social influence etc.

Moreover, I wouldn't like to leave out theories of the cultural context in which mysterious events allegedly occur. For example, I need to discuss ancestor worship and Chinese family, among other things, to contextualize Chinese ghost and spirit medium experiences.

All levels of analysis are still relevant. Penelope, who is not a social scientist exactly (a social worker, therapist, and medium), told me that we needed a section called "So What?" in *Guided by Spirit* (2003: 143-177). Right she was, and in that section we discussed what mediums think about the purposes of their work, including guidance, healing, spiritual development, serving spirit and society, practical magic, and entertainment. An anthropologist could frame those in terms of both social functions and social conflict (there are disagreements among mediums about whether some of these are appropriate, at least in a public setting).

If we focus on the mysterious aspects of paranormal consciousness, evidential aspects that seem not to be explained by normal theories (physical, psychological, and social), there is momentum for using some version of quantum physics as an explanation. The principle in quantum physics of nonlocality (things being mysteriously connected at a distance) sounds very appealing as a model for minds connected at a distance, for example, in telepathy or spirit mediumship. This is especially the case since parapsychologists have failed to find any type of extrasensory mechanism of communication (transfer of information through space-time) in ESP.

Stephen Braude, philosophy professor, is an example of someone who disagrees with this. He told me in an interview (Emmons and Emmons 2012: 157) that he considered the emphasis on quantum physics in parapsychology a misguided reductionist tendency to see everything in terms of physics and laboratory methodology based on excessive attachment to its prestige. At any rate, students of the paranormal are perplexed about how to apply quantum physics to consciousness.

Interestingly physicists in search of a theory of everything also have problems knowing how to incorporate consciousness in quantum theory. Quantum theory may imply that the physical universe needs consciousness as much as consciousness needs the physical universe (for a great explanation of this from a mostly normal-science perspective, cf. Rosenblum and Kuttner, 2011: 203-269).

At the same time physicists often object that parapsychologists are misapplying quantum physics. According to Rosenblum and Kuttner (2011: 252), “A touchstone test for misuse is the presentation of these ideas implying that they are derived from quantum physics rather than merely analogies suggested by it.” I should think that most paranthropologists and parapsychologists could live with that. In any case, we are largely in a position of looking for cases that are consistent with some kind of quantum theory of nonlocality, because we really can’t explain the mechanism for knowing information at a distance, as in remote viewing or spirit mediumship. What we are doing is testing for all conceivable mundane explanations, and things that pass through this filter are considered paranormal, or maybe normal if we can use the frame of quantum physics. This is the great appeal, converting the paranormal to normal by expanding our knowledge of physical laws.

Harkening back to our methods again, even if we can establish that a communication is “paranormal”, as in the case of spirit mediumship, how can we know whether the information is being shared nonlocally between a brain and another place (clairvoyance or remote viewing), as opposed to between a brain (living consciousness) and another consciousness (living or dead)? Here we get clues from the spirit medium, who may say, as Penelope does sometimes, that she is sure she is communicating with a spirit. We may be skeptical about her certainty, but such ethnographic data is worth considering.

I have a friend who is doing research on what life is like “on the other side,” based mainly on messages received by spirit mediums from departed spirits. I had considered a research design like that myself once, but I withered in the face of validity issues. Nevertheless, I am excited to see what he comes up with and if there are interesting “patterns in the data.”

And remember the idea of combining neuroscience with the reports of experiencers, such as having lucid dreamers reflect on their dreams while attached to brain monitoring devices in the lab. What if we did something similar with spirit mediums to see if their brains acted differently in correlation with whether the mediums thought they were getting information psychically (clairvoyantly or telepathically) instead of from a spirit? Research like this is in fact being done now at the Windbridge Research Center by Julie Beischel and others.

If communication with the dead is possible, then we might learn a lot from studies of channeling. See Hastings (1991) for a brilliant overview of the pitfalls and occasional gems resulting from this approach.

There have been other fascinating methodologies employed in the past based on the frame that communication with the spirit world is possible, such as the “cross-correspondences” (Emmons and Emmons, 2012: 127-128), in which dead parapsychologists supposedly did research from the other side by sending complex messages through a group of mediums, no one of whom could know the entire message. These last few suggestions are mysterious variations on the ethnographic interviewing method and are obviously open to debate.

Remembering that the anthropology/sociology of science is another important frame that helps understand the larger phenomenon of how society deals with the paranormal, let me present one instructive example that reveals the kind of thing paranthropologists and parapsychologists are up against. Rosenblum and Kuttner (2011: 254-255) state that they consider the existence of ESP to be unlikely. However, they refer to an article in the *New York Times* (Carey, 2011) with the title “Journal’s Paper on ESP Expected to Prompt Outrage.” The paper is “Feeling the Future: Experimental Evidence for Anomalous Retroactive Influences on Cognition and Affect” (Bem, 2011).

Rosenblum and Kuttner (2011: 254) acknowledge that Daryl Bem is “a distinguished psychologist and professor at Cornell University” and that the *Journal of Personality and Social Psychology* is “one of the most respected psychology journals.” The *New York Times* article discusses criticisms from readers of the preliminary copy of the article, including the idea that such articles should not be published in academic journals because they refer to extraordinary principles that have not been accepted. And of course, one way to prevent these ideas from being accepted is to exclude such articles from scientific journals.

Rosenblum and Kuttner (2011: 254) state that scientists should be open-minded, but some scientists are too open and “have deceived themselves with parapsychology experiments.” However, they point out that Bem “is an accomplished magician, and therefore less likely to be so deceived.” This line of reasoning suggests that they have spent more time reading debunking articles by people like the magician “The Amazing Randi” than articles by parapsychology researchers like Dean Radin, who has done far more lab research on precognition like Bem’s, but whom Rosenblum and Kuttner make no mention of (nor of any other comparable researchers).

Nonetheless the fact that they mention Bem also suggests that they and other mainstream scientists have at least paid attention to some psi research (Bem’s) because it has appeared in a mainstream journal (albeit surrounded with controversy). Their approach shows some curiosity, framed safely enough not to get them kicked out of the science club. They also hasten to add that “as yet, evidence for the existence of parapsychology strong enough to convince skeptics does not exist.”

However, in *Science and Spirit* (Emmons and Emmons, 2012: 30-31) I discuss findings reported in Meyer (2007: 229-230) of a “survey of academics in which 55% in the natural sciences, 66% in social sciences (excluding psychology), and 77% in arts/humanities/education thought that ESP had already been established or was likely.” By contrast only 34% in psychology thought so, perhaps because psychology would be most threatened by a psi paradigm. Moreover, 34% of the psychologists thought that ESP was “impossible” in contrast to only 2% of the rest of the sample thinking so. In other words, there is some defense against new paradigms, but not as much among individual scientists as in the ideology of certain disciplines, an ideology more likely to be adhered to when scientists make public statements as opposed to when they reply to anonymous surveys.

Rosenblum and Kuttner (2011: 254-255) go on to say, “But if---if!---any such phenomenon were convincingly demonstrated, demonstrated to initially skeptical scientists (and magicians), we would know where to start looking for an explanation: Einstein’s ‘spooky actions’ [action at a distance, nonlocality in quantum physics].... Demonstrated existence of quantum phenomena expands the scale of what is conceivable....The extreme unlikelihood of parapsychology within present physical theory means that any confirmation, no matter how weak an effect, would force a radical change in our worldview.”

To researchers who have seen a great deal of evidence for the “paranormal”, it ought to occur to them how shaky the defense of the old paradigm is. In fact, paranormal phenomena do conform to quantum expectations, and quantum physics has, ironically, already been mainstream physics for many decades. There also may be a spirited defense of the anti-paranormal paradigm, as demonstrated in the New York Times article referred to above. However, there is widespread acceptance of the new paradigm in the general culture. Remember, “The paranormal is normal” (Greeley, 1991). Also see Jeffrey Kripal’s analysis (Mutants and Mystics, 2011) of wondrous elements in popular culture.

THE UFO MYSTERY

How Much of a Mystery?

By definition UFOs are a mystery: “**Unidentified** Flying Objects” or UAP (“**Unidentified** Aerial Phenomena”). That means that they are not identified as something known or “normal”, even if they are allegedly seen up close in great detail. The concepts of “alien” and “ET” (extraterrestrial) are also considered not normal. However, it is also not clear that any or all observed “aliens” are extraterrestrial.

People who have experienced such objects (UFOs) or intelligent beings (NHI, Non-Human Intelligence) often consider them to be quite real, although they fear ridicule from others for saying so. Yet various opinion polls show that 30 to 50 percent of Americans believe in UFOs, and nearly 75 percent believe in extraterrestrial life (Pasulka, 2019: 6-7).

Ironically, although UFOs and NHIs are taboo in “normal” (mainstream) science, the consensus in astronomy is that planets like earth that are suitable for the evolution of intelligent life are countless. I discussed the Drake equation (about the likelihood of other planets having life) and astronomers’ agreement that UFOs were worth studying, even though they themselves did not study them, in my book *At the Threshold* (Emmons, 1997). By now the estimate is that there could be as many as forty billion inhabitable planets just in our own galaxy (Overbye, 2013). In other words, if some UFOs and NHIs are extraterrestrial it would not be a mystery how they could exist, although we might not understand how they got to Earth. It is increasing untenable and unscientific to deny the possibility of ET visitation.

In fact physicist Enrico Fermi and others (Emmons, 1997: 43-44) have calculated that hi-tech ETs in our galaxy should have been able to colonize it all in short leaps by now, so why aren't they here (the Fermi Paradox)? This of course ignores the abundant evidence, including physical evidence, that strange things associated with advanced technology, possibly extraterrestrial, are indeed here.

Physicist Kip Thorne has speculated that worm holes and time machines could account for interstellar travel from great distances without the necessity of traveling faster than the speed of light (Emmons, 1997: 127-131). There have also been speculations about the possibility of traveling faster than the speed of light, and scientific estimates of the amount of energy required to accomplish faster-than-light travel have declined in recent years (Christian, 2018). This is a good lesson in the danger of making ultimate pronouncements in physics, like declaring that interstellar distances make contact impossible, or that nothing can go faster than the speed of light.

I have pointed out before (Emmons, 1997), and I say it again, that our current state of knowledge argues powerfully for the need to designate public funds for the study of UFO experiences. However, the subject is not acceptable in "normal science" (mainstream science that labels topics and researchers normal or deviant), due to coverup actions by the government and military since the 1940s, the rigidity of academic paradigms, and the nature of mass media coverage (Emmons, 1997: 13-40).

It is clear that the U.S. government and military have been studying them secretly since the 1940s. In spite of the academic taboo against studying UFOs and NHIs, some astronomers are willing to consider the subject publicly. This would include Abraham (Avi) Loeb, Prof. of Science at Harvard University, who suggests that the interstellar space object Oumuamua ("scout" in Hawaiian) could be "debris from an advanced technological equipment," moving so fast that it must have come from another star system (Selk, 2019).

What Do We Know?

In spite of the difficulty in getting research funds for the study of UFOs and NHI, there has been a great deal written on the subject, much of it popular and sensational. However, in my review of the literature in the 1990s, I learned not to dismiss anything out of hand, and not to accept anything at face value.

These are three good nonsensational overviews of the field: *At the Threshold: UFOs, Science and the New Age* (Emmons, 1997), *Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence, Vol. I* (Hernandez et al., 2018), and *The Science of the Soul, The Afterlife and the Shift* (Swanson, 2018; esp. 427-483).

Several years ago, I attended a small, high-level conference on consciousness, at which a well-respected scholar, sympathetic to the study of UFOs, presented the thesis that there might not be anything physically real about UFOs because all of the best UFO cases end up having serious flaws in them. Although the idea was fascinating and well argued, I think that it's the wrong approach. In fact, it is similar to the tactic of unsympathetic UFO debunkers: look for alternative explanations for all reports; except that debunkers typically look for vulnerable cases to ridicule rather than stronger cases.

At the same conference another sympathetic scholar asked me if I thought that UFOs were physically real or a manifestation of paranormal consciousness (or psi). I replied that they were both. In other words, both “nuts and bolts” and “New Age” (or spiritual, subjective) approaches are valid. More on this later.

Back to the point about frustration over looking for the perfect, flawless report. As I pointed out earlier in this chapter, when dealing with mysteries like UFO and ghost experiences, subjects for apparently “ironic science,” since we can't yet explain them fully and directly, the best strategy is to take people's experiences seriously and to look for patterns in the data.

There are many things that can go wrong in a single report: hoaxing or fabrication (fortunately my experience is that this is rare in such reports, because most people avoid reporting “deviant” experiences), misidentification or misinterpretation, distorted memory, and deception (on the part of NHI or the government), to name the main ones. However, when thousands of reports are accumulated (Hernandez et al, 2018), the signal begins to emerge from the noise. Add to this the confirmations supplied by multiple witness reports (as in the case of collective apparitions, but with UFOs there may be many more witnesses), and by multiple types of evidence: witness reports, radar, photographic recording, landing traces. People who are super-skeptical that there is serious UFO evidence should look at studies of landing traces, radiation effects and expert pilot reports (Emmons, 1997: 145-148).

As I pointed out earlier, however, reading the literature about anomalous phenomena is far less convincing than having one's own experience. The main reason for the 91 ufologists in my study (Emmons, 1997: 50-51) daring to study UFOs was having had their own experience. And McClenon's (1984) study of elite scientists found that having had one's own zinger ESP experience was an important predictor of their thinking that ESP had been established scientifically; knowing the ESP literature was not. When subjects fall within the accepted paradigms, they have legitimacy, and we don't have to make excuses for studying them. And we trust the experts when they present their findings.

For those of us who dare to study UFOs, what can we say that we know? Nothing for sure, but that is true of all science. Science is (should be) an open-ended search for better understanding. I think that the prime generality that we should support is that the UFO and NHI data suggest that highly advanced technology is involved.

Herman Oberth, the father of modern rocketry, said over 50 years ago that UFOs "are flying by means of artificial fields of gravity ... that would explain their sudden change of direction ... converting gravity into useable energy" (Swanson, 2018: 437). There have been persistent reports of UFOs stopping on a dime, turning at a right-angle without stopping, disappearing (or cloaking), accelerating at speeds that would crush a human pilot, beaming up things on rays of light, and other science fiction tricks. Experiencers sometimes find that the interior of a craft appears to be far larger than would be possible judging from the exterior dimensions. There is missing time. And communication with experiencers is often telepathic, or one hears internal directions like, "You have nothing to say about that!" (direct report to me by an experiencer who is also a ufologist).

One immediate concern might be that at least some of the NHI in the contact situation might be inclined to a malevolent use of such powers. A FREE study of 1534 people reporting contact with NHIs found only 9% considering them malevolent (Hernandez et al, 2018: 38). This is a relief, but are they disguising their malevolence or are we misinterpreting their actions?

This prime generalization, that UFOs and NHI are powered by highly advanced technology raises interesting questions. What do they know that we don't? Presumably they know how to manipulate nature, the laws of physics, far better. But they may have mastered artificial intelligence (AI) to the point that

their biological selves may not appear or travel at all. In fact, AI may have evolved to the point that biological entities are no longer needed, or no longer even exist. Then all of the questions about consciousness raised earlier in this chapter arise. The NHI beings encountered could be realistic zombies without consciousness (Emmons and Emmons, 2012: 68-69). This could reduce our capacity to empathize with them, or to “think like a robot.”

What Do They Want?

Since the 1990s I have heard ufologists and others speculate on the motives of NHI associated with UFOs. “Why would they want to visit us? What could we backward beings have to offer?” This presupposes for one thing that they are extraterrestrial, rather than coexisting either in this three-dimensional space (four-dimensional including time) or in a larger space that includes dimensions we are unaware of.

The best way to illustrate the extradimensional possibility is with Edwin Abbot’s (1884) *Flatland* imagery. Imagine that the people (figures) in flatland are two-dimensional and cannot see beyond their own plane, which is like a sheet of paper. Along comes Ms. Sphere, who is three-dimensional. Nobody in Flatland can see her at all, even though she is very close by, until she contacts the plane of Flatland. At first she appears as a point (which has really no dimensions, and in fact she still couldn’t be seen). As she passes through Flatland at an angle, she then appears as a tiny but growing circle, until she reaches the halfway point of her body, and then she appears as an ever-smaller circle, until she passes all the way through and becomes invisible, even when just an infinitesimally small distance away from Flatland.

Savvy UFO pilots who have mastered the ten or eleven dimensions that some theoretical physicists have postulated might know how to evade detection by humans who can perceive only three spatial dimensions. One close friend of mine, who I guarantee is not a hoaxer, describes a UFO experience she had at the age of 7 or 8. Her father pulled the car they were riding in over to the side of the road to see what a crowd of dozens of people were looking at.

There was a double-saucer shaped craft suspended in the air about 80 feet away, about 15 feet off the ground. It was at dusk, and they could clearly see that it was about 70 feet in diameter, silver metallic, with a row of bright lights around the center. After some time it lifted up to about an elevation of 25 feet, then moved off a bit farther and stayed there a while, then took off at high speed and

was gone. My friend, who had been a spirit medium since age 3, asked in her mind, “Where are you from?” The telepathic reply she received was, “We’re from right here.” This is consistent with the possibility that such craft could be inhabiting a greater than three-dimensional space “right here” without always being visible to humans.

The next day my friend’s father called nearby Wright-Patterson Air Force Base (this was in 1953 or 1954) and asked them what it was. They replied that it was a weather balloon! The most amazing part of this story is that her father believed them.

In the late 1990s this same friend was attending a UFO conference with me when she saw many of the “unoccupied” chairs, about fifty of them, filled with what looked like characters from the bar scene in *Star Wars*. She could not believe her eyes and kept rubbing them. Unlike spirit visions she has had, these looked solid rather than translucent or projected. There were many different kinds of beings, and some were short and looked like the grays that some experiencers have described; others were perhaps seven feet tall, although they were seated and it was difficult to tell. A few of them were laughing at what the speaker was saying. She tells this from memory and still finds it difficult to believe.

I have no doubt that my friend had this experience, although neither one of us quite knows what to make of it. I was there and didn’t see what she did. If it has some reality status, it might represent the same extradimensional phenomenon referred to above. Imagine Ms. NHI Sphere hovering above a chair at the UFO conference just a millimeter away in an extra dimension, though coexisting in the same basic three dimensions that humans are aware of. She could have viewed the proceedings without detection, except perhaps by an extradimensional clairvoyant like my friend.

Back to the question of why NHI visitors would be interested in us. If they do share the same space rather than traveling from afar, then what we do to the environment would affect them as well. In fact, given the nonlocality principle in quantum physics, by which things at a distance are nonlocally connected, even our actions light years away might have an impact on the rest of the universe.

But let's just deal with the relatively simpler case of our actions impacting our neighbors who can hide from us by inching away in an extra dimension. They might be horrified by human degradation of the environment and by the threat of nuclear disaster. Astronaut Edgar Mitchell (who was also an MIT PhD in aeronautics and astronautics) told D.W. Pasulka (2019: 205-206) about how ETs had interfered with U.S. satellites and rocket launches, especially ones related to nuclear capabilities. Swanson (2018: 438) and others have reported that all Apollo and Gemini flights were followed by UFOs, but Mission Control ordered silence on such information. Russian pilots have had similar experiences. Swanson (2018: 475-477) thinks that photos of large objects that NASA could not explain in 2000 might represent UFOs involved in protecting Earth from potentially dangerous coronal mass ejections (CMEs) from the sun.

Another prominent theory about what aliens want is the abduction genetic/hybrid theory (Emmons, 1997: 207-208). Some major researchers in this area are Budd Hopkins (1987), David Jacobs (1992 and 1999), and Linda Moulton Howe (1991). This theme includes ideas that aliens need our genetic material, and/or that aliens are altering our DNA to create hybrids, possibly to take over our lives and society. Abductions are a huge area of controversy (Emmons, 1997: 166-182). Hypnosis has often been used to uncover repressed memories of abductions. Dr. John Mack of Harvard Medical School justified the technique, saying that "Virtually every abductee...will report that the aliens told them not to remember or forbade them to tell about their experiences," and hypnosis is ideal for "undoing the repression and bringing back into consciousness the forgotten experiences." (Mack, 1993: 205-206). There ensued a debate over the dangers of hypnosis creating false memories, and discussion of how to do hypnosis without creating them.

Even without confabulation due to hypnosis techniques, there have been other questions (Emmons, 1997: 172-182) about whether the aliens might be manipulating the abductees' memories, whether abductions are psychological or physical (or both), and whether some people are fantasy prone or have "encounter-prone personality" (Ring, 1992). One thing that I noticed in Ring's study is that the overwhelming number of both NDE and UFO Experiencers viewed their experiences as highly positive and positive and transformative. As noted above, the FREE study revealed that 67% of the UFO contact experiencers had seen a UFO and had contact with NHI but had never had an abduction. Of the 33% who had an abduction experience, over 70% of these individuals now call themselves Contactees instead of Abductees. Most people who had communicated with NHI found their experiences to be positive. 66% described

their experiences as positive, 29% neutral, and 5% negative (Hernandez et al, 2018: 36, 38-40). Only 16% said that they would stop their contact experiences if they could; 9% considered ETs or NHI to be bad/malevolent/evil. 51% thought that NHI contact had changed their life in a highly positive way, 22% slightly positive, neutral 17%, slightly negative 6%, and highly negative 4%. The FREE study, based on more than 4,000 respondents, was able to conclude that most had increases in prosocial attitudes and spiritual orientations (Hernandez et al, 2018: 41-42), very much like Near-Death and UFO Experiencers in Ring's research (Ring, 1992).

It is difficult to dismiss the persistent reports of medical examination and probing during NHI contact and abductions, but one wonders why a high-tech civilization would need DNA samples, supposing that it would have developed genetic engineering long ago. All of this is caught up in the mystery of what their intentions might be, and whether they are malevolent. "Malevolent" could be very culturally relative, depending on point of view. Interfering with nuclear weaponry could be defined as benevolent, in terms of saving the planet. If a high-tech civilization were malevolent in terms of being bent on the destruction of humans, we would seem not to stand a chance and unlikely to still be here.

Another seemingly benevolent aspect of NHI contact is the reported passing on of technological ideas especially to scientists. Pasulka (2019: 43-44) discusses the alleged "download" of ET information to scientists through inspiration and channeling. One of the ufologists I interviewed (Emmons, 1997: 69), a very successful inventor (if I told you one of his inventions, you could look it up and figure out who it is, a violation of confidentiality) told me that he had been abducted as a child, involving a little blue man and typical abduction examination marks. As an adult he had been guided by "the others" who gave him core principles rather than specific plans, which he developed into excellent inventions.

Transformation: Technological and/or Spiritual?

Some scholars in religious studies and sociology have been very interested in connections between UFOs and religion. The simplest view is just that anomalous aerial sightings (UAP) may seem like the work of the gods, as in popular books by Erich Von Daniken (*Chariots of the Gods*, 1984) or Zecharia Sitchin (1991). Another approach is to see passages in established religious texts like the Christian Bible as historical evidence of UFOs (Downing, 1968).

There have also been sociological studies of UFO cults (or New Religious Movements, NRMs), like the classic *When Prophecy Fails* (Festinger et al, 1956). Some New Age channels have claimed to contact aliens or even extraterrestrials at interstellar distances, as in the case of Barbara Marciniak (1992) allegedly channeling the Pleiadians. I observed Marciniak in person once as she spoke at a public event. In her channeling mode she said, “Don’t ask us to be your encyclopedia. Once we tell you something, later we will tell you something else.” I wondered if that wasn’t a way to avoid being tested (on the part either of the Pleiadians or Marciniak).

When I did my research on ufology in the 1990s, I had little interest in religion and UFOs. Like my UFO researchers themselves, I was more annoyed at the labeling of UFO experiencers as religiously motivated and the conflation of UFO cultists with UFO experiencers. Ufologists hated it when journalists asked them, “Do you believe in UFOs?” They would reply that they were scientists, and that they were interested in evidence, not belief.

At the same time, I realized that experiencers often thought that they were going through some kind of spiritual enlightenment, even if they had no interest in UFO religion per se. Some ufologists also thought that they themselves were going through a transformation, and they saw ETs as facilitators in the process. I called this the New Age (as opposed to the Nuts and Bolts) approach (Emmons, 1997: 68-71). Out of 77 ufologists for whom I had the relevant information 9% had a high sense of mission, and 8% what I considered a moderate sense of mission, meaning that they had been somehow chosen and guided by the UFO phenomenon. All 17% (13 people) thought that they had had a UFO experience. Of the 7 with a high sense of mission, all but one thought that they were abductees. Of the 6 with a moderate sense of mission, one was an abductee and another said “maybe”.

By now I am beginning to see an important pattern emerging in the religious studies field especially, connecting UFOs and NHI loosely to spirituality (rather than to explicit religion). Darryl Caterine (2011) discusses how the Roswell UFO site is part of popular paranormal spiritual seeking in American culture. Anthropologist Susan Lepselter (2016) uses a folklore approach to understanding how Americans process “weird stuff” to make meaning relative to uncanny topics like UFO abductions and government coverups. Jeff Kripal (religious studies) also explores connections between UFOs and popular views of the paranormal (2010; 2012 with Whitley Streiber). D.W. Pasulka (2019), also in religious studies, especially explores how ufologists have a “sense of mission” (to use my phrase).

Pasulka (2019: 2-3) frames UFOs and religion (spirituality, I'd say) in the context of technology. It's a complex relationship, including "invisibles" (Pasulka, 2019: 17-38) or scientists who are insiders studying UFOs privately, the download of ET-inspired technical knowhow, and the conversion experiences of researchers with a sense of mission who feel chosen to spread an understanding of the phenomenon. What is new for me is that the division between Nuts and Bolts vs. New Age (roughly what is called "subjectivist" by Pasulka, 2019: 187) is diminished. Pasulka (2019: 185-214) elaborates on the case of Rey Hernandez, who was inspired by his own interactions with NHI to co-found the Foundation for Research into Extraterrestrial Encounters (FREE) with astronaut Dr. Edgar Mitchell, Harvard Astrophysicist Dr. Rudy Schild and Mary Rodwell. FREE combines experienter studies with other scientific approaches.

Some researchers are even considering the possibility that NHIs have made spirituality a science, adding a new dimension to Pasulka's idea of a technological religion. Swanson (2018: 427-428) says that "There is evidence that some ETs work with higher level spirits to carry out projects, to assist in our reincarnation and spiritual evolution." He goes on to say that some ETs claim no longer to need to reincarnate. This goes beyond the common theme that aliens are here to rescue us from earthly calamity and to help our consciousness to evolve.

One ironic byproduct of the role of advancing technology, as Pasulka (2019: 113-116) points out, is that convincing-looking visual evidence is so easy to fake, as her interview with Scott Browne, an expert on faked UFO images, explains. She also gives a sophisticated analysis (Pasulka, 2019: 120-152) of the potential for the unconscious cognitive impact of plainly fictional films, and of the progressive generation of cultural beliefs about UFOs and NHI based on them.

All of the sources referred to in the last two paragraphs here, especially Pasulka, show a holistic, sympathetic, non-dismissive perspective on the mystery of UFOs and NHI. They allow for a fresh take on this complex social, cultural, technological, spiritual, consciousness phenomenon without clinging to a narrow materialist scientific view, but at the same time preserving evidence-based inquiry. I would also say that much of their work includes Methodologies for the Mysterious, such as listening to experiencers' reports of their psi-related encounters.

Psi and Contact

Early on in the study of UFOs most researchers would hesitate to consider psi, such as telepathic communication with UFO occupants, a respectable topic. The old joke was that an acceptable report would be “Engineer sees light in sky.” There has been a progression from reliance on Nuts and Bolts reports like nocturnal lights, daylight UFOs, Close Encounters of the First Kind (sightings within 500 feet), and Close Encounters of the Second Kind (physical effects like microwave burns or landing traces) (Emmons, 1997: 1-12) to more controversial Close Encounters of the Third and Fourth and Fifth Kinds (UFO occupants, abductions, and human-initiated contact respectively).

Viewed through the sociology of science, this makes sense. The stranger the report, the more taboo, even in ufology, because it aspires to be considered a respectable science. Logically, however, if there were UFOs, wouldn't one suspect that there was some kind of intelligent being (or robot) inside? The next paradigm shock is that the pilot might communicate telepathically and possess other psi powers, like levitation. However, the evidence that even humans often possess such powers is hidden in plain sight in research findings (Radin, 2006, 2018).

Somehow, I feel that I have already arrived at the whole point of the book *Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence*, namely that UFOs and NHI are blended with psi phenomena in a holistic, possibly quantum paradigm. Very much more than that we probably don't understand, and we just need to continue the research. Evidence for the UFO/NHI/psi connection is abundant in *Beyond UFOs, Vol. I* (Hernandez et al., 2018), but let's look at some highlights. Following my “methodologies for the mysterious” principles we need to take the reports of experiencers seriously, no matter how strange they may seem, and to look for patterns in the data.

Although many of the experiencers of NHI on a craft (total N=708) report interacting with a human-looking being (48%) or a short grey (45%) etc., 10% experienced a spirit/ghost form (Hernandez et al., 2018: 26-32). For those encountering NHI in a “matrix-like reality” (total N=749) 37% experienced a spirit/ghost form. In the matrix condition these were some of the paranormal consciousness phenomena: OBE (consciousness separated from body) 67%, mystical being or presence 79% (42% actually saw the being), saw or sensed deceased or religious spirits (37%), entered unearthly world (70%), time sped up or slowed down (76%), sense of harmony or unity with the universe (69%),

seemed to understand everything (59%), saw scenes from the future (41%), perceived time did not exist (71%).

These data are powerfully suggestive of the blending of UFO/NHI contact with psi, if we take experiencer reports seriously and look for commonalities in the data. There is still available an alternative that the matrix-like reality especially might be a mental construct imparted in the minds of the experiencers by the NHI without any external “reality” aspects, meaning for example that they are imagining seeing a spirit based on some high-tech NHI neurological trigger.

There were also 70% of the entire sample of experiencers who reported telepathic communications with an NHI when the NHI was not present (Hernandez et al, 2018: 33-34). Regardless of the contact situation, 78% overall had some kind of telepathic communication with NHI. Categories of telepathic communication included personally relevant information (66% of experiencers), spiritual or religious messages (52%), philosophical or metaphysical (51%), scientific or technological (34%), global or social-political (34%). Visuals accompanied the telepathic messages for 53% of respondents. Nearly half heard a buzzing noise, a feature that has shown up in many of the classic UFO cases.

The above data on telepathic messages certainly confirm the theme of UFO/NHI involvement in the transformation of humans personally, spiritually, scientifically, and politically. In one sense, all of this could be seen as a spiritual/religious phenomenon, a kind of technological religion in Pasulka’s sense (2019). On this study’s “Lifestyle Inventory Change” questions, most respondents (generally in the 70-80% range) reported increased tendencies to want to help others, have compassion for and acceptance of others, be attuned to spiritual matters, appreciate nature, be concerned ecologically, and believe in life after death, after their UFO experiences (Hernandez et al., 2018: 41-42). As noted previously, these are common changes in people with NDEs as well.

High percentages of these experiencers have also experienced other psi or spiritual phenomena: OBEs (80%), NDEs (37%), medical healing on self or family by NHI (50%), past-life memory (66%), seen a ghost or spirit (76%), memories of visiting or seeing heaven or spirit world (46%), material objects mysteriously appearing (apports) to self or family members (25%), mysteriously moving or falling objects (self or family) (61%), can see or feel energy or auras around people (74%) (Hernandez et al., 2019: 45).

Dr. Jon Klimo (Hernandez et al., 2019: 123-292) also reports on Phase III of the FREE study, analyzing extensive responses from the first 1000 participants to this qualitative survey. He gives extensive quotations and organizes various themes from the responses. These also deserve further attention from subsequent researchers finding similar patterns in later reports, giving more clues to the nature of the phenomena. One thing that my UFO researchers did in the 1990s was look for specific details in experiencer reports, such as symbolic markings inside craft where abductors said they had been taken, to see if they matched details from unpublished reports from other abductees. This was considered a powerful type of confirmation of the reality of the experience, and evidence that experiencers were not just confabulating based on previous cases they had read about. Some ufologists asked their experiencers for even better evidence: steal an artifact from the ship and put it your pocket the next time you're abducted!

In short there are abundant data supporting the UFO/NHI connection with psi or spirituality or quantum consciousness. I think that this is a reasonable hypothesis with lots of opportunities for further research. When I was studying UFO researchers in the 1990s, I heard a lot of skeptics/debunkers saying that "Extraordinary claims require extraordinary evidence." My ufologists would reply, "Extraordinary claims require extraordinary research."

Political Conspiracies?

There is one more question that I have been avoiding but that has to be considered here: political conspiracies or "conspiracy theories," depending on your point of view. Another saying I heard a lot in the 1990s was "Don't believe anything that aliens or the government tell you (Emmons, 1997: 204-205)." This problem is way beyond my expertise, but for those who are interested, see Robert W. Wood (2017, 2018), Michael Salla (2019), and Swanson (2018: 438-483).

Pasulka (2019: 113-216) has many interesting things to say about government coverups and conspiracy theories. There is ample evidence of U.S. and UK government coverups based on declassified documents. There are also absurd elements in many UFO experiencer cases that seem designed to thwart attempts to consider the phenomena seriously. This may be somehow related to George Hansen's (2001) classic concept of "the trickster and the paranormal," whether the trickster is seen as something perpetrated by NHI or just a cosmic joke that often pops up in studies of psi. Pasulka also notes that mass media coverage often sensationalizes or distorts UFO cases, which is what happened to Rey Hernandez's personal case when it was presented on TV (Pasulka, 2019: 210-214).

One comforting thing is that by far most experiencers claim to have had good experiences with NHI, and even the theories about government-alien agreements tend to claim that most aliens are “good” (Swanson, 2018: 457-474). However, we must at least consider the possibility that some of what we think we know about UFOs and NHI is deceptive disinformation from either human governments or NHI.

A Personal Perspective

I pointed out earlier that there is nothing like a personal experience to convince people, including researchers, of the reality of an allegedly paranormal phenomenon that is rejected in normal, mainstream science. Keep in mind that convincing individuals with experiences does little or nothing to change the paradigm, which is a social structural issue.

In my case, I have had no obvious UFO or NHI experiences, although I have had many psi experiences (Emmons and Emmons, 2004). For the record, however, here are the things that convince me that UFOs and NHIs are well worth studying, because there is clearly something going on. First, I have had many people I trust tell me their own first-hand UFO experiences, and several of them are collective cases (multiple witnesses). One academic colleague told me that she and another woman clearly saw a huge craft full of lights cruising around a mountain, and that it was still there when they came around the other side of the mountain.

Another reason I am convinced there is something going on is the sheer weight of responsible research that has accumulated since at least the 1940s (Emmons, 1997). Again, let’s look for patterns in the data instead of waiting for NHIs to speak before the UN. My most recent “gulp” came when reading Pasulka (2019: 240), and seeing that research scientists had tried to analyze an artifact allegedly from a landing site, but found that it was so anomalous as to be incomprehensible; “It could not have been made in this universe.”

CONCLUSION:

The study of paranormal phenomena (including UFOs and psi) is a mystery wrapped in an enigma. Ironies abound. Most people have experienced something considered “paranormal,” yet normal science denies the existence of such phenomena. By definition the paranormal is not normal within a normal science frame and therefore does not exist. Anthropologists and sociologists (and anybody else studying paranormal consciousness) must take these creation-of-knowledge facts into account.

Methodologies for studying mysterious consciousness have sometimes been limited or bracketed based on taboos in science against taking experiencers of the paranormal seriously, because their experiences have been defined as deviant. The myth of objectivity privileges scientists who show distance from these experiences. Nevertheless, experiential data are often the greatest potential source of information about apparently nonmaterial consciousness. Breaking these taboos can be a useful step in learning more.

I have also advocated a multiple disciplinary and multiple methodological approach to studying paranormal/spiritual consciousness and UFOs. This allows for a holistic approach that both tests for mundane explanations of all kinds and shows the complexity of the phenomena.

Redefining appropriate methodologies also has consequences for theoretical interpretations. If the totality of human experience from the perspective of experiencers becomes the focus of anthropological investigation, then a broader picture of what it means to be human is likely to emerge. Seen in a holistic frame, human potentialities (including consciousness) may become clearer on all levels: social/cultural, psychological, biological, and quantum physical. We should also be able to improve our understanding of a Larger Reality (Emmons, 1997: 216-219) that includes UFOs and NIH.

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Bio: Dr. Charles Emmons has a PhD 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. His latest book, co-authored by his wife, Penelope Emmons, is *Science and Spirit: Exploring the Limits of Consciousness* (2012). They also collaborated on *Guided by Spirit: A Journey into the Mind of the Medium* (2003). Other publications by Charlie include *Chinese Ghosts and ESP: A Study of Paranormal Beliefs and Experiences* (1982), *Hong Kong Prepares for 1997* (1987) and *At the Threshold: UFOs, Science and the New Age* (1997). He also appears in the TV documentaries “Ghosts of Gettysburg.” He is active in *Exploring the Extraordinary*, is an honorary member of the Board of Reviewers of the journal *Paranthropology*, and a member of The Society for Scientific Exploration.

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An Extraordinary Experiment Will Owens Produce a UFO for Me?

Jeffrey Mishlove, Ph.D.

Will Owens Produce a UFO for Me?

After meeting Ted Owens, and learning of his many psychokinetic demonstrations, at the 1976 Parascience Foundation Conference at the University of London, England, I decided to design and monitor an experiment with him. I was sufficiently curious that, in spite of the pressures to focus on my doctoral dissertation at Berkeley, I began working directly with this strange character who liked to call himself “PK Man”. I was particularly interested in the signed statement from Mensa Director of Science and Education, Max L. Fogel, Ph.D., stating that Owens had produced a bona fide UFO sighting on demand. Owens had written to Fogel on October 23, 1973, claiming that he was about to contact the Space Intelligences and make a UFO appear to police within 100 miles of Cape Charles, Virginia. Two days later, a UFO appeared directly over the head of a Chase City, Virginia, policeman – and was reported in the news.

This seemed to me to get right to the heart of two questions: did Owens have unusual powers, and was he in communication with UFO entities? So I asked him if he could repeat such a demonstration for me. I suggested to Owens that he try to replicate this type of demonstration in the San Francisco area.

At the time, I did not realize just what I was getting into. Owens wrote back to me on November 7, promising a performance more provocative than a simple UFO appearance:

In the interest of science, I am going to give a demonstration of my psi force abilities to the people who live in the San Francisco area 100 miles in circumference, using San Francisco as the bull's-eye of my target.

As of today, and daily for the following ninety days, I will telepath to living entities in another dimension for them to appear in the above target area, so that they maybe seen by police, scientists, or other responsible observers who are qualified to report the sightings, also for them to cause electromagnetic and magnetic anomalies within the above-described area. It is my intent to produce not one, but at least three major UFO sightings, as described above, within the above-named time period . . . to be reported in the newspapers in order for the experiment to be a valid one.

Owens went on to promise that the San Francisco area would also suffer "power blackouts, perhaps massive ones" and "small and large power failures." He also wrote that alien life-forms would be seen in the target area.

I was a little taken aback by this announcement since I had asked for a much less extravagant, and more easily analyzable, demonstration. I had not expected Owens to devise an *immediate* and major demonstration, as I had merely asked for a UFO appearance. Owens had given me no time to design a properly controlled experiment. When I asked the psychic to defer the test until I had more time to work out an experimental design, he responded that, once he had set his PK forces in motion, nothing could be done to abort their manifestation. It seemed then that I had to play the game by Owens' rules or not at all.

Scientific Considerations: The San Diego Control Group

To begin with, I mailed out announcements to seventy scientists and other interested parties acquainting them with the ninety-day project. This was done in order to establish advance notification and in hopes that it would help me gather information such as news clippings and personal reports regarding any possible events conforming to Owens' predictions.

Because I was a doctoral student at the time, I decided to consult with my research advisors, Charles Tart, a psychologist and parapsychologist at the University of California-Davis, and Dr. James Harder, a noted ufologist and professor of hydraulic engineering at the University of California- Berkeley. They warned me that it would be hard to assess the demonstration even if Owens' predictions proved correct. It was Harder's view that the UFO predictions could easily come about by coincidence, since he had already investigated two cases within the target area during the previous sixty days. It would not be surprising if a few more cropped up between November and

February, Harder maintained. Tart's attitude toward the experiment was just as empirical. He urged me to gather databases regarding electromagnetic and meteorological anomalies in the San Francisco area so that I could objectively evaluate how truly unusual any event reflecting Owens' psychic intentions might be.

Of course, I was not totally oblivious to the great difficulties I had to face in assessing this experiment. Even if a flurry of unusual events did occur in the target area during the time period set, I would need to have some sort of control condition. Therefore, I arranged for a group of graduate students at the University of California at San Diego to send out an announcement similar to my own to seventy local scientists and government officials in their area.

San Diego is a West Coast city with a population close to that of San Francisco. The letter from the UCSD group went out on January 11, more than midway through the experiment. This letter asked the seventy contacts to report any information they might have concerning blackouts, UFO sightings, and electro-magnetic effects during the November 17 to February 7 period. Although the plan was a good one, I realized that this effort would be an imperfect control. I could not rely on the San Diego people to laboriously check the past two months of news reports. And one might expect a larger number of reports to be recorded from San Francisco and its surrounding communities since they have a larger population, although the statistical database of UFO sightings suggests that most occur in rural areas with a low population density. In any case, not one single incident was reported from my San Diego contacts. This result seemed curious in light of what took place in Northern California during this time.

A Power Outage Frightens Me

The San Francisco experiment began formally on November 7, 1976. The first anomaly to strike the Bay Area came about two and one-half weeks later when a windstorm struck the city, resulting in a massive blackout. According to a November 27 *San Francisco Examiner* story, the winds "gusting up to 60 to 70 miles per hour – the fiercest in years – created havoc and widespread damage within the Bay Area ... " The story went on to relate that over 200 burglar alarms had been activated by the winds and that power outages had darkened as many as 100,000 homes. The winds had struck at an inopportune time as well. Since it was Thanksgiving weekend, many of the Pacific Gas and Electric's workers were out of town, making immediate repair work difficult to accomplish.

A subsequent report on the storm, published in the *Examiner* two days later, reported that 130,000 customers in the Bay Area had finally had their power restored. So this Bay Area blackout was certainly massive, to use Owens' term. The winds, the *Examiner* explained, had been produced by polar Canadian air streaming in from the north. The National Weather Service was cited as the source of this information.

I remember, vividly, standing outside my office that windy evening. The moonlight highlighted the clouds roiling in the strong winds. I felt then that, if a UFO were to land in San Francisco, I would rather not be present. I was, frankly, frightened by the possibility that I might be dealing with forces beyond my comprehension.

The winds and resultant blackout, if considered within the context of the Owens' demonstration, are interesting. It could certainly be argued that his prediction about a massive blackout had been fulfilled. However, it is hard to accept that there was anything truly unusual or mysterious about this blackout. Just how common are blackouts and such destructive winds in the area?

I began by calculating that for massive blackouts to be considered significant for my purposes, they could occur in the Bay Area only once every five years. I thereupon contacted, by both phone and letter, several Pacific Gas and Electric (PG&E) officials, hoping that they could provide me with the necessary information and statistics. Unfortunately, I was uniformly unsuccessful at obtaining any information on the history or rate of blackouts in the San Francisco area from them. It should also be noted that the November blackout was caused by winds and was not an electromagnetic effect as Owens had promised. I pointed this out to Owens, as he was eagerly taking credit for the mishap, but the psychic responded by claiming that the Space Intelligences had obviously produced the winds. He also offered the flimsy explanation that the blackout occurred at the worst possible time, on a holiday weekend, and that this was a trade-mark the Sis had used in order to focus attention on their work. In any case, there have been few comparable power blackouts in the San Francisco area in the twenty years subsequent to that time. So, with the benefit of hindsight, I would say that this was a mildly significant event – almost meaningless by itself and interesting only in the context of the larger Owens story.

I soon figured out a way to test Owens' claims. The psychic was maintaining that the gales must have been unexpected since PG&E would have kept reserve repair crews on the alert had they been aware of the upcoming winds. This seemed to be a reasonable point to me because PG&E does have its own weather department. So, to explore the possibility that the winds were psychically mediated, I contacted the National Weather Service and inquired about the frequency of gale winds in the San Francisco area. The National Weather Service (NWS) responded on December 1, but their expert opinion did nothing to support Owens' interpretation. The NWS merely pointed out that winds, strong enough to cause damage, occur in the Bay Area several times a year. The gusts that struck San Francisco on November 27, they added, occur about once every two years. Furthermore, they informed me, the winds that had caused the blackout had been forecast and were due to natural conditions. It is hard to judge whether there is any significance in the fact that winds expected only once in two years struck right in the middle of Owens' demonstration. Again, we are faced with the possibility that he may have somehow intensified winds that were already in the making. But, as I pointed out in my subsequent, privately published report on this experiment, "It was clear that if Owens wanted to count this demonstration as a success, he would have to produce greater quality and quantity of phenomena."

UFO Sighting with Multiple Witnesses, Photographed and Videotaped

Owens' chance for another demonstration came during the first week of December. On December 3, he told me over the phone that one of his predicted UFO sightings was about to occur within the next few days. He made a point of reminding me that the sighting would be seen by many reputable witnesses and even be reported on the front page of a local newspaper.

The fulfillment of this specific prediction came on December 8, when the best documented UFO sighting ever reported from the Bay Area startled hundreds of onlookers. Since Owens had warned me of the upcoming sighting, this incident serves as a conceptual replication of the Cape Charles UFO demonstration for researcher Max Fogel, which is just what I wanted in the first place. The story of the sighting made front page headlines in the *Berkeley Gazette* on December 10. The accompanying story read:

Stephan Poleskie, who, wind permitting, creates aerial art by flying a stunt plane overhead while leaving trails of colored smoke, was startled Wednesday while performing over Cal State Sonoma. Poleskie suddenly became aware of a circular white object only 1,000 feet away. The event was also captured on Channel 9 TV cameras, and Poleskie said videotape reruns check out and confirm the existence of a curious copilot in the sky. Poleskie, a visiting art professor at UC-Berkeley, may have attracted a vast new audience for his unique art forms.

There was at least one minor inaccuracy in the story. It is not true that Channel 9 TV had filmed the UFO. The object had been videotaped by one of the onlookers, Bill Morehouse, chairman of the art department at California State College at Sonoma (now known as Sonoma State University). He subsequently lent the tape to the television station, which had shown the footage on its nightly news program. I still have that videotape made almost half a century ago.

Even so, the UFO had been widely viewed and filmed. Although it had been videotaped for only a few seconds, the craft was in view of the witnesses for ten to twenty minutes. Hundreds of students and other onlookers attending the aerial art show had observed the UFO as well.

Stephan Poleskie told reporters that the object had been within his air zone at an altitude of from 500 to 3,000 feet above ground. At first, Poleskie thought that the UFO, which was hovering when he first spotted it, was a helicopter. He rejected this theory when he noticed that the craft didn't have a rotor or pontoons. The UFO didn't seem to be any larger than Poleskie's own plane, which sported a wingspan of seventeen feet. The object had first appeared hovering in one location of the sky for about ten minutes and had then reappeared in another location in relation to Poleskie's plane. Yet no one could recall actually seeing the object move between the two points. And after about fifteen minutes, several witnesses claimed that they had seen the mysterious object disappear into thin air.

I was impressed by the incident, especially since UFO sightings witnessed and videotaped by so many onlookers are extremely rare and were even more so in 1976, before the advent of camcorders. Of course, I was intrigued by the possibility that the sighting directly related to Owens' prediction. I wrote in my report:

I would estimate the probability of such an excellent sighting within the space-time limits of the experiment to be considerably less than one in a hundred. This estimate is based on the fact that in the past twenty-five years no such sightings are known to have taken place within the target area. When one considers that such well-documented sightings have not been reported elsewhere in the world, the probabilities become much smaller. Such an estimate, of course, is predicated upon assumptions that will remain unverified until either further research establishes a reliable database or the UFOs make themselves publicly known.

It was an unusual sighting as well as a stunning one. The fact that it occurred so soon after Owens' specific prediction is especially noteworthy. Now, with the advent of camcorders, recordings of presumed UFOs are much more common. I have a shelf full of videotaped documentaries on this subject. Still; they are rare enough, and I do not know of another sighting as dramatic as this one in the San Francisco Bay Area in the decades following. This event crystallized my thinking with regard to Owens' claims.

I could not determine whether he predicted this UFO sighting or caused it through psychokinesis or arranged for it by telepathically communicating with alien Space Intelligences. But it was dear to me that such a dramatic event was no mere coincidence. It had to involve some combination of the aforementioned three factors.

Short, Grey-Skinned Men with Elongated Skulls and No Hair

In his original communication to me, Owens had predicted three major UFO sightings. He also specifically forecast that alien life-forms would be seen in the target area as well. Just a few days before Owens' February 7 deadline, a second major UFO case came to light in the San Francisco area, one that indeed involved the sighting of an alien life-form.

On February 2, the *Concord Transcript* announced that a bizarre UFO abduction had been reported by a local resident. Concord, a quiet little city east of Berkeley; is well within the fifty-mile target radius centering on San Francisco. The *Transcript* reported:

A 24-year-old Concord man told police early today. He was whisked away and examined by five-foot grey beings from a flying saucer. According to the report, he left a Willow Pass Road restaurant about 4:10 A.M. and was confronted by two short, grey-skinned men with enlarged skulls, no hair and black pupils.

The next thing he knew, he said, was that he had been transported to a field at Willow Creek, Elementary School. There he said he was facing a circular craft with a ladder extending toward him. Suddenly, he was inside the ship. While there, he said he stuck his left hand in a chamber and "all sorts of lights went off." He asked what was happening and telepathically he was told the aliens were on a "mission to study life habits" on Earth. The beings also noted that their craft was from a larger ship located outside the planet's atmosphere.

The next thing he knew, according to the report, he was outside an apartment complex on Mohr Lane. For about 15 minutes, he said, he was unable to move. He called the Concord Police Department at 5:33 A.M. The Oakland center of the Federal Aviation Administration noted it had no reports this morning of unidentified flying objects.

By coincidence (or was it synchronicity?), I happened to be visiting in the Concord area on the day that the story hit the press. The report hadn't been picked up by any other news media, so before the case could be polluted by publicity, I contacted Professor James Harder who made arrangements, through the cooperation of the Concord Police Department, to visit the witness. Harder, who has specialized in investigating abduction and close-encounter cases, was impressed with the witness.

The abductee turned out to be a married salesman who made his home in the Concord area. He told us the same story as had been printed in the *Transcript*. He claimed to have had no previous psychic experiences, and had read nothing on the subject of UFOs. Unfortunately, the case could not be further investigated because the witness was wary of publicity, and he resisted Harder's suggestion that hypnotic regression might help him to remember more about his frightening experience.

Despite the unsatisfactory resolution of the case, this report is disturbingly impressive in one respect. Many abduction cases are recorded in the United States each year, and it is surprising how many of the witnesses involved tend to describe very similar entities. The "short, grey-skinned men with elongated skulls

[and] no hair," as reported by the Concord salesman, also have been reported from New Mexico, Arizona and New York.

In 1978, long before Whitley Strieber's popular books, such as *Communion*, created a new wave of interest in abductions, my associate D. Scott Rogo helped investigate a series of related UFO close encounters and abductions that took place in Southern California. Several of his witnesses said they were abducted by small, dome-headed, hairless entities. If the Concord witness was genuinely ignorant of UFOs and UFO encounter cases, then the parallels between his report and the many others extant in the literature of the field is remarkable.

Kicking the Hell out of the San Francisco Area

The blackout of November 27 and the two aforementioned UFO encounters, one, indeed, involving an alien life-form, were the major events conforming to Owens' predictions – not quite as spectacular as Owens had boasted but intriguing enough to suggest that something unusual was happening in the Bay Area during the course of the ninety-day test. Also, because Owens had stated that many odd things would occur in the target zone during his ninety-day exhibition, I kept careful note of any anomalies occurring there from November to February. Several did, and these represent an added bit of evidence that Owens was making good on his promise.

On January 7, for instance, as the experiment headed into its final days, a series of earthquakes struck. If these were Owens' doing at the close of his exhibition, the psychic was going out with a bang! Eight quakes rattled the Bay Area in rapid succession, one of which was 5.0 on the Richter scale, the strongest recorded in eleven years. The epicenter of the temblors was located only twenty miles east of San Francisco itself.

It must be remembered that Owens never specifically predicted an earthquake as part of the demonstration. However, I was reluctant to rule out the possibility that the quakes were somehow related to the San Francisco experiment. "Owens himself may not be totally conscious of the phenomena that are produced during his demonstrations," I noted in my report. After all, a major, unpredicted earthquake had struck in Texas during Owens' demonstration there in 1974, and I found the parallel intriguing. There were also some personal interactions between the two of us during the period immediately preceding the quakes that suggested to me a relationship between the quakes and the psychic. My notes from the period read:

On December 31, 1976, Owens became furious with me during a telephone conversation in which I told him that, after reading through the files of his past cases, it was clear to me that he "sometimes failed." He got very angry and promised to "kick the hell out of the San Francisco area." Owens also telephoned me on January 7, 1977, several hours before the earthquakes. The message that he called was recorded on my answering device, but I did not speak to him until several days later.

Had Owens told me on the telephone that he had phoned me on the seventh to warn me about the earthquakes, I would have been somewhat impressed. However, he admitted that he did not specifically know that an earthquake was coming. He did feel that "something" was going to happen very soon as a special message to him from the Space Intelligences. It is a totally open question at this point as to whether that something was the earthquakes.

Another odd coincidence, possibly related to the demonstration, occurred during this time as well. Sometime in early December, Owens had told me over the phone that a giant UFO was en route to San Francisco. While remaining invisible to the eye, it would cover the entire target zone. The result would be "crazy phenomena" all over the place. "Things are going to look like a three-ring circus," the psychic warned.

Since San Francisco can be a crazy town anyway and Berkeley, for instance, is commonly referred to as Berzerkeley, this prediction was less than overwhelmingly impressive. Yet indeed many people started acting peculiarly soon after Owens' announcement – just as they had done in Chicago and Cleveland during prior demonstrations. A crime wave that had been steadily rising in the area reached its peak during the ninety-day experiment. The city's crime statistics were so bad that they were even reported in *Newsweek* on December 20. A rash of bomb threats against PG&E installations in the area were made, and some of these threats were carried out. The bombings were the work of the New World Liberation Front, which also stooped to threatening members of San Francisco's Board of Supervisors. On December 20, a hijacking drama was staged at San Francisco International Airport. And for the first time in history, a San Francisco county sheriff, Richard Hongisto, was given a jail sentence for refusing to obey a court order.

Of course, none of these events can be solely attributed to Owens or the Space Intelligences. People are a strange lot and all too often do strange things. It does seem that the incidents listed above are odder than what might be expected to occur in any large metropolis during a ninety-day period, although none of these events can be solely attributed to Owens or the Space Intelligences. People are a strange lot and all too often do strange things. It does seem that the incidents listed above are odder than what might be expected to occur in any large metropolis during a ninety-day period, although this is impossible to measure with precision. One item, however, did catch my special attention: a newspaper account of a hairdresser in Walnut Creek named Owen who experienced ostensible poltergeist phenomena in his house. This seeming coincidence of names also occurred in the Chase City, Virginia, demonstration in which a UFO was seen by a radio dispatcher named Owen.

Was my experiment a success or a failure? The answer to this question is as oblique today as it was twenty-two years ago when the experiment was first initiated. The most impressive aspect of the case was Owens' UFO prediction. This forecast the Poleskie sighting so precisely that one cannot help be impressed by it. In fact, the whole San Francisco experiment is, in one respect, tinged with irony. It could be argued that it was a failure, since it did not come off exactly as Owens had predicted. What did come off extremely well was Owens' one UFO prediction and its subsequent fulfillment. And this was all I had wanted in the first place. So, I got what I wanted, but only as part of a 90-day ordeal. I will say that, in the context of Owens' entire career, the strange phenomena observed during the San Francisco experiment seem entirely normal.

For me, the experiment was more of an initiation ceremony than a controlled demonstration of Owens' powers – something of a preparation for encountering Owens' final gift. And I survived, all the wiser for the experience, although my interest in this case began to trigger concerns among my University of California faculty members about their own professional survival. My official opinion about the San Francisco experiment is contained in a privately distributed sixty-page report on Owens that I wrote shortly after the end of the demonstration.

It would be rash to draw any solid conclusions from the Ted Owens material at this time. The historical material is very suggestive of the possibility that Owens does in fact wield enormous psi powers that could possibly be used for significant practical application. While the events that Owens predicted for his ninety-day demonstration period in San Francisco did not happen precisely as Owens suggested they would, the data nevertheless strongly warrant further investigation of Owens' claims. This investigation should be oriented to further practical applications of Owens' apparent abilities and also a deeper theoretical understanding of the phenomena.

Following the San Francisco experiment, the earlier Owens' demonstrations in England and the snowstorm that ended the California drought, I became highly motivated to dig more deeply into the mystery of Ted Owens. I continued to follow his activities and demonstrations until his death in 1987. The results of that ten-year case study are reported in my 1999 book, *The PK Man* (from which this chapter has also been derived).

I still have the files documenting over 160 comparable demonstrations performed by Ted Owens. The events involved power blackouts, control of hurricanes, cold spells, heat waves, ending droughts, influencing volcanic activity, and influencing athletic events. Throughout this entire period, Owens' purpose was to attract the attention of mainstream government and scientific personnel. My rough estimate is that two-thirds of these demonstrations resulted in phenomena that were, conservatively, improbable at the $p < .01$ level. My main regret is that, in spite of these ostensibly successful demonstrations, neither Owens nor myself were able to secure the scientific support and funding to probe these phenomena more deeply.

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Bio: Dr. Jeffrey Mishlove received an interdisciplinary Ph.D. from the University of California at Berkeley in 1980. Dr. Mishlove recently won an international competition for the best essay that provides the best evidence for survival of human consciousness after permanent bodily death and was awarded the \$500 thousand grand prize from the Bigelow Institute for Consciousness Studies. Dr. Mishlove is one of the world's leading scholars and researchers on the topic of "What is Consciousness" which first began with his Ph.D. dissertation in 1980 which later was presented in his book titled *The Roots of Consciousness: The Classic Encyclopedia of Consciousness Studies* which was published in 1995. Dr. Mishlove has also published *The PSI Development Systems* and *The PK Man: A True Story of Mind Over Matter*. Between 1986 and 2002 Dr. Mishlove hosted and co-produced the original Thinking Allowed public television series. For many years, Jeffrey has hosted hundreds of video interviews with the world's leading thinkers and scholars on the topics of Consciousness, Parapsychology and Psychical Research, Philosophy of Mind, Religion and Consciousness, Entheogens and Consciousness, and almost all of the Contact Modalities (Near Death Experiences, Out of Body Experiences, Unidentified Aerial Phenomenon (UFOs), sightings and communication with deceased humans (ghosts/spirits), Channeling, among many others. Dr. Jeffrey Mishlove is indeed one of the world's leading authorities on the diverse topic of "What is Consciousness".

Website: <https://www.newthinkingallowed.org/>

The Keelian Perspective: The Integration of Ufology and the Paranormal Contact Modalities

Brent Raynes

As I detailed in my book, *John A. Keel: The Man, The Myths, and the Ongoing Mysteries* (2019), Keel was a very accomplished and respected journalist. Drafted into the U.S. Army in 1951, during the Korean War, he had served as a reporter for the American Forces Network in Frankfurt, Germany, afterwards doing a stint as a radio correspondent in Paris, Berlin, Rome and Egypt, and beginning in 1954 traveling a road less traveled through Egypt, Iraq, India, Tibet, Pakistan, and on the last leg of his long and risky journey Singapore. It was on this adventurous trip of a lifetime, that had long been the dreams and ambitions of a young boy from humble beginnings in small town Perry, New York, that his future destiny began to unfold. As his friend Rosemary Ellen Guiley wrote of him in her foreword to my book, “His career in journalism was excellent training for the true destiny of his life: to plumb the mysteries of the unknown and blaze a trail for other researchers to follow.” Keel would years later describe himself as a “reading machine,” how as a young boy he was an insatiable reader of magic, humor, science, travel and aviation, who at age 14 began to write a weekly column entitled “Scraping the Keel” for his local newspaper, *The Perry Herald*, for \$2.00 a week.

He once thought about becoming a stage magician and he had a great love and devotion to magic throughout his life but writing came to take center stage. He even dropped out of high school at age 17 and with only 75 cents in his pockets he hitchhiked his way to Greenwich Village in New York City to make his mark on the literary world. Soon he became the associate editor of a quarterly publication *Poets of America* (1947-1949) and soon other writing opportunities presented themselves, all of which was just the very early beginnings of his exciting future career in journalism.

In 1954, Keel’s adventurous trek through the Middle East, accomplished by supporting himself through stories and articles that he’d mail along the way to an editor in New York, was a journey often mired in great risks and hardships. In

Iraq, he even found himself invited to playing a deadly game of Russian Roulette with a notorious desert bandit. At journey's end, Keel would spend time in Barcelona where he would pound out on his typewriter keys details of his high adventures in his first book, *Jadoo* (1957). In this book, Keel exposed quite a number of fake miracle workers he met along the way who posed as yogis, fakirs, snake charmers and what he called the jadoo artists. In his travels he had learned the many secrets behind the supposed "miracles" of walking on water, the Indian rope trick, being buried alive (and surviving it) and how to temporarily cause a snake known as the naje haje to become paralyzed and temporarily rigid, until thrown down upon the ground – the same trick, Keel was told, that was used by Moses to impress the Pharaoh.

Keel, the skeptic journalist and serious magic buff didn't emerge from his adventures in the East with answers to all secrets of things Jadoo (a Hindi word for "black magic") and mysterious. In India, a young oracle sat cross-legged before a huge Buddha statue, putting on a special demonstration for Keel on summoning ghosts. Within a short time, Keel noticed the flame of a lamp waver and then extinguish. Then something loudly thumped on the roof of the small temple they were in. Then a small stool moved toward him from one of the corners of the temple. "I passed my hands all around it," Keel wrote. "There didn't seem to be any threads or mechanisms of any kind. It was just a plain three-legged stool. It moved on to another corner and stopped. Later I examined it carefully but couldn't find any sign of trickery." A revered lama named Nyang-Pas gave Keel an impressive demonstration of telepathy, picking up specific things that Keel was thinking of. Keel also heard stories from the people of India of the legendary Yeti, and he even came across the creature's apparent footprints and heard what were said to be Yeti vocalizations.

It was while in Egypt in 1954, where Keel's Jadoo journey began, while exploring the Upper Nile, that he claims he observed, hovering above the Aswan Dam, a metallic looking disc-shaped object with a dome like structure on top. So here we have a skeptical journalist steeped in the craft of magic who sees and experiences things he can't explain. In fact, earlier on in his life, he even had other anomalous experiences. Going back to age 18, while staying at a room off of Times Square, Keel had a classic experience of mystical illumination. "For a few brief moments, I suddenly understood everything," Keel told author Colin Wilson. "I was really one with the cosmos. The next morning, I could remember very little of it, but I'm sure it was all entered into my subconscious." Furthermore, Keel revealed to Wilson that for a number of years he had intended to write a book that would delve into the experiences of "natural witches and

warlocks” – individuals, Keel explained, who were born with the ability to perceive “elementals” and control them to some extent. He believed that he had this ability himself when he was an adolescent but felt that he had distanced himself from it by redirecting his attention to the study of physics and chemistry, and how by age 18 [the same age he had the illumination experience] he felt that he had lost that ability.

One night in 1937, at age seven, Keel stated that he was in a car with his stepfather and his mom when, outside the small town of Canaseraga, New York, they observed a “huge, brilliantly illuminated sphere” rise up from a hilltop. Keel even described how as a young man during World War II, on his grandparent’s farm, they seemed to have a poltergeist. He began hearing knocks on his bedroom wall. He worked out a primitive code of tapping and asked the unknown communicator questions such as, “Who will win the war?”

Thus at an early age Keel had exposure to unexplained UFO and psychic phenomena. While he had become well known for his humor and sharp wit, was a headwriter for such celebrities as Jackie Gleason, Merv Griffin, and Gene Rayburn, it was after the sale of his 1966 humorous spy and superhero spoof novel entitled *The Fickle Finger of Fate*, that sold over 800,000 copies, that he decided to use that money to delve deeply into the massive UFO wave that was sweeping the nation from coast to coast at that time. Keel visited the Pentagon to get the low down from officialdom, spending two hours with a Lt. Col. Maston Jacks, a representative of Project Bluebook. The man tried to persuade Keel that there was “nothing to it,” that it was a waste of his time. Keel felt that Jacks was parroting a well-rehearsed Air Force “line” that had likely been used on other reporters seeking information on UFOs for an article. Keel however, countered that he had been carefully sifting through the Air Force data going back to 1947 and he shared that when it came to the reality of UFOs he wasn’t about to be told that they didn’t exist as he had seen one himself back in 1954.

At the time, Keel was working on a story for *Playboy* magazine on UFOs, though Project Bluebook’s astronomical consultant Dr. J. Allen Hynek was eventually given the job. However, Keel wasn’t discouraged in the slightest and went on to travel through 20 states interviewing numerous witnesses and collecting a good deal of first-hand data. Focusing on active locations like the area surrounding Point Pleasant, West Virginia, he conducted skywatches from high hilltops and reported having a number of sightings. His most dramatic one occurred on top of a high hill in Gallipolis Ferry outside of Point Pleasant, during the wee hours of the morning on April 3, 1967. He was sitting in his automobile, relaxed and chewing on a candy bar while he listened to the Long John Nebel

radio show [an early forerunner of the kind of radio programming Art Bell made so popular again years later, with guests who talked about UFOs and the paranormal] being broadcast from New York. At about 1:35 a.m. Keel observed a clearly defined saucer-shaped object, an estimated 20-30 feet across, that was “glowing red with greenish upper surface” and had “red lights or ‘portholes’ around the perimeter.” It appeared to land behind some trees a short distance away. Though Keel had been used to prowling graveyards and other spooky deserted areas alone late at night, he suddenly found himself very afraid and locked his car doors and remained inside of it for the remainder of his solitary skywatch.

Keel soon found himself immersed in the controversial UFO contactee syndrome. In a *True* magazine article published in February 1967 entitled “Never Mind the Saucer! Did You See the Guys Who were Driving?” Keel touched upon reports of entities associated with UFO encounters worldwide. He noted how back at that time most magazines “would not touch contactee stories.” He had tapped into an aspect of ufology that the so-called “serious” UFO “nuts and bolts” mainstream had been neglecting. “A few weeks after the magazine came out, the editor called me,” Keel recalled. “He said he had something to show me. And he waved his hand towards the corner of his office and there were about six mail bags. He said, “This mail is for you, Keel.” There were thousands of letters, many from people claiming UFO abduction and contact experiences, including “memory lapses for long periods of time.” In his book, *UFOs: Operation Trojan Horse* (1970), Keel revealed how he had, at that time, personally interviewed in depth more than 200 contactees. He made an “educated guess” that there might be as many as 50,000 or more in the United States alone.

Keel was one of the first researchers to truly recognize the full magnitude and complexity of the UFO contact experience. Early on he pointed out that ufology should be a branch of parapsychology. He noted how one major reaction on the part of the experiencer can be an “expansion of awareness and perception,” one of “higher IQ” development as well as “heightened perceptions in all areas,” including “ESP abilities.” Another pattern that he noted, unfortunately, was how following these heightened perceptions a gradual deterioration of personality might occur. An experiencer might then begin to suffer confabulation, develop obsessive-compulsive traits, and become preoccupied with the experience in a way similar to religious fanaticism, becoming what have been called “space age messiahs,” seeking to advance the proverbial “cause.”

Other researchers have attempted to follow in Keel's footsteps and break the complex and confusing contactee syndrome down into meaningful components as well. Robert Anton Wilson, the author of *Cosmic Trigger: The Final Secret of the Illuminati* (1977), a book that dealt with UFO contact, meditation, shamanic revelations, and hallucinatory experiences, in *Second Look* magazine (September 1979), described how there were a wide variety of "brain-change experiences in shamanic-religious history" similar to what is found in the contactee experience. He strived to break them down into various categories and show their similarities and possible "neurological" connections.

"The UFO Encounter can trigger neurosomatic mutations from peace-bliss-serenity to anxiety-trauma-psychotic breakdown," Wilson noted. "Some contactees have actually become faith healers, indicating a strong neurosomatic turn on in the positive direction, and others have required psychiatric care, indicating the other extreme."

The highest stage or level of experience, as far as Wilson was able to discern, was what he called the Contentless Vision which he perceived as comparable to the White Light of the Void of Tibetan Buddhism, the Head in Cabala "the 'ineffable,' beyond time, space, matter, and all concepts." "As far as I can make out, this experience alone seems to be totally positive," he wrote. "Nobody seems to come out of it schizoid, paranoid fanatic, or even dogmatic. Olaf Stapledon described it as Agnostic Mysticism. It sees normal consciousness (the consensus-reality of the tribe), neurosomatic consciousness, metaprogramming consciousness, and even the Numinous Beings of archetypal consciousness as all relative – true in their own context, but not universally true. It even sees itself as relative, in the same way."

As a teenager, new to the controversial world of UAP research, I struck up a correspondence with Keel beginning in October 1969, after reading several of his thought-provoking magazine articles. Eventually I wrote to him seeking his advice on how I might investigate contactees myself. "Essentially, the contactee experience is identical to religious apparition phenomenon and probably is caused by the same factors," he wrote me. "It might be best to familiarize yourself with the medical and psychiatric studies of the religious cases before you tackle the UFO variation." I even purchased parapsychologist G.N.M. Tyrrell's book *Apparitions: The classic study of ESP and ghostly appearances* (1963, 1969), upon Keel's recommendation. "His study was actually very relevant to the UFO phenomenon and many UFO cases meet the criteria he established," Keel explained to me. Dr. Jacques Vallee even referred to Tyrrell's work in his book *Dimensions* (1988).

“Are ghosts really UFOs and UFO entities, or are UFOs really ghosts?” Keel wrote in *Strange Creatures from Time and Space* (1970). “Take your choice.” Though it was decades later before FREE came along with the term “contact modalities,” Keel was already ahead of the pack beginning back in the late 1960s. Running a close parallel with Keel’s then controversial notions was Jacques Vallee’s *Passport to Magonia*, published in 1969, the year before Keel’s *Strange Creatures* and *Operation Trojan Horse* was released. Mainstream “nuts and bolts” ufology was certainly not too pleased with Vallee’s *Magonia* either. A French born scientist, an expert in computer technology and an occasional NASA consultant, his previous books *Anatomy of a Phenomenon* (1965) and *Challenge to Science*, co-authored with his wife Janine, a psychologist (1966), pretty much touted the mainstream party-line in the beginning, and they were certainly pleased to have such a prestigious scientist onboard with their cause, but Vallee’s *Passport to Magonia* delved into fairy lore, elementals, religious phenomena, along with hundreds of reports of UFO landings and beings worldwide, heaping comparative commentary upon all of this high strangeness and reflecting on possible folkloric and archetypal parallels.

Both Keel and Vallee came to view a number of major reported Marian (Virgin Mary) apparitional events as bearing striking similarities to UFO/UAP incidents. A series of Marian apparitions reported by several young children over a two-year period in Fatima, Portugal, eventually culminated in what Keel called “the best documented UFO sighting of all time” where some estimate approximately 70,000 witnesses were present. “Not only was a flying disk or globe consistently involved, but its motion, its falling-leaf trajectory, its light effects, the thunderclaps, the buzzing sounds, the strange fragrance, the fall of ‘angel hair’ that dissolves upon reaching the ground, the heat wave associated with the close approach of the disk – all of these are frequent parameters of UAP sightings everywhere,” Vallee wrote in his book *Dimensions* (1988). “And so are the paralysis, the amnesia, the conversions, and the healings.”

Angel hair, as many ufologists well know, is a wispy, fibrous material that has fallen from the sky in a number of prominent UFO cases worldwide. It soon disintegrates without a trace, and especially so when people try to grab it up by hand.

In Keel’s *Operation Trojan Horse* (1970) he devoted a good deal of attention to Fatima and other Marian apparitional accounts. “Fatima was a modern event, yet it is already clouded with the distortions of belief,” Keel wrote.

“As the years passed, the object was turned into a ‘dancing sun,’ the angel hair became ‘rose petals,’ and the entire phenomenon was removed from the field of science and entrusted to the religionists.”

An estimated quarter of a million people are said to have witnessed Marian apparitional phenomena at the Coptic Orthodox Virgin Mary Church in Zieton, a small suburb of Cairo, Egypt from 1968 to 1970. Psychologist Dr. Gregory Little, who had actually visited the church and spoken to some of the witnesses himself, noted:

“The Zeitoun case is arguably the most credible and believable of all Marian apparitions. As such, it represents nearly irrefutable proof that some sort of unexplained manifestations can and do intrude into the physical world in a form that is recognizable and photographable.”

“The apparitions typically appeared after a brilliant series of light bursts around the church’s domes. These bursts lasted about 15 minutes followed by showers of sparkling lights and glowing globs of light floating around the domes. These globs of light often took on the form and shapes of large doves circling the domes. This display was, at times, so bright, that the witnesses couldn’t look directly at it. Then, atop or around the glowing dome a visible female form began moving. It appeared to be a young woman who had an intense, brilliant glow emanating from her. She wore a veil and full robe. She floated and moved around the dome for hours at a time occasionally bowing, holding out an olive branch, and blowing kisses. Sometimes she appeared to be holding an infant and, at times, she sat atop a dome cradling the infant in her arms.”

Keel noted that people with these experiences seemed to be wired differently, and that this made them more susceptible, more prone to these experiences. Although Rosemary Ellen Guiley wrote that Keel had never said so about himself, she felt that he too likely was as well, which probably made him susceptible to such encounters too. “I always thought that he too was one of those wired persons, for he had a great many paranormal experiences – and highly unusual ones, such as those that happened to him while he was investigating the Mothman wave,” Rosemary wrote. “From the get go, Keel had an antenna tuned to the frequencies of parallel worlds, alternate realities and interdimensional realms. And that attunement is what led him – perhaps even drove him – into the investigation and study of all things paranormal. Who else but a wired person would travel around the world in his twenties looking into things spooky and write a book like *Jadoo*?”

Today more and more people are finding themselves traversing those strange pathways of thought that Keel had taken much criticism for delving into a few decades earlier. In fact, highly credible scientists are looking for this “antenna” of psychic attunement. For example, on November 30, 2018, two distinguished medical scientists spoke at the Harvard Medical School about their findings from an extensive investigation that they have been conducting into experiencers of UAP (Unidentified Aerial Phenomena) type occurrences. One of the doctors, Christopher “Kit” Green, had long been haunted by his memories going back to late 1972 when he was assigned by CIA director Richard Helms to be an analyst and handler for such people as Israeli psychic Uri Geller and others. Psychic abilities were being seriously studied by scientists at California’s then Stanford Research Institute. A skeptical Green found that in long-distance experiments with Geller at Stanford, with himself in Virginia, that Geller could somehow accurately see and know things that were too accurate to be explained as mere coincidence. Then in late 1974, while Geller was working with nuclear engineers at the Lawrence Livermore Nuclear Laboratory, some 30 miles from Stanford, where scientists were studying his alleged psychokinesis abilities, these same scientists began to report disturbing, frightening phenomena. They suddenly began seeing mysterious balls of light and apparitional-type appearances, like large dark birds and, in another episode, an arm floating in the air, with a hook where a hand should have been. Two scientists were so scared they expressed intentions of quitting.

Today Green and his associate Dr. Garry Nolan of Stanford’s Nolan Lab are conducting a comprehensive study of UAP experiencers, many of them from military backgrounds, some who have allegedly been injured by UAP beams of light. They’re doing detailed medical studies, MRI scans, and believe they’ve detected an area of the brain that may act as a type of antenna for such manifestations – which with MRI scanning they’ve detected a higher density of neuronal connection between the head of the caudate and the putamen that appears absent with non-experiencers.

Green learned of an audiotape made in the Livermore lab where a “peculiar, unintelligible metallic voice” was recorded, though no one had heard anything during the taping. As he listened to the audio, Green was quite alarmed to hear one recognizable top-secret codename for a high-security government project known to him but not to anyone at Livermore.

Early in 2010, a paranormal investigator and contact experiencer named Bret Oldham introduced myself and others to an instrument commonly called a “ghost box,” essentially an AM/FM digital radio whose scanner has been altered so that it goes on continuous scan when activated. In doing so spirit “voices” are said to utilize the “white noise” in order to communicate. I admit that initially I was rather skeptical. But one night in particular proved to be my turning point, when we did two sessions with the box at the home of Sandy Nichols of Thompsons Station, Tennessee. It was July 3, 2010, the one-year anniversary of John Keel's passing. I asked the group if they would mind me reaching out to him. They thought it was a great idea.

So much happened that night I could no longer deny that something quite anomalous was occurring. We asked to speak to John Keel and a male voice quickly and clearly said, “John Keel”! (Incredibly, this continued to happen again on other dates) Bret asked the “box” what Keel now knew about Bigfoot, a subject he had been quite interested in while on this side of the veil. Again, almost immediately a male voice declared, “Smuck Bigfoot, see?” Soon this was followed by two voices that said, “See,” as though acknowledging the presumed “Keel” voice.

Just recently, on September 21, 2019, I was discussing the “ghost box” and the subject of EVP manifestations with paranormal researcher John Frick, who along with his brother Tim, had spent about eight hours with Keel at the Mothman Festival in Point Pleasant, West Virginia back in 2003. John and Tim have read Keel's works extensively, are regulars at the annual Mothman Festival, even dressing up as MIBs at the festival events and launching a Mothman model with glowing eyes on a wire over the heads of hayriders at night in the TNT Area. However, all fun aside, John and Tim are dead serious about Keel, UFOs, Mothman, MIBs, and the paranormal. Anyway, as I was sharing with John about some of our strangest EVP episodes with the “ghost box,” I told him about what I and others have heard as “Smuck Bigfoot,” at which he seemed to have confirmed something that I had long wondered about. “Back in 2003, me and my brother had many talks with John Keel,” John recalled, “and one of the times we were talking with him we asked Keel what he thought about a certain researcher (that will go unnamed). Keel's response was short and to the point – ‘He's a schmuck.’” John even felt that the EVP voice to him “even sounds similar to Keel.” Finally, I felt I had probable confirmation that Keel did talk that way!

At any rate, that same July night back in 2010, I even asked what Keel could tell us about Jadoo and a voice clearly replied back with the same word, saying what sounded like “Jadoo, eh?” All this was recorded on our digital

recorders. The “ghost box” was hooked up to two stereo speakers. We obtained some nice recordings. I quickly repeated the Jadoo question. Immediately what sounded like the same voice replied, “Into the fire, into the fire.” That seemed appropriate enough if you're talking about black magic! Then a few seconds later, the same voice said, “Teach me outside.”

As I thought about it later, “teach me outside” could have referred to Keel's preferred mode of learning. He was well-known for his extensive research and his ability to devour many, many books. However, his real passion was clearly his taste for travel and adventure. As he wrote in his 1957 book *Jadoo*, Keel had a burning desire to “go around the world, to see India and get a first-hand look at the celebrated feats of the fakirs, to explore the Himalayas, to investigate the fire-walkers of the Pacific Islands.”

I soon had my own “ghost box” and it continued to work with or without Bret being present. I was flabbergasted! We even began, when asking who our spirit guide was, we’d hear (and continue to do so) the name “Bishop,” which also was Bret’s spirit guide for the box. On February 19, 2012, here at my own home in Waynesboro, Tennessee, I clearly got “John Keel, Brent. Bert here.” We’d seemingly been picking up Bert Schwarz it seemed for months after his passing in September 2010. Bert was a long-time friend and colleague in this field, both a psychiatrist and parapsychologist, who was also a good friend of John Keel!

Bret, Sandy, and I had been getting a name with different sessions and we wondered if it was Enoch or Enik. So on May 3, 2013, I decided to do a session myself to maybe find out. After several minutes of asking which one, was it with an O or an I, a male voice came through clearly saying, “Enoch with an O.” While not everyone was necessarily convinced about the name/word from the previous sessions, certainly the response I heard and recorded was again an intelligent and interactive reply. That’s what certainly impressed me quite immensely!

At the end of each session with the box, we’d ask that the spirits needed to stay in their realm, no one get followed home or bothered afterwards, and we’d say “clear,” meaning to end the session. Then we’d wait to hear a voice agree by replying “clear” back. Then we’d shut off the radio. However, on February 25, 2012, a voice instead stated: “This cannot clear. This is energy.” Apparently that particular “spirit” wasn’t familiar with how we’d been operating.

Interestingly if these “voices” weren’t who they claimed to be, then they instead somehow had access at times to the correct information. For example, on March 19, 2011, my daughter Chandra and I spent the night with a group of “ghost hunters” at the notorious Sloss Furnace of Birmingham, Alabama. We broke up into individual teams and the young lady who was the team leader of my small group said she wanted to test the reliability of the “ghost box” I was carrying around with me. So at one point she asked, “What holiday did my grandfather and his father die on?” I certainly had no idea. She heard the answer almost immediately. I didn’t catch it, but on playback there it was – “Father’s Day.”

As I suspected, Bret and Sandy did a couple of sessions on their own and found that they could communicate with supposed “aliens” about as well as the “spirits.” “I have gotten numerous communications from entities who identify themselves as Djinn,” Rosemary told me. “Are they who they say they are? Proving so is difficult if not impossible. That applies across the board to all communicators, including the dead.” I had shared with Rosemary a “ghost box” session [October 16, 2014] where I asked if the Djinn were pretending to be aliens and immediately got a male sounding voice replying “You’re an alien.” Rosemary remarked that that was a very Djinn type of response.

“We need to reexamine abduction experiences, as well as most (if not all) of our paranormal experiences to take into account beings like the Djinn who have been operating below our radar,” Rosemary also stated. “I cannot say that the Djinn account for everything, but I believe they play major roles, and for purposes we have yet to uncover.”

“These creatures, the Djinn of the Muslim religion and the elementals in the Buddhist religion, reportedly can materialize and dematerialize, and so can our Western culture's abducting creatures,” California's ufologist Ann Druffel explained to me a few years back. “They shape-shift in various forms, they delight in harassing and traumatizing human beings. They reportedly abduct human beings. They reportedly abduct human beings and transport them long distances in a matter of seconds. And the Djinn, the elementals, and our own abducting greys [have taken] a sexual interest in human beings down through the millennia. In every major culture of the world, and in many minor cultures, they all have these same folkloric stories, and even religious and philosophical texts in some of the countries talk about this 'third order of creation,' as the Muslims call it. They aren't angels, they aren't devils, they aren't human beings. They're something in between that share our world with us in a hidden state.”

Early UFO contactee George Hunt Williamson, a follower of George Adamski for a time, claimed that in 1952 he and others established communication with UFO beings through a ham radio operator. One night, a UFO was seen hovering over the ham radio tower. The “voices” over the radio knew things that the group was talking about in the radio shack even when reportedly the microphone wasn’t even turned on. Keel described how back in the 1950s, amateur radio operators started receiving mysterious voices that they couldn't explain over their ham radio sets. Some of these voices would claim to be from outer space. “Ham operators in flap areas have cautiously reported all kinds of manifestations, including the materialization of entities in their radio shacks,” Keel wrote in *Our Haunted Planet* (1971). Keel wrote how instead of trying to do it themselves, the vast majority of the “serious” ufologists of the time simply heaped ridicule upon the notion.

Jon Klimo, Ph.D., a co-editor and contributor to the previous volume *Beyond UFOs* (2018) and a retired professor of psychology, thanked me for the audio files and information I had shared with him and described his own deep interest in ITC (instrumental transcommunication) and the EVP (electronic voice phenomena) matters. Klimo had been funded by the Vanguard Foundation of San Francisco for three years to support his own research into this subject. In an article in *UFO Magazine* in 2001, he expressed his strong desire to initiate an effort to “record extraterrestrial as well as human spirit presence.” He added, “At least some of these extraterrestrials appear by their feats to be inhabiting a set of dimensions, levels or kinds of reality other than our own physically-based one, and by visiting us they seem to lend a cross-world or interdimensional quality to our experience.”

To Keel, ufology should have been a branch of parapsychology. Remember how Keel questioned whether ghosts are “really UFOs and UFO entities, or are UFOs really ghosts”? Well, in hundreds upon hundreds of reports, the UAP beings reportedly can walk through solid walls [often, we are told, escorting human experiencers through walls and other physical obstructions as they do so], and the so-called alien craft can likewise be reported passing into solid ground or fly out from of it, and through trees, in a very ghostly manner, as well as appear and disappear into thin air. In some cases, part of the experiencer’s body reportedly may disappear from view. For example, a woman contactee in Illinois described an experience to me with a small “golden ball of light” that appeared a mere three feet in front of her. “As I swept my hand across the light, the ball was not blocked by my hand,” she explained. “Instead, my hand disappeared as it moved across the light.” In Clug, Romania, a young 17-year-old biology student

claimed that he saw a glowing ball of light drop down into a bush. Taking a stick, he poked it into the bush to see what it was when suddenly he could no longer see the stick as well as part of his hand for a brief time.

The beings frequently communicate psychically, in a kind of telepathic manner. Paranormal phenomena is closely intertwined with the UAP enigma, though seldom have psychical researchers and parapsychologists taken the time to make a serious comparative analysis of such data. Multidisciplinary reviews and surveys of such information have, through the years, been seriously neglected by the ufological mainstream, as well as other fields that research and investigate anomalous phenomena. The ufologists tend not to become involved in any data involving poltergeists, ghosts, cryptids, angels, and assorted other paranormal high strangeness, and those various fields that specialize in those respective categories likewise tend to fail doing a comparative analysis too with UAP data, or any other categories that are outside of their specialized jurisdiction.

Many researchers early on had a very hard time wrapping their minds around Keel's alternative theories and approach. "I simply do not understand you," atmospheric physicist and "nuts and bolts" UAP/ET advocate James E. McDonald complained in a letter to Keel. "You just spin one mystery inside another and never get anything across in any concrete terms." UAP author and publisher Tim Beckley, who seemed sympathetic to Keel and felt that by the mid-1970s he had pretty much proven to ufologists around the world that there was a connection to UAP's and psychic phenomena, asked in an interview of Keel, "How does it feel?" Keel replied: "It's a hollow victory. We have just opened Pandora's box. Instead of solving the mystery, we've created many new ones."

Indeed, this is a complex mystery, like it or not, with many very confusing and conflicting parts. Dr. J. Allen Hynek tried to make a distinction between "ghosts" and apparitions and UFOs explaining that the "great, great majority of the UFO cases, if one person sees it, they all see it," whereas psychical apparitions weren't so consistent with bystanders who failed to observe the apparition [the token explanation usually being some lacked psychic sensitivity]. The Swiss psychologist Dr. Carl Jung wondered if the UFO phenomenon along with psychic, religious and visionary phenomena might be something he called "psychoid," something that seemingly exists on the fringes between what we perceive as mental and physical. He wrote: "...I was once at a spiritualistic séance where four of the five people present saw an object like a moon floating above the abdomen of the medium. They showed me, the fifth person present, exactly where it was, and it was absolutely incomprehensible to them that I could see nothing of the sort."

I was talking to a ufologist who confessed to me that she realized a few years back that the UFO enigma was more complex and mysterious than she had initially realized when she was working on a case where four witnesses could clearly see a UFO a short distance away while others were unable to see it.

A correspondent out in Arizona met a lady named Colleen who claimed that on November 23, 1979, she and several friends were visiting an archaeological site in the desert some 20 miles northwest of Tucson, when they underwent a UFO contact experience. My contact wrote:

“...they spotted a star-like object approaching. A smaller object left the larger and approached close to their position and landed. An entity left the landed round object and he at first appeared to glow all over. A fairly mundane exchange took place in which the being reportedly said that they ‘come to this area fairly often.’ [Colleen continued to claim additional contacts soon afterwards]... everyone in the group saw the aliens differently. She perceives the aliens as being the usual small, hairless, jump-suited type with large eyes.”

“It is probable that the same ‘source’ or electro-magnetic influence which generates some psychic-type apparitions also produce most of the UFO contactee experiences,”

Keel once speculated.

“Images, sounds, and other sensory impressions could conceivably be introduced into the brain by an electro-magnetic wave which bypasses the normal channels.”

In Keel’s privately circulated newsletter, Anomaly (No. 3, December 1969) he wrote:

“A great number of UFO sightings are entirely subjective. RAF Air Marshall Sir Victor Goddard [who was involved in the UK’s Royal Air Force’s UFO investigations back in the early 1950s - author] has suggested that such sightings are made by persons with latent or active psychic abilities, but that when non-psychics stand within the ‘aura’ of the psychic percipients they are also able to see objects which would normally be invisible to them.”

At this point, for a concluding statement for this chapter, I'll re-use the same one I wrote for my John Keel book:

Opinions and beliefs abound. There is an obvious caveat to the UFO conundrum wherein we have many talking heads loudly proclaiming answers, whereas no single theory yet has brought us, after over seven decades of trying, to a final, sweeping and singular conclusion that covers all the bases. For the time being perhaps it is as one of Ufology's Excluded Middle proponents Greg Bishop expressed "...it's not only stranger than we think, it's stranger than we can think."

At least for the present time. Let's not forget John Keel's memorable battle cry:
Belief is the enemy!

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Bio: Since 1985, Brent has been editing Alternate Perceptions magazine (apmagazine.info) with noted author and psychologist Dr. Gregory Little, and he's 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 Raynes entered the UFO field in January 1967, at age 14, soon after reading *Flying Saucers - Serious Business* by Frank Edwards. Like most, his initial go to theory was the mainstream's "nuts and bolts" extraterrestrial one. In spite of his young age, he took a deep dive into the subject. In 1969, he was acting as part of the board of directors for a monthly magazine published out of St. Petersburg, Florida, called Saucer Scoop. One of its frequent contributors happened to be John Keel, a New York journalist who was taking a radically (for that time) alternative approach to ufology. He was traveling through many different states interviewing witnesses firsthand, finding isolated locations in active areas to observe the objects himself, and reporting on the contact cases and paranormal elements that the majority of the mainstream was turning a blind eye toward. Brent began corresponding with him in October 1969, and after reading his *Operation Trojan Horse* (1970) and Jacques Vallee's *Passport to Magonia* (1969), he was on the alternative bandwagon. By 1975, Brent spent several months traveling from Maine to Florida and even out to Indiana talking with researchers and experiencers to get the lo down. Along the way, Keel's good friend psychiatrist Dr. Berthold Schwarz, who had been diving deep into the whole UFO/PSI aspects himself, was in correspondence with him every step of the way, and even helpfully guided Brent to interesting people to meet along the way.

Website: <https://www.apmagazine.info>

Out of the Blind Eye: In Search for a New Science on the UFO Phenomenon

Massimo Teodorani, Ph.D.

Abstract

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 supernal 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. According to this hypothesis, this intelligence wants to communicate with sentient beings such as Earthlings using synchronicity, symbols, hypnagogic images and geometric shapes in the sky. I hypothesize that the main goal of such an intelligence is to activate new processes in our brain as the main means to evolve towards perfection and towards a more complete knowledge of the integral nature of the Universe, where consciousness is inherent to matter. This digression represents obviously a strong criticism both towards what we thought we know about UFOs and similar phenomena and towards the way in which traditional science is still established.

1. Introduction

I see a three-year-old baby in the ancient past. He was experiencing events that an adult would consider impossible, but those reoccurring events were

belonging to that little child's universe, which he considered reality. His parents were worried because he did not appear to be normal in their eyes.

A strange female being – very white-diaphanous skinned, probably bald, with a flat face and slanted black eyes – was all of a sudden inside his playroom. It happened many times, always in the late afternoon. Once he saw a sort of translucent “mushroom” hovering on the field about 100 meters away from the terrace. The feeling was of absolute normality. The “woman” was speaking telepathically with the child, which was a sort of an echo in his mind. She was asking the child how was he doing with his parents, and she was able to pilot or control his dreams. She was making him play with strange translucent purple toys.

After some years when the child was at school he proved to be very talented in artwork, and was considered to be an average student in other subjects. By middle school the boy demonstrated to be extremely talented in all subjects and a passion for mathematics and physics started. To him formulas seemed to be a holy thing, just like a powerful sculpture, as they were able to describe exactly the Universe.

The life of this boy was soon thrown into a series of stages that brought him to gain a Ph.D. in astrophysics and many years of research experience in that field. However, he was living a double life. When he was not working on research, including many observations using several kinds of telescopes, he was listening and playing electronic music. Although being a social man, he always felt he did not belong to this world. He tried to remember “the source” just playing with synthesizers and sequencers, creating atmospheres characterized by several colors. He still plays synths now (Totemtag).

When he was around thirty, he started to experience very powerful hypnagogic and hypnopompic visions just before falling asleep and just after waking up. These high definition and color visions were short lasting, but incredibly clear: they were of several types of landscapes, human and non-human faces, the sky seen in a totally new light, sometimes accompanied by sounds and smells. These visions started with a sort of star-like light in the middle of a black screen: as soon as this light started to move all the images started to appear in his mind, but they lasted not more than one minute. As soon as his rational brain tried to make sense of what he could see in the screen of his mind, those images disappeared. They looked to be extremely real. However, where was this reality exactly located? The morning after the appearance of the strange “images”, the young man felt the urge to write down fundamental questions about the physics of

the Universe. These questions were like coming from the nothing: a sort of mental self-stimulation. They were dealing mostly about the principle of conservation of matter and energy in physics (Teodorani, 2020).

Nothing is created and nothing is destroyed in this Universe, but it is only transformed: this is the Bible of our physics, and it works extraordinarily well! Well... yes, it does everywhere in the Universe as we know it, but it does not when we deal with the birth of the Universe, namely the singularity that generated it. In fact, it was born from the nothing, a quantum fluctuation of the vacuum, as one of the many possible universes. Potentially many Universes can be born in this way. This is nothing strange because this is predicted by the Heisenberg indetermination principle of quantum mechanics: a sort of perpetual machine that randomly inflates Universes, and the matter/energy and spacetime therein. There is no need of a sentient God for this, or for the existence of eternity. Yet this is creation at all effects. A creation that, just apparently, occurs randomly, and without any finality, except that this Universe is so perfect that it is not so easy to think that it was born out of a chance. Of course, in this Universe, and within it our life, there are many absurdities. However, looking more into its structure we see that its constants are fine-tuned for life and for beauty.

2. Speculation about “The Marvelous Machine”

What is quantum vacuum? Apparently, it is a false void that all of a sudden is filled with strange foam made of virtual particles, some of which might give birth to Universes. The process apparently occurs randomly. And all of a sudden, some billion years later, we have a more or less stable Universe where matter and energy swim inside a spacetime framework.

What if this random process can be piloted at will using the quantum foam as an action that is pre-planned by a computer? If this were the case, the process of creation would be decided based on a programmed model of a Universe. All of a sudden, matter is born from the nothing, which is a plain violation of the most fundamental conservation law in physics. In addition, the quantum vacuum would work like the palette of a painter. The point now is this: who is the painter? Most people would say: “God!” Then I could ask: “What is God?” I am tempted to think that whoever is able to manipulate the quantum void in order to create Universes at will, can be called a “God”. That could be both artwork and technology of supernal level. This is just creation, after planning a model before or maybe by improvising it just like a creative artist would do it.

I imagine quantum foam at the 10^{-33} cm Planck scale which generates virtual particles all the time just like a perpetual machine, where all of a sudden one of these particles inflates a Universe starting from the Big Bang (Guth, 1998). Matter and energy are created and the quantum foam can relax into a comfortable spacetime, just like wearing a dress, which is self-contained as a synchronous whole by quantum entanglement (Teodorani, 2011c), in its turn generated by entangled virtual particles inside the quantum vacuum.

Our physics establishes all this through quantum mechanics (Susskind & Friedman, 2015), but this knowledge is epistemological and not ontological. We know about quantum concepts only because we have a sophisticated mathematics able to describe in a probabilistic manner something that we are not allowed to see. As soon as we try to measure a quantum state, that is multiple reality (before we observe it, a particle can be everywhere inside a given volume of space) vanishes like a soap bubble and only one reality remains: this happens when an observer interacts with elementary particles. We simply are not able to live that reality in its intrinsic and total character: our rational mind has just a closed door in front of it. After all some centuries ago a mathematician and philosopher known with the name of Cartesius told us that matter and consciousness are two totally separate things. These barriers prevent us from penetrating inside matter and from living and thinking just like a particle, as science – namely a product of our mind – describes only matter (starting from particles) and not consciousness.

It is possible to induce two particles in a state of entanglement and if we separate them and then we do something to one of them – typically the act of measuring one of them – the other one will react instantaneously. Of course, they communicate together, exactly like using telepathy, and this happens like if space and time did not exist. But, although we do know that the two particles communicate together, we will never know what they have told each other because at the moment of the measurement the wave function (typically the Schrödinger equation) describing the quantum system of which the particles are part will collapse and all the information will be lost for those who are the external observers. In fact, it will be lost for us, not for the two particles. This happens when we decide (as Cartesius pompously imposed) to entrust Science to mind only. That science allowed us to make phenomenal steps in the last 200 years, so that we know much of the structure of matter and of how it shapes spacetime in which it is immersed, according to general relativity theory. In this realm, nothing can be created or destroyed, but it can only be transformed into something else. And this does work! However, this is our own domain, the Universe in which we are immersed, whose physical laws are explained extraordinarily well and exactly from a mathematical standpoint.

We know that before the Universe was born the principle of energy/matter conservation did not exist and that a sort of “creation” was necessary to make it, as we know it now. We know that such a creative process is a random walk generated by virtual particles emerging from the quantum vacuum, a sort of never-ending machine that goes on and on without any finality for eternity. That is the indetermination principle of quantum mechanics as Werner Heisenberg thought it almost a century ago. Nevertheless, we do not really know if this process can also be piloted at will. We do not know if “someone” decided to put order in the chaos in all of this. Moreover, we do not know why the physical Universe in which we live is so perfectly designed, in spite of the many absurdities of life forms therein. For instance, the way in which electrons are disposed in couples of spin-up and spin-down particles (as from the Pauli’s exclusion principle), inside energy states in the atom, is harmonious and a manifestation of perfect order (Teodorani, 2011b). It is frankly difficult to think that this is only the result of chance.

Our rational mind is literally blind to what happens when two or more particles communicate together by quantum entanglement. We know they do communicate, but we do not know what they tell each other. Yet, through a wave function of quantum mechanics, we can confirm that this communication does occur.

We know that 99% of the volume inside an atom is made of void, just the same quantum void from which matter was born in the shape of a Universe: we just have a nucleus made of protons and neutrons and electrons externally, and these subatomic elementary particles are separated by an ocean of nothingness. Practically we and the Universe in which we are immersed are like a soap bubble.

Had I to think that the quantum void and its spacetime dress of now and here represent consciousness then it would not be difficult to surmise that consciousness is at the very heart of our physical being, just like a pearl inside a shell. Then it would be so easy to think that such an infinite consciousness blew matter like a wind, by remaining permanently inside it.

Therefore, we can figure out that quantum void, spacetime and consciousness coexist and share the same entity. If such a consciousness were behaving randomly, we would say that that creative process is non-decisional, and no God would be necessary. If that consciousness – at least sometimes – is not behaving randomly, then we have a decisional process. However, a decisional

process can come only from a kind of “conscious intelligence”, and a higher-level intelligence must necessarily have a science of some kind at its disposal. What if science is carried out by consciousness and not only by a muscle called “brain”? If so, then, our knowledge wouldn’t be epistemological, but rather ontological, namely something that we literally live, in the sense that at that point we would be able to know what two entangled particles have said to each other. In addition, maybe we would perceive simultaneously what happens in the entire Universe.

Can we imagine a non-local computer? I mean a machine able to handle and spread information instantaneously (Demeter, 2017), which instead of Bits (or even Qubits) uses the up and down parts (above and below the zero point) of the quantum foam just like bits of information, like a sort of hard disk. In this framework, thoughts, actions, emotions would be constantly and non-locally uploaded to this data bank, which would be exactly located in the quantum vacuum (Teodorani, 2015a). All this could be downloaded as well, so that sentient beings would be enriched and the Universe as a whole would learn by starting to be aware of its own identity. The child slowly would learn and grow and we would be his own neurons, which are helping him to evolve towards self-awareness. He needs us in order to be conscious of him/herself; that is probably the reason why maybe someone created the Universe and intelligent beings in it for her to grow and mature. Alternatively, more probably, all this happened randomly, but after that, some “builders” learnt the way to do all this at will.

Who are the scientists and engineers who did all this? Maybe somewhere there is a quantum laboratory where someone understood what consciousness exactly is – namely and literally “physics of information” – being able not only to memorize experiences of life of this Universe, but also – and above all – to create other universes literally following a decisional act and piloting the Heisenberg perpetual machine at will and with a preplanned model.

Maybe sometimes they come back to check if their creation is working properly – especially the creation of Life – and, in case, in order to fine-tune better their artwork.

Their experiments are expected to be funny. Not all donuts succeed with the hole. Most of their attempts to turn on a Universe are failed attempts and in fact, people see ball lightning in the atmosphere may be witnessing these failures. However, there are some successes: different kinds of Universes (Tegmark, 2002), often with different physics laws and constants. This is my hypothesis.

The main hypothesis is that some Universes are not a random event, but rather literally created by another intelligence, able to use “quantum technology” in order to create worlds from the quantum vacuum and to use the quantum vacuum as a memory databank of a computer where uploads and downloads of information continuously occur in a non-local way. In this context, our mind – something bigger than only rational – would work as a doorway.

Probably a download of information becomes possible when we receive hypnagogic and hypnopompic images in our mind: this is like to connect to an internet website. Sometimes “someone” might like to target us on purpose in order to send to us “non-local emails with attachments” (normally images, and sometimes perfumes, sounds or tactile sensations) with the goal of stimulating our brain. Images per se would not be the true information; they would be only icons which once unpacked show a very precise software or a big amount of data. This would work exactly like in a computer: the only difference would be that the transfer of information is instantaneous and non-local. Uploading information via mind/consciousness would be done on the “local vacuum”, exactly the vacuum that is inside the atoms of the body of the transmitters. Virtual particles therein would be accurately coded and entangled with virtual particles of the vacuum that are inside the atoms of the receivers that can be billion light-years away from the transmitters. The process would occur via quantum entanglement and use a naturally random mechanism that can be piloted by an intention. It would be plain information technology.

This information could not be measured and recorded with any instrument as the laws of quantum mechanics (Heisenberg indetermination principle) forbid this. Instead, this information could be transmitted directly inside the mind/consciousness of sentient living beings, where no wave function collapse can occur. This information would not be intended to be recorded like from a computer to another and it would not be intended to be verified by external observers; it would be intended simply to stimulate the brain functions of sentient beings that receive it, and this would be an eminently private action. They would be only images, sounds, scents, and tactile sensations, but they would be able to activate both the left and the right hemisphere of the brain. Probably scientific discoveries, sublime artworks or music – in few words, genius – are born from this process. Once this information is acquired then it is passed to the left-brain of scientists for processing and activation of their concrete scientific actions and to the right brain of artists in order to empower their creativity. The realization phase depends only on the good use these persons can do of their brain, which can be rational, intuitive or both.

I believe that the goal of the Universe is to become sentient through the evolution of the intelligent beings living inside it, and that all this occurs thanks to an unimaginable technology, which was born by accident from extremely evolved beings who by pure chance had the luck to unlock this door, and with no finality. This is exactly like planting seeds (information) on the ground (quantum vacuum) in order to give birth to beautiful and solid trees, just to make a metaphor. In such a way – after eons and eons – a sort of real “God” might be created. If one day many sentient minds (most precisely, consciousnesses) will be able to synchronize each other instantly and non-locally, then the Universe itself would work as a single sentient being, thanks to the many tentacles that, being born before, would create the brain of a giant octopus. In few words: the children would be born before the father/mother, or many fathers/mothers would create one single child called “God”.

3. What are UFOs and what do we know about them?

Many years ago at night, I was outside of my ex-countryside house, just out of the porch, and I was smoking a cigarette sitting on the hood of my car, and I was thinking of nothing. All of a sudden, I felt compelled to look at a very precise point of the starry sky and there it was: a star-like light that was moving and making right angle turns. It was like as if I was invited to look just there: a sort of telepathy. It immediately reminded me of the experience of Dr. Harley Rutledge, an important US physicist, who at least 40 years ago decided to study recurrent UFO phenomena that were seen in the Piedmont, Missouri area in USA (Rutledge, 1982). With the help of his Ph.D. students, he used measurement instruments for at least seven years, in order to try to monitor what had suddenly become a recurrent phenomenon. He admitted that the same experience that happened to me happened to him many times in that area. It seemed that those strange lights were synchronized with his mind.

Even if my countryside house had in the past (just during the last seventies) the occurrence of UFO phenomena, seen by me, my parents and by the neighboring farmer, after that period nothing strange happened there anymore. But at the time in which I had that strange experience (which repeated at least twice more several days after the first), I was indeed doing exactly the same research work (parallel with astrophysics) as the one done by Dr. Rutledge. However, this was happening in Norway, in the Hessdalen valley, where I got many data using several kinds of measurement instruments (Teodorani, 2004; 2014a), together with Norwegian (Project Hessdalen) and Italian prominent colleagues. There I never had “telepathic UFO events”; I was just simply

monitoring the recurrent phenomenon in that famous valley. I did the same in similar areas in Italy, Canada, Arizona (USA) and Ireland. There I was cold, only worried to get good data, totally rational and in general not emotionally involved at all (except for twice when we saw a flying triangle in the sky and a little light near a tree that was very close to us). Only my left-brain was working there, and that is normal, as this is how science is supposed to work. My mind was very active, but my subconscious probably had some hidden wish to have a close encounter or a contact, even if my skeptical mind was continuously inducing me to think that I was only dealing with some sort of still unexplained atmospheric phenomenon. Nevertheless, (a few months later) back to my countryside house I was not thinking of anything neither rationally nor emotionally. And there the light appeared in the sky, and my eyes were rather induced to look at a very precise point of the celestial sphere, like if I was feeling to be stared at.

At least three times during my scientific missions where I was trying to monitor recurrent atmospheric light balls the phenomenon appeared only after I had packed my instruments in the car, and these were the most prominent sightings I had. It was just like if the phenomenon – or whatever hides behind it – did not want to be measured. That is what I always thought, considering that I felt that this could not be a mere coincidence. In hindsight, I now think that the phenomenon wanted to tell me that it can communicate only with my subconscious and not with my mind and the actions triggered by it or my emotions. No doubt that this leaves a scientist with a burning frustration, but this induces me to think that the true phenomenon (or at least its most striking aspects) mostly occurs at the borders between consciousness and the external reality. Then, how can a scientist measure this? It seems that the information must be kind of “private”, not being shared with anyone else except for people who are maybe in company at that very exact moment, other than someone else who has the same experience as an individual. Apparently, no science can be extracted from this kind of experience, and this is frustrating.

Is this a message about some hidden nature of reality? It seems that there is a barrier also in this case, which is in principle identical to the one we encounter when we discover that two elementary particles are synchronically entangled, but we are unable to know the nature of the information that they exchanged, which is instantly destroyed like a soap bubble as soon as we try to measure that quantum system, causing the collapse of the wave function.

At this point one is obliged to wonder how physical science can probe this strange realm in a repeatable and falsifiable way. How can we be able to

demonstrate to other scientists that some of their colleagues communicated something with a star-like thing in the sky just showing the mode and the content of that communication? It is exactly the same problem with entangled particles: we do know that they are entangled and that they communicate together but we do not know what they tell each other. The same happens when two persons communicate together telepathically, or when a person experiences synchronicities. Nothing of this is demonstrable, and – except for strange light phenomena that can be occasionally measured (with video, spectra, spectrometers, etc.) – scientifically it does not exist.

Does what we psychically experience belong to reality? Then what is reality exactly? If this is reality then Cartesius' paradigm claiming that mind/ consciousness and matter are two separate entities is completely wrong, and science as it is still now has only an epistemological value being just a mental map of reality and it is even very rigorous, but it has no ontological value. Is it more important to know the truth and share it with everyone else or to live privately the truth as it is?

Alternatively, is it possible to obtain both informations at the same time? In fact, a physical scientist is not willing at all to give up the possibility to build up a map of the observed reality in order to share it with all the others in order to reach a consensus on the reality of a certain fact. The book of science is, so far, written only using this methodology. I am wondering if something else can be added to this.

I remember a US physicist colleague who some 20 years ago was carrying out research on strange recurrent light phenomena. He was using essential scientific instruments, and we were in contact by exchanging our experiences. All of a sudden, he stopped communicating with me. Many months later, he wrote to me telling that he does not feel any more like measuring those phenomena, as in that specific case “true information” is flowing in a different way than science does. I felt somewhat sad when I read this, a slightly cryptic message. Should we give up our science in order to understand such specific kind of phenomena or should we roll up our sleeves and go ahead like panzers toward the scientific goal by expanding our field of sight? I still believe that some quantitative science can be extracted from all of this, even if with no doubt our rational mind must be harmonized with our consciousness as an additional informative tool. Or maybe we should find out a way to “trick the trickster” in order to find out a way to let our instruments record some crucial data at the same time in which our consciousness is in contact with the trickster-like phenomena (Hansen, 2001).

In spite of the frustration that has been discussed above, in reality, I have never lost my faith in the power of rigorous quantitative physics, which is not “scientism” at all as a religion, but rather simple methodology that works very well and is able to give to us absolute certainties. I acknowledge that UFO phenomena (Hynek, 1977), such as some paranormal phenomena like ghosts and poltergeists, although probably originating inside our consciousness (or co-created by it), sometimes leave a trace in form of electromagnetic waves (images, videos, optical spectra, VLF or UHF radio signals) and of chemical substances or prints in the grounds. This potential measurable data (especially electromagnetic signals) can be obtained in a very efficient way using an automatic multi-wavelength measurement station able to work 24 hours a day. Projects of this kind and measurements of this kind have been effectively carried out (Project Hessdalen, UFODATA).

In general, I assume that what we scientifically measure is only a trace of something that is interacting with our reality in a transient way but not a real or complete representation of that reality. Yet data obtained using specific sensors, once processed and analyzed, can potentially furnish to us precious information. I might assume that a true UFO phenomenon might be something that intrinsically do not belong to our dimensional reality, but that is occasionally able to intersect with it, just like a 3D sphere when it intersects a 2D plane, which would produce a simple 2D circle.

Let us now imagine that such a 3D sphere and that 2D circle are incremented by one or more dimensions. Therefore, that 2D circle (which in reality is 3D in our tridimensional reality) is all that we are able to measure. It is as if we are studying an object by only observing the shadow it creates. Observationally we cannot extrapolate at all to the true reality of the phenomenon, and this reminds the Plato’s cave myth. However, theoretically – namely using mathematical physics or even simple high mathematics – we can potentially do that: the exact imagination of mathematics can bring our mind where it cannot physically go. We cannot experimentally observe alternate realities or dimensions that are other than our own, except for a physical trace left in our reality. However, using mathematical theory, we can give a sight to our blind eye, by trying to extrapolate theoretically our visible data to what is not visible, namely what exists under the tip of the iceberg. Maybe this augmented reality, once we observe it very well and clearly depicted on the screen of a computer, might help us to open another door in our mind, a kind of third eye that can arise only from the deepest recesses of our consciousness.

What happens if we subdue our mathematical theory and technology not to our mind but rather to our consciousness?

Maybe this might be the – never officially found – epistemological side of what, in the human history, has always been called with the word “Magic” (Demeter, 2020), an act that per se has always been merely ontological. Why not having a science that is both epistemological and ontological? This is exactly what happens when the left and the right hemispheres of our brain meet each other and work in tandem. Maybe in order to arrive to this we first need to visualize quantitatively an alternative reality such as the one that could come out from the procedure described above.

If our consciousness is only a small tentacle of a bigger octopus-like cosmic consciousness residing in the quantum vacuum and if that quantum vacuum is able to create (officially, randomly) virtual particles with some creative results, such as the creation of our Universe and many others, then one would be induced to think that such a tentacle-consciousness can create as well. This is literally Magic, namely the ability to suspend the laws of physics.

Therefore, some crucial questions would inevitably arise. What happens if during several years of constant monitoring the automatic 24h UFO station records nothing in the absence of humans (witnesses and scientific personnel)? Are humans necessary in order to create or co-create the phenomenon? This shows that independently from scientific measurements, studying the witness of a UFO phenomenon is of extreme importance (Graham, 2017). I realized this only later.

How would Magic manifest in terms of violation of physics laws? It could allow the trespassing of a solid wall without breaking it, simply being able to suspend the Pauli Exclusion Principle for electrons in the atom. It could defy the gravity force or it could be able to create transient central forces able to simulate gravity and able to suck the surrounding air in order that a plasma ball is produced.

UFO manifestations often defy the physical laws, as we know them: appearance and disappearance, right angle turns, sudden accelerations, materialization and dematerialization, shape shifting, curved light beams, and several other spooky manifestations. The crucial question here is: are these manifestations (when not caused by hallucinatory states) obeying to “new physical laws” or are they simply plain violations of the physical laws as we (and whoever else in the Universe) know them? If so, then what we observe is just

Magic, surely systematized by a form of technology in order to pilot these actions at will. Some colleagues go on saying that the technology of beings that are more advanced than us would appear to us as Magic. Instead, I strongly feel that what we observe of an UFO is just a form of “technologized Magic”. In addition, I go on wondering what would have happened if ancient human magical culture was not suppressed, but were let to evolve.

Except for some physical evidences in the Universe that are not yet explained such as dark matter and dark energy, I strongly believe that we do not need to discover new physical laws (through a thorough UFO study, for instance). The reason is because we know almost everything about them and nobody can put them into question as these laws are tested both experimentally and theoretically, being able to explain the Universe as we see and measure it. Everyone else in the Universe would deduce the same things. Therefore, nobody can put physics into question. The point is another one: we are not yet able to discover the nature of our ignorance. I think that we can find this only in the way in which consciousness (which is not mind, intended as rational thinking or intuition) interfaces with the quantum vacuum and with spacetime. I expect that consciousness could shape physical reality by suspending transiently the laws of physics or by creating new matter and new energy from the nothing. This can happen randomly (as predicted by the Heisenberg principle) or at will (hypothesis). Will is a crucial factor in making events happen, and it might have the valence of a Force: it would be interesting to see if there is any way to parametrize and measure this as a physical quantity. Intelligence, which is the right arm of consciousness, intervenes then in order to “technologize” the process and to repeat it at will.

It is not difficult for me to imagine a sort of room that works as an amplifier of the Force described above, maybe a round or spherically shaped room where a “pilot” sits inside. A strong magnetic field is generated using high currents by means of superconducting devices, in order to induce or stimulate the brain in a state of concentration that is able to activate that Force. That Force is exactly what created the Universe from the nothing, randomly or willingly it makes no difference in the very substance. If something can be really created then it can also be destroyed or temporarily suspended. If this really happens then it could explain everything about the observed behavior of UFOs, namely not new laws of physics but rather their violation due to a consciousness-driven and technology-assisted manipulation of the quantum vacuum and spacetime wrapping it.

Instead, if the Universe were a hologram, then the manipulation of reality would occur on the software by which this Universe is constructed, exactly in the same way as when we play a videogame using a joystick. Therefore, if this were the case, a UFO pilot would be a child who plays a videogame.

Four centuries ago, true Science was able to come out of a millennium of darkness populated by the power of Church and the delirious demons created by it. Alternatively, maybe were Science and Church allies for a very specific goal? I might be tempted to think so, and there is some logic here: to protect humanity from “wild forces” that it cannot control. If we do not know how the mechanism works then it would be like playing with the fire or like a child who plays with charged pistols. We cannot handle the fire, unless we are able to use a device that allows us to use it for our purposes and in total safety. In few words, at those times humanity was not ready at all to use that fire. The Church, in its ignorance, was considering it the result of a demonic action (let’s never forget the inquisition of witches, by the way) while Science is still considering this a danger (officially passed for charlatanism or at best pseudoscience). However, it would not if we learn how consciousness works in creating, shaping, altering or interrupting reality by acting simultaneously on the quantum void and on spacetime. I believe someone in the Universe learnt how to do this, after a long evolutionary period for maturation.

Maybe someone here on this planet too had learned how the mechanism works: I am speaking about those who we named with the term of “witches” (Demeter, 2020). However, at the same time, a science and a technology of how the process works was not yet available, so that if the actuator did not have enough control on it it could constitute a problem for the others or themselves. Violent reaction to this such as the one from the Church was dictated both by ignorance and by abuse of power. The reaction today of Science is simply dictated by caution and probably also by a fear that all that which we thought we know scientifically is wrong. No, our science, as it is now, is not wrong at all: it can predict facts extraordinarily well, and coupled with sophisticated technology and information theory it can help us to do so many things, which once were unthinkable.

The point is not at all if science is wrong or not, the point is only of partial blindness to some other aspects of reality. This is surely due to the way in which we have been educated to use our brain. Our society tells us that we cannot use the left and the right brain simultaneously: we can be scientists, engineers or economists on one side or artists on the other side. Is there a sort of “tunnel” that

put the two brains in communication so that a gate can be opened in order to allow us to make a full use of consciousness through our own mental terminal?

It is not difficult to think that all monotheistic religions have kept humanity on a leash and with a muzzle in their mouth, by imposing in a very subtle and subliminal way a system of education at school whose goal was (and probably still is) to keep the two brain hemispheres separated. Probably their original intent was to protect people from an unknown that they called “demonic reality” and soon later as a system of power to create a herd of sheep. The much younger Science, even if driven by a diametrically different posture, did more or less the same, although producing a true description of the material reality that is not dictated by the paradigm of faith, but only by reason. The problem of religion in this context is and remains ignorance, while the one of (official) science is blindness. Science can be healed by giving to her a full sight to which an already powerful brain would be subdued. Religion cannot be healed at all, yet it can be turned into something else (not less dangerous) where an alternative act of faith flows in: for instance, the faith in extraterrestrials instead of God (Pasulka, 2019).

In few words, we need to establish a new aptitude on how to use our brain in order to trigger consciousness, which in its turn would be able to shape and alter spacetime and create new matter and the energy associated with it. The second step would be to find a technology able to pilot all this at will. At this point, we would be able to fly a UFO.

What we are seeing in our skies is probably this. The effects that these phenomena produce in our physical reality can be measured indeed using the sensors and the knowhow that we already acquired (Project Hessdalen; Teodorani, 2014a), in particular using an automatic measurement platform. The procedure involves the measurement of the phenomenon simultaneously in different wavelength ranges, in order to search for time variability of physical parameters, with the hope to understand something of the physical mechanism producing the observed effects. In the past, I thought that these could be due to a natural phenomenon or to the aftereffects of some “propulsion mechanism”: this was my anthropomorphic way of thinking. Yet such a possibility cannot be excluded at all, of course. As well as it remains scientifically reasonable to search for extraterrestrial intelligence using the SETI or SETI-related protocols (Teodorani, 2006; 2014b; 2014c).

However, I have a strong feeling that what we would measure would be only the tip of an iceberg, whose entirety can be fully understood only if we are

able to make our consciousness participate in the data acquisition process. I have the strong impression that UFOs suddenly and transiently appear in our reality not in order to show themselves, but rather to trigger processes in our consciousness through our sight, something that is intended to cause a sort of transformation inside ourselves, which means a better way to know and use our integral and cosmic nature. I believe that those things seen in the sky play the same role as the one played by hypnagogic images suddenly appeared in the screen of our mind: those images are simply icons, namely the actuators of a program (or software) that once unpacked is able to activate processes in our mind. Moreover, probably as well as with UFOs in the sky we collaborate to co-create those images. All this happens when our psyche is entangled with something else that is nowhere and yet here, just written and coded in the quantum vacuum of the atoms of which we are made, just a piece of eternity that is entangled with itself inside the spacetime in which our Universe is immersed, and maybe with the spacetimes of other universes, where probably someone left a message in a bottle. A message made of images in our mind and of real objects created in the sky with the collaboration of our minds, triggered by an ancient technology whose goal was to make the Universe learn how to become conscious of itself in order to become a God.

Hypnagogic images, strange messages received in our mind, strange fragrances, and the apparition of “ghosts” or of strange beings in our bedroom: that is the time in which our mind becomes kind of “stereoscopic” in order to perceive the psychedelia of all that exists. These experiences are intended to stimulate our consciousness in order to make our rational mind and/or intuitive side react. New scientific discoveries are suddenly done, incredible artworks and music are suddenly created, enlightened social systems are born, and so our society tries to evolve bringing order in the chaos.

4. Messages through symbols

Many years ago, in addition to carrying out scientific missions to areas of the world where unexplained light phenomena are seen most often, I had three times the chance to investigate crop circles (Pringle, 2010) in my area (Emilia-Romagna, North Italy). In all of the three times, I could demonstrate that such pictograms were clearly manmade and that no anomalous electromagnetic signal was recorded. Yet many persons inside them were feeling kind of enraptured being there, just like if they were inside a cathedral. At the time I found this New Agey and funny, but later I realized that this aptitude was coming from something that should be taken seriously.

Now we are only able to formulate hypotheses on the effect of agroglyphs on the psyche of people based on deep concepts that have their roots in quantum theory. Our psyche or consciousness would be "tuned" to what physicist David Bohm (Teodorani, 2011a) called the "field of form", at the root of which the "quantum potential" would be, the mathematical representation of the invisible entity that drives elementary particles such as electrons. It is not an electromagnetic field and does not involve the production of waves (the received intensity of which decreases with the inverse of the square of the distance from the transmitting source). Instead, it is a kind of resonance manifestation whose intensity is qualitative and not quantitative and depends only on a new factor, decidedly exotic for standard physics: substantially it is the "power of emotion" evoked by a figure full of meaning such as a symbol is. In this way, a universal symbol would be an objective entity existing in a global realm of a psychic nature that Bohm called "implicate order" (Bohm, 2002), whose main characteristic is to be in connection with all the consciences of the universe that are attuned to it. This would take place in a completely non-local – or instantaneous – way and in a form that would follow the well-known mechanism of quantum entanglement in an almost identical way. At these levels, then a symbol such as that represented by the pictograms in wheat – regardless of who created it – would have the function of linking our psyche with universal archetypes (Jung, 2002). A common denominator that would unite all sentient beings in the universe in a form of quantum interconnection: this would mean that within a particularly well-developed pictogram, people would all feel the same emotion with the consequence of activating or amplifying certain brain waves.

At this point, what need is there for extraterrestrial, ultraterrestrial or intraterrestrial intelligence to be able to grasp what really matters about the symbolism presented by crop circles? It is the symbol that must interest us if we really want to expand our physics, and not so much who did it. It is certainly more important to extend our knowledge of the complete laws of the Universe than to demonstrate the existence of alien intelligence.

Coming back to my experience when I was investigating crop circles a very curious event happened to me close to one of them in 2007. I took a long lasting session of measurements inside that pictogram, with no results of interest. At the end, as soon as I was going out from it I do not know why I decided to take an infrared photo from out of the fence and what came out was impressive. Even if this is only pareidolia caused by some grass or plants on the ground, it is possible to see a shape that resembles almost perfectly the so-called "mowing

devil” of ancient British tradition, which was depicting the alleged author of the pictogram.



Figure 1. *Left.* Crop circle close to the main cemetery in Forlì (Emilia-Romagna, North Italy), photographed by Mr. Gian Domenico Marchi. The pictogram appeared in spring 2007. *Right.* My infrared photo taken just out of the entrance to the field where the pictogram was located.

What did I learn from this? Literally nothing scientifically, but this coincidence is truly shocking and probably not random. It seemed to be an aimed message telling me that the idea of extraterrestrials making a crop circle using a microwave beam (as some still believe) from their UFO – although scientific per se – is just an anthropomorphic hypothesis and probably even naive. I feel that the reality behind UFOs and crop circles is largely bigger than our limited mind may suggest to us. There might be a so-called “non-local intelligence” that wants to communicate with our subconscious using synchronicities, symbols or even pareidolia. I can only acknowledge this, but my rational mind is not able to decode it. Maybe I will leave it to my subconscious hoping that it has covertly shaped something of my consciousness.

5. Balls of light and the Zero Point Field

For at least 25 years now I have carried out physics-like research on anomalous “light balls” that occur very often in some areas of the world, and published several technical articles and reports on this (Teodorani, 2014a). So far,

I was only able to describe systematically the kinematic, photometric and spectroscopic behavior of the light phenomenon, but – although I ventured several physical hypotheses and theories regarding its formation – I was not able to find any self-consistent physical explanation of it, especially about the confining mechanism of the plasma for so long time. Clearly, I have a strong faith in the power of science that induces me to think that maybe in the future we will learn more. However, in the years I learnt (or felt?) something else which I am not yet able to quantify, but of which I have so far a qualitative hypothesis.

Several physical models provide for the formation of self-powered balls of light. According to a broader theory, such as that of US physicist Hal Puthoff, some of these light phenomena could arise from quantum macro-fluctuations of the Zero Point Energy, a different way to call the quantum vacuum (or, more technically, the Planck scale). The Zero Point Field is probably the most advanced frontier of current physics, because through its existence, demonstrated in the microscopic domain with a famous experiment by Dutch physicist Hendrik Casimir, some natural phenomena might be explained, in particular those that show an anomalous behavior.

What is able to stimulate the emission of energy from the zero point field? According to this theory, there is a close interaction between the known world, made of matter and energy, and the inter-particle vacuum, a vacuum full of energy in its potential state that can be potentially awakened by an external stimulus. The most recent theories assert that all matter and radiation in our universe was born from fluctuations of the vacuum state. The explosion of the Big Bang itself, which gave birth to the known universe, is currently supposed to have been an immense quantum fluctuation of the void. But, perhaps not a fluctuation that arose by chance, but rather a conscious fluctuation as an act of creation. I feel that consciousness might play a primary role here. If so, then the Universe as we know it would not be the result of mechanical random concatenations of which we are only external spectators, but rather of a real creative act.

In all this, unlike what is deduced from the (still valid per se, of course) old book of physics which asserts that the observer is only a passive observer of a reality external to him, an important role could be played by the mind and consciousness. Consciousness could function as a kind of "switch" capable of activating the zero point field itself. This would even explain the so-called "paranormal phenomena", where the non-local transmission of information or even of matter and energy, seems to arise from nothing by a simple "resonance effect" with the zero point field.

Is there then a sort of "universal consciousness" in Nature, capable of drawing on an inexhaustible energy reservoir and how is it activated? Perhaps the explanation could be found in the living world, but also in the "non-living" world and in its innate harmony with creation, a condition for coming into contact with "the field". If this were a conscious (and not instinctive) act, the apparent non-randomness of the formation of universal geometric shapes (or even structures) from some Hessdalen's balls of light could be explained as an organized intelligent act, which perhaps has the goal of sending a meaningful message to our consciousness by operating by means of what we call "subliminal channels". In this hypothetical scenario geometric formations acquired by the clusters of light balls could be a sentient and not random act that draws on forces determined by known natural mechanisms (apparently prosaic in itself) or that even triggers those mechanisms, in order to communicate to us how the Universe really works.

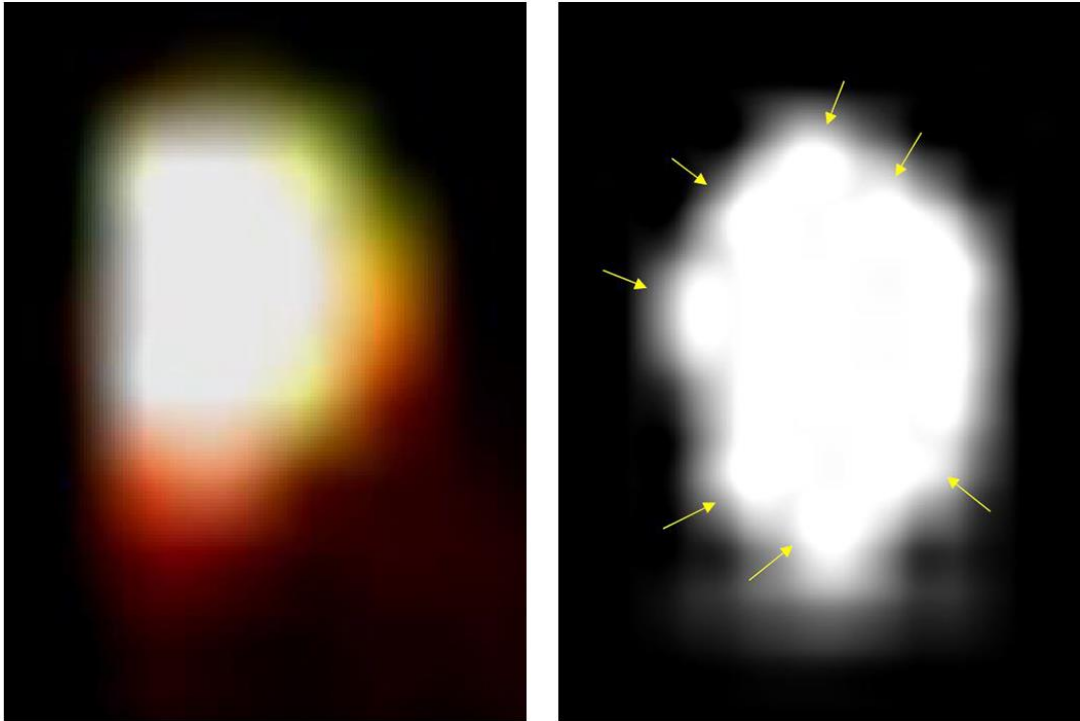


Figure 2. *Left.* High-resolution video snapshot of a rectangle-shaped light phenomenon photographed in Hessdalen, Norway in summer 2001. The rectangular shape (no pixilation effect) formed straight from a spherical ball of light that was close to the ground together with other two ones. *Right.* Same object surrounded by little light balls a few seconds after its apparition.

According to this scenario, the Universe would be a permanent artwork where the painter uses consciousness as a brush and the zero point field as a palette. This would be a simple creative act, which would like to show to us that the process of creation is ongoing and of which all intelligent and sentient creatures can become protagonists, assuming that we are able to learn to use some sides of our brain completely and in accordance with the purpose for which it was designed. I am wondering if this can or will be supported by a physical science of consciousness and its quantum interaction with the zero point field.

Our technological civilization seems to have reached the climax of an (unconscious) abuse of the left hemisphere of the brain, the one of scientific objectivity. It was exactly this approach that led us to the most realistic interpretation (although not completely demonstrated) – for example in the case of Hessdalen lights – showing that the observed light phenomena could be due to an electrochemical effect acting on a plasma generated by tectonic strain and piezoelectricity (Teodorani, 2004). This seems to be a logical and satisfactory explanation at the level of standard physics, but also an explanation that fails to provide an interpretation of other observed facts produced by the phenomenon, in particular the apparent geometries sometimes acquired by it, and also the confining mechanism of the plasma through an hypothesized “central force” of unidentified nature.

We probably found the "how" of this phenomenon but not the "why" and the "where it all really comes from", as convinced as we are that the essential philosophy of science consists only in establishing the determinism of events, but without giving them any meaning or primary origin. In this way our knowledge stops at the certain evidence of an existing "natural phenomenon" – as I have myself done for at least 20 years – but the fact that such a natural phenomenon can be used as a brush, pencil or chisel in order to send some kind of information seems to elude our scientific understanding. If this phenomenon is able to acquire certain shapes in order to communicate to us another way in which the Universe works, then how can we measure all of this in order to demonstrate that this is really happening?

Of course, in addition to proposed experiments involving the interaction of these light phenomena and the human brain (Teodorani & Nobili, 2007), I have recently proposed to monitor the mystery lights using a high time-resolution video camera (capable to acquire up to one million frames per second, both for direct imaging and spectroscopy) in order to verify if the (well demonstrated)

light and color variability of the phenomenon contains a coded message that so far escaped our attention (Teodorani, 2015a; 2015b)). How is it possible that what appears as a natural phenomenon all of a sudden manifests a form of intelligence, and who pilots it?

Certainly, in the universe we are not the only intelligent life form. Still now, we are convinced that in order to look for other intelligent beings, we must necessarily identify signals that are identical to those that we ourselves are able to send, such as radio or maybe even Laser signals. This is correct. Until now, apart from the many false alarms recorded during the last 50 years by the SETI Project, there is no evidence of extraterrestrial intelligence living on other planets. However, there are some reasons to hope that when in a few years the sophistication of optical telescopes, radiotelescopes, high-resolution CCD sensors and multichannel spectrometers will reach their maximum efficiency, we will possibly be able to find some of such expected signals scattered within a few thousand light years away from us. That would just be the signal sent by a civilization that is similar to ours, if this possible discovery will ever happen. However, this would be a mere selection effect.

We should wonder how long do technological civilizations able to use only the left hemisphere of their brain last. If we look at the dramatic ecological status of our planet and take note that our technological civilization is just a bit more than 200 years old, it is not difficult to imagine that such a culture is destined to become extinct in a very short time, because it is the planet itself that contains it to rebel to it by engulfing it through climatic cataclysms of various kinds.

Maybe we could discover one day that civilizations like ours have a very short lifespan, so short that civilizations of our kind are almost all extinct, letting us think that we are almost totally alone in the Universe. We simply were the victim of a fatal selection effect born from having ignored the way in which civilizations with consciousness and intelligence really evolve, and we are punctually reciting some part of the myth of Plato's cave, inside which we pass an illusory reflection for the real reality.

If instead we took the real evolution of intelligence and consciousness in the Universe into account, what would we find? We would probably find that radio waves are no longer used to communicate remotely. However, this can only be verified if we begin to seriously research on the techniques that underlie non-local communication using so-called "resonant spaces", the one that ridiculously we still call "telepathy", a technique that in all probability draws its roots from the zero point field. A non-shamanic or instinctive technique, but rather based on a

kind of controlled physics that we don't know yet, whose horizons we are only beginning to glimpse now, thanks to a group of scientists who, regardless of their career, have decided to really deepen their physical knowledge of the nature of reality (Radin, 2009).

In this way, not only we could find that the Universe is itself intelligent and working in synchronous communication, but also that its evolved beings – namely, those who have conquered the "era of the fusion of the two cerebral hemispheres" leaving behind old and childish Cartesian beliefs, co-create in harmony with the entire universe. They also probably learned to teleport themselves everywhere in the Universe using a technology that is unimaginable for us, but which stems from a deep knowledge of the physics of the zero-point field and its interaction with our consciousness and its applications, including relativistic effects such as wormholes in spacetime, whose existence has already been predicted as one of the solutions of Einstein's field equations. Interestingly enough, recent work in theoretical physics has shown that the two gates of a wormhole behave exactly like two particles that are connected together by quantum entanglement, showing once more that quantum vacuum and spacetime behave as the same thing. If quantum entanglement also regards our consciousness, then it is not difficult to imagine that we could travel everywhere at will in the Universe, being probably assisted by some kind of "machines" that we can scarcely imagine right now.

If we assume that everything that we do or think in this world has a resonant effect even at unimaginable distances from us, then it is not difficult to imagine that someone from somewhere else might decide to come physically here to check out what is happening in this cage of lunatics. I could imagine that some galactic or extragalactic civilizations might have decided to trigger particular effects in our world, using and/or manipulating normal mechanisms of Nature, by directly stimulating the zero point field in order to "strike from a distance" right here. If so, I might suppose that some of the light phenomena we observe are precisely the result of this remote interaction and that such intelligences then might wish to come to check on site in order to see if the process remotely triggered by them is functioning correctly and if it gets the desired and planned effect. Therefore, in addition to performing a remote action that uses non-local processes, these intelligences might come directly here.

Studying the rich archive of places in the world where anomalous light phenomena appear recurrently, it turns out that the most standard light phenomenon (with or without geometric shapes) is often accompanied with real

“aerial crafts” of a completely unidentified nature. This is stated not so much on the basis of the numerous testimonies, but above all on the basis of the acquisition of precise videos and images taken not by dreamers, ordinary citizens, or even counterfeiterers, but rather by professional scientific researchers owning at least a doctorate (including the writer), some of whom wish to remain anonymous. In at least half of the places in the world where "geophysical" light phenomena occur, there is therefore also an overlap of these apparently natural phenomena with the overflight of real flying devices. It remains to be excluded that such devices may instead be secret projects of some government, testing them precisely in areas where anomalous light phenomena occur in order to make everyone believe that these are alien visits, in order to thus operate unsuspected. However, this may not be the case. Obviously there is still no scientific evidence that the Earth is actually visited, but there are all the scientific preconditions for looking for them right here, as well as the suitable sensor technology to obtain some results with this goal.

Usually in science, especially in physics, there is no room for speculation because the Galilean scientific method does not provide for oxen to be placed in front of the cart. However, when one realizes that some phenomena cannot be explained with standard physics, then if we are truly driven by a real desire for knowledge, we are necessarily forced to prefigure alternative or additional scenarios before carrying out new measurements. However, these scenarios do not arise only from the imagination, but also from the more advanced concepts that are emerging from quantum physics. Perhaps precisely this speculation – which inevitably link us to new emerging physical concepts – can help us to open our mind to unexpected possibilities and consequently to redesign the physical research on anomalies in Nature.

A research that emerges (also) from speculation could materialize one day, perhaps not too late, in a real rational architecture that is testable experimentally and formalized in a mathematical way. After all, if the zero-point field theory is true, everything that emerges spontaneously from our mind, especially if it is induced by a stimulus, does not arise by chance, but probably already exists stored in the maze of an immense library located in the quantum vacuum where it is possible to consult all that which has been, and all that which will be (Teodorani, 2015a).

Conclusion

A long study during my entire life, together with some of my personal experiences, has deeply shaped my thought about what UFOs and similar phenomena might be. I spent a half of my lifetime attempting to study these anomalous events using the scientific method, hoping that I could measure the physical parameters that can be obtained using specific measurement instruments and sensors. Something was obtained scientifically: after all light phenomena in the sky are photon emitters exactly like stars. Photometry, spectroscopy, magnetometry, radio spectrometry used all together, together with a thorough statistical analysis of witness cases, remind a lot the way in which we proceed in astrophysical investigations of celestial objects (Teodorani, 2014a).

Nevertheless, these phenomena are not like stars or galaxies; they are not predictable even if they occur very often in specific places of Earth. Above all, some of these phenomena, appear to like to surprise us when we less expect, just in order to shock us taking us by our subconscious and not by our mind. The intelligence which is probably behind some of these phenomena seems to like to have a control over us and at the same time loves to speak directly with our spiritual side, and sometimes loves to induce to us both marvel and terror, hitting the most inner side of our being, the one that unites our spirituality with our emotions. We scientists use our rational and scientific mind in order to try to understand what happens in our skies, but most often we are able to scratch only the surface of these events (at least so far). These phenomena are totally slippery and evasive when we try to control them and their occurrence using the power of our physical science or even of our military equipment.

They speak directly to the heart of persons, which is probably our true nature, even if we are not aware of it yet. They speak through synchronicities and they rarely appear when our sensor equipment is there waiting for them. They show to us things directly inside our mind, like in a super-HD television screen. Alternatively, they can create monsters and hallucinations digging inside our terrors and amplifying them. It seems they find the right ground inside our subconscious (Jung, 2002), and all of a sudden like Tulpas (David-Neel, 2014), they appear in various forms in the sky or like strange beings of different shapes, sometimes giving us the impressions to bring us inside a spacecraft (Mack, 1994; Strieber, 2008), where they perform ridiculous medical tests on our bodies.

It all happens inside our minds, I believe, but sometimes what apparently looks like an hallucination becomes all of a sudden a material thing able to

produce electromagnetic perturbations or tracks on the ground. During human history they always change shape: they were elves, gnomes and fairies in the middle ages, they were airships in the nineteenth century, flying saucers in the sixties and seventies, flying triangles in the eighties and nineties, “flotillas” in the beginning of the new millennium, just like if they like to fish in the collective imaginary of science fiction and real space exploration (Vallee, 1993). However, never, not even a single time, have I thought that they are extraterrestrials from another planet. To me they belong to the family of ghosts, whose realm is completely different from ours. Their behavior is often illogical, at least the way in which people perceive them, and just for this reason science refuses to study them, as our mathematical certainties would be washed out by an ocean of confusion and chaos. Science does not like tricksters, or anything that cannot be controlled, predicted and reproduced at will.

They really look like a (mostly mental) system of control (a kind of “cosmic mind control”?), as the great scholar Jacques Vallee still thinks, and their agenda is totally unknown to us (Vallee, 1993).

As soon as the weird concepts of quantum physics – together with the nonsensical fact of a cosmology made of a universe born from nothing – came out from the mind of geniuses one century ago, science started to peek inside the truly magical aspects of Nature, where it is possible to look at it through the weird behavior of elementary particles. The realm of quantum mechanics showed to us how we observers can interfere with our reality when we try to measure elementary particles and how, sometimes, particles that are separated even billion light years away from each other, are entangled together like if they are the same being at the same place and same time. It also shows how a foam of virtual particles, some of which are able to create Universes, animates all of a sudden what we call “vacuum”.

There are those among us who began to wonder if this Universe has a consciousness of its own, even if the process of “creation” in the universe is, according to quantum mechanics, random. Others among us wondered if that “perpetual machine” could be tapped at will in order to turn what appears like a natural waterfall or even earthquake (to make a metaphor) into a controlled energy machine able to create matter and to store information non-locally. Then it appeared natural to think of the possible existence of “Builders”, namely intentional creators of Universes and of Life: the super-technology per excellence. Those who finally discovered how consciousness is related to matter and energy through a non-local link, in the same way in which the implicate, and the explicate orders of physicist David Bohm are intimately connected together: a

physical universe governed by locality and causality covertly driven by a mental universe united to itself through quantum entanglement.

If we consider the situation from the side of our explicate physical world, no information can be extracted when two entangled particles communicate to each other, as the act of (our) observation destroys the content of that information. Instead what happens if we consider the situation from the side of the implicate non-physical (but only informative) realm? We can transmit and receive information, like if the transmitter and the receiver are just the same entity. The information can be only private; it is not at all demonstrable inside a laboratory, and yet it shapes our mind and even our life in such a way that it can even change human history. Therefore, it is not difficult to imagine that “someone else” might continuously use this mode in order to stimulate or trigger intelligent living beings in the Universe who are not evolved enough to understand its true meaning, by literally sending messages inside their mind or stimulating them to connect to the appropriate “non-local internet link” and/or creating material prodigies or even holograms in their own sky able to shape the belief system of their epoch. UFO sightings in particular, in their majesty, arouse a sense of wonder. That is probably the trigger that turns on something inside our inner self: this is creation inside us, in some way a process similar to the creation of Life in the Universe.

These Gods (Lewels, 2005) are so far and so close at the same time, but they are unreachable. The point is that we have not to reach them, but rather we have to reach our own deepest nature, because probably the ultimate fate of the Universe is to become only one conscious entity, aware of itself through the magic of an implicate order where space and time cease to exist, although that same order is at the root of our explicate reality in spacetime.

I think that the methods of our physical science will one day help us to reconstruct mathematically the whole picture. Therefore, every data that is collected on these phenomena is precious in order to help us to put the pieces of the big puzzle all together with the help of multidimensional mathematics. At that point we shall have a big picture, just a picture to hang on the wall of our mind, just like a mandala, the one which can help us to learn how to use our consciousness after knowing our true nature and identity inside this incredible Multiverse. Maybe some of us will know something more about this after this life (Ring, 1992); if there will be ever a possibility to become a butterfly from a worm.

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Dr. Massimo Teodorani's Biodata

Dr. Massimo Teodorani is an Italian astrophysicist. He obtained his degree in Astronomy and his Ph.D. in Stellar Physics at the University of Bologna. As a researcher at the Astronomical Observatories of Bologna and Naples, and later at the INAF Radiotelescope of Medicina (BO), he has been involved in research on many types of explosive stellar phenomena – such as supernovae, novae, eruptive protostars and high-mass close binary stars – and, more recently, in the search for extrasolar planets and extraterrestrial intelligence within the SETI Project. He subsequently taught physics as a lecturer at the University of Bologna, Rome and Torino. Among his research interests there is also an active involvement in the physics study of anomalous aerial phenomena. He is an expert in military aeronautics. In addition to many technical papers in all of the mentioned subjects, he has published 18 books and several divulging articles on quantum physics, atomic and nuclear physics, astronomy, astrophysics, bioastronomy, physics of anomalous atmospheric phenomena and aerospace subjects. He had many interviews on the media about some of his research, and he gave many public presentations. During his free time he is also a composer of electronic music under the pseudonym "Totemtag".

The New Story: UFOs, Psychical Research, and Religion

By Michael Grosso, Ph.D.

We hear it from many nowadays: the need for a “new story.” The need, it seems, is for a more inclusive picture of what there is and what it means to be a human being. The newness of the new story takes full account of the importance and the varieties of extraordinary human experience. It is a worldview, a paradigm renewed, driven by an expanded idea of mind and consciousness.

Here are *some* of the motifs that seem to have a place in the new story. (This is, I confess, a mere sketch.) The stress is on phenomena that challenge the old story: accounts of UFOs; of paranormal, mystical, and visionary experiences; and of new conceptions and facts of quantum mechanics, animal psychology, and cosmology. In the new story, as it may be seen, the chief character (and seeming upstart) is mind-and-consciousness; and this, in opposition to the old story, whose chief agent and narrative star is mindless, measurable matter.

A second point about the new story: it’s shrouded in mystery. This induces in us a certain mood of humility. To focus on mind and consciousness is to focus on mystery, the most obvious and most universal mystery. But now, in honor of our ignorance, we may ask: Why is there something rather than nothing? What science tells us is that the universe (along with time and space) popped into existence 13.8 billion years ago, to the consternation of Einstein and others who had assumed a steady-state universe, not one apparently exploding out of nothing and looking suspiciously like some kind of creation. (No surprise that Pope Pious 12 hailed the new scientific discovery with glee.)

So the new story is flanked by mysteries. But there are also progressive elements and new meanings to engage with, not just puzzlement and gasps of wonder. At least two novel features mark the new story that wants to be told: one, a decided leap upward in mental and physical capacity; and two, an enlarged perception of a real but unknown intelligence that seems to originate from outside our physical world. Its operations are not just visible in space but sometimes reportedly they interact with us.

Our Superpowers

Grant Morrison, author of *Supergods*, writes: “In a secular, scientific, rational culture lacking in any convincing spiritual leadership, superhero stories speak loudly and boldly to our greatest fears, deepest longings, and highest aspirations.” Superman, the 1938 comic creation of Jerry Siegel and Joseph Shuster, is a superhero and Christlike savior of everyday people, “who” promptly became famous around the world—a really good guy with super powers. Superman and all the superheroes that followed, from Batman to Wonder Woman, have for decades been sheer magic for audiences, but most of all, for those in the business of making super money. (Siegel and Shuster sold the rights of their Superman creation for \$130 and died in relative obscurity.)

Morrison’s book is brilliantly written but in the end I am left with a wistful curiosity about super powers. The issue of real superpowers is never quite raised; there is no entry in the index for “superpower.” This is a recurrent problem I keep noticing, an eagerness to flirt with the fantastic without the spirit to confront the real McCoy.

Another example is Serinity Young’s thoughtful study: *Women Who Fly: Goddesses, Witches, Mystics, and Other Airborne Females*. The book is about power and sexuality, but never seriously broaches the issue of actual levitation. St. Teresa, whom she deploys, was a fairly frequent flier (though a tyro compared to the irrepressible mystic, Joseph of Copertino). In the new story, we want to know if any of these women did in fact fly.

Kenneth Woodward's *The Book of Miracles* is an account of the "meaning" of miracle stories in the great religions. But Woodward states he's not going to address the reality status of miracles. The entire question is safely tucked away in parentheses. I open at random to a page titled "Jesus Stills a Storm" where a passage is cited (Mark 4:35-41) describing Jesus in a boat with his disciples about to be "swamped" by a sudden windstorm. Jesus says to the sea: "Peace! Be still!" "Then the wind ceased, and there was a dead calm." We are told by Woodward that the sea is a symbol of chaos and that the message of this miracle story is "that Jesus does what only God can do." My reaction is a bored shrug. I would like to know if Jesus did in fact paranormally influence the weather; in fact, there are credible reports of weather control in modern times, for example, Black Elk, Padre Pio, and Sai Baba. If Jesus did not perform all the paranormal deeds the Gospels allege he performed, I doubt he would have attracted the followers he did. The question of the possibility of real miracles should at least be open for discussion, especially in light of the existing literature. When it comes to persuasive power, a miracle is always more effective than a moral precept. The sight of some portion of reality transmogrified is a powerfully convincing argument

Accounts of extraordinary phenomena in ancient documents, in modern comics and entertainment venues—images of super-humanity—charm the imagination. But the empirical reality of real superordinary phenomena have been marginalized and pushed into the shadows. The new story will be formed out of information that has been ignored, distorted, and largely crushed out of contemporary culture.

The drift of it is to move beyond physicalist reductionism toward a form of creative idealism. So we are on the lookout for reports of the higher powers of the mind. One step in this direction is to combine into one discipline the explorations of ufology and psychical research. Psychologist Kenneth Ring, in his book, *The Omega Project: Near-Death Experiences, UFO Encounters, and Mind at Large*, was the first to combine these two approaches.

Before I describe the content of Ring's book, I want to mention another of his contributions, also "new story" worthy—*Mindsight: Near-Death and Out-of-Body Experiences in the Blind*, a book studying cases of congenitally blind people who had near-death experiences. These were people who never saw the light of day before, but during their near-death epiphany beheld the light and color of the world for the first time in their lives. Something to wonder at! And so theoretically provocative. Another motif to be woven into the new story.

In *Omega Project*, Ring reveals that people who had near-death encounters and people who had unidentified aerial encounters shared an “encounter prone personality,” the result of childhood traumas that made them prone to creative dissociation. There were other close similarities; for example, psychophysical changes after the encounter and, above all, profound changes of beliefs and values.

The drift of these shared phenomenologies suggested to Ring the presence of a goal-oriented evolutionary process that Teilhard de Chardin called the Omega Point. That is a rather startling idea. The new story is not just about a growing awareness of the universal mind but it also becomes agitprop for teleology—specifically, for the completion of human evolution. Needless to say, we’re a long way from the Omega Point.

The similarity between NDEs and UFO contact is understood. In both, the individual’s consciousness is torn from absorption in everyday life. But the wound is also an opening, allowing the influx from the subliminal treasure-trove. Ring offers a precious hint as to why some folk are more receptive to those high-powered near-death inspirations and UFO encounters that transform lives. Being wounded, shocked, riven, may, in the end, enable our access to more exotic spiritual influences. The point seems to be: be glad when life dumps on you; it may be a setup for great times ahead!

At the heart of this new story is the idea of Mind at Large, (phrase borrowed from A. Huxley)—the notion that our seemingly individual and isolated minds are in fact grounded in a greater, deeper one mind. Individuals and traditions keep discovering and rediscovering the great mind, naming, engaging and disengaging from it. The present world, bewitched by science and technology, seems at a low point of living contact with the Mind at Large. The new story is full of rebirth pangs, the sounds of breaking up and breaking through, the strange music of the paradox that near death is near life’s renewal.

An Unknown Intelligence

Ring's effort to bring NDEs and UFOs into comparative study bore fruit belatedly with the publication in 2018 of a massive, 800-page tome titled *Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence*, a product of the Edgar Mitchell FREE Foundation, edited by Rey Hernandez, experiencer and lawyer by profession, Jon Klimo, consciousness scholar, and Rudy Schild, Harvard astrophysicist. What is extraordinary about this book is the abundance of reports from all walks of life of all manner of strange life-changing encounters with *agents of unknown origins*. And all this proliferation of strangeness had been piling up in the first two decades of the fateful 21st century. Meandering among the metaphysical wilds of this book, I had to fight off waves of ontological vertigo.

The reports form a bridge between ufology and psychical research; the massive collection includes accounts of near-death experiences (NDEs) alien visitations, galactic tours, angels, great dreams, visions, meeting dead relatives on spaceships, out-of-body states, abductions, and mystical raptures. These are all viewed as using alternate modalities of perception, all avenues to extraordinary modes of consciousness and being. The NDE often awakens and signals the acquisition of healing and other extended mental powers. The new story and the new science will surely double down on research into our extraordinary healing potential, beginning with studies of the placebo effect and the healing miracles of saints, mystics, yogis, and shamans.

In many cases, people having near-death experiences become receptive to extraterrestrial and ultradimensional contact; a connection we might predict in light of Ring's comparative study. The FREE and CCRI researchers are focused on delving into the mysteries of consciousness and bringing in experiencers of all types, academics, scientists, and folks without much formal education. All this seems to be a sign of the widespread pouring out of strange experiences that upset our ordinary reality assumptions. People everywhere are having experiences whose main effect is to break open the ontological boxes they're normally locked down in.

Soon after receiving *Beyond UFOs* I received a phone call from Rey Hernandez. It turned out to be a highly animated exchange. Rey is a lawyer, then living in Florida, and he told me that before his first experience he had zero interest in anything to do with UFOs or the paranormal. That experience altered his sense of reality.

In short, one day a totally unknown light-energy entity entered Rey's home through locked doors and caused his wife and gravely ill dog to vanish before his eyes; when they returned after a short time, the dying dog was healed and lived on for several years. There is a veterinarian's testimony documenting the dog's illness and sudden healing. His wife believed the entity was an angel. Needless to say, the experience blew Rey's lawyer-logical mind. He felt driven to study such extraordinary phenomena, and formed a friendship with Dr. Edgar Mitchell, the Apollo 14 astronaut who had similar interests. His focus was on the various altered modalities of consciousness that make us privy to the wider universe of human potential. His research produced *Beyond UFOs*, to be followed shortly by new volumes on theory and experience that cover the whole spectrum of extraordinary experiences being reported today. I can't imagine a closer kind of encounter with an otherworld event than to witness your wife and your dying dog vanish before your eyes—and when they return, the dog is healed. By my definition, a bona fide miracle.

The new story features agents of intelligence with strange powers to penetrate matter (enter your house), make people disappear, and perform miraculous healing, unless we wish to believe that a sane, down-to-earth lawyer went crazy and paid his vet to lie and pretend his dog was healed. The truth is that Rey Hernandez's story is one among countless inexplicable reports of high strangeness.

Encounters with strange aerial phenomena have been known to vast numbers of people (including myself), for many decades, if not all history; the truth is finally coming out directly from government agencies. An article in *The New York Times* appeared on December 17, 2017 that confirmed that the Pentagon had secretly been studying UFOs: "A 2009 Pentagon briefing summary of the program [Advance Aerospace Threat Identification Program] prepared by its director at the time asserted that 'what was considered science fiction is now science fact.'" Articles on the subject have appeared in the *New Yorker* and other mainstream publications, and on the CBS new magazine *60 Minutes*, where Luis Elizondo, the former director of the secret Pentagon program, stated: "Imagine a technology that can do 6-to-700 g-forces, that can fly at 13,000 miles an hour, that can evade radar and that can fly through air and water and possibly space. And oh, by the way, has no obvious signs of propulsion, no wings, no control surfaces and yet still can defy the natural effects of Earth's gravity. That's precisely what we're seeing." The emotional tonality of the *60 Minutes* segment was more anxious than amazed; more paranoid about possible danger than thrilled

by a great scientific challenge. And perhaps most shocking, the officials gave a clear impression that the Unidentified Aerial Phenomena were showing up everywhere and *every day*.

Another book just published, *Making Contact*, edited by Alan Steinfeld, speaks with force to the need for a new story. The subtitle is timely: *Preparing for the New Realities of Extraterrestrial Existence*. This is a book on UFOs, as was *Beyond UFOs*, at a time when we know we are at last talking about a reality that that seems quite beyond us as to what, why, and how any of it is happening. Alan Steinfeld's introduction would awaken us to something truly epochal. Finally, the U. S. government (since around 2017) seems to admit of the reality of an unknown, supertechnical intelligence in our midst. The book's roster of authors, including Whitley Strieber and John Mack, are all seasoned explorers of a zone of being whose reality status is being affirmed by public officials, a reality whose nature and origin, whether deep within or beyond us, remains unclear.

The revelation, now finally coming to light after decades of torturous secrecy, is that we are in contact with unearthly intelligence and super-technical power. But what, who, and why nobody knows. Each essay in the book contributes to making this momentous claim about the presence of alien otherness and higher forms of power in our world. George Noory, host of Coast to Coast AM, begins with a statement about his years of listening to UFO stories and Alan Steinfeld's excellent introduction provides a detailed account of the latest disclosures from the U.S. government as when the NY Times reported that the astrophysics consultant to the Pentagon's AATIP program, Eric W. Davis, gave a series of classified briefings to members of the 28 Senate Armed Services, Intelligence Committees, and the Defense Department about "*crashed retrievals of unexplained off-world vehicles not made on this earth.*"

I can't resist at this point quoting John Mack, the Harvard psychiatrist nearly crucified for concluding, after years of investigating experiencers, that an unknown force and intelligence is present and active in our world: "I must admit to being a bit perverse for, as a psychiatrist, I believe that anything that can be a big blow to the human ego can only be a good thing in terms of our collective development. Such shocks can perhaps help us to grow as a species." Grant Cameron's chapter is titled, "The Theory of WOW," which is that all the strange encounters, so varied and unpredictable, have one overall purpose, to wake us up, to prepare us, to dilate our personalities.

Steinfeld shows how the mainstream and government are opening up to a truth known by millions: the reality of unidentified intelligences on our planet. The perspectives on the phenomenon are understood to be multiple. Two big assertions may be gleaned from this book; the reports of the unidentified and the physically inexplicable intrusion into our space are true. But who they are, where they are from, and why they are here is unknown. We are faced with a very unusual challenge: forming a relationship to the unknown that will be, we of course hope, to our advantage. With official affirmation from the U.S. government, we have entered a new epoch of human history. A highly advanced but thoroughly obscure and evasive intelligence is in our midst, and we are being told by Steinfeld and company in *Making Contact*, it is something we had better prepare for.

Psi Phenomena

The new story, as I see it emerging, would incorporate the data of psychical research. There are many ways this might be done, theoretically and practically. I'll mention three categories of psi phenomena and try to imagine how they would transform our mode of being in the world. Call it an exercise in active imagination.

Consider, for example, telepathy. Frederic W. H. Myers, the British poet, classicist, philologist, and a founder of the Society for Psychical Research, linked telepathy to the power of love, and to what we call empathy, the ability to enter into the subjectivity of the other—and not just humans. Imagine for a moment the human species newly endowed with a more robust and reliable faculty of telepathy and empathy. That additional factor alone would, in my opinion, be a major step toward the revival of nature and the joys of civilization. In any concept of a new higher education, this would figure as a major concern, the higher education of social intelligence. What we're imagining is a time when paranormal telepathy evolves into normal empathy.

Now consider a comparable increase of another extraordinary human potential: psychokinesis, PK, (aka telekinesis). The data demonstrates various ways that our mental powers can be physically expressed. One set of capacities would gravely impact the transportation industries, supposing at one point we learn to levitate, bilocate, and teleport ourselves around. In a more radical vein, imagine the impact on the health industries if our amazing healing potentials were fully awakened, activated, and diffused through the whole population. In a more

evolved society, every individual would be the chief custodian of her/his own health.

One more example will serve to illustrate. Again, we have the data to justify this futuristic meditation. How would human beings react to the discovery that, quite apart from religion, science has made the case for the reality of postmortem consciousness? In other words, when our bodies die, our inner, subjective, interior selves, not made of material cloth to begin with, survives, continues, according to reports, even flourishes as never before. This, were it a truth laid bare for all to see, would make a dramatic difference living the new story.

The New Human Species

All the changes that would arise from evolving the powers we already possess we could describe as our potential evolutionary future, realizing the gifts we have in germ to grow to full completion. This then we might describe as a model of a new human species.

Many UFO contactees and abductees have messages about the need to get on with human evolution. The higher beings, we're told, are here to speed up the process. They are concerned about our future, especially after we began exploding atomic bombs (see Robert Hastings, *UFOs and Nukes*). So this is part of the needed new story: an agent, in whatever way possible, to move us toward collective transformation. We need to avoid nuclear suicide and climate apocalypse. And the message seems to be: evolve or die! So the question becomes: How do we free up our latent psychospiritual potentials?

Recall that Alfred Russel Wallace co-discovered the basic principles of modern evolution with Charles Darwin. But in contrast to Darwin, Wallace studied and experimented with mediumship and was converted to a spiritualist philosophy of consciousness, entirely due to his own empirical observations. (He tried to get Darwin interested, but failed.) He gives an account of his research, reasoning, and devastating criticisms of the irrational incredulity of fellow scientists who refuse to face facts that contradict their most beloved beliefs. Wallace is emphatic about facts, and describes how he once couldn't bear the term "spirits" but that "facts" forced him to embrace the term (which in Greek just means *wind*). His book, *Miracles and Modern Spiritualism* (1878), lays out evidence and arguments for his case with the verve and clarity of a master scientist. This leads to my concluding comment on what the new story will feature. It will be informed by a powerful blend of science, religion, and art.

One can imagine how paranormal evolution of the personality could bring about improvements in our general mode of being on earth. Suppose, for example, our telepathic sensibilities were enhanced, which would entail an expansion of empathic capacity; surely, a change with much practical potential. (Given the paucity of the stuff in a world of raging hatreds.) It would improve human relations, as well as our relations with other sentient beings, with the living earth we are all nestled in. Empathy for the Earth! An essential item of the New Story.

Finally, we can imagine that our mystical sense begins to unfold and we know joy, love, and freedom as part of the fabric of everyday life. For purely empirical reasons, I believe the extraordinary is possible; the seed of creative evolution is alive in us all. I can imagine this leap of spirit happening in two ways: one by means of a new higher education, designed to liberate our extraordinary potentials. The other, more grim possibility is that it happens spontaneously, as we descend into a long global near-death experience, which in the end sparks the greatest renaissance of all history.

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See his art site: **paintingthepsyche.com**

Awakening to a Greater Reality: Is there a Unification Theory of the 'Paranormal' Contact Modalities?

Mary Rodwell

“Those who set themselves up as judge in the field of truth and knowledge is shipwrecked by the laughter of the Gods.” **Albert Einstein**

Introduction

Is there a Unification Theory of the 'Paranormal' Contact Modalities?

Human multidimensional awareness, often labeled ‘consciousness’, is the innate ability to access and communicate with all life forms, including Non-Human Intelligences (NHI’s). This multi-level awareness is accessed in all Contact Modalities such as communicating with the intelligences inside Unidentified Ariel Phenomenon (UAP’s) or by Near Death Experiences (NDE’s), Out of Body Experiences (OBEs), Channeling, Remote Viewing, Ghosts/Spirits, Hallucinogenic Journeys, ESP/Telepathy etc. Human consciousness can also be encapsulated by the terms spiritual, supernatural, or paranormal, all such terms suggest human awareness, i.e. soul/spirit exist in multidimensional realities and not contained by its physical container i.e. the body. I explore this from a professional therapeutic research perspective and a personal experiential perspective.

My research into human consciousness has been both academic and experiential. My professional life as counsellor has connected me to numerous individuals who have recounted extraordinary experiences. It became clear to me over many years of research that multidimensional experiences were far more commonplace than was acknowledged by mainstream psychology. Moreover, this

research was significant as some of these experiences also mirrored some of my own.

Fortunately, my professional life offered access to many hundreds of personal accounts which indicated human consciousness operated within and without its physical container. Although my professional was as a registered nurse, and later midwife. The opportunity to become a counsellor for a medical practice proved to be a life changing decision. The non-judgemental mandate offered the individual freedom to share experiences not limited to consensus reality. This meant they may share their sense a non-physical loving presence that supported or guided them, or the presence of a departed family member. I was cognizant that what they shared could be interpreted as imagination or fantasy. However, for them this support felt very real and helpful. For the most part these spiritual experiences did not compromise their mental health, in fact quite the opposite, it often helped to maintain it. So, if such extraordinary experiences had substance, what did this indicate?

I cannot recall a time when I was not personally fascinated or intrigued with the so-called 'paranormal.' I often commented with humour that if a phenomenon was weird or unusual, I would probably have a book on it. This is true. I felt driven by an innate desire to understand the mystery of who and what we are, always questioning the nature of human experience. I read eclectically, books on the supernatural, psychic phenomena, metaphysics, reincarnation, Near Death Experiences (NDE's), psychic archaeology, remote viewing, astral travelling, energy healing, and shamanism etc. I was fascinated by what this indicated in terms of human consciousness, and the nature of the soul. The information gave substance to my quest to understand the nature of reality. I was brought up in the Christian tradition but found some religious dogma did not resonate, it just felt too human and arbitrary. Suffice to say my disillusionment became total when I realised how religious dogma can be used as a control mechanism. I decided to seek my truth through human experience, not only through others but through my own.

“I don't know what I don't know.”

After I migrated to Australia from the UK I worked in grief, bereavement, and hospice counselling. This work was extraordinarily humbling and insightful. Loss of a loved one or facing one's own mortality is often a catalyst for huge shifts in perception and beliefs. For many this crisis meant questioning their life's purpose and the reality of life after death. For the grieving, the significant loss of a loved one brought the same questions. However, some shared instances of being

contacted by their departed loved one, which for them was profound. This was especially significant if the individual had no prior belief in the afterlife. Such accounts affirmed my own belief that consciousness survived bodily death.

From death to new life, I moved into counselling women with unplanned pregnancy. My background as a nurse and midwife was useful from a biological perspective. However, it was the impact of the social, emotional, and spiritual issues that created the trauma. The heartbreak women experienced was often dependent on their beliefs. It was a catalyst for re-examining my own beliefs and the nature of consciousness/soul. However, when I moved into private practice with the desire to offer the individual freedom to explore from whatever level of awareness they chose, this offered the opportunity to explore more of my own spiritual journey, which I realised began at just three years old.

Who Am I?

“I wonder if things only move when I look at them?”

I was three years old and still recall my inner questioning. I was looking out the lounge window on a quiet sunny afternoon and nothing was moving. My thought was *‘Do things only move when I look at them?’* Where did this question originate? I was only 3 years old.

I recall a ‘conscious’ out of body experience at that age. I still haven’t forgotten the wonder floating around my home, and thinking *‘I know this is real, I am flying.’* I recall the disappointment when I found myself back in my bed and felt the deep desire to replicate it.

I did experience ‘night terrors’ and would wake up at night paralysed with fear with the sense ‘something’ was in the room, afraid to breathe or move just in case ‘it’ got me. I had no idea of what ‘it’ might be, not that I dared to look, I only recall the intense fear. In later years I questioned if this was just a normal childhood anxiety or was more going on than I realised?

In retrospect I concluded my personal and professional life were driven by questions, a deep curiosity that stemmed from the three-year-old self seeking understanding. What part did I (my consciousness) play in creating my personal reality? The profound, out of body experience had demonstrated I was not contained by a physical body.

I was the middle child of seven, my father was in the Royal Airforce and we spent time in Malta and Germany as well as different locations in the UK. I loved living in different places and experiencing different cultures. It was a happy childhood; I had more freedom than many children have nowadays. Fortunately, I had open-minded, well-read parents, and although I was brought up in the catholic tradition, it did not prevent my exposure to other beliefs. My mother believed all religions were connected to God, no matter what the church. She could, without any spiritual conflict, attend mass in the morning and a spiritualist church in the evening. This openness was extremely helpful in my own spiritual journey. What I understood from Spiritualism was the concept of reincarnation. This understanding made far more sense to me than the beliefs of living just one life. I began to explore the evidence. I read voraciously on this subject and viewed compelling documentaries. However, it was my first past life regression that cemented this reality for me.

During this regression I discovered I was able to tap into what appeared to be past lives. The first was as a Roman soldier, male recruited in Italy to the Roman army. As a Roman soldier I travelled across Europe and recall saying we were at war with the Gaul's, (at that time I had never heard this in relation to the Romans). I was asked by the regressionist "*What did it feel like to kill?*" I was surprised by my response. Robotically I stated "*I don't feel, I just kill.*" I remember thinking how cold this sounded, certainly not a response the present 'Mary' would have made. The soldier ended up in Britain, and stated they were to fight the 'barbarians' i.e. the Scots. I also recall thinking '*Oh my goodness the regressionist won't like hearing the Scots were Barbarians, because they were Scottish*'. Apparently, I was killed by the 'barbarians' with a knife in the back, while protecting Hadrian's Wall. Hadrian's Wall is located in Northern England and was built by the Romans to keep the Scottish out. The experience felt strangely like a movie with instant pictures and information. At times there was emotion. I did not have time to think about any answer, it came immediately into my mind. I was intrigued that I used terms and language not natural to me. Later, I researched this data, I learnt the Romans fought the Gaul's, and the Scots were called Barbarians. I also recalled two other lives as females in France and Italy. This experience intrigued me and I felt compelled to explore this phenomenon and hypnosis techniques so I could offer hypnotic regressions, as it had been so profound for me.

I trained as a Clinical Hypnotherapist, this was a conventional course addressing issues such as phobias, addictions etc. It did not teach protocols for past life exploration or other spiritual techniques. However, it enabled me to

access trance states as I continued to focus on spiritual exploration into past lives. This was in line with a dear friend and colleague, the late Dolores Cannon, author and hypnotherapist whose regression hypnosis methods are now taught globally. Dolores worked with each individual to access what she called the superconscious or higher self. This revealed information of not only past lives on Earth, but past lives as Non-Human Intelligences from other planets and other planes of existence. *‘Convoluting Universe’* series and *‘Legacy From The Stars’* are just a few of her remarkable books.

My regression process offered similar data but with a significant difference, which I discovered by chance. In the process of taking an individual into trance I discovered I was also receiving information ‘intuitively’ at the same time. This was totally unexpected. As the facilitator I was somehow connected via this trance state to my client’s process. What did this mean?

The first time this occurred, a client shared they were perceiving themselves as a non-human entity and moving a huge object from one dimension to another. Spontaneously in my inner vision I saw it was a planet. Instantly, the individual stated *“It’s a planet and we have moved it too quickly and we now have to re-balance its energy.”* I was amazed I had perceived the same information. I asked the individual to draw what they had seen. It was exactly what I had seen clairvoyantly. This trance connection began to occur regularly during regressions. I realised I was not just a facilitator of such exploration, but that somehow my consciousness was linked to theirs through the trance state.

To be clear, at no time information that I received was shared with the individual during their regression. The questions I asked were to facilitate more understanding. I hypothesised this is what physicists may interpret as connecting to the Quantum Hologram field of consciousness, accessed by the subconscious/superconscious by the individual. I realised by taking a client into trance, my consciousness was able to accompany them to a certain degree.

When I was asked to share my regression model, I realised only those willing to open up to their own multidimensional awareness would get this outcome. The training involved the desire to be receptive to this ‘intuitive’ information as they were working with a client. I called this process MISTS (Multidimensional Information in A Superconscious Trance State). MISTS is ‘intuitive’ multidimensional hypnosis. This method can guide the questions to assist the client to access what they seek, often with more accuracy. I believe that

I opened up to this ‘intuitive’ ability when invited by a colleague to join a group of professionals to train and activate these abilities.

Awakening to Conscious Multidimensionality

The group I joined comprised of two clinical psychologists, a nursing sister, a naturopath and a trance medium. I have to state that initially I had little expectation I could access any of these abilities, however, much to my surprise I discovered this came naturally once I understood how to recognise how they manifested. It was a three-year training period in which we explored abilities from clairvoyance, clairaudience, clairsentience, channelling, remote healing, psychometry, dowsing etc. I did my best to rationalise these experiences, torn between curiosity at what I experienced and my rational mind. However, it was one experience very early in this exploration which convinced me this was real. It was also significant because it occurred just three weeks into the course and I was still a novice. Note: The only drug on offer was English tea. It was my first ‘overshadowing’ experience with a spirit being. The experience was unexpected and spontaneous.

The group were relaxing with lunch and it was suggested we try some psychometry. Psychometry is the ability to access information from objects. A personal object such as jewellery is often used. I had little expectation I would be able to contribute. It is important to state that what occurred did not stem from confidence, but quite the opposite. I held the object, a necklace, and in my mind’s eye I observed a wedding scene. As I proceeded to share this information, I experienced a strange sensation. It was as if my awareness/consciousness was shifted outside of my physical body, to the right-hand side of it. I had no idea what was happening but I had a sense of another energy in my physical body. A voice spoke to the lady whose necklace it was, *“You know I have never left you; I will always be with you!”* The voice came from my mouth without my conscious control. I had no idea what was happening and no control over what was being said. I heard the tutor say *“Don’t touch her”* (meaning don’t touch me). Later I understood the reason for not touching me was so that the energetic connection was not disturbed.

I recall snatches of what was said by this male ‘spirit’ (who later proved to be the deceased husband of the lady whose necklace it was). I had the sense of being connected energetically but not operating consciously within my physical body. The spirit communicated its message, and just as quickly, the energy left and I shifted back into my physical body. I was totally shaken and bewildered. I

had no idea what had occurred. I was asked “*Have you done this before?*” I remember my shaken reply, “*Never.*”

It was explained as ‘overshadowing.’ A spirit or ‘intelligence’ inhabits the physical body for a short time to deliver information or message. The consciousness of the soul that normally inhabits the physical body is shifted out of the way for this process. The person, however, is not in trance; they are still aware what is going on but not participating in the process of communication.

Numerous times in my training over a three-year period this occurred spontaneously with various spirits, in some cases it was commented that my facial features also shifted, and an overlay was seen. I never consciously encouraged it. One time it was the mediums son who came through on the anniversary of his death. I recall his deep emotion and love for his mother, and the tears as he conveyed this. I felt it all. However, most of the time my connections to various ‘intelligences’, some spirits and some from other realms including what we would term extra-terrestrial, was more like a telephone link. I would feel the energy signature and I would be given information. The information was always verified as accurate. To be clear, in all instances I was not in trance. I could feel the presences energetically and it was just a matter of getting out of the way of my logical mind so that the information could come through. Although it took some time to assimilate what I was experiencing, I couldn't deny its reality and how it felt. The numerous and profound experiences of others in this group helped with its validation. I recall one of the clinical psychologists regularly connected to her guides clairvoyantly and profound messages came through. We all commented on the irony that in her clinical practice one of the questions in the psychological assessment was ‘*Do you hear voices?*’

I shared my experiences with many professionals in the psychology, and the teaching field. Several requested I teach them how to connect to their multidimensional selves and it was no surprise they also demonstrated similar abilities. This further confirmed to me at least we are spiritual beings with access to higher awareness and connection to other realms. My clairvoyancy exposed me to communication with Non-Human Intelligences but that became far more physical when I met my first client with visible evidence of his Contact with NHI's.

Ellis Taylor is the author of several books, two of which are ‘*Dogged Days*’ and ‘*Living in the Matrix*’. Ellis was my first client Experiencer with physical evidence of his Contact with NHI's. Ellis told me that he had heard I was

open minded and most people believed, in his words, he was ‘a looney’. He would wake up with marks on his body, and shaved areas on his legs. His family were having similar experiences and relatives didn't come to the house because they believed it was haunted by demons.

“Down the Rabbit Hole”

Ellis’s story became the catalyst for more expansion of my personal paradigm. Coincidentally I had read two books on the Contact phenomenon just a few weeks prior to connecting with Ellis. Dr John Mack, a former Harvard professor of psychiatry wrote ‘*Abduction Human Encounters with Aliens*’. Author and Experiencer Whitley Strieber, wrote his first book on his experiences in ‘*Communion*’. Both of these books were pivotal in regards to the traumatic effects of this phenomenon on the human psyche. Although Ellis was not as fearful as his partner, the reality of its effects on his family was not only disturbing, but was very real.

I was participating in an advanced counselling course at that time. I took Ellis Taylor’s story to supervision seeking some professional insight. The supervision group were professionals in social work, rehabilitation and religion. To be truthful, I was almost expecting the group to dismiss Ellis’s story as fantasy or delusion. However, to my amazement the opposite occurred. Not one individual suggested Ellis was mentally ill, in fact it opened the door to many of them sharing their personal multidimensional experiences, which included hauntings and interactions with the spirit world.

Although this professional forum confirmed the understanding that of expanded awareness, it was little help in supporting Ellis. I looked further afield and I sourced information from Dr John Mack’s institute (PEER) Program for Extraordinary Experiencer Research.

I was presented with another Contact case within weeks. Jane had experienced Contacts since childhood. Her mother told her it was imagination, which left Jane questioning her reality. I recount her story in my book ‘*Awakening*’. I met with a social worker/experiencer and we organised a support group, the first of its kind in Western Australia. Twelve individuals attended and I began to understand this experience was far more prolific than I had previously believed.

It was clear at this point that traditional psychological support was, for the most part, uninformed. The Experiencer was frightened and isolated, and was

understandably afraid to share their experiences because of this. UFO groups, although well meaning, few had the professional skills to help the Experiencer. Many groups were uncomfortable with this aspect of the phenomenon. It was due to this that I founded the Australian Close Encounter Resource Network (ACERN).

The Alien Lady

I founded ACERN as a resource in 1997. However, it brought me personally to the public eye in ways not always welcomed. I was uncomfortable with the publicity but knew it was inevitable if I was to help those who needed support. I agreed to participate in an Australian documentary produced by SBS Australia, *‘My Mum Talks to Aliens.’* I was not enamoured with the title. The term ‘Alien Lady’ stems from media coverage during that time.

The documentary focused on the relationship with my son, a veterinary surgeon, to highlight conflicts which can arise in families with opposing world views. In this case the UFO extra-terrestrial phenomenon. *‘My Mum Talks to Aliens’* explored my work supporting those with Encounters and the reality of UAP’s (Unidentified Ariel Phenomenon). Experiencers can face conflict with family and friends, especially if they are not believed, which can add to their isolation and heartache. The documentary included a university debate, which aptly demonstrated how this phenomenon can be dismissed and ridiculed by some members of academia. However, on the whole the feedback was extremely positive, many stating that the documentary was a good introduction to the phenomenon for family and friends. The documentary highlighted ACERN’s resources and since that time over 3,500 individuals and families globally have accessed the resource.

It was a concern that many Experiencers sought conventional support due to lack of understanding, such as a doctor, or psychiatrist and were offered medication and a diagnosis in the mental health model. This proved to have serious and damaging outcomes and inspired my first book, *‘Awakening: How Extra-terrestrial Contact Can Transform Your Life’* and the story of Cathy, in Chapter 4 of the book.

Cathy was nineteen when she contacted me. Cathy said she was just fourteen years old when she told her GP she was seeing aliens. She was terrified on a nightly basis and slept in her parents’ bedroom. The GP diagnosed schizophrenia and Cathy was medicated and hospitalised. Cathy became so

depressed with all the medication, she tried to take her own life several times. However, at nineteen Cathy saw a TV talk show where individuals were sharing extra-terrestrial experiences, this convinced Cathy what she had experienced was very real. Cathy's mother was a nurse and checked my credentials before she accepted my support. I became a trusted friend to the family. For Cathy this was a long road back to health as she had become so reliant on her medication. Also, there was the trauma of what she had experienced not only through the medical model, but also from integrating her encounters.

My book *'Awakening'* is a support manual that focuses on the many issues such as the fear, how to support the children with Contact, and a chapter on multidimensional abilities gleaned from my own personal experiences. My experiential training and understanding of these multidimensional abilities meant I was able to explain how to manage and utilize this awareness consciously in an integrated way that was also grounded. It was clear from this awakening process those who accepted and integrated their experiences found new purpose and meaning in their lives, which for a majority, was positive and transformative. It also brought through creativity in art, music, and healing. This psycho-spiritual transformative outcome was later supported by the FREE (Foundation for the Research into Extra-terrestrial and Extraordinary Experiences) research survey whereby 85% of respondents stated they experienced this transformation.⁵

The New Human

My research into the intergenerational links of families and children with Contact experiences became pivotal to understanding why the recent generations were more likely to be open to their Contact and 'psi' abilities, including telepathic communication with NHI's. I had evidence of some of these abilities in my own family.

But what was compelling was that I received countless stories from families with children, whose parents said their children were very different. The children would mention past lives as non-humans, and told the parents they were here on a mission to help humanity. Many were labelled ADHD, Asperger's, Dyslexic etc. Molecular Biologist Dr. Lena Ohlson called this group 'letter people.' Other terms used for the new aware human include Homo Noeticus, Indigo's, and Crystal or Rainbow Children.

These terms indicated an evolutionary upgrade. Molecular Biologist Dr. William Brown indicated these people have a greater awareness and sensitivity. *“I believe that genetic modification is occurring right now in utero, and is actually producing a new human. It is not as simple as foreign DNA. It's a combination of genetically improved bodies in combination with souls from different places in our universe incarnating in these improved bodies. The new genetic architecture allows them to see the world in a multidimensional fashion.”*⁶

The Dr. Edgar Mitchell FREE Foundation conducted ground breaking research surveys which are encapsulated in the book *‘Beyond UFO’s: The Science of Consciousness and Contact with Non-Human Intelligence’*. The surveys confirmed a high percentage of individuals with Contact experienced psycho-spiritual transformation and activation of ‘intuitive’ abilities through their Encounters. But what also became highlighted was that Contact could occur after Near Death Experiences (NDE’s), Out of Body Experiences (OBE’s), remote viewing, healing modalities, channelling, which I had experienced, and shamanic and hallucinogenic journeys. I recall a conversation after a debate I did at Oxford University in 2006 (UK), a student asked this question, *“‘A friend’ had taken magic mushrooms and saw a grey ET, was a genetic memory or was it real?”* I replied what he saw was real. I can’t explain how I knew this but my reply was spontaneous.

High Strangeness

Synchronicities and unexplainable events have become my norm, including co-incidences in my physical reality and for those who contact me. One high strangeness event was because of a phone call, during which a man who was located in New Zealand and I had a 6-hour conversation. The man was concerned about the cost of the call and contacted the telephone company the following day. The telephone company stated: *“We have no record of that call.”*

Another individual said that he was told to contact Mary Rodwell via a *dream*. He had no idea if this was a real person until he looked it up. When events like this occur it sometimes feels like my ‘non-human’ team have it all set up. This was confirmed by my exposure to a full-size crystal skull.

Crystal Skulls

I was contacted by an individual who told me she had a life size Crystal skull in her possession. The message was to bring this object to Mary Rodwell! Again, she had no idea there was such a person, but found my name and location. I was intrigued. On arrival the crystal skull was placed on my coffee table directly in front of me. I didn't touch it and was unsure what was expected. The owner began to ask questions about the skull and I found myself spontaneously replying as I observed the object. Spontaneously answers were in my head. This experience continued for almost an hour. The owner of the crystal skull stated that I had confirmed her understanding! To say I was surprised at what occurred is an understatement. In retrospect I felt the crystal skull itself was a kind of hard drive, and when I connected with it I became a conduit for the information. It reminded me of my experiences with psychometry, however with this I didn't need to touch the skull, just to focus on it.

It was some years later that I received a possible explanation for my response to the skull. Experiencer Lea Kapitali shares her story in chapter 11 of my book '*The New Human*'. Lea told me she recalled her life as a researcher in Atlantis before it was destroyed. She downloaded her research into her own personal crystal skull, which acted like a kind of hard drive. Lea had looked at me and said "*Mary you were there too, you were a researcher and had your own crystal skull*". If this is true it was an explanation for why I could read or receive the information from that unusual source. Since that time, I have interacted with other ancient skulls from Peru, and at no time did I need to physically touch them for information to be relayed.

Orbs

I have long been fascinated by light orbs pictured in so many photographs. I have caught many on my camera over the years. It has become clear that some orbs in videos and photographs appear conscious. I once did an experiment to see if one would show up after a telepathic request by me for one to appear. I asked a friend to take a photo when I felt the orb was close. The photo showed this bright orb was stationed one meter from my hand. I have requested certain colours and they too have appeared on my digital camera after the request.

I received insight into what some orbs may be due to a regression with a client. A young woman perceiving herself as separate from her human body was operating in another form on board a space craft. I asked how she moved from

one body/form back to her human body and she described her ‘consciousness’ as a ‘ball of light’.

There have been numerous studies that suggest many orbs are a consciousness or intelligence. One of the convincing studies of orbs was *‘The Orb Project’* conducted by Miceal Ledworth DD LLD and Klaus Heinemann Ph.D. They were convinced there is a window into realities outside our normal perception and that orbs are emanations from spirit beings.

Unexplained

In 2010 I met up with UFO researchers in Mexico. We travelled to the location where Contactee Carlos Diaz filmed his light ships in the 1980’s, Tepoztlan, which is a lovely Mexican town where the population venerate Carlos Diaz. We were taken to a place in the countryside where Carlos Diaz filmed ‘light’ ships. It was late evening and dark, almost black, with no moon. We had a professional cameraman to film us in a meditation. The group focused on something positive for the planet whilst meditating. I soon became aware of a very bright light in the centre of our circle, which hurt my eyes. At the time I believed the light was coming from the cameraman who I believed was still filming. I recall being very annoyed with him being so close to us as the bright ‘light’ was so distracting. It wasn’t until we came out of the meditation, we noticed the cameraman was at the furthest end of the field and very scared. He told us that whilst we were meditating, we were surrounded by a strange fog. He had freaked out and stopped filming, retiring to the edge of the field. I asked if anyone else had seen the bright light in the meditation and only two others were aware of it! What happened that night I have no idea, but it was certainly a high strangeness event. I questioned if there had been an interaction that night. Certainly, many Experiencers talk about a fog while having an Encounter experience.

Have I been taken onto space craft, as so many of my clients have? It’s interesting some have told me they have seen me on the craft. I have no recall of this.

However, some years ago and still very new to this phenomenon, one of my children told me of a strange dream. They dreamt a space ship landed and we, as a family, were all standing near. A Grey ‘being’ asked *“Who would like a ride?”* My child told me they were too scared to go, but said *“Mum, you shouted out ‘You can take me.’”* As I was listening to this story and making my morning

cup of tea, I looked down at my cup, and had a spontaneous nose bleed! I laughed at the time and said “*Well I must have gone after all!*”

Shifting Paradigms!

“A human being is a part of the whole, called by us ‘the Universe’, limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a prison, restricting us to our personal desires and to affection for a few persons close to us.” **Albert Einstein**

In Conclusion - “The Rabbit Hole”

I am thankful my training as a counsellor taught me to be honouring and non-judgmental. It enabled me to be accepting, this has been important because these phenomena and my experience of some of them has challenged everything I previously believed to be true. It challenged me to explore all possibilities and expand my version of reality. My experiences, and the testimonies of others, caused me to question everything I had been educated and programmed to believe. It became increasingly obvious that much of what we are taught or educated to believe, was at the very least edited with prejudice co-existing within essential truths. I believe my awakening began when I acknowledged that much of what I had been educated to believe was not just limited, but in some instances, totally false.

As I began to re-appraise my core beliefs, for a time I experienced a void, not knowing what to accept as real. This was extremely unsettling. However, during this process I was able to reframe my reality parameters and expand my reality to a broader, more inclusive one. This was important if I was to gain perspective which matched those of my clients. I realized I must trust my personal resonance to truth and release my need for certainty, as each new step I took led me further down the proverbial ‘rabbit hole’. I acknowledged I didn't know what I didn't know. The strategy which encapsulated this process by which I could explore without limits is articulated beautifully in Thomas Kuhn's book ‘*The Structure of Scientific Revolutions*’, (1962).

“Just observe, drop all your pre-conceived categories as best you can, and just collect raw information. Don't even use words like happened or didn't happen, exist or doesn't exist, inside, outside, real or unreal - just put that all aside and collect raw data”.

Thomas Kuhn offered this helpful strategy as I explored the complexity of this phenomenon and my own experiences in a way that was both logical and open-minded. To collect ‘raw data’ for patterns and corroboration does not equate to gullibility. It acknowledges ‘we don't know what we don't know’. If research into this phenomenon has taught me anything, it is the importance of not being hidebound to a particular conclusion, or hypotheses. I learnt quickly that a new piece of data could change all I had previously believed. Albert Einstein was my reminder in this statement:

“Whoever sets himself up as judge in the field of truth and knowledge is shipwrecked by the laughter of the Gods.” Albert Einstein.

The ET Elephant

Thomas Kuhn’s model is to retain openness to all data, even when unable to understand its relevance at the time. The extra-terrestrial phenomenon is so complex it is possible to throw the ‘baby out with the bathwater’, especially when data confronts our worldview. For example, Encounter experiences are multi-faceted and complex. They rely upon how the experience is expressed subjectively, and are dependent upon the level of awareness of the individual. This means the Encounter experience perceived through the window of individual awareness can be relevant for some, but not for others who may be in a different stage of their awakening process and understanding. This doesn't make the information invalid; it just means as individuals we may focus on different parts of this complex ‘ET elephant.’ This is why, I believe, no one, no matter how informed or aware they may believe themselves to be, will have a mandate on this phenomenon, or the nature of reality. It seems that over however many years I have explored this phenomenon, I am cognizant of how little I know. I am mindful that just because some data may not make sense at a particular time, it does not necessarily make the information invalid. Experience has taught me that information could well be crucial to my understanding at a later date.

I believe human programming and conditioning has a more powerful impact on us psychologically than we realize. Personal understanding and perception will strongly echo our personal 3D editing, as our individual left-brain logic attempts to dominate. I believe one of the main outcomes of multidimensional experience is to act as a catalyst to break down this core conditioning, to offer us the freedom to develop within ourselves a more open questioning of our reality window. The challenge for us is to trust and accept what this heightened ‘intuitive’ awareness conveys. However, the stronger the

individual conditioning, such as long exposure to higher education, science or religious beliefs, the more problematic it may be for the individual to cope with, or accept, the information from this source.

In modern western society we are also conditioned to think before we speak, however in multidimensional awareness the reverse is true. Operating multidimensionally we can receive information usually with a ‘sense or knowing’ which comes without conscious thought. To access this, we have to learn to change the way we accept and process information and trust data from our ‘intuition’ and body resonance, and not just the information from our left brain cognition. The ideal, I believe, is to use both left and right brain in balance and harmony with each other, so that we can make sense of our 3D reality but also operate healthily in our multidimensional one. This process allows the individual access to information on all levels of awareness, to understand their expanded reality.

“The day science begins to study the non-physical phenomenon it will make more progress in one decade than all the previous centuries of existence.”

Nicola Tesla.

However, the reality ‘lens’ from which we interpret information is unique to each one of us, and what we perceive and interpret will also depend on our attitude to these experiences as well as our conditioning. It is no wonder the perceptions and understanding of the Encounter experience is so diverse. Its interpretation depends on which part of the ‘ET elephant’ we are exposed to, what we decide to focus on, or how easily we release core beliefs. Unfortunately, the older we are, the more probable that we are entrenched in this conditioning. This is why I believe it’s important to explore through the eyes of the less programmed and less conditioned - the children and youth - because they are not yet ‘programmed or conditioned out of their light’, as nine-year-old Cathy commented.

“At school the children are ‘programmed out of their light’.”

Cathy, 9 years, Europe.

Information from Source

“Sit down before fact like a little child, and be prepared to give up every pre-conceived notion - follow humbly wherever and whatever abyss nature leads or you shall learn nothing. T.H. Huxley.

Western society in its arrogance created a standard of what constitutes ‘acceptable’ personal reality. There are groups of individuals who impose this reality mandate, with what I believe is a ridiculous notion ‘one box fits all’. It is interesting to note this is not present in the indigenous societies, who are all the wiser and mentally healthier for it. However, for the individuals living in western societies who experience non-physical reality, it can be a recipe for disaster for their mental health if they accept such limited parameters. Especially when we know that realistically we have all the ability to have multidimensional experiences. As is stated by Dr. John Mack, former Professor of Psychiatry at Harvard University and author of ‘*Abduction*’ and ‘*Passport to the Cosmos*’.

“We needed to create a new psychological model of reality.”
“What we seem to have no place for - or we have lost the place for - is phenomena that can begin in the unseen realm and cross over, manifest and show up in our literal physical world. Immersion in the domain of extraordinary encounters may well presage the shamanism of humanity.”
Dr. John Mack

It is my belief that so-called ‘modern society’ has lost its connection to its spiritual heart and what it is to be a fully conscious human, due to its focus on materialism and science. I concur with Dr. Mack’s statement when he explains that we need to create a new psychological model of reality. It is distressing that the 3D psychological model has a growing list of what is considered ‘psychological dysfunctionality’. These psychological parameters arbitrarily dismiss human ‘intuitive’ abilities, paranormal insights, and communication with spirits or Non-Human Intelligences, as psychological aberrations. Unfortunately, this has created a psychological ‘straight jacket’, and individuals awakening to their multidimensional nature are driven to mask their multidimensional abilities and conform to these limited parameters of experience, to prevent being pigeonholed as weird, strange, or even more frighteningly, psychologically ill. A consequence of the 3D psychological ‘prison’ means that anyone with multidimensional experiences is fearful for their sanity and may shut down this aspect of their consciousness. This means they also ‘shut down’ the very thing that could nurture them and offer them access to a broader understanding. The loss of connection to their spiritual nature may, and I believe does, become the cause of depression and alienation. Without this connection to the source of their higher awareness, the human journey may make little sense.

“The Extra-terrestrial phenomenon however stretches us or asks us to open to realities that are not simply the literal physical world, but to extend the possibility that there are unseen realities from which our consciousness, our (if you will) learning processes over the past several hundred years has closed us off.”

Dr John Mack, Psychological Academic Model

The Reality Dysfunction!

What makes something real? This is the central question asked by the Experiencer when they try to make sense of their expanding reality matrix. In the past Ufology has set its store on proving this reality through the so called ‘nuts and bolts’ evidence, such as photographs, changes in soil, multiple witnesses and conscious recall etc., simply because it is evidence not so easily negated. However, Contact occurs in both the physical and non-physical realms. FREE survey results showed 75% of Encounters occur in an out of body state. The question to be asked is how do we quantify its reality from a multidimensional perspective? If this experience highlights anything, it is a 3D reality dysfunction. We have no choice therefore but to create a new framework with a broader mandate and acknowledgement that we exist in a multidimensional reality.

In conclusion, as I delved down the proverbial ‘rabbit hole’ to discover reality is not what we are programmed to believe, my truth has demonstrated that each and every person has their own unique window of perception. My research and personal experiences suggest that we, as a species, have access to multidimensional awareness and this is intrinsic to our humanity. It is programmed beliefs which create the barrier to this awareness. Beliefs most prevalent in western society due to remnants of a Cartesian world view. The question must be asked, does the present model of psychology truly encapsulate the nature of human experience? If my experiences are an indicator, it does not. If I listen to the thousands of those I have supported, it does not.

For a healthy psyche there is a need for a new model which honours the true nature of multidimensional human consciousness. A model that acknowledges Homo Sapiens access multiple realms of reality. In my belief that is the true nature of the human condition and unifies all 'Paranormal' Contact Modalities.

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Bio: Mary Rodwell is one of the 4 Co-Founders of the Dr. Edgar Mitchell FREE Foundation and served on its Research Committee. She is currently a member of the CCRI, Consciousness and Contact Research Committee. Mary was trained in the UK as a former RN, State Certified Midwife, health educator, Counselor and Clinical Hypnotherapist. She has published numerous articles from her research of more than 3,000 cases of individuals that have had 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, Australien Skies 2, ET Contact, They Are Here, Orenda, 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.

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Interview with George Knapp

(Host of Coast to Coast Radio)

By Reinerio (Rey) Hernandez
(Transcribed by Maria Coronado Chernikov)

Rey: George, how did you become involved with this field of the paranormal?

George: Sort of out of the blue. I was working at KLAS TV as an investigative reporter. A guy walked into our RV station in 1987. His name was John Leer. And he dropped a pile of UFO documents, FOIA documents, on the desk of my managing editor, a guy named Ned Day who had hired me there. He says “Ned you gotta take a look at this stuff. It’s the biggest story in the world! These documents will help you get through it and you can break this story. You’ll become world famous.” Ned looks at these documents and he says, “I don’t want anything to do with this. I’m not going to do this story. If this UFO stuff was true, if the cover-up was real, I’d already know about it. So, no thanks.”

And I was eavesdropping, which is something I do occasionally, and I said, “Hey! Let me take a look at that pile of stuff, and I started reading it. John Leer, at the time, had a certain amount of credibility with our TV station because he had helped us break a really big story about the existence of something called the Stealth Fighter. Leer is an aviation watcher. He’d go out to Area 51 and Area 52 with binoculars and night vision and look in the sky and would obtain evidence of classified projects. And along the way he developed an interest in UFOs and he thought that there was a UFO cover up. So, he helped us break the story of the F1-17 which became an international story. It was the first reporting that the program actually existed. So, he had some credibility with us. So, when he came in with the UFO documents, he expected to be taken seriously and was not.

I took a look at the documents and, at the time, I produced a little public affairs program that would air Sunday mornings at 6 o’clock in the morning. Normally it’d have a city councilman or a county commissioner. They’d talk about local politics and no one watched it and I thought, “Well, maybe this is a chance to put

a different spin on that program. I'll have John Leer come on the show." He came on and laid out this UFO scenario - the cover up, Roswell, aliens, treaties with aliens - all this wild stuff I'd never heard of before. I'm wondering can this be serious? I get off the air, the show. The program airs and suddenly my phone starts ringing off the hook. I'm getting all these calls. "Who was that guy? Was that real? Can you tell us more?" So, I had Leer come back and do another show and the response from the public was even bigger.

Then he did a third one and he mentioned that he had met a guy who was working at area 51. That they had flying saucers out there and that maybe I'd get to meet him someday, that guy turned out to be Bob Lazar, and a few months later I did get to meet him. But I was hooked. I started reading the documents. I realized these are government documents. They were written before the Freedom of Information Act existed and that intrigued me because, as a journalist, I can't go out and find flying saucers in the sky but I can chase the paper trail. I can look for government documents and reports, indications that our military and other agencies have taken the subject seriously. And that's exactly what I found. Before FOIA existed. Before it was the law of the land, you sent a letter to the FBI or CIA and asked them, "Can I see your UFO files?", and they'd laugh at you. "We don't have any UFO files". After FOIA becomes the law of the land and you file those same requests, suddenly you get thousands of pages of material. They had in fact been studying it and had lied to the public. That intrigued me. That got me hooked.

Rey: So now years later you became involved with the paranormal. Was that through your involvement with Coast to Coast or was it independent of Coast to Coast?

George: Independent of Coast to Coast. It was because of a friendship that developed with Bob Bigelow, a billionaire businessman who has spent more of his own money researching what we call the paranormal and UFOs, than any person in the history of the world. Bob Bigelow lived here. He tried to hire me a couple of times. As soon as I started reporting on Area 51, he wanted to offer financial support, which I didn't take but which other researchers did - Linda Howe, Stanton Friedman.

Eventually Bob Bigelow created his own organization called NIDS, the National Institute for Discovery Science. So, for a reporter like me who's interested in UFOs and related subjects, it was mana from heaven. It was great to have this really topnotch world class group of scientists studying these mysteries and it's right here in my back yard. So, I spent a lot of time getting to know those guys. I

was a fly on the wall for a lot of their meetings and it became obvious early on that the mystery that I was pursuing, the UFO coverup, the paper trail about flying saucers, was so much bigger. That that was one tiny aspect of a much bigger mystery.

I got to meet Jacques Vallee. In those days he was part of the NIDS board and the NIDS team and he explained it to me. “Look”, he said. **“Look, if the ultimate end, the solution to the UFO mystery, is that people are coming here from other planets and visiting us, I’m going to be real disappointed”**. Because, to him, the evidence indicated something much bigger than that. The cases that he had studied, the specific data of UFO craft and how they operated, indicated to him that whatever they are they can manipulate space-time. They can bend it to their will. And if they can bend space-time, that in fact they could be aliens from other planets, they could be time travelers, inter-dimensionals or all of the above. **So, he suspected that the ultimate answers are much bigger than just visitors from other planets and I tend to agree with him.**

When the NIDS board got up and running, these world class scientists from different disciplines, Dr. Edward Mitchell was one of them. He wasn’t the only astronaut, by the way, on that board. They opened my eyes to a much bigger world and a much bigger world of possibilities - that aliens may not be from other planets. That flying saucers may not actually be craft from other worlds. That it might represent something else.

When NIDS bought the Skinwalker Ranch in 1996 to investigate the smorgasbord of what we call para and supernatural activity, everything you could name - flying saucers, orbs, Big Foot, poltergeist activity, disembodied beings, crop circles - all of it happening in one place. All of it happening for hundreds of years in front of thousands of witnesses, it was as if a living laboratory for the paranormal had dropped into their lap. **The lesson, and there aren’t many that you can get from Skinwalker Ranch, the lesson is that somehow all of these phenomena are related. That they, it’s as if it was trying to tell us something. It’s a learning curve Rey! All of these are related, now it’s up to you to figure out how.**

Rey: That’s a perfect segway because that’s exactly what I mentioned to you when you interviewed me a few minutes ago. We actually reached the same conclusion as Jacques Vallee and Edgar Mitchell and Rudy Shields and many members of our board, but we didn’t have the data, we just had hypotheses. Now we have the data— we verified Jacque Vallee’s hypothesis. Most of the

researchers of the Dr. Edgar Mitchell FREE Foundation believed that all of the paranormal, all of the Contact Modalities, are all interrelated and all involve a manipulation of space-time. I briefly presented to you some of the data and research findings from the FREE UFO Experiencer Research Study. What is your opinion of this academic research?

George: Well, it's a massive piece of work and it needed to be done because you have a lot of debunkers and skeptics and I'm using air quotes around that word. They're actually disbelievers, non-believers. People like that have been able to dismiss all of this information as the rantings of toothless Hillbillies out in the country or something or people who are mentally deranged and they make fun of it. I resent what they've done to witnesses who've had these extraordinary experiences - intimidating them to the point where they don't come forward and don't talk about it with their own family. Furthermore, they have intimidated academics and scientists, investigators, journalists, who might otherwise be inclined to go ahead and take a look at this stuff. They don't because of the ridicule factor and I resent that. So, this book, this study that you guys have done, has offered statistical evidence about the nature of the phenomenon, of the kinds of experiences that people all over the world are having and how broad it is. Not only how broad in terms of the different types of experiences, but the number of people who are having them.

Rey: What is your opinion of the research data?

George: I think it's very valuable. I mean I'm not a statistician. I can't say that I can't verify or validate the methods that you used, but it certainly looks good to me. The fact that you cast such a wide net and you got so much input from so many people asking them very detailed questions. This is not a casual sort of a survey that people could take in five minutes. They had to be committed to give you this kind of information. I think it's very valuable. It's the first of its kind.

Rey: Yes, it's the first of its kind. It's also the very beginning. We're just beginning to scratch the surface. What recommendations can you give us for future research in this area?

George: Well, it's a very exciting time for the specific UFO topic because since December of 2017, when the New York Times did this story about a secret study that had been based here in Las Vegas, conducted by an organization funded by the government, that study had started with UFOs as a starting point but it really realized quickly on, **that UFOs is a tiny part of a much broader mystery and that you're never going to understand UFOs without looking at related**

subjects. So, they expanded the study at Skinwalker Ranch. They conducted interactions with governments around the world. They created a gigantic data base to suggest that flying saucers is not going to be the answer to these bigger questions. That you need to have a much broader understanding of the nature of reality itself. The universe is telling us something here. It's telling us that the reality isn't what it used to be. That reality is far more mysterious and complex and mind-boggling than maybe we can imagine. So, I am encouraged by the reaction from people in my line of work to that New York Times story. Because of that you have investigative reporters, news organizations, who are at least willing to look at the UFO aspect of this mystery and once they get there, it's going to lead to the bigger picture.

Rey: One last question. Dr. Raymond Moody, Dr. Jeffrey Long, Dr. Kenneth Ring, three major NDE researchers and the many PhD academics associated with the CCRI organization, all believe that "Consciousness is Primary" and not our physical reality. Do you also believe that Consciousness is Primary?

George: Let me put it this way. One of the reasons I became a journalist was so that I didn't have to deal with math. So, you know, there are challenges. I love science and I love scientific topics and kicking around and talking about them and reading about them. But there are limits to what I understand about consciousness and how it works, and it's become sort of a buzz word now. You hear it at UFO conferences. People tossing it around. "Well, the secret to consciousness..." and they don't have a clue of what they're talking about and I'm not sure anybody does. I read a study the other day, an article that said objective reality doesn't exist, which I've had that sort of feeling in my head for my whole life. Some days just feel more real than others and you know you wonder whether this is a simulation. Whether it's a script. Am I starring in my own movie? What the heck is going on? **And you have those kinds of thoughts and then a paper comes out where it says we believe that we can demonstrate that objective reality does not exist, that it is observer generated. That consciousness exists before the physical universe. The tree does not fall in the forest if there's nobody there to hear it. It's tough to get your head around that stuff. It changes everything and when you start thinking of it in those terms, it makes UFOs and Roswell and crashes look very small.**

Rey: Exactly. A lot of individuals are also asking these questions. Do you believe that members in government are also asking these questions, especially questions as to whether UFOs might not be physical objects but might be consciousness-based objects?

George: Well look, I hear people pounding their fists on podiums and demanding disclosure. “We need disclosure! We need to know what the government knows!” I’m a first amendment guy. That’s my religion and yeah I believe that. I think that there should be transparency on this stuff. The public should know what the government knows. But if anyone thinks that our government has the answer to this I think they’re wrong. I don’t know that anybody understands it. We’re just trying to figure it out. We, meaning humanity, is just trying to figure it out. We might have a better understanding of some of the materials that have been stashed away in attics and hangars for a long time. There may even be bodies on ice somewhere. Somewhere there are people who have more information than we do. Radar data, things of that sort, evidence you would call it in the UFO world. But where that fits into understanding the bigger picture, it’s such a tiny infinitesimal little tidbit compared to the larger mysteries.

You know I’ve seen people demand disclosure. “We want to know what’s going on!” They think maybe they can get their head around the idea that UFOs are from somewhere else and they’re visiting here and the government has lied to us about it and I think the people could handle that information.

But what about the bigger picture? What are you disclosing? I’ve asked that question about Skin Walker Ranch. If you had to disclose, for example, that we live in someone else’s universe. That this is not our home. These are not aliens. They live here. That they can enter our world whenever they want. That they know what we’re thinking. That they know what we’re going to do before we do it. That we’re in the shower, we’re sleeping, they can see us. They’re watching us. I think that if you had a government disclosure of that, that people would freak out.

Rey: George. that’s why I wanted to interview you because you understand that this phenomenon is so complex and that we really need to move forward with the complexities of this phenomenon instead of these materialist types of issues.

George: Well, we could do both, you know. You could do both. I think that the UFO research is worthwhile in that it is a road. It’s a pathway to a bigger understanding. So, if that’s what gets you into it, and gets you started down that road, fine. But it’s a lot bigger than that little road

Rey: Thank you for your time George.

Bio: George Knapp is 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. He is also a host on *Coast To Coast AM*, a syndicated radio show with millions of listeners worldwide. He is known for his work investigating UFO reports and also the paranormal which are a frequent topic of the *Coast to Coast* 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*.

Website: <https://www.8newsnow.com/author/george-knapp/>

Phenomena Without Borders: Consciousness, the Paranormal and the Contact Modalities

John B. Alexander, Ph.D.

*Because the phenomenon fits none of the usual categories... UFOs cannot be analyzed through the standard research techniques... All we can do is trace their effects on humans.... We are dealing with a yet unrecognized level of consciousness, independent of man but closely linked to the earth.... **I do not believe anymore that UFOs are simply the spacecraft of some race of extraterrestrial visitors.** This notion is too simplistic to explain their appearance, the frequency of their manifestations through recorded history, and the structure of the information exchanged with them during contact.*

Dr. Jacques Vallee, Ufology research pioneer and consciousness scholar.

One of the most fundamental errors in the study of various phenomena is to preordain boundaries while the data are still incomplete, and always will remain so. In retrospect, the problems become obvious. For instance, “*flying saucers*” became attached to UFOs, because of the simple report of a pilot attempting to describe what he had seen near the mountains in Washington. *Near-death experiences* (NDEs) were categorized because of the initially perceived relationship between the observer and their apparent physical state at the time of the incident. The term “*remote viewing*” was established based on the concept that the person “saw” the target at a distance, yet it was quickly determined that other senses could be involved in the process (sounds, smells, touch, etc.) In almost all cases, the descriptors initially applied to a topic area were either incomplete, or wrong. Worse, the terminology served to inhibit comprehensive research into these phenomena.

Additionally, those parameters often reflect the biases of the researchers and usually come from the established scientific or philosophical disciplines as

represented by the investigator's background. As it is said, "If the only tool you have is a hammer, then all problems look like a nail." The same situation is prevalent in these investigations of phenomena. If the investigator is a physicist; the reports will be couched in terms of physics. Psychologists and psychiatrists are most likely to confer a mental diagnosis. Even when multidisciplinary teams are formed, while the response may be broader, it will still be constrained by the limits of their expertise. Relying on traditional educational experience, in most Western developed nations, parameters are normally established based on a materialist worldview, thus excluding other nonconventional options. Perturbation of time with issues such as precognition and retrocognition represent serious obstacles to a strict materialist worldview, and are thus generally ignored by conventional science. Of course, recent research into retrocausation represents even greater problems for theoretical explanations.

In all presentations I openly acknowledge that I have a personal agenda. That is to assist in making it possible for our young best and brightest scientists to engage in studies of phenomena without risking their reputation or livelihood. Currently, there is a significant stigma that attaches to anyone who enters these fields of research. That was demonstrated by the ad hominin attacks in *Scientific American* against me. The issue of concern to them does not even have to be psi-related phenomena. In my case, it was work on non-lethal weapons that they didn't approve of. Still the author, John Horgan, used my interest in various phenomena to question my credibility across the board.

Many readers will remember the plight of Dr. John Mack, the acclaimed Harvard Medical School psychiatrist, who also happened to be a Pulitzer Prize winner. As I noted in *Reality Denied: Firsthand Experiences with Things that Can't Happen-But Did*, "Based on his controversial publications, Harvard initiated a panel to determine, 'whether Dr. Mack was conducting his research in accordance with Harvard's standards of scholarly investigation and whether he was exploiting his subjects or exposing them to harm.' This was the first time such a procedure was initiated against a tenured professor. John, a personal friend of mine, was not suspected of ethics violations or professional misconduct. His sin was to research people who claimed to have had alien encounters and publish the results." That possibly is the most egregious formal attack made on one with such impeccable credentials. The list of competent scientists and investigators who have been impugned with guilt by association is lengthy and illuminating. Not known are the names of those scientists who either watch from the wings or never enter into public discourse for fear of damage to their

reputations. It is imperative that an environment be created in which their contributions can be made.

However, it must also be remembered that there does exist a number of researchers who have pontificated on more than they know, or can claim. These topics, like many others, also have their fair share of outright charlatans. Problematic, they damage the credibility of the competent investigators and deserve to be called out. As a friend, and former senior official of the Los Angeles Sheriff's Department told me, "If you don't take out the garbage, someone else will do it for you." While Sid was addressing law enforcement, the same is true for the fields of studies of phenomena.

From the perspective of the Dr. Edgar Mitchell FREE Foundation UFO Experiencer Research Study, published in the book "*Beyond UFOs*", there is something you, the individual who have had unusual events, can do to help. Namely, tell people about your experiences. There is a need for both the public and scientific professionals to understand these are normal events, and occurring on a far wider scale than we ever imagined. They may be infrequent when compared with everyday situations. Still, they are happening at a rate that deserves to be understood and respected. The language applied to such fields of study even needs to be changed to reflect the authenticity of these events. More specifically, there is a need to drop "para" from the vocabulary, except maybe for "parachute." These events are rare but normal not, "paranormal" or "parapsychological." Even medics are not really "paramedics" but professionals with a substantial amount of training. Words matter. They influence how the general public thinks about these topics. Further, by speaking out, you are helping in normalizing these events, and encouraging others to do the same. We can turn the tide of disparaging thought.

Complicating research of phenomena are events that are ineffable. As an example, in some NDEs, individuals are exposed to lights, colors, sounds, and even spiritual entities that defy description in consensus reality. For clarity, I will refer to consensus reality, as the physical circumstances in which there is common agreement between individuals (i.e. the sky is blue, the floor is solid, etc.) However, in some situations, observations of phenomena may be of qualities that do not even exist in the world as we know it. Personally, I was struck by the comments of one famous New-Age musician who was a roommate of mine at a rustic conference several decades ago. He told some of us that he had to wait for instruments to be invented so that he could play the music that he already had heard in his head. So too do some of those using the psychedelic, Ayahuasca who say they experienced colors that we have yet to discover. The paintings of Pablo

Amaringo, Eduardo Luna, and others, display an attempt to replicate the visions they encountered from the soul of the vine. They admit whatever is produced falls short of their transpersonal journeys.

Any attempt at research projects usually begins by defining the problem. That approach actually makes sense in most cases, especially when dealing with physical events. When the observations are indescribable, however, and often seem illogical, setting limits of acceptable solutions is problematic and premature. Historically, research into phenomena begins by personal encounters with unique situations. The individual's assumptions frequently are that the event or observation is totally unique. There is a high probability that they misunderstood the situation or were being misled. They also believe there is no other, or very little, research on such events. Well-meaning, they attempt to understand the situation they have encountered. If they have a professional background, and willing to risk ridicule, they may publish an article in a journal in their respective field.

Importantly, the choice of the journal selected may have significant influence over the direction future investigations take. The author will consciously, or unconsciously, tailor the article to fit the accepted format of that publication. While they may push the envelope, they cannot exceed the subject boundaries for that journal. Once parameters are formed, they can be very hard to break. Luck may also play a significant role in determining whether or not the event plays to a wider audience. For example, the personal proclivities of reporters, editors, or producers will play a role in determining if the media picks up on any given event or report. My personal example came when I wrote an article titled *The New Mental Battlefield* and submitted it to a staid official U.S. Army magazine, *Military Review*. It was the first time that either remote viewing or psychokinesis was addressed in a formal military publication. My thought was it had little chance of getting into print. The luck issue was that the editor had previously had his own near-death experience. Not only was it published, he made it the cover article.

So too does timing matter in the publishing world. If critical events are happening, the probability of exposure decreases. On a "slow news day" the probabilities increase. Unfortunately, the tantalizing nature, or even salaciousness of the story, will make a difference. Applicable here, as the media knows, "If it bleeds, it leads," and there is constant competition for story recognition. Unfortunately, perceived interest, not importance of the material, is often the determining factor.

Consider unidentified flying objects (UFOs), for example. The topic did not become popular until the media picked up on the claims of Kenneth Arnold in 1947. As previously indicated, based on his description, the term “flying saucer” was coined and for a long time was considered by the public to be synonymous with UFOs. As we know, UFOs portrayed a wider range of objects, and in reality, the accepted terms continue to morph. Consider the use of the term “*Unexplained Aerial Phenomena*” (UAP) or making an assumption of origin with *alien spacecraft*, and similar terms to both describe the observation and establish distance or uniqueness from the more traditional UFO moniker.

As such, I argue that even the definitions relate to the general topics of this paper are illogical and inaccurate. Yet, because of tradition, and the extensive use of erroneous nomenclature, it becomes almost impossible to reset the mindset, especially of the general public. Consider this; what is a UFO? On one end of the spectrum we have little balls of light, sometimes referred to as orbs. But then, there are a variety of orbs, many of which do not fit well with the UFO phenomenon. On the other end of the equation there are hard physical craft that are determined to be more than a mile across. Worse, there are thousands of variations in shapes and sizes reported. Sometimes they are visible, and others not. At times that applies to the same object. There appear to be those objects that are seen by some people yet not visible to others standing nearby. There are reports of craft that appear to change size based on the visual perspective of the observer. That is, from the exterior they seem to be one size, but once entered, convey the image of something much, much larger. While physically impossible in conventional reality, that description has been reported by astute observers. Similarly, there are conflicting reports from a variety of sensor systems. Some UFOs are tracked on non-cooperative (military-type) radars while others are not recorded at all. Response to acoustic and magnetic sensors vary as do thermal imaging.

Equally troubling to me are the diverse reports of interactions between humans and sentient non-human intelligent (NHI) entities. Indeed, there are some similarities in some reports, such as Energy Beings, a vast array of Human Looking Beings, Ghosts/Spirits, Greys, and thousands of different types of physical beings that seem to be right out of central casting for the infamous *Star War's* bar scene. Also confusing are reports of geographic specialization, meaning certain types of entities are reported in clusters in specific areas of the world. That infers that there exists a galactically-endorsed plan that has subdivided Earth for visitation privileges.

When examining such interactions in a broader sense, we find that there are reports of contacts between humans and NHIs throughout the entirety of recorded human history and possibly longer. In addition, they appear in all cultures around the world. Here too there are a wide variety of entities in all shapes and sizes. What is relatively new are the reports that such beings arrive from transportation in metal flying craft.

Sex with beings always attracts attention and a popular theme is that alien cultures need our eggs and sperm to revitalize their depleted civilization. The first known reports deal with incubi (a demon that has intercourse with women) and succubus (a female demon that seduces men). They first were indicated in Mesopotamia dating to circa 2400 BCE. In Christianity's Bible in the Old Testament there are such stories. Genesis, 6:2 states, "when the sons of God came in unto the daughters of men, and bare children to them." Greek mythology has sexual contact between Zeus, and other gods, and human women. Roman mythology has Titan, son of Neptune, capturing a human woman. In Norse mythology Odin, father of Thor, also embraced human women.

All of the preceding in my view is problematic. If some of the crafts are real (and they are), and interactions with unknown entities occur (and they do), then an immediate assumption is that if they do not come from any known human source, they must come from someplace else. That leads observers to what is known as the *extraterrestrial hypothesis* or ETH. Of course, if constricted to the physical aspects, how such objects could transit the vast distances of interstellar space raises its own set of issues. More importantly, the potential for established points of origin defy logic.

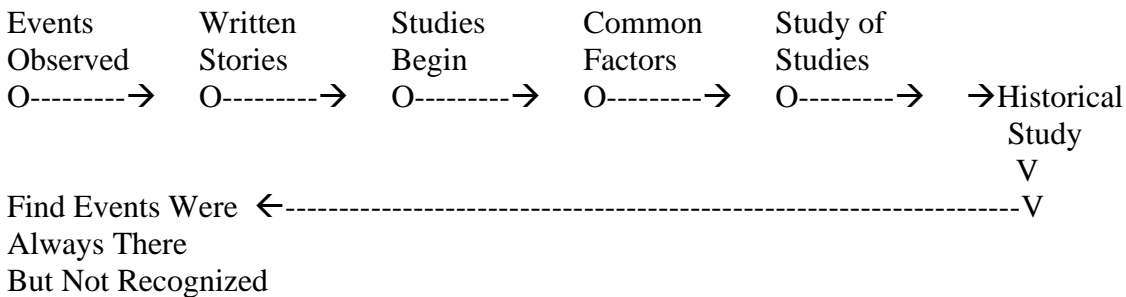
The question becomes, if the ETH is not viable or supported, then what is the nature of origin of the NHI that have established contact with humans? That, in my view is far from certain. A reasonable extrapolation is the *extra* or *interdimensional theory* (EDH). The EDH allows for numerous types of interactions and could explain the vast variances that are reported. It is my opinion, that a multidimensional approach is a better fit of the facts than does a unidimensional space travel theory (or the traditional ETH)

It is worth noting how studies of various phenomena begin. Figure 1, for example, represents a diagram similar to one I created several decades ago when writing the historical etiology of aerial phenomena and similar events. Appearing first in the *International UFO Reporter*, it is interpreted as follows:

1. A triggering event is observed that cannot be explained
2. A story (or stories) is/are written about the event that attracts attention
3. As more reports emerge, the first studies are conducted and reports created
4. "Experts" determine the common factors and establish the parameters that are considered acceptable
5. As more reports are published, a study of studies is conducted and the body of evidence grow
6. Next historical studies are undertaken, examining as many previous events as can be located
7. The determination is that these events were observed long before the triggering events, possibly centuries to millennia

FIGURE 1

MODEL OF RESEARCH PHENOMENA



The last issue is possibly the most important as it speaks to our ability to observe. There are conflicting tales of indigenous people not seeing real objects, even though they encountered them. One rumor was that indigenous people of the Indies could not see Christopher Columbus's ship when they arrived and assumed it was a lack of historical context. The problem of scotomas is well established, and probably experienced by most readers. Think of the picture that can be viewed either as two candlesticks or two people kissing. The change

occurs only in the mind of the observer. That also applies to the well-known old hag-young girl shadow. As with many optical illusions, once the objective is pointed out, it is easy to reacquire. It is the initial identification that is critical. Thus, many of these “new phenomena” have, in fact, always existed and just not recognized; at least not in Western countries.



Currently, the inability, or unwillingness, to acknowledge the existence of some phenomena, such as UAPs, NDEs, OBEs and ESP, among others, is based on limitations of the observer’s belief system. Willful ignorance is endemic and infects several sectors of our society. Having entered the post-truth era is further complicating our understanding of these phenomena. It was bad enough when there were trustworthy sources of information, especially at the highest levels of government. That is no longer true. Then too there are websites that imitate real sources and spread misinformation.

When making presentations I usually say you need three things if you want to become involved in studying various fields of phenomena: 1) understand conspiracy theory as you automatically become part of it, 2) be independently wealthy or have a day job, as nobody is making big bucks in these fields except scam artists, and 3) have thick skin, as you will be attacked no matter what your position is. While this has been true for a long time, the controversy has gotten far worse in recent years. The level of vitriol in ad hominin attacks often borders on, if not crossing into, libelous accusations. As an example, we even see honorable people being labeled as pedophiles with zero evidence to support the statement. Anonymity on the internet brings out the worst in people.

This subject for discussion is inserted as it directly relates to these topics. In this chapter I have advocated for people coming forward and relating their experiences as a crucial means for development and acceptance of many

phenomena. The message to them from the internet trolls is exactly the opposite. If you discuss an event, or publish a recounting of it, you are almost certainly going to experience personal degradation. Obviously, that is something nobody wants and has a deleterious effect on both the individuals and their respective fields. The community needs to become far more civil which may be counterintuitive when society in general appears to be slipping with the current president leading the way.

My advice to the skeptics has remained constant. Do nothing. Led by the UFO community, self-immolation has become a norm. Skeptics are not required to make cogent counter-arguments when presented with factual accounts. It is more than apparent that the true believers will decimate anyone who does not totally agree with their predisposed position. If anything has been learned from the FREE Experiencer Research Study, it is that these experiences are more common than previously thought and that they can vary widely. Therefore, taking potshots at those who report to have had so-called anomalous experiences that do not meet one's expectations is both disheartening and detrimental.

Traditional science relies on repetition and consistency. That has served us well as we have experienced significant technological advances that have extended life expectancy dramatically. From that perspective, science works. But, there are other examples of events which defy traditional scientific principles that are more common than many people think. Therefore, it is the science of outliers that is essential. Rather than studying things that work, we should also study when things go wrong and why. We understand that if 99,999 people are held under water for fifteen minutes, they will all drown. But, what about the one that doesn't, despite all statistics against them? That is what happened with Dr. Mary Neal when kayaking in northern Chile. What about the man that doesn't burn when exposed to flame? I personally witnessed and video recorded this unexplainable event in a voodoo ceremony in Togo. What about miraculous healings? There are numerous confirmed cases in which patients appear to spontaneously recover even when contraindicated by established medical norms. In fact, 50% of 1,465 subjects in the FREE study responded "yes" to the question: "Do you believe that any of these NHI's have performed a medical-healing on either you or another member of your family?" This medical outcome was consistent with the findings by Dennett (1996) who reported more than 100 accounts of healings of injuries, illnesses and diseases performed by NHI associated with or without a UAP craft.

Rather than disregarding these events, we need to create an atmosphere in which capable scientists openly embrace and conduct serious research of the diverse range of commonly reported anomalous experiences shared by millions over the centuries. Whatever we are dealing with is more complex than cancer, yet the resources allocated to their research are miniscule. Based on the Western belief in a materialist-only paradigm, for example, we have invested over \$18 billion into the Large Hadron Collider search for the God Particle. Imagine what might have been accomplished if such adequate resources had been applied to the study of consciousness, let alone the possibilities of alternate co-existing or spiritual dimensions.

In closing, since the sentiments have applicability across the entire range of phenomena, I'll restate and expand upon my final paragraph from *UFOs: Myths, Conspiracies, and Realities*. In the end, it is clear that the universe is far more complex than we ever imagined (and possibly more complex than we can imagine). We are not close to solving the enigmas posed by UFOs, pre/post mortem consciousness and communication, inexplicable data transference (remote viewing, pre-retro cognition), spontaneous materializations (apports), trustworthy reports of contacts and interactions between humans and sentient non-human entities, or other perturbations of the *laws of science* (including conservation of energy) observed by credible sources in many related phenomena. Rather, we are still at the front end of defining the fundamental issues and boundaries. They are all related and the key component, consciousness, is integral to the exploration. **Collectively, this chapter supports the FREE UFO Experienter Research Study which suggests that an aspect of consciousness may actually represent the key unifying characteristic that explains the unexplained.**

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Bio: Dr. John Alexander was a former U.S. Army colonel and served in key positions in US military intelligence and conducted research on non-lethal weapons. Upon his retirement, he introduced his work on Non-Lethal Defense to the Los Alamos National Laboratory for which he is an internationally recognized expert. 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 travelled the world and have spent weeks with 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 UFO, Consciousness, and Paranormal topic. His books include the following: *UFOs: Myths, Conspiracies, and Realities* (2011) and *Reality Denied: Firsthand Experiences with Things that Can't Happen – But Did* (2017).

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**Ghosts/Spirits
Contact
Experiences
&
Spiritual
Transformation**

Ghosts, Poltergeists, Parasites, Parallel Worlds & GOD

Paul Eno

“Are you an experiencer?” That’s a question I received for many years, especially on the lecture circuit. At first, assuming that this relatively new term included only those who had experienced the alien abduction phenomenon, I always said “no.” One day at the 2015 Exeter UFO Festival in New Hampshire, I was corrected by fellow speaker Kathleen Marden. “What do you mean? You’ve written entire books about a lifetime of experiences!”

It’s true that I’ve never been abducted by aliens – at least not that I know of. But as I mark 50 years of paranormal research in 2020, I have experienced poltergeists, ghosts, cryptids, demons, aliens, and entities that I don’t have names for. I’ve had language difficulties communicating with intelligences both human and non-human, some of whom were terrified of me because they apparently thought I was a ghost. And I quickly came to believe that none of the above are what theology, folklore or Hollywood say they are.

The root of my paranormal interest may be traced to a childhood event that cannot be surpassed for horror, my first real encounter with death. In 1961, at the age of seven, I was witness to my father’s suicide. I was in second grade at a strict Roman Catholic School, where I was taught that if you ate a cheeseburger on Friday, missed mass on Sunday or committed suicide, it was straight to hell with you! My father was a wonderful, gentle man, forced by a heart condition to stay home and take care of me while my mother worked, an unheard-of situation in a working-class, Ozzie and Harriet town like East Hartford, Connecticut, in that era.

So, it was the question “Where is my father” – really a fascination with the relationship between God and “the dead” -- that started me off in paranormal research in 1970. To thicken the plot even further, I had entered St. Thomas Seminary in Bloomfield, Connecticut, in 1967 at the age of 14 to begin studies for

the Roman Catholic priesthood. It wasn't long before I began finding shocking, unexpected and mind-expanding answers to that and similar questions, and those answers didn't come from my seminary professors.

The Village of Voices

It was a July 1970 article in *The Hartford Courant* that gave me the first destination on what would become a lifelong paranormal adventure. The article described an abandoned village in Windham County, Connecticut, that had been long-known locally as a scene of frequent ghostly activity. Reports reached all the way back to the Revolutionary War period. I lived only 40 miles from the site, so I contacted the elderly local historian featured in the article, and the adventure began. What happened to me and (depending on the trip) four to six other witnesses there would inflame my passion for the paranormal, while making me question everything I thought I knew about it. The "Lost Village" or "Village of Voices," as it was known locally, was in the rural town of Pomfret, a community of rolling hills, farms and about 4,000 people. The Lost Village traced its origins to about 1780. Founded by members of the Randall and Higginbotham families, people with Welsh roots, it had once been a small cluster of houses surrounding a mill that made spinning wheels. According to Harry A. Chase, the local historian featured in the newspaper article and the man who would be our guide, the settlement had actually been named "Bara Hack," in the Cymric language of Wales: "The Place Where We Break Bread." What the population was, no-one can be sure, as census records from that period don't indicate what part of Pomfret people lived in. The Higginbothams and Randalls, along with their immediate descendants, are buried in a little cemetery above what had been the village, now covered with second-growth forest. After the first burials took place in the cemetery in the early 1800s, locals claimed that at dusk, ghosts could be seen there "reclining in the branches of a certain elm tree."

In nearly a year of research before visiting Bara Hack, I developed a theory I wanted to test: Could ghosts, known in every culture throughout human history, be "souls in purgatory?" Could "earthbound spirits" be awaiting salvation? Mind you, I'd barely heard a mention of purgatory, an old Roman Catholic idea, in my seminary studies thus far. In fact, I was to learn that it's barely mentioned at all in seminary studies at any level. But that's where I started. I and five other seminary students headed for Pomfret on August 27, 1971. We met Harry Chase, who offered us a long lecture about the history of Pomfret and the Lost Village of Bara Hack, finally displaying some of the weird photos that had been mentioned in the newspaper article. They appeared to show grayish streaks and blobs of light

moving among the trees. One showed two friends of Harry's sitting on some stone steps. There were two splashes of light (today's ghost hunters probably would call them "orbs"), one near each person in the photo. But that wasn't the strangest thing. Near the lights, the people's legs were invisible or transparent, and the stone behind them was visible. Were the strange lights actually ghosts? If so, why did the camera see right through the legs of two living people? What did one have to do with the other? It was the first in a flood of questions that would change the way I thought about virtually everything.

At last, it was time to meet Bara Hack. It was about 2 o'clock in the afternoon, but all of us immediately noticed two things, along with the heat. There was an overwhelming sense of what I interpreted at the time as sadness, and there was utter silence. There were no birds and no insects. We were about halfway along the trail to the remains of Bara Hack when we all heard it. A shout off to our right, perhaps 30 feet away; hard to tell in the woods. This was a relatively open woodland, but we could see no-one. I shouted "hello," but there was no answer, just deathly quiet. We all looked at each other. As the group moved on, there were more noises, not far away. A dog barking, sounds of metal striking metal, a cow mooing, people talking. We even heard geese and what sounded like chickens. Further investigation revealed that the nearest people were at a nearly unoccupied 4-H Club camp almost a half-mile away. Meanwhile, echoes of what seemed like other people's daily lives continued off and on until we arrived at what had been the heart of Bara Hack, a few cellar holes, stone walls and a path that led off to the right and down to Nightingale Brook, where the mill once stood. The heat, the silence and the sense of sadness remained heavy. The otherworldly sounds had quieted, only to return later as our group split up to map the area: Domestic animals, a snatch of conversation amid the trees, voices of children, an occasional sound of farm life.

Years after my first visits to Bara Hack, I was amazed to discover another, far earlier, account of peculiar happenings there, this one from the early 20th century as the woods finished reclaiming the settlement. This was in a little-known but charming book by naturalist Odell Shepard, a professor at Hartford's Trinity College, whose "*The Harvest of a Quiet Eye*" (1927) describes the author's visit to what was already known as the Village of Voices. Shepard wrote:

"Here had been their houses, represented today by a few gaping cellar holes out of which tall trees were growing; but here is the Village of Voices. For the place is peopled still Although there is no human habitation for a long distance round about and no one goes there except the few who go to listen, yet there is always a hum and stir of human life...."

"They hear the laughter of children at play...the voices of mothers who have long been dust calling their children into the homes that are now mere holes in the ground. They hear vague snatches of song...and the rumble of heavy wagons along an obliterated road. It is as though sounds were able in this place to get round that incomprehensible corner, to pierce that mysterious soundproof wall that we call Time."

Fast forward to 1971 and our first expedition. For what few paranormal researchers existed, there were as yet no ion detectors, no digital electromagnetic field (EMF) meters, no thermal cameras, and certainly no smart phones. All we had were two Kodak® Instamatic 126 cameras, two 35mm Nikons®, a cassette tape recorder, two sets of portable two-way radios, notebooks and some flashlights. Down the cart path, to the left and up a hill, Harry Chase showed us the small, stone-walled cemetery where the people of Bara Hack buried their dead, among them the founders of the village, and nearly all of them Randalls and Higginbothams. The cemetery itself proved to have its own oddities. We found, after returning home and having our film developed, that it was difficult to take an in-focus photo in the cemetery. All the trees within the stone wall were dead.

More was happening on that hot August day at Bara Hack than just weird sounds and the explorations of a group of increasingly stunned students. Something was happening to me. I was beginning to feel things. I was beginning to have certainties. It was disturbing and very unexpected, especially from the viewpoint of my seminary training, but I knew there were people all around us. Not ghosts. People. And I knew at least some of these people. I was certain of it. It was one of the deepest human connections I've ever felt, and I couldn't explain it to myself. The whole experience had a strange, visceral kind of cosmic beauty, but at the same time it was deeply unnerving in a way that simply "hunting" ghosts never could be.

I said nothing to my companions about this. In fact, I felt nothing of death in this place. Only life. And I certainly didn't feel any lost souls or any hint of purgatory. I felt as though I was one of these people. I also wondered if I was losing it. But there was that sense of sadness we'd felt on the way in. I wondered if it wasn't more poignancy than sadness, or maybe even memory. When we heard a certain vague male voice among the trees, I felt utterly sure: a Randall. Another voice: a Higginbotham. Still another: someone named Stoddard, then ... Calvin Palmer?

I was astounded some years later, in the wake of some genealogical research, to find that I am related to the Randalls. In fact, one of the founders of Bara Hack, Jonathan Randall, was a not-so-distant cousin. And that was the beginning of a question that would accompany me down the years, all the way to one of my own sons, who is now my co-author and all-around “partner in the paranormal.” Do blood relatives have the same “psychic” reactions to paranormal situations? And even more importantly: Do blood relations maintain psychic connections, and even their bonds of love, beyond death? Are we connected like this with ancestors who died long before we were born? Even if so, why the connection with those people at Bara Hack, whom I’d never heard of?”

After taking Harry Chase home and having supper at a local restaurant, we made their way back to Bara Hack to see what we could see after dark. The sun was setting as we returned to the cellar holes above Nightingale Brook. The katydids were buzzing eerily in the trees, almost the first natural sound we had heard there all day. Our plan was to head for the cemetery, cameras in hand. But then another sound became apparent – off to the side and down by the brook. Mixed with the mad drone of the insects was the unmistakable laughter of a large group of children. They sounded so natural that we at first thought there really were children, but as we sprinted down the slope toward what appeared to be the source, we picked up something that wasn’t natural at all. The laughter was moving up and down the other side of the brook, which was about 12 feet wide at that point. It wasn’t as if the invisible children were running. It was as if they were in a car traveling up and down the brook at about 60 miles an hour, back and forth.

This was my first encounter with the spatial oddities that often accompany paranormal experiences. Meanwhile, my friend Gary Deschene had the presence of mind to turn on the tape recorder. We were amazed to find later that the laughter hadn’t recorded, even though everyone heard it. Today, devotees of electronic voice phenomena (EVP) find this fascinating, as they’re used to sounds recorded by various media that are inaudible to the naked ear. I was utterly certain that I knew at least some of these children. I knew they were real kids, not ghosts. I knew they were from somewhere or somewhen else, and I knew they were completely oblivious to our presence. With a chill, I realized that I was standing on the very stone steps where Harry’s friends were sitting when their legs had vanished in that weird photo. Years later, I would read Odell Shepard’s words with a shudder: “They hear the laughter of children at play....” As the children’s laughter faded, I was struck by the sheer physicality of all this. Could these really be spirits? The rest of the evening proved uneventful, and we left at about 9:30 p.m. I say ‘uneventful’ because we had long since grown accustomed to the

background noise of cattle, dogs and people, which started up again at dusk. And I'd grown used to feeling an unaccountable part of all this.

The next morning, like good seminarians, we attended mass at Most Holy Trinity Roman Catholic Church in Pomfret, had breakfast, then returned to Bara Hack for much of the day. We planned to spend that evening at the cemetery. Beyond Harry Chase's descriptions of streaks and balls of light among the trees, we had no idea what to expect. We climbed the small hill above the cellar holes at about 7:30 p.m., and took up positions around the cemetery as dusk descended. We didn't have long to wait before things started to happen. Although we were stationed at different places around the cemetery's perimeter, everyone later reported seeing the same things, and at the same times. I was on the main steps at the cemetery entrance, and I felt the presence of many people coming and going. Throughout the three-hour vigil, everyone reported bluish streaks or whitish balls of light moving through the trees. For over seven minutes – I timed it – we watched a bearded face suspended in the air over the cemetery's western wall. Sometimes it would move, as though a man were sitting there, studying something. But we couldn't see his body.

In an elm tree over the northern wall, we clearly saw a baby-like figure reclining on a branch. When our pictures from the previous afternoon were developed, there it was. Years later, I would discover another book, "*Folklore and Firesides of Pomfret, Hampton and Vicinity*" by local author Susan J. Griggs, and it would send another chill through me: "These (locals) were quite superstitious, believing that ghosts sat at night in a certain elm tree near the cemetery...." Exhausted, we reluctantly withdrew at about 10:30 p.m.

Back in 1971, I knew little about quantum physics and nothing about theories of the multiverse. All I had was my still-early theological training, high school science, and the opinions of my early mentors in paranormal studies. So, my general conclusion about this first expedition to Bara Hack was that the voices and other paranormal sounds were the result of some sort of psychic residuum, heard by all of us at once by telepathic means. How else could we explain the fact that the sounds wouldn't record? Rationally, we wanted to explain the other, visual phenomena by some similar process.

Later in 1971 and into 1972, further expeditions to the Village of Voices brought more experiences to me and to others. I refer readers to the complete account in "*Behind the Paranormal: Everything You Know is Wrong*" by Paul

Eno and Ben Eno (Schiffer Books, 2016). For purposes of this book, however, my final encounter on that trip deserves mention.

On Sunday, October 31, 1971 (no irony was intended by the date), having spent the previous two days in another eventful visit, we remained deeply moved by the uncanny feeling of personal solidarity with the inhabitants of this remarkable place, whatever their form of existence. So, on that gray, chilly afternoon, we again gathered at Bara' Hack's little cemetery, this time to simply pray. I brought a book of rather generic prayers, and we read some of them together as we sat on the ancient stone steps at the entrance. Maybe it was a coincidence, but the praying lifted our spirits and, we felt, those of our invisible companions. Out came the sun. All sorts of birds suddenly started to sing where we'd never heard so much as a chirp before, odd in New England on the very verge of November.

As we left the cemetery with lighter hearts, ambling down the path toward the cellar holes, we heard a sound that would be burned into our memories, and it point-of-no-return convinced me that the old ideas about ghosts being dead people were wrong. It was the simple rumbling of an old wooden wagon and the shouts of a team driver proceeding through the woods to our right in a dense and completely impassable section. We could hear the deep rattle of the wheels, the hoof beats of draft horses or oxen, and as this wagon passed invisibly not 30 feet away, we heard the crack of a whip and a man clearly shout, "Hyaaaaa!"

All of us heard this. But my own heart told me more than my ears did. It was one of the Randalls. I knew it as certainly as I knew my own name. Finally, the sounds of the wagon faded off to our left. Years later, more of Odell Shepard's words would hit me between the eyes. "They hear...the rumble of heavy wagons along an obliterated road. It is as though sounds were able in this place to get round that incomprehensible corner, to pierce that mysterious soundproof wall that we call Time."

In those early years, I still advocated the theory of "residual hauntings," a point of view that still ranks high with pop-paranormal devotees. Much of what we experienced at Bara Hack, especially the everyday voices and sounds from what to us is the past, and especially the ghostly wagon driver, could be interpreted as residual hauntings: Events somehow recorded on the environment and played back to the group because our brains were properly in tune. Or something like that.

Today, hundreds of cases later, that theory just isn't good enough. A residual haunting recorded on what? Trees? They weren't even there in 1800 or so. Rocks? They were dug up and moved constantly over the village's occupied years, and it would take a fantastic amount of iron oxide to even begin to speculate about rocks recording sound, let alone video. Even the soil in a given place constantly changes. And how would any of this explain the fact that I have changed or eliminated several reputed residual hauntings over the years by interacting with them?

While I suppose that residual hauntings are theoretically possible through some as yet undiscovered science, I believe it's more of a we-can't-think-of-anything-better explanation. Hand-in-hand with the residual haunting theory is that of the "intelligent haunting" to explain contact wherein the experiencer and the entity are aware of each other. But an intelligent haunting caused by what? How could a human being without a body still be a complete human being, with all thoughts, memories and knowledge intact? How could such a half-being have the power to manipulate time and space in the physical world, let alone coordinate and interact not only with us but with other half-beings?

Overall: If we were dealing with spirits of the dead, why did we hear the wagon, the cattle and the crack of the whip? Are there "ghosts" of wooden wheels, oxen, horses and whips? Why did we hear the people of the village apparently going about their daily routines rather than moaning, shrieking or rattling chains in some kind of purgatory?

Once again: Not good enough. With nearly 50 years of hindsight, I believe that my friends and I walked right into a legendary "thin place" (to use a First Nations term), an area where any shaman would say that the boundaries between worlds are very thin. Going them one better, I would say that these boundaries at Bara Hack only thinly separated a number of parallel, entirely physical, worlds, only one of which was our conscious reality. In the simultaneous past/present that is Bara Hack, the Higginbothams, Randalls and all the rest, continue their daily routines in a number of intersecting parallel worlds that are probably part of our own "world family," a term my son Ben and I had to coin simply to talk about this concept. In a world family, there are worlds where it might be our past, present or future, but where the laws of physics and inhabitants are similar or nearly the same.

As Albert Einstein suggested in 1952, time has no objective reality. It's a function of our consciousness. Taken as a whole, and if our point of view on quantum reality is correct, every instant in the life of Bara Hack and every one of its people is still going on in one or more of these parallel worlds. Because the boundaries (or "branes") were so thin, we actually saw and heard it happening. Perhaps the fact that the place was deserted in our conscious world made it that much easier to hear and see what was happening across the boundaries.

As Einstein wrote to the family of lifelong friend Michele Besso upon the latter's death: "...for us physicists believe the separation between past, present, and future is only an illusion, although a convincing one." The implication: We, along with the Higginbothams, Randalls and the rest, still live and carry on many different parallel lives, most as physical beings in one form or another. So much for purgatory.

Poltergeists attack

A few years after the Bara Hack experience, I walked right into what has been called the most observed and best documented poltergeist outbreak in history: The Bridgeport, Connecticut, case of 1974. Today, I'm the only surviving major eyewitness. The most dramatic of these events took place in and around a tiny, three-room bungalow on Lindley Street in Bridgeport in November of that year. Since 1960, this had been the modest home of Gerard and Laura Goodin, a quiet couple in their 40s. "Gerry" worked a blue-collar job at the nearby Harvey Hubbell Co., and Laura was a housewife. They gave birth to a son, who died in 1967, later adopting a three-year-old Canadian Indian girl named Marcia (pronounced Mar-SEE-a), a beautiful, black-haired tot who was intelligent, clever and imaginative. This is where the dinner bell started to ring for what I would today call a "parasite" feeding frenzy. The full story is in "***Behind the Paranormal: Everything You Know is Wrong***" but here are the basics of what happened to me.

Phenomena, mostly knocking, began several years before the explosion, as you might call it, of the days leading up to November 24, 1974, when I arrived on scene with my friends, the celebrated but controversial Ed and Lorraine Warren, and a young Roman Catholic priest, Fr. William Charbonneau. The previous day, the Goodins had driven the 60 miles to New York City to shop and have lunch. At about 5 pm, they returned home to find that the portable television in Marcy's room, just off the kitchen, had somehow moved from its shelf to her bed, where it lay face down. Gerry later told police that he'd no sooner placed the television

back on its shelf than dishes rose from the sink and started flying around the kitchen.

There were traditional Roman Catholic religious articles in every room, and many began to jump off the walls and crash to the floor. Gerry said that as soon as he replaced them, most hurtled away again. Then the horrified family watched the 350-pound refrigerator rise about six inches off the floor, then saw the television console in the kitchen keel over. That night, the walls rocked with poundings. The sounds "went from wall to wall and room to room, then stopped about midnight," Gerry later told me.

"At 8 a.m. Sunday (November 24th) I got up when I heard a racket in the next room. I went in and saw a table turn over. Then another table just lifted up and fell. Chairs just picked themselves up and started going every which way. And there was nobody in the room but me!"

Just before 8:30 a.m. that day, the phone rang at the home of Harold and Mary Hofmann, friends who lived eight blocks away. "Help us!" shouted Laura Goodin. "Strange things are happening!" Hofmann was stunned when he walked into the Goodin house. "The place was a mess," he later told a reporter.

"Tables were overturned and knives, forks and dishes lay all over the floor. The big console TV was lying on its side. While I put it back in place, a small portable TV began rocking back and forth by itself. No one else was even in the room!"

Not long afterward, John Holsworth, another neighbor, was outside his house and noticed the Goodins on their porch. When they spotted him, they called and waved. Holsworth happened to be an off-duty police officer. He ran across the street and entered the house, where he watched in astonishment as the refrigerator lifted slowly off the floor, turned at right angles and then set down again. "Then the big TV just seemed to float into the air and crash to the floor," he said later.

For several hours, the Goodins and their friends stood helpless, trying to work out what was happening. Holsworth searched high and low for wires and other devices that could be causing the ruckus but found nothing. "Things were going on in one room and then the next, as if whatever it was was moving from room to room," Gerry told me. "The knife holder over the kitchen sink flew off the wall toward me. I caught it."

There is some debate over whether Hofmann or a celebrated local psychic, Mary Pascarella, a friend of mine, was the first to call Ed and Lorraine Warren, who lived in the nearby town of Monroe. The Warrens promised to drive over and check things out. At the same time, the frustrated Holsworth decided to call in some of his on-duty comrades. What the officers saw went into their official reports, some of which are reproduced in my 1998 and 2016 books. The floating refrigerator incident took place several times during the case, once while I was standing in the kitchen with three firefighters and three police officers. Late that morning, home from Wadhams Hall Seminary for Thanksgiving vacation and oblivious as to what I was getting into, I was driving the 60 miles from my home in East Hartford to the Warrens' house for what I expected would be a quiet dinner with my friends.

I'd been working with Ed and Lorraine off and on for two years, ever since Lorraine read an article I wrote about my ghosts-being-souls-in-purgatory theory, which she thought was a fabulous idea. I arrived at a Maison Warren at about 12:30 p.m., just as they were returning from their morning in Bridgeport to meet Rev. William "Fr. Bill" Charbonneau and take him to Lindley Street for the visit recorded by Officer Joseph Tomek in his official report. Well, I never got my dinner. Ed and I left for the Goodin house, while Lorraine and Fr. Bill followed as soon as the priest arrived. On the way to Bridgeport, some 10 miles away, Ed told me about another incident: One of Laura Goodin's toes had been broken by a falling television set.

As Ed and I turned into Lindley Street, what we saw was unbelievable. The road was jammed with traffic, a huge crowd was gathering on both sides of the street, and police officers were lined up in front of the tiny bungalow. Several officers escorted us inside, where chaos reigned. The place was packed with police, firefighters and neighbors. Clothing, furniture and oddments were strewn everywhere. Immediately after we arrived, Laura, complete with broken toe, returned from the emergency room at St. Vincent's Hospital. As soon as the graying, heavy-set woman entered the house, hobbling on a cane, Ed Warren introduced me. Laura grabbed my arm and pointed to a toy baby carriage parked near the living-room television. She said "the thing" had piled articles of Marcia's clothing and toys into it and then rolled it there. "Why us?" she asked in a desperate voice.

Passing down the short hallway into the kitchen, Ed noticed that the bathroom was extremely cluttered. Throughout the rest of that day and Monday, objects were continually spilling and falling in the tiny bathroom, and the bathtub

was constantly filled with a variety of objects. The kitchen was worse. I found Gerry Goodin sitting at the table with his head in his hands. The stumpy, tired-looking man extended a hand without changing his expression of helpless resignation. Told I would find Marcy in the cellar, I descended the stairs and found her talking with two enormous police officers, one a sergeant. The girl was sitting on a stool in the corner, cuddling her orange and white cat, Sam. From the way the men were talking to her, it was clear they already suspected she was causing all the trouble. After they left, I had a long talk with Marcy. Here was an intense, introverted and imaginative child who said the cat was her only friend. In school, she was the victim of bullying. In fact, she'd been kept home from school for the previous six weeks because a boy there had kicked her and hurt her back, although the injury was minor. Marcy didn't seem frightened of what was going on in the house.

Gerry and Laura told me Marcy was a normal, obedient and loving daughter with a vivid imagination and artistic talent. In fact, I have some of her artwork on display in my home library to this day. Family friends, however, portrayed a very different girl: moody, deceitful and disrespectful. "She does sneaky things when her mother's not around," one neighbor said, suggesting that parental overprotection was responsible. "Her mother never lets her go out to play. She's always in the house."

Back in the cellar, another police officer came down and prodded Marcy with questions about whether Sam the cat could really talk. *What?* The girl immediately pulled back into her shell. Apparently, the officers who hadn't seen the "suspicious activity," as the official police reports dubbed it, were skeptical. And the "talking cat" question was a major sideshow in the whole Bridgeport poltergeist affair. Sam featured in many a headline and newscast that week. It was perfectly clear to me that Marcy would sometimes hold Sam the cat closely and do some rather decent ventriloquism. The eminently patient feline had been in the veterinary clinic for an operation several months before, according to Gerry. When Sam returned home, the Goodins and even some of their neighbors insisted that he could talk.

While at the clinic, Gerry told me, "The damn thing must have swallowed a myna bird!" He swore that Sam would come to the top of the cellar stairs and demand in colorful language to be let out. Sometimes he "swore like a sailor," Gerry asserted. At other times, Sam would somehow pound on the door and shout, "Open this door, you dirty Frenchman, you dirty rat!"

I spent the better part of three days watching Marcy, and I wasn't born yesterday. I saw nothing to indicate that Sam was anything but an ordinary cat. Still, the media made much of him, and I'll never forget the sight of reporters from the three major television networks, who came in from New York City, standing around Sam with microphones that Monday, begging him to say something. But what about the adults' assertions that Sam could talk? I've rarely seen it, but there are cases where what I soon came to call "parasites" can appear as animals, and auditory phenomena aren't unknown.

Meanwhile, the tale of the Bridgeport poltergeist was spreading far and wide across the globe. By Sunday afternoon, police estimated the crowd near the house to be over 500 and growing. Traffic in the area was at a standstill. Police left the house at about 2:45 p.m., although a few remained outside for crowd control. Reporters began arriving at 4 p.m. and roamed freely through the house, talking with the Goodins, the Warrens, Fr. Bill and me. I asked them not to use my last name, for fear of my church superiors, most of whom didn't like my paranormal research. Of course, as soon as they heard or read about "Paul the seminary student," they knew it was me. How Fr. Bill got away with being involved with this stuff, I don't know.

The Warrens, the priest and I decided to leave at about 4 pm to get something to eat and to plan our strategy, which would consist primarily of convincing Roman Catholic Bishop of Bridgeport Walter W. Curtis to allow an exorcism of the house. First, however, Fr. Bill blessed the house, using an ordinary ritual, not an exorcism. The Warrens accompanied the priest from room to room as he prayed and sprinkled holy water. I stayed in the living room with the family. As we were about to leave, there was a crash from Marcy's bedroom. The big dresser flew across the room, smashing into the closet door on the other side. Everyone was in the living room when it happened.

The crowd outside stared and whispered as we left the house. No doubt they'd expected Fr. Bill to come flying out a window as happened in the then-new film *The Exorcist*. Back at the Warrens' house, the three of us (Fr. Bill had an appointment elsewhere) tried to put things together. At the time, the Warrens and I shared the same theology, so we agreed that it was all about demons. With Fr. Bill returned, we all headed back to Lindley Street at about 8 p.m. that evening (Sunday) to find that the crowds had swelled to several thousand. The story was now out on the news wires of the Associated Press, United Press International and Reuters, as well as the major broadcast networks.

At about 9, we were drinking coffee in the kitchen when Lorraine suddenly cried out in pain. As I watched, a blister slowly appeared on the top of her left hand. The hand, in plain sight all the time, had certainly not come in contact with any heat source. And no-one was smoking. Fearing the rare but terrifying phenomenon of “spontaneous human combustion,” Ed tried to persuade his wife to leave the house. She refused. The whole incident was caught on tape because there happened to be radio reporter in the kitchen, recording an interview with Ed. One can hear my youthful voice in the background: “There’s a blister forming!” The cassette tape is in the possession of William J. Hall, a Bridgeport native and author of the only complete book on the case, “*The World’s Most Haunted House: The True Story of the Bridgeport Poltergeist on Lindley Street*” (New Page Books, 2015).

An hour and a half later, Marcy was in her room, showing Fr. Bill a charm bracelet. Suddenly the big dresser, which had been set back in place against the wall, again flew across the room. No one was near it. The predominance of activity in this room led me to believe that Marcy was the focal point of what I today would call the parasite or parasites, which tend to feed off one person at a time. Everyone gathered in the kitchen at about 11 p.m. I was standing next to the television console, and Marcy was by my side when Gerry suddenly pointed to the TV. The flowers in a small vase on top of it were moving silently, as if fluttering in a breeze. Gerry said that whenever the flowers moved like that, the television was going to fall over. Sure enough, the TV went over with a crash, face down, hitting my left leg and knocking Marcy and me across the kitchen. Feeling the force of the crash, I was astonished that the television was undamaged. The screen should have been in smithereens all over the floor. But my leg sported a minor gash for several weeks, a battle scar from my bout with the Bridgeport poltergeist.

Later, at nearly 2 a.m., Fr. Bill blessed the house again, and things remained calm for the rest of the night. At four o'clock on the morning of Monday, November 25th, the four of us returned to Monroe to get some sleep. Fr. Bill stretched out on the living-room couch, while Lorraine and I lingered in the kitchen, drinking tea. Lorraine had just voiced her hope that the Lindley Street incident was ended, when we both felt a presence. Whether connected with the Lindley Street case or not, something invisible, inaudible and malign was in the kitchen with us. Lorraine and I held hands across the table and prayed. Whatever it was soon left, but from then on, she was as unsure as I that this poltergeist would be so quickly banished.

At exactly 8 a.m., the telephone rang. Fr. Bill had left to celebrate morning mass at his parish, but the Warrens and I were asleep. Lorraine answered the phone and heard our fears confirmed: Laura Goodin frantically reported that everything had started all over again, and that the destruction was worse than ever. When we got back to Lindley Street, we found the interior of the house a shambles and the place jammed with police and reporters, including network journalists. Laura was wearing a crucifix on a black ribbon around her neck.

After hearing a full report on the events of the early morning (which were similar to those of Sunday morning), we started tossing out the reporters and curiosity seekers who'd wandered boldly into the house. It took until noon to get people sorted out and ejected. I was with Marcy the whole time. That afternoon we tried once again to get some cooperation from the Roman Catholic Diocese of Bridgeport, to no avail. Msgr. John J. Toomey, vicar general of the diocese, later issued a written statement saying, among other things, that church officials attributed the events to "purely natural causes," as if they were in any position to know. In desperation, I called a Russian Orthodox priest I knew and asked if he would be willing to come and pray an exorcism. He said yes, but only as a last resort, since the Goodins should have recourse to their own church first. Thus, as the day passed and pressure increased from both the family and the police to do something to end the nightmare, we four investigators found ourselves in the proverbial "Catch-22" situation.

Around 1 p.m., I left the house and waded through the still-growing crowd, which I was told was close to 10,000 people. I headed for a convenience store to buy some snacks for everyone. People in the crowd, evidently thinking I was Fr. Bill, either stared in awe or tried to ask questions, which I evaded. I bought candy for everyone and was back in the house by 1:30. The Warrens then left to talk with some reporters at their home. This left the Goodins, Marcy's babysitter (a neighbor), *Bridgeport Post* reporter John Sopko and me in the house. Marcy, the babysitter and I began to play a board game while the others chatted. Suddenly an acrid smell, like ozone mixed with sulfur, drifted through the house. It came from the kitchen. Instantly, Gerry was up and dashed into the kitchen, in plain sight every moment. "Oh, oh," he said. "It's going to start again!" Our skin jumped with that unmistakable electrical tingle that's burned into the mind of anyone who has ever contacted what I now believe is a world boundary or "brane," as a physicist might call it. A whitish, gauzy cloud began to form in the kitchen, and Gerry was back in the living room at once. I immediately sat everyone down and took out a prayer book I had with me, starting to chant the first thing I came upon. This happened to be an ancient "akathist" or hymn in

praise of Jesus Christ. In a touching scene, Marcy came over and joined me in the simple hymn. Laura started to cry. The malign presence quickly dissipated.

The Russian Orthodox prayer book I used was responsible for an interesting sidebar to the Bridgeport poltergeist story. It was small and black with a three-barred Russian cross on the cover, a symbol unfamiliar to most people in America. Inside, the prayers were printed in English on the left and Church Slavonic (in the Cyrillic alphabet) on the right. Apparently, some reporter or police officer looked at this book and became convinced that it was a sinister occult tome written in Sanskrit and owned by Marcy. This added to the myth that she was interested in the paranormal and caused some or all of the phenomena.

The Warrens returned about 3:30 p.m. During the next few hours, as everyone waited vainly for a call from the diocese, we sat in the kitchen and listened to the radio. We were joined by two police officers. Nearly every radio station was talking about the house on Lindley Street. One officer rudely hinted that a hoax was the only explanation. His tone changed when the kitchen was suddenly engulfed with the smell of sulfur and ozone once again, this time coming from Marcy's room. But nothing else happened right then.

We sent out for food, then the Warrens left again to return home to make a number of long-distance phone calls to other paranormal investigators and influential clergy. Only the Goodins and I were in the house at about 7:10 p.m., when I suddenly got the feeling that something was very wrong. Gerry also felt it and went into the kitchen. The gauzy formation and the malign presence soon returned, now seeming much stronger. I had the clear impression that it was exactly four times stronger. In fact, I was certain that entities were “arriving.” They weren’t entirely invisible either, and there were four, indistinct shapes coming from the kitchen in a line. They were each about four and a half feet high and had rounded tops, with no discernable head or shoulders.

Gerry saw these figures also, and followed one as it moved from the kitchen. As they entered the living room one by one, Laura started to cry, while Marcy clung to me in fear. I started the akathist prayer again. Then, to the amazement of everyone, especially me, Gerry began chanting, in a beautiful bass voice, a prayer in flawless Latin that sounded to me like part of the old Roman Catholic funeral mass. Gerry later told me that he’d never studied Latin, but remembered some of the language from his days as an altar boy. I’ve never heard of any altar boy who absorbed that much proper vocabulary and pronunciation

just by kneeling at the foot of the altar. I had to study Latin for five years to get that far into it.

Meanwhile, the “forces” grew stronger. I put Marcy behind me on a stool next to the front door. One of the almost-invisible things approached me and stopped. That’s when I made my mistake: I began to feel angry toward this being, power center or whatever it was, that seemed to be after this innocent child. As my emotion grew, the entity simply fed on the psychic energy I was releasing and grew stronger.

To me, the most terrifying encounters in early paranormal research were not always the phenomena themselves. They were the experiences that shattered my cherished belief systems, which was all I had to hang on to. So, what happened next was a mind-wrenching shock. As this thing moved to get around me to get to Marcy, I instinctively pushed toward it. It resisted as though it was entirely material. In fact, I felt a skeletal structure as if this were a solid being. These “demons” were supposed to be spirits. In fact, it took years for me to come to grips with this experience, let alone to finally explain it in terms of parallel worlds. I never even reported it to the Warrens.

While I stood there dazed, the entity got around me and threw Marcy across the living room. She ran back to me, crying. Finally, as the gauzy cloud inundated the whole interior of the house and as I tired, I ordered everyone outside. They needed no prodding. Luckily for us, the police had cleared away the crowds and blocked off both ends of Lindley Street. People at each end of the street saw the Goodins and me leave the house, and muttering broke out. It was about 8 p.m. and quite dark and cold, with a light sleet falling. Several neighbors stared helplessly from their front yards. I could hear a voice in the crowd preaching something about this all being a “sign of the end.”

I said the Lord's Prayer with the Goodins, then left them shivering on the front walk as I ran to a nearby house to find a telephone. Apparently, I wasn't alone. A dog came leaping out of someone's backyard, barking fiercely. It got to within two feet of me, yelped, then dove behind some bushes. When I came to the house, a wide-eyed little boy answered the door. "Mommy," he called, "the priest wants to use the phone!" Even here, everyone seemed to think I was Fr. Bill. The people were sympathetic, but as I stepped toward the phone, something rang the doorbell and knocked three times. "Mommy, there's nobody there!" the boy cried.

The Warrens left their home as soon as I called, but it took them nearly an hour and a half to get back through the suburbs to Lindley Street, thanks to the traffic and crowds. By the time they finally arrived at about 9:15, we had re-entered the house. Things were quiet. When we turned on the radio, a newscaster was speculating about why we had left the house. Two reporters from WNAB Radio in Bridgeport arrived at about 9:30. As I recounted the evening's events to those who hadn't been there, a mirror in Marcy's room fell and the kitchen table turned over twice. On three different occasions, three knocks sounded at the back door. No one was there. The drapes in the living room kept falling to the floor, and the portable television there turned around every few minutes. At one point, Marcy was sitting in the kitchen and her chair began to rise. Since I was standing behind her, I grabbed the chair and pushed it back down. It clearly felt like something was letting go as I pushed on the chair back down.

We decided that an exorcism of the house had to be performed one way or the other. Shortly after midnight, the Warrens and I, bleary-eyed and hungry, left the house, planning to return that afternoon (Tuesday, November 26th) at about 1:30 p.m. Marcy kissed me and made me promise to come back. "How can we ever thank you?" Laura said as she hugged the Warrens and me.

As if to say farewell, the coffee table jumped across the living room as we walked out the front door. After another few hours on the Warrens' living-room couch, I decided to go home to East Hartford to rest, shower and talk with the priest at my Roman Catholic parish. The Warrens had to go to Hartford on business. We agreed to meet back at the Goodin house at 2 p.m. As my 1968 Ford Fairlane sped east on Interstate 84, I tuned the radio to WCBS in New York, and I couldn't believe my ears. The newscaster was saying the Bridgeport police had declared the poltergeist a hoax perpetrated by Marcy! Every station I could get said the same thing.

The Warrens heard about this only after they got to Hartford. But when they arrived back home in Monroe, the chaos really began. Phone calls to Bridgeport police headquarters produced no answers, and even the Goodins' phone was answered by a police officer. The Goodins refused to speak with the Warrens. When they went back to Lindley Street, a police officer refused them entry, so they went to a friend's home in the city to listen to the radio and try more phone calls.

I arrived at Lindley Street at 2:30 p.m. and stood aghast on the front steps as Laura Goodin ordered a police officer to throw me off the property. I finally met the Warrens back at their home at about 5 p.m. This is what happened: The police had entered the Goodin house within minutes of our departure the previous night. Tougher minds at headquarters had decided that this ghostly ruckus had to end once and for all so order could be restored in that part of the city. Veteran police interrogators grilled Marcy. Ultimately, according to police reports, she "confessed" to being the culprit. Police Superintendent Joseph A. Walsh announced Tuesday morning that the Bridgeport poltergeist was a child's hoax.

The Warrens' phone didn't stop ringing all that evening. Calls came in from reporters as far away as Australia and western Canada. One caller, from the Toronto *Globe and Mail*, claimed that Fr. Bill Charbonneau was now denying that he had witnessed phenomena in the house. This, of course, was untrue. Another caller said that Marcy had been taken to the Fairfield Hills Hospital near Bridgeport and was under psychiatric observation. These were only the first of many rumors that circulated in the media for months.

At 7 p.m., Ed Warren and I were guests on the three-hour *Tiny Market Show*, a call-in program on WNAB radio. Virtually all callers agreed that the sudden police declaration of a hoax was hard to swallow, no matter what the explanation for the Lindley Street happenings might be. Inane accusations were hurled at us from Lindley Street and police headquarters during the rest of November and early December. Believe it or not, these included:

- The candy I bought on Monday afternoon was "drugged" and somehow caused the phenomena or caused Marcy to cause the phenomena,
- Ed Warren caused the events from his own home by witchcraft,
- All the witnesses were put under some sort of "spell."

How any of these goofy charges were easier to believe than the truth is beyond me to this day. The silliest accusation of all was that a 10-year-old could fool large numbers of reliable, highly trained observers for days by tossing around huge objects in a tiny house without being seen. To the best of my knowledge, not one witness, including the police officers who were there, ever retracted a story. In fact, some of the police officers, now long retired, agreed to be interviewed in 2014 for Hall's book on the case.

Thus ended my part on the Bridgeport poltergeist case, but the word was that the poltergeist activity was far from over. Laura told a friend that her husband had to plant their Christmas tree in concrete because it kept moving. Reportedly, some of the furniture had to be wired down.

By January 1975, an investigative team from what was then the Duke University Parapsychology Laboratory worked out a deal with the family and the police to go to the house and conduct a thorough investigation of its own. The deal was that no findings would be released until one year from the date of their investigation. Those involved were Jerry Solfvin and Keith Harary (later associated with the graduate parapsychology program at John F. Kennedy University in San Francisco), along with Boyce Batey, a lecturer and Connecticut resident affiliated with the Spiritual Frontiers Fellowship.

Dr. Solfvin later told me that the Goodins vehemently denied any hoax and insisted that Marcy had nothing to do with the events, adding that "The case was never published by us for a variety of reasons. In fact, we never even wrote an 'in-house' report on it."

Late in January 1975, the Goodins were persuaded to appear on a local radio show, where they denied the hoax allegation and reports that Marcy was undergoing psychiatric treatment. They also said that paranormal events continued in the house. In early February, a "For Sale" sign appeared in front of the house on Lindley Street. It took time, but the place finally sold, and the Goodins vanished from the public eye. As far as I could determine at the time, nothing paranormal happened at the address after the Goodins left.

Forty years later, in preparation for his book, Hall became the first to bring together all the surviving eyewitness testimony, interviews and facts of the case. I was given a section to talk about my modern interpretation of the 1974 events, which involved parallel-world intersect points and "overwashes," along with parasite intrusion to feed on the negative energy in the Goodin Family.

In accord with our current theories about no paranormal event standing in isolation, leading to what we now refer to as "flap areas," I suggested that Hall look for concurrent reports of bizarre events at nearby homes in Bridgeport during that period. In talks with then-residents of the area, he found plenty. These included disturbances in homes, though not as serious as at the Goodin house, and a spike in UFO reports.

Even after all these years, I remember the very clear impression of neutrality when facing the entities alone that night (November 25th) in the Goodin house. They conveyed a feeling of neither good nor evil. They seemed lifeless in any human sense. The best description I can think of is “alien,” totally other. At the time, the Warrens, Fr. Charbonneau and I had opinions based on our religious beliefs. My view today is starkly different.

The Neighbors

Over the decades, I have encountered ghosts whom I’m convinced were actual, physical people living in parallel worlds where they never died; ghosts who were afraid of me because they thought I was a ghost; people who saw ghosts of themselves; and witnesses to buildings and even whole towns that were there one day and gone the next. There have been non-human beings who either used a language I had never heard before, or couldn’t communicate verbally at all.

I soon came to think of these beings as “neighbors”: humans and non-humans from parallel worlds, some of which have quite different laws of physics. Some of these neighbors are parasites who mean us no good. Others are afraid of us because their paradigm is as narrow as ours. But many are neutral or benign. Most are just going about their business in their own realities. Interestingly, especially in light of the Special Theory of Relativity, the temporal factors all seem simultaneous, and the spatial relationships can be very odd during communication with these neighbors.

I don’t like doing it, especially since I vehemently discourage people from any sort of mediumistic communication because of the parasite danger, but over the years I evolved a meditation/communication method to speak with a few of these neighbors.

In 1975, I encountered Gilbert, whom a medium told me was a ghost waiting for his wife to die in a hospital ward so he could “take her home.” Already convinced that the 19th century spiritualist ideas aren’t good enough, I meditated at the site and encountered a man who was indeed waiting for his wife – at the Canadian National Railway station in Prescott, Ontario. Gilbert was in a parallel world where the laws of physics and social attitudes made communication with neighbors (in the sense I use the word) common and accepted. At the end of the quite verbal conversation (though I never actually saw Gilbert), I even heard the sound of an approaching diesel locomotive. The train carried Mrs. Gilbert, whom her husband was indeed going to take home.

The Noble Bear

There are many other examples of this communication, but one in particular stands out. I never got an actual name, but I think of this being as “The Noble Bear.” In the winter of 1980–1981, I received a phone call from an erstwhile seminary classmate from western New York. “These people in Tonawanda are hearing heavy footsteps in their attic,” he declared. So off I drove—for over seven hours—to Tonawanda, a northern suburb of Buffalo, not far from Niagara Falls. The first thing that struck me was that the family was more intrigued than frightened about what was happening. The couple was in their mid-twenties and had twin toddlers, a formidable task in itself without having to deal with “bumps in the night.” As in most cases, the residents had it all figured out: It had to be the ghost of this or that ancestor, or such and such a person who had died in the house. I almost never find that to be the case.

In any event, there was a powerful presence in this attic, one that I’d never felt before. I settled in, and it took less than half an hour to hear from the presence. “Hic esten,” were the first discernible sounds I heard. The voice was low and commanding, but gentle. “Hic” is Latin for “here,” but “esten”? I won’t threaten the reader with a Latin lesson, but this probably meant “you,” meaning me. The case ending was wrong. It should have been “tu es” or just “es.”

I understood this as a direct statement to me: “You are here.” And it clearly wasn’t a question. The primary impression was of an energy I can only describe as nobility, honor, courage, and goodness, and it was beaming from this being in waves. It was definitely a male presence. Around him was a huge sense of space. That’s the best way I can describe it.

My very first thoughts: Could this be an angel, or a multiversal species responsible for our belief in angels? What did he mean by, “You are here”? There followed two challenging but deeply fascinating afternoons communicating with a being I could only describe as bear-like. It had an ursine energy that shamans have easily recognized when I described it in later years. I’m certainly not claiming this was a real bear, but it was very definitely a non-human person.

For the first time in these multiversal exchanges, there was a visual. I could just make out the outline of a huge, upright figure. Also, for the first time in these encounters, I managed to snap a picture.

Unlike my prior encounters of this kind, my ursine friend seemed to have the proper spatial relationship to me. He was right where his voice came from. But there was something wrong with the geometry. The more I saw him over time, the more he looked as though his head should be several feet above the slanting attic roof, but it wasn't. It brought me an odd, out-of-place feeling. I never got his name because I couldn't even begin to make it out. I don't think he got my name either. He probably heard Paul as paulo, a word meaning "little," even in his mutant Latin, I would think.

If I ferreted out his story and translated it correctly, I for the first time encountered a multiversal believer in a Supreme Being with strictly female energies. He referred to the Goddess (the word "Dea" was very clear) for the first time. And I got the impression that there was only one, because he said "Dea Summa Esa," which I took as "Goddess the One Who Is" in his off-beat Latin. Even more riveting was his claim that She had sent him on a quest for a place called Renthusia, which I have never been able to find in any reference source, paranormal or otherwise.

Interestingly, he had been sent on this quest as a reward, not as a punishment. The reward was for acts of "carita et humilita." Again, the wrong case endings, but the root words clearly translate as kindness (or love) and humility. Imagine a world where one is rewarded for humility, a virtue sorely lacking in our own. He had passed across or through many worlds on his quest—his words were "per terrae." And he had no idea that he was in an attic in Tonawanda, New York. He thought he was on a road in a forest, talking with one of many "alii viatori," which I understood as "other travelers" on the road. What was he going to do when he got to Renthusia? "Implera facta nova," or so it sounded. I took that as "achieve new deeds." Of kindness? Yes, but I somehow detected a sense that war or danger might be involved along the way, but we never got to that before he moved on. I literally felt him moving away. All disturbances in the family's attic ceased.

Between that time and 1987, there were five beings, both human and nonhuman, with whom I simply couldn't communicate. Two were non-verbal and three others spoke languages of which I have never heard the like. All five seemed just as flummoxed as I was with the encounter, and one seemed terrified of me.

I could fill another book with the questions that arose. Were these ghosts? Aliens? Both? What meaning do those words have in the living, eternal, and dazzling diversity of the multiverse? Were they from "other planets"? What does

that even mean? Would they have had anything to say about God or Goddess? Probably.

Everywhere I seem to touch in the multiverse is shot through with a sense of divine presence, but it's far beyond anything I learned about in the seminary. In fact, I believe that today's paranormal is tomorrow's science. And it's the first day of school.

Bio: Paul F. Eno is an award-winning New England journalist and an independent researcher of the paranormal since 1970. He holds a Bachelor of Philosophy degree from Wadhams Hall Seminary College and went on to do graduate work in theology at St. Vladimir Orthodox Theological Seminary, and in the Master of Liberal Arts program at Trinity College (Hartford). A student for the priesthood from 1967-1977, Eno was expelled on the graduate level because the seminary faculty did not like his paranormal research. His early mentors included parapsychology pioneer Dr. Louisa Rhine, Fr. John J. Nicola S.J. (technical advisor for the film *THE EXORCIST*) and legendary, first-generation ghost hunters Ed & Lorraine Warren (of *The Conjuring* fame). His most recent book is *Dancing Past the Graveyard: Poltergeists, Parasites, Parallel Worlds and God* (Red Feather, 2019). Two previous titles were co-authored with his son and colleague Ben Eno (*Behind the Paranormal: Everything You Know is Wrong*, Schiffer Books, 2016; and *Behind the Paranormal 2: Bigfoot, Mothman and Monsters You Never Heard Of*, Barking Cat Books, 2017). Three of Paul's earlier books are still in print. The father-son pair have appeared on the Travel and History Channels, and have hosted the weekly AM/FM radio show "Behind the Paranormal with Paul & Ben Eno" for nearly 15 years.

Website: <https://www.behindtheparanormal.com>

The Marian Apparitions at El-Zeitoun, Egypt, 1968-1971: Miracles and UAPs from a perspective combining parapsychology and sociology

Eric Ouellet, Ph.D.

Introduction

On 2 April 1968 around 8:30 pm, a group of Muslim workers at a local public transit garage in a northern suburb of Cairo, known as El-Zeitoun, noticed a woman on the top of St. Mary Coptic Church across the street. She appeared to be dressed in white, and they thought she was a nun (Brune, 2004: 7), but also that she was about to commit suicide, and shouted at her not to jump. Nothing happened. Then, a few moments later a number of women who were walking in the street also noted the woman on top of the Church, and one of them loudly exclaimed in Arabic that it was “Our Lady” (i.e. the Virgin Mary). At this time, one person ran to contact the emergency services while another one went to get the priest in charge of St. Mary Church, Father Youssef Ibrahim. There was now a small crowd gathering in the street, enough to block traffic. But before the emergency services or the priest were able to see the “lady,” it disappeared. All this commotion lasted only a few minutes (Zaki, 1977: 4-5), but according to other accounts there was a second apparition around 3:00 am the same night (Brune, 2004, 7). What unfolded in the weeks and months to come became known as the El-Zeitoun Marian apparitions, eventually witnessed by thousands of people and leading to a formal recognition by the Coptic Church authorities of a true apparition.

Marian apparitions, or more accurately anomalistic events interpreted as Marian apparitions, are neither a new nor a marginal phenomenon. From the fourth century to the present, there have been over 21,000 recorded Marian apparitions, and more than 200 of those occurred in the 20th century (Horsfall, 2000: 375-376). Some of them can be qualified without doubt as “social events”.

given the number of witnesses, and the amount of press coverage they receive. In particular, one can note the events in Fatima, Portugal, in 1917; Garabandal, Spain, in 1961; Medjugorje, Former Yugoslavia, 1981; and Lubbock, USA (Texas), in 1988. If one is willing to accept that something anomalous might have occurred in Egypt in 1968-1970, and yet does not want to embrace uncritically a religious explanation, how could one approach this strange story?

This chapter proposes an avenue to look into this case by proposing an analysis that is at the intersection of parapsychology and sociology, built on the Model of Pragmatic Information (MPI), which I have already proposed elsewhere, while looking into events that were understood as UFO experiences (Ouellet, 2011a; 2011b; 2015). This paper, furthermore, also seeks to illustrate that when it comes to the study of the so-called “paranormal” or “supernatural,” it requires a path that is truly scientific in spirit, and yet one that may lay uneasily between believers’ expectations, skeptics reductionism, and many methodologies from the natural sciences that are fundamentally inadequate to study human affairs.

The first part of this chapter looks into the nature of the reporting itself, in order to offer a critical look and assessment at the information gathered to study this case. It is followed by a presentation of the data, although most of it being of a qualitative nature. The MPI is then presented and briefly explained, and used to provide a possible explanation for the events that occurred in El-Zeitoun. Some concluding remarks are then offered in the context of studying the “paranormal.”

The reporting aspects

The events that occurred in El-Zeitoun, Egypt, are over 50 years old. This makes it by definition a historical case. Although many witnesses should still be alive today, they could be quite hard to find (and it would certainly be costly to try to find them. Furthermore, as shown by the field investigation conducted by Michel Nil in 1978, only 10 years after the events, many witnesses could not remember some key details such as the dates that the anomaly occurred. Hence, conducting a field investigation, at this point in time, would be of dubious value, and so focussing on existing material remains the most sensible option.

The overall recorded data is, surprisingly, also difficult to find. Although there are many internet sites that discuss the events, they are taking their information pretty much from the same source; an internet site maintained by a group of believers linked to the Coptic Orthodox Church at www.zeitun-eg.org.

Like in the case of UFO websites, many unsubstantiated claims are uncritically carried from one website to the next. The case in point is the alleged visit to St. Mary's Church in El-Zeitoun by the then Egyptian president Nasser.¹ According to Michel Nil (1979, pp. 113-114), there are also only a few publications in Arabic about the El-Zeitoun events, and most of them are relatively short brochures. The situation of publications in other languages is not much better (DeVincenzo, 1988, p. 4).

In such context, texts written in English and French on the topic constitute the main source of data for this study. After reviewing this literature, it appears that there are only few substantive original sources that document the events, sometimes many years after the fact. Among the noteworthy ones are: (a) the English version of the report from the Coptic Church investigation (Gregorius, 1969); (b) Jerome Palmer's 1969 book *Our Lady returns to Egypt*; (c) Pearl Zaki's (1977) *Our Lord's Mother Visits Egypt in 1968 & 1969*; (d) Michel Nil's book (1979); Francis Johnston's (1980) *When Millions Saw Mary*; and (f) Brune's book (2004). It is to be noted that these texts were produced by believers, and that their intent was less about providing a detailed documentation of the events, and more about "proving" that the phenomenon was indeed a manifestation of the Virgin Mary. Furthermore, it is also important to note that the notion of "proof" for these believers has a somewhat different meaning than in the scientific context, as it based only on establishing correlations between the reported events and religious accepted doctrinal notions and concepts.

Although these authors documented several objective aspects like the particular elements reported by witnesses during the events, the miraculous cures, statements from the authorities, and newspaper clippings, the focus is very much on the witnesses' inner experience of seeing the Virgin Mary. To use a different language, they focussed on the experiencers' subjective appreciation of their own experience. This focus should not surprise anyone, as any religious belief is fundamentally based on profoundly personal mystical experiences. Lastly, let's underline that these publications also cover with great care the process of official acknowledgement by the Coptic religious authorities.

¹ Many websites state it as a fact, but I could find only one source on this point, and it is an undated interview with an unnamed witness by Father François Brune (2004, p. 21) about two undated visits by Nasser to El-Zeitoun. He apparently signed the Church's Visitors book, but this book is now missing. Given the rather imprecise nature of this information, it is almost impossible to corroborate it.

Another important issue to keep in mind is that the events occurred in the context of Orthodox Christianity, not Roman Catholicism, and most researchers of Marian studies are either priests in the Catholic Church or at least grew-up in a Catholic environment. If one acknowledges that the Virgin was indeed paying substantive attention to the Orthodox Church, then the Roman Catholic claim of being the “only true religion” can be indirectly challenged. Furthermore, these apparitions were not “typical”, in that they were no communication between the entity and one or a few young people (usually teenage girls). In fact, there was no obvious message communicated in El-Zeitoun. These factors are likely to make the events “less interesting” for those who are working within the “normal” frames of reference found in Marian studies, something that Michel Nil (1979, pp. 152-154) also noted. Clearly, what makes an anomaly worthy of interest is very much dependent on social and cultural factors rather than the intrinsic “objective” qualities of the phenomenon.²

The events of Zeitoun

The quantitative view

One thing that quickly becomes obvious when researching this case is that there is no complete list of apparitions. The Coptic Church investigation identified 27 apparitions during the period of 2 April 1968 to 4 May 1968, with a number of nights having more than one apparition occurring (Bayless, 1981, p. 8). Other sources noted that there was a decline in the number of apparitions throughout 1968 to one or two per week (Johnston, 1980, p. 10). The frequency went down to once a month by early 1970, according to Johnston (1980, p. 25). However, based on Zaki’s research, between 21 August 1969 and 11 June 1971 there were 17 apparitions (Bayless, 1981, p. 21). According to Johnston, the last apparition occurred on 29 May 1971 (1980, p. 25).

In light of this rather incomplete data set, only an order of magnitude can be offered here. By combining the information provided by the different sources, it is estimated that around 90 to 95 apparitions would have occurred if counted as follows:

² Any student of UFO events cannot escape to see strong epistemic parallels between religious investigations and UFO investigations: investigations are usually conducted by UFO buffs, trying to prove that what was observed was indeed an extra-terrestrial entity by establishing correlations with “typical” alien descriptions, the experiencers’ subjective description of events, which is usually taken for granted (as long as it fits the alien “typical” description), and they seek any forms of acknowledgement from the authorities that something odd occurred.

2 April - 4 May 1968: 27
5 May - Mid-1969: 45-50 (?)
Mid-1969-mid 1971: 17
*Approximate total: 90-95 apparitions*³

Another issue about this count is what is actually meant by “apparition”. The phenomenon was not consistent in its visible characteristics. It ranged from the “full-blown” apparition to only a subset of it. For instance, Johnston states that the phenomenon was:

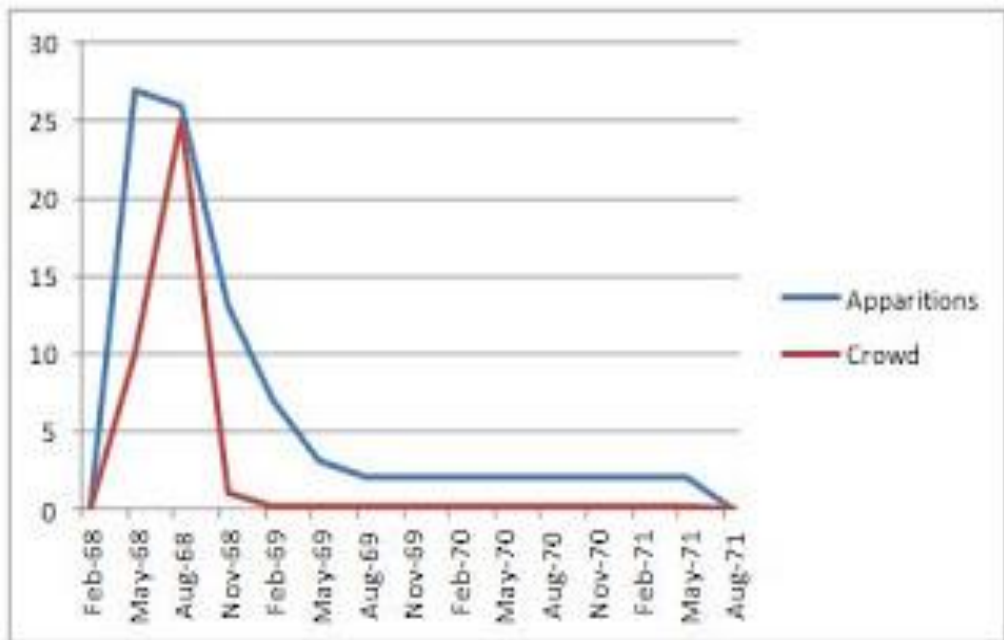
generally preceded by mysterious lights, flashing and scintillating silently over the church like a canopy of shooting stars. One witness described them as a 'shower of diamonds made of light'. [...] Minutes later, formations of luminous doves would appear and fly around the floodlit church. Eyewitnesses described them as 'strange bird-like creatures made of light' which flew with astonishing swiftness without moving their wings. They always maintained a definite formation and disappeared suddenly like melted snowflakes. Shortly after, a blinding explosion of light would engulf the church roof. As it dwindled, it shaped itself into the brilliant form of Our Lady. Invariably, she would be seen in a long white robe and veil of bluish-white light. (1980, p. 4)

Zaki met a nun who counted 17 “apparitions” for the period between mid-1969 to mid-1971, while she also counted luminous birds on 24 nights, and lights, stars and other luminous phenomena on 85 nights for that same period (Bayless, 1981, p. 21). This illustrates quite well that the count is very much dependent on how the various witnesses defined the notion of “apparition.” Hence, the above count of 90-95 apparitions should be taken as an illustration of magnitude more than as a reliable count.

It is also interesting to note, even if one should not be surprised by it, that the number of witnesses followed the general pattern of the apparitions. There were only a few witnesses the first day, as it was a completely unexpected event. It eventually grew to a very large gathering. Nil interviewed a witness stating that there were about 100 people on the night of 13 April 1968 (1979, p. 44). Nelson estimated that there was between 1,000 and 1,500 people on 15 April 1968 (1973,

³ A list of the referenced apparition reports is provided in Appendix A.

5). After that, the phenomenon was discussed for the first time in the mainstream press, in a 23 April estimate properly the size of a crowd, especially at night, and the higher figure might have been over-estimated. However, this provides a good illustration that not only the phenomenon was a very public event, but also the interest in the phenomenon can be correlated directly with its intensity, and its coverage in the mainstream press. Graphically, with the limited information available, the apparitions and crowd pattern for the entire 3-year period would have the following shape approximately:



From a quantitative view of the Zeitoun events, there are two additional observations that can be made with a fair degree of certainty. First, the events seemed to have been very intense at the beginning (during April and May 1968), but started to decline sometime after the official investigation ended and the phenomenon was declared authentic by the Coptic Church on 5 May 1968. Second, the phenomenon was resilient enough to last for 3 years, with a declining cycle of occurrences and intensity.

The qualitative view

The existing written material provides a relatively rich corpus describing the events. Although this corpus was essentially created by believers, it is significant enough to offer important points of reference for anyone interested in analyzing the events, even from a non-religious perspective. There are six main qualitative aspects that can be identified about the El-Zeitoun events: (a) the so-called light “birds”, (b) the smell of incense, (c) the clouds, (d) phosphorescent-like luminosity, (e) the scintillating lights or “stars”, and (f) the main luminescent object (i.e. the apparition itself).

The light “birds”

Many witnesses reported that there were luminous objects that traveled through the sky of El-Zeitoun (Palmer, 1969; Nil, 1979; Zaki, 1977), which were at first construed as “birds” but were clearly not birds. Their actual nature remains unknown to this day. They were described as follows:

Another phenomenon witnessed by the spectators is the appearance of bird-like creatures before, during, and after the apparitions, and sometimes on nights when there is no apparition at all. These creatures in some ways resemble doves. They are larger than doves; they are larger even than pigeons. Whence they come or whither they go no one can determine. It is known, says the keeper of the Cairo zoo that pigeons do not fly at night. But these can hardly be any kind of natural bird.

First of all, they fly much too rapidly. They fly without ever moving their wings. (Only one spectator interviewed thought he saw one bird flap its wings.) They seem to glide before, into, and around the apparitions. They never come to rest on the roof or trees, and on some occasions have been seen to disintegrate in the sky like wisps of cloud.

Varying in number on different nights, they have appeared singly, in twos, threes, and larger groups. Always in some kind of formation, the creatures fly in triangle, sometimes in the formation of a cross. Once twelve of them flew, six abreast in two rows.

Not only are these birds spotless white; they themselves emit light. They are like electrically illuminated birds which can be seen both in the brilliant light of the apparition and in the darkness of the sky above the apparition. They disappear as mysteriously as they appear and without sound of any kind. (Palmer, 1969, pp. 12-13)

Another description is from Bishop Gregorius on the apparitions that took place between 27 April and 15 May 1968:

Before the apparitions took place some birds that look like pigeons--I don't know what they are--appear in different formations. Sometimes two appear on the dome just as if they had come out of it. However, the dome is closed; the windows do not open. They might be seen flying eastward, then wheeling about and flying to the west, and while one watches them, they suddenly disappear. [...]

They do not flap their wings; they glide. In a flash they appeared; and disappeared the same way. They did not fly away but above and around the center dome. They did not fly away but above and around the center dome. They stay quite near and are close to the church when they vanish. Whatever formation they take, they keep. Sometimes as many as seven of them fly in the formation of a cross. They appear and disappear in this formation. They fly very swiftly. They are not light on one side, but are completely lighted. One does not see feathers at all--just something lighted. They are radiating creatures, larger in size than a dove or a pigeon. Sometimes as one of them flies lower, it gets larger and larger. People realize these are not pigeons. (Palmer, 1969, pp. 24-26).

Lastly, let's mention that there is a famous photograph of these "birds" taken by Wagih Risk. However, the photograph was analyzed in detail by Vern Miller of the Brooks Institute of Photography of Santa Barbara, California in the 1990s, and it became clear that although it was a genuine picture of the phenomenon, the individual object's shape is likely to have been altered to look like "birds" (Kamell et al., 1996, p. 223)

In themselves, these objects seem unexplainable, but if one keeps in mind that in April and May 1968 there was significant seismologic activity in Egypt (Persinger and Derr, 1989), then a somewhat different picture emerges. Strange lights in formation have been noted from time to time in various parts of the world, like for instance in the Idu Peninsula (Japan) during the earthquakes of November 1930, and in 1957 during an earthquake in Leicestershire, England (Devereux, 1989, p. 22). Also, some early UFO sightings involving some sort of “flight formations” have had earthquake dimensions as well. The famous Lubbock sightings of 25 August 1951, in northern Texas, were interpreted by some as being “birds” (Clark, 1988, pp. 342-350), while there was some significant seismic activity in the area in June of the same year (Northrop and Sanford, 1972). The famous Washington D.C. sightings of 19-20 July 1952, where UFOs in formation were observed on radar screen, occurred just one day before a major earthquake in California with a magnitude of 7.6 (Housner, 1953, p. 16). Another case is the one of a pilot who saw seven objects in formation while flying between New Zealand and Australia on 13 January 1965,⁴ which occurred at the same time as a wave of earthquakes in New Zealand (Gibowicz, 1974). More recently, UFO flight formations were reported in Chile on 12 and 25 September 2011;⁵ there was also a 5.9 earthquake near the coast of Chile on 14 September 2011, and another one of 5.6 magnitude on 28 September 2011.⁶

Lastly, we can compare the “flight formations” of El-Zeitoun to the description of the famous UFO sighting of Kenneth Arnold of 24 June 1947. As Devereux noted,

[...] a brilliant flash of light occurred, centered on an area where Arnold saw nine bright lights. These traveled in an undulating fashion between (in all) three peaks of the Cascade mountains, hugging the terrain, frequently giving off brilliant blue-white flashes, usually preceding a change of motion. As Arnold obtained a closer view of them, the lights showed themselves to be generally discoid in shape, though with variations which may have been due to shape-changing characteristics, or difficulty of definition at long distances on Arnold's part. The light varied in intensity, and maintained a rough formation. [...] The location where the incident took place also speaks volumes. The Cascades Mountains are located directly on a tectonic plate margin. (1989, p. 54)

⁴ See <http://www.ufocusnz.org.nz/content/1965---Pilots-Sight-%E2%80%98V-shaped%E2%80%99-UFO-Formation/83.aspx>

⁵ See <http://onlysecrecy.com/videos/latest-ufo-videos/ufo-sighted-over-santiago-chile-25th-sep-2011/4316/>

⁶ From a query on IRIS (Incorporated Research Institutions of Seismology) at <http://www.iris.edu/data/>.

A number of preliminary remarks need to be made here before going further. Observations of “birds” were widely reported at El-Zeitoun, and bear many resemblances to some UFO events, but the “birds” were never construed by the witnesses in Egypt as anything but some form of divine manifestation. Clearly, there is some social and cultural construction involved in these types of reports. Furthermore, the skeptics have jumped rapidly to the conclusion that these luminous phenomena must have been solely the product of earth-generated social constructions participating in a wider social narrative built on the ideology of scientism.

The science of earth-generated luminous objects is still, to this day, in its infancy. Michael Persinger is well-known to have proposed what he called the “tectonic strain theory” to explain the presence of luminous objects in the sky, as discussed above. The tectonic strain theory allows for objects to be seen far away from the epicenter of a seismic event, and can happen a few days before or after such events. Yet, the tectonic strain theory cannot account for the concentrated nature of the El-Zeitoun events. To have “birds” flying in formation at the exact same place for months is beyond what geophysics can explain at this time. It is therefore, for all intent and purposes an act of faith to assume that all those events can be solely explained as earth-generated phenomena, which from a sociological perspective, is no different to any other acts of faith. In the end, this aspect of the El-Zeitoun events remains beyond demonstrable traditional scientific explanation. However, if one is willing to embrace a mixed ontological approach where the objective and subjective may potentially merge in novel ways, then one could hypothesize that geomagnetism may provide an important enabling physical condition for such complex phenomena to occur, but it is not sufficient in itself to fully explain them.

The clouds and smell of incense

The New York Times article of 5 May 1968, one of the few mainstream newspapers outside Egypt publishing about the events, noted that “on three other recent occasions the apparition was seen and each time was preceded by the appearance of shining white clouds shaped like doves.” This short comment is instructive, as it shows that the “light birds” were also understood as being clouds by some witnesses. But there was another phenomenon involving clouds where the entire sky above the church was covered with clouds, and it was also accompanied by a smell of incense.

Palmer reported that “one should, perhaps, include as 'lights' the mysterious clouds that are sometimes seen to hover high above the church even when the rest of the sky is cloudless. On one night, Bishop Gregorius stated, there poured from the sealed stained-glass windows of the high dome, such clouds of incense that it would take 'millions' of censers to produce a like quantity. The incense cloud settled over the throng standing around the church” (1969, p. 12). Bayless adds a few more details in noting that “he [Bishop Gregorius] describes the appearance of clouds of deep reddish incense which billowed in huge quantities. It rose to a height of 30 to 60 feet and was clearly visible above and around the church against a colorless sky” (1981, p. 10).

Zaki described that “sometimes clouds like a thick fog would roll in towards the church as if they were being channeled down the streets in all directions to completely cover the church. They seemed to absorb the incense and its fragrance and carry it to the crowd of people and spread it over them like a canopy... The sky above would turn to a deep reddish-purple...” (1977, p. 12). She also added that this it was a pleasant fragrance (Idem).

Michel Nil interviewed Father Boutros, the parish priest of Zeitoun, in 1978. He noted that there was at various occasions clouds accompanied with thunder and a smell of incense (1979, p. 72). Finally, in an interview in 1980, a witness (Mona Mikhael) told Bayless that “other times we used to see clouds of incense. First, you would see a type of white cloud and it would cover all the church, all the area surrounding the church from above. [...] I never smelled anything like it in all my life. It was a very, very beautiful odor. The cloud remained for 10 or 15 minutes and disappeared” (1981, pp. 27-28).

This very unusual phenomenon remains difficult to explain, but it is not unprecedented. For instance, during the 1906 earthquake of Valparaiso in Chile, “other spectators saw red-violet patches in the sky during the earthquake” (Devereux, 1989, p. 22), which can be linked to the “violet low-level oscillation of air molecules or the emission of ignited gases from fissures in the ground during earthquakes” (Devereux, 1989, p. 24). Such events seem also to have common characteristics with what has been termed “electrochemical glow discharge”. As Devereux mentioned in his research on earthlights and seismic activity, “through various electrochemical reactions the expulsion of considerable amounts of gas into the air (bubbling through groundwater or out of fissure in the ground) accompanied by pungent chlorine or sulphurous smells could be caused. Such smells have been noted by witnesses involved with earthquakes, ball lightning and UFOs” (Devereux, 1989, p. 51).

We have here another indication that seismic activity might have contributed to the overall events at El-Zeitoun. The production of large quantities of gas, and the red-violet color associated with such clouds point in that direction. Yet, the issue of a pleasant smell of incense instead of the foul odor of chlorine or sulfur remains problematic. It is particularly problematic in that incense is, by definition, a substance void of sulfur.

Some might argue that given the euphoric state of the witnesses, who were also believers, their capacity to judge smell was impaired, and they projected a more consistent religious meaning to the smell they experienced. This may be so, but there were many other people (non-believers) who would have reported something else. In fact, a smell of sulfur or chlorine might have caused a panic in the crowd. Others may invoke phantosmia (olfactory hallucination) and parosmia (distorted sense of smell), but these conditions are usually linked to head injury and respiratory infections. This explanation would require that Egypt was undergoing an epidemic of such health conditions, something that is quite improbable. Another possibility would be that all those who reported on the Zeitoun events have censured their reports about an unpleasant smell, because it would not point towards a divine event. Yet, as there are no data pointing in such direction, one has to look somewhere else.

It is clear that religious experiences are at times associated with “smell of holiness”. In the Roman Catholic world, one pays attention to “the sign of ‘sweet odor,’ a phenomenon in which the body or the tomb of a saint emits a sweet odor. In the Old Testament, a sweet-smelling odor was a metaphor used to indicate a person pleasing to God and holy in His eyes. Usually, the odor is unique and cannot be compared to any known perfume. Cardinal Lambertini posited that while a human body may not smell bad, it is highly unlikely, especially in the case of a dead body, for it to smell sweet. Therefore, any odor of sweetness would have to be induced by a supernatural power and be classified as miraculous” (Saunders, 2006). This is certainly a good description of what the believers in El-Zeitoun were thinking, even if it was not about the body of a saint. This explanation, however, is beyond rational proof. It seems that once again, there might be some physical enabling conditions contributing to a far more complex phenomenon, where the objective and the subjective are mixing in ways poorly understood.

Phosphorescent-like luminosity

Another common qualitative description was some sort of glowing aura or phosphorescent-like luminosity in the sky and around the church. Palmer reported that "the large dome atop the church is sometimes illuminated by the heavenly lights, and on one occasion, as described by Bishop Samuel, the light which poured out from beneath one of the smaller domes gradually covered the entire church in light" (1969, p. 12). Michel Nil, based on his 1978 interviews, was told by Ragaï Louis that he saw the church illuminated from above as if it was from a fluorescent light (1979, p. 43), while Victor Fakhri described the same phenomenon as a phosphorous light on the church's wall and dome (p. 85). As well, witness Sami Goubbran described a very strong light, as if it was "a million of watts," emanating from the church and lightening up the entire neighbourhood (p. 76). Bayless was told by the witness Mona Mikhael that "another time...like the sky was open. A very, very wide kind of light. Not very radiant" (1981, p. 27).

Yet again, this type of phenomenon is associated with seismic activities. Devereux noted that "streamers and aurorae-like displays across the sky, balls of light, glows in the atmosphere, sparkles of light on hillsides, 'slow' lightning – can occur in association with, but by no means with all earthquakes. They appear before, during and after quake activity, and sometimes at distances of tens of miles from the epicentre of such seismicity" (1989, p. 19). The issue is now becoming a familiar one. Indeed, the witnesses' descriptions reinforce the notion that the events of El-Zeitoun were enabled by seismic activity, but such geophysical approach can hardly explain why such luminosity was centered on the church for such an extended period of time.

Scintillating lights, "stars", and other precursors to the apparition

The main apparition was oftentimes preceded by sparkingly lights. As Palmer noted, "the light have been described by spectators as 'a circle of bright spotlights' on one occasion; as 'falling stars' on another occasion, and even as a 'shower of diamonds of light' swirling in the path of Our Lady's movements. A brilliant crown, all of lights, has been seen over the figure of Our Lady, giving her a majestic and glorious appearance" (1969, p. 12). Zaki witnesses a similar phenomenon, as she wrote that "on my fifth night at about 4:15 a.m. I saw four yellow flashes or flames covering the front of the church. Following this about 4.30 Virgin Mary appeared 'full figure'" (1980, p. 7). She added in a different text, "again I saw a flash of yellowish-orange light shaped like a big flame and

covering the whole front of the church and lasting about five seconds. It was repeated twice (four times in all)...” (Johnston, 1980, p. 21). Hilda Goubran told Michel Nil in 1978 that at the time of the apparitions there was stars and pigeons associated with the apparitions (p. 83). Anzy Morid told Bayless in a 1981 interview that he saw “sparkling lights” prior to the apparition in April 1968 (p. 29).

Once more, Devereux in his study of light phenomenon associated with seismic activity quotes a report from the 1872 edition of *Nature* that is reminiscent of Zaki’s observations: “[...] following the great earthquake shock of a Californian earthquake recent to 1872, two witnesses observed ‘sheets of flame on the rocky sides of the Inuyo Mountains’ about half a mile from the Eclipse Mines. ‘These flames, observed in several places,’ the report continues, ‘waved to and from, apparently clear of the ground, like vast torches. They continued for only a few minutes’” (1989, p. 21). Further, he quotes a report from a 1902 paper in *Nature* discussing “flickering flashes” associated with eruption of Mont Pelee (1989, p. 24).

There are other analogous phenomena associated with the pre-apparitional phase that could be highlighted. For instance, Therese Gadallah told Michel Nil that she saw a large red ball transforming itself into the Virgin made of white light (1979, p. 78), and Vivian Goubran made the same observation about a red ball (1979, p. 80). The *Nature* article of 1902 about Mont Pelee eruption also noted a large red ball in the sky (Devereux, 1989, p. 24). A number of witnesses also described the pre-apparition phase as being a shining column of light transforming itself into the Virgin (Bayless, 1981, p. 24; Kamell et al., 1996, pp. 77, 79). Similarly, rays and beams of light were also noticed with seismic activities (Devereux, 1989, p. 24).

The description by witnesses of the events surrounding pre-apparitional moments are quite diverse in nature, but they all have counterparts in descriptions of light-related phenomena associated with seismic and earth activities. These represent further indications that there is a likely valid correlation between earthquakes in Egypt noted by Persinger and the El-Zeitoun events. But this also raises additional questions about why such a vast array of earth-based phenomena, which tend to occur separately in one off events, are concentrated geographically and qualitatively around that church in Cairo’s suburbs. Unfortunately, geology and physics do not have any sound answers to offer for such improbable combination of events.

The apparitions

The apparitions seemed to have all occurred near the Church, but not necessarily at the same exact spot. As previously noted, the first one was seen on the roof near the base of the dome. It was also seen in the courtyard between trees (Palmer, 1969, p. 13), while on other occasions it was seen in mid-air above the main dome (pp. 21-23). It is interesting to note that after a number of days of apparitions, the public utilities cut the power in the neighborhood, at first to deflect a hoax, and then to help having a better view, as well surrounding trees were cut on the third night so people could see better (Nil, 1979, p. 49).

The most common colors were blue and white, but some noted also green and pink (Nil, 1979, p. 62), and others saw a reddish light (Palmer, 1969, p. 32). These are important elements to define the nature of the apparition, as the traditional colors associated with the Marian worship is blue and white, but also red (although more common in older and Eastern iconography). Several witnesses underlined that apparition disappeared as if it turns off slowly the dimmer of a lamp (Palmer, 1969, pp. 21-23; Nil, 1979, p. 50), while in other situations it rose in the sky to disappear (Palmer, 1969, pp. 13-14; Nil, 1979, p. 54). In some occasions it was perceived as if the wind was blowing through it and that her “veil” was moving in the wind (Palmer, 1969, p. 15), while it appeared to be flat and only 2-dimensional in another occasion (pp. 13-14). At times, the apparition was motionless and described as statue like (Nil, 1979, pp. 43, 62), but it appeared that it was moving more often than not (Palmer, 1969, p. 13) but as if floating without using “its feet” (p. 15). It was “making gestures” with her “head”, and her “hands” in particular (Nil, 1979, pp. 50, 68-70, 72).

The actual shape appeared to have also varied from something like squarish form which was construed as the Virgin sitting and holding the infant Jesus (Nil, 1979, pp. 43-44), while in most cases it seemed to be closer to either a vertical rectangle or a vertically elongated lozenge with a circle at the top, which sometimes is seen in full, and other times only in “half-figure” (pp. 41, 63). Many claimed to be able to distinguish a face, eyes, and mouth (Palmer, 1969, pp. 21-23; Nil, 1979, pp. 53-54, 57), and even resembling representations seen in religious icons (Nil, 1979, pp. 43-44). Yet, others noted that there was a light but they could not distinguish anything particular (Nil, 1979, p. 42; Zaki, 1977, p. 12; Nelson, 1973).

As one would expect, it is normal to have variations in descriptions provided by eye-witnesses, but in general they tend to be relatively consistent. This certainly adds some degree of confidence about the common and ongoing presence of the phenomenon. However, one important question remains as to whether the witnesses projected into their experience their own beliefs and interpreted the events as being an apparition of the Virgin Mary. This is a difficult question to assess properly, but there are some elements that could provide a few leads in this regard.

The crowd

As noted above, the crowd became at one point very large, certainly in the thousands of people. Witnesses' accounts are quite interesting in their comments about other people present. There was a lot of emotional energy displayed during these events. Some noted that people were screaming at the apparition (Nil, 1979, pp. 41, 43, 50, 53), and in Kamell and al.'s survey the crowd was described as either excited or hysterical (45%), and in prayerful devotion (38%) (1996, p. 284).

To add to the very intense atmosphere, some witnesses saw "miracles" such as paralyzed people walking and other people cured on the spot (Nil, 1979, pp. 41, 43, 68-70). This is in line with the investigation conducted by medical doctors on behalf of the Coptic Church which found several unexplainable cases of people being cured of illnesses. About a dozen of them are described in some detail in Palmer (1969, pp. 44-50).

In such an atmosphere, which mixes religious devotion and amazement, the probabilities that many people projected their belief into what they saw seem quite high. Even more, some social and cultural factors have to be included in the analysis. El-Zeitoun is known in the Coptic tradition as a place where the Virgin rested during the escape to Egypt, and there is an old tree associated with this tradition in El-Zeitoun. Then, the apparitions were centered on a Church, dedicated to Saint Mary.

In the end, however, clearly something truly unusual was observed. Non-believers like Nelson, as already noted, did see an intense light, but could not translate what they saw into the "Virgin Mary". Yet again, the original witnesses were Muslim workers, and they thought that a woman was about to commit suicide by jumping from the Church's roof. It seems that whatever was seen then, it was ambiguous enough to provide substantive room for interpretation.

Photographic controversies

Could the few available “physical evidences” help us here? Like with most UFO and paranormal-related pictures, they actually tend to murky the water more than they can help, as they create controversies about what they are. The fault, unfortunately, is usually that of the believers, who do not care to provide the rest of the information necessary to assess the source of the photography, or other forms of physical evidence. A picture is not a fact; it is an artefact that has a complete social and technical context to determine its validity, which cannot be severed from the actual image; otherwise it becomes meaningless colors on a piece of paper. The story of El-Zeitoun is no different in this regard.

There is a famous picture where the “Virgin” is seen in great detail, but it is actually an enhanced picture with a drawing done over it by an Egyptian doctor who witnessed the event. This was not intended to be a hoax, but rather to provide a “better” representation of what he saw, and he never claim it to be otherwise. Unfortunately, and yet unsurprisingly, this brought some skeptics to declare the picture a fraud, while in fact the original is actually genuine. The same picture is reproduced in Palmer’s book, which was published in 1969, so it was taken either in 1968 or 1969, by Ali Ibrahim. Once, the drawing is removed from the original picture, one can observe that the picture is much more blurry, as noted in Kamell et al.’s photographic analysis (1996, p. 225).

In the end, it remains difficult to assess what people saw from the point of view of the “physical evidence”. The fact that some pictures were “improved” does not invalidate the physical dimension of the events, but does not provide any further knowledge either. On the other hand, it could be useful for comparison purposes. The pictures of the late 1960s at El-Zeitoun are strikingly similar to more recent ones from Warraq, near Cairo in December 2009.

The apparition in Warraq was much shorter in duration when compared to the ones in El-Zeitoun. It was covered by the Egyptian press, and there are many phonecam videos available on YouTube. The case is not without controversies either, but it was declared to be a genuine supernatural phenomenon by the Coptic Church. What is interesting is that it provides some points of comparison to visualize what people in El-Zeitoun saw more than 50 years ago, as well as what kind of atmosphere was happening then. If one looks at the videos on YouTube, the images are blurry but one can easily construe what is being seen as an apparition of the Virgin, matching the many aspects of the descriptions provided

about the events of 1968-1971. It was a lozenge-shape form, highly luminescent, moving slowly on top of a building. Also, the atmosphere was intense; people were shouting, some were singing, cars were honking, etc.

If the events of Warraq are indeed comparable to the ones of El-Zeitoun, then a few points can be raised, which further confirm some of the conclusion provided above. First, it appears to be an objective event, but it is also a visually ambiguous phenomenon. One can interpret it in many different ways and project many different understandings of the details into it. For instance, what appeared to be a flame-like motion within the apparition could have equally been construed as a “veil” floating in the wind. Words used by witnesses are very much socially and culturally situated. Second, it was a social event exhibiting high levels of emotional energy by people in the crowd. And lastly, the event has become meaningful in great part because religious authorities have legitimized a particular interpretation of these events as well.

Unfortunately, in light of all the information available on El-Zeitoun, it is not possible to determine the nature of the events. Geomagnetism has certainly played a role as an enabling force, but when one looks at the apparitions in greater detail, there are simply too many physical manifestations that must have lined up at the exact same spot for many months for geophysics to explain everything. In any case, there are no known geophysical events that have been recorded to show all these multiple geophysical manifestations, let alone for them to have occurred in one exact location, and for so long. Hence, if one is interested to go beyond the belief systems of the both the skeptics and the believers, then an alternate and reasoned explanation is required. Hopefully, it can shed some more light on this intriguing case.

The Model of Pragmatic Information (MPI)

The MPI has been originally used to study poltergeists, better-known as Recurrent Spontaneous Psychokinesis (RSPK) in parapsychology. Walter von Lucadou, a German physicist and parapsychologist based at the University of Freiburg, has been a pioneer in developing the MPI beyond the realm of theoretical physics in its application to empirical spontaneous cases. Von Lucadou’s approach is built on his extensive empirical work on RSPK, and the

work done by his research centre in Freiburg.⁷ Over time, he notes that RSPKs tend to unfold according to a predictable general pattern, and therefore it is possible to map how a RSPK event would start, peak and disappear. Such pattern can in turn be explained by the actions and interactions of the various social actors involved in the events, who by either increasing or decreasing the context of indeterminacy for non-local correlations, allow anomalous psi to occur and to be noted.

Most scientific parapsychologists consider that poltergeists are actually uncontrollable psychokinetic (PK) forces (or energy) produced by someone in a family, or a small and close-knit group, who has deep but unexpressed psychological challenges. Their unconscious mind uses psi effects as a way to express what they cannot express otherwise. It is in many ways a cry for help. It is oftentimes focalized around a teenager, but not always, and the reasons for such over-representation of teenagers are not well understood at this time. The extension of the MPI to large scale events (such as the El-Zeitoun apparitions) is based on the assumption that collective psychokinesis is the fundamental element behind the anomaly, which has been noted by parapsychologists in other types of events (Ouellet, 2011, 117-118).

According to the MPI, a RSPK event evolves in 4 phases: (1) Surprise, slow start when only a few notice something really strange and unusual; (2) Displacement, ramping up and peaking when many start to notice but also start to believe that the phenomenon is caused some sort of non-human entity or forces; (3) Decline, when skeptical observers arrive, as they do not believe in the non-human entity explanation and have a more rigorous look at paranormal events; and (4) Cover-up and Disappearance, when official authorities get involved and declare the phenomenon to be a hoax or - fraud.

In a typical RSPK event, the phenomenon seems centered around one particular individual, called the “focus person,” but in light of the MPI, other people are also critical in influencing the intensity and nature of the phenomenon. In the Surprise phase, there are usually a few people who also experience something completely unexpected with strong emotions beyond the “focus

⁷ For more on the MPI, please refer to von Lucadou, W. “The Model of Pragmatic Information (MPI).” *European Journal of Parapsychology* 11 (1995): 58-75; von Lucadou, W. “The exo-endo-perspective of non-locality in psychophysical systems.” *Casys, International Journal of Computing Anticipatory Systems*, 2 (1998): 169-185; von Lucadou, W., & Zahradnik, F. “Predictions of the Model of Pragmatic Information about RSPK. In *Proceedings of the 47th Annual Convention of the Parapsychological Association*, 99-112. Durham, NC: Parapsychological Association, 2004; von Lucadou, W., H. Römer and H. Walach. “Synchronistic phenomena as entanglement correlations in generalized quantum theory.” *Journal of Consciousness Studies*, 14 (2007): 50-74.

person” to include those in his/her immediate environment. (2) During the Displacement phase, other people (who are called the “naïve observers” in von Lucadou’s model (e.g. ghost hunters, house spirit “cleaners,” etc.)) join the first experiencers, but these new people tend to displace the meaning of what is occurring by firming up a particular explanation of the phenomenon around the notion that some powerful non-human entity is involved. (3) The Decline coincides with the later arrival of “skeptical observers”, usually made of professionals and well-educated individuals who enter the fray and directly challenge the supernatural explanation provided by the naïve observers. (4) Finally in the Cover-up, society through the “authorities,” and oftentimes the mass media, step in to quell any belief left that the events were caused by supernatural forces.

From the point of view of the MPI, the unconscious sincere belief of the various people involved is a critical component for psi effects to be enabled or disabled. The original experiencers tend to have only a partial and fragmented belief in some supernatural explanation, and hence the phenomenon is weak at first but grows in intensity as a belief in supernatural power is anchored among them. The naïve observers will have deep beliefs in supernatural explanations, but such beliefs oftentimes diverge somewhat from that of the original experiencers, and hence the type of anomalous event tends to change in nature. On the other hand, the skeptical observers usually go out of their way to prove that nothing abnormal occurred, and to shatter any beliefs in the supernatural, and so the phenomenon declines. As well, some hoaxing might start to appear as some of the original experiencers might want to continue receiving special attention from others, or extend the more exciting life they have suddenly acquired. These hoaxes then reinforce claims from the skeptical observers that nothing anomalous occurred, and invite the authorities to bring back “order” into the community and “close the file” permanently.

In a number of ways, the events that occurred in El-Zeitoun followed the patterns predicted by the MPI, although not completely, as one of the social actors did not behave according to the usual expectations found in typical RSPK events—due to vested interests. Namely, by having the Coptic Orthodox Church authorities proclaim early on that the events were genuinely supernatural, and thus over-ruling the skeptical observers, the phenomenon lasted much longer than typically expected

Phase 1: The very short ambiguous start

The events of El-Zeitoun started with the surprise of a few non-Christians (the public transit workers) and Christians (women walking in the street at the same moment). The transit workers were afraid that someone would commit suicide, and they were quite worried, enough to call the police and emergency services. On the other hand, some Christian women were completely excited and rejoiced to see what they construed as an apparition of the Virgin Mary. In spite of the diverging explanations by the original experiencers, there was no doubt in any of their minds, that there was indeed something on the Church's roof. During the surprise phase, like in any typical RSPK event, the first few experiencers already hypothesized a supernatural explanation for what they saw without being fully certain about it. Notably, the Church priests were not present to confirm what was seen at the time of the first apparition, leaving further room for indeterminacy in potential non-local correlations.

The gathering of people at the El-Zeitoun site took a few days to become a major public event. The word of mouth process brought an increasing number of people from the neighborhood, who were still not too sure what to think about the events, and oftentimes had hours to wait until something happened. As well, the first witnesses did not report all the other strange phenomena noted later, such as the "birds", the smoke, the scent, etc. From that point of view, the description proposed by the MPI generally fits well, where first the phenomenon grows in intensity, before it diversifies itself in the later displacement phase.

One obvious difference in this case is that the focus person is difficult to find, and there may potentially be a focus group rather than a focus person. However, there are a few clues available. The MPI proposes that the use of psi effect (ESP and PK) is to convey a message (hence the notion of "Pragmatic Information") about the psychological distress of the focus person. Such messages tend to be symbolic, built on lateral logic, comparable to night dreams produced by the unconscious part of the mind. We can take note that the very first people who saw the phenomenon were Muslim people, part of the Egyptian broader public service, who were all thinking that they observed someone "near the abyss". There is an implicit possible symbolic message here; but more on that later.

Phase 2: Rise and peak through displacement

In the days that followed the first apparition, the crowd started to gather in greater numbers around the Church. In the MPI language, the naïve observers arrived en masse to the site. If there was any doubt about the Marian nature of the phenomenon, they were quickly set aside by the intense religious fervour and the growing intensity of the apparitions. New phenomena started to be seen such as the “birds”, miraculous healing, smoke, scent, and movements of the apparition beyond the roof. During the first few weeks, the interpretation was fully displaced and firmed-up towards a supernatural explanation. Even some of the original public transit workers took on the naïve observers’ beliefs after experiencing what they construed as miraculous healings.

According to the MPI, such “slippage”, from a symbolic message to the belief of having a non-human entity in action is actually a requirement for the phenomenon to continue and grow. As long as the message is not understood, as long as the emotional-symbolic system is not closely observed for what it is actually trying to communicate, the level of indeterminacy in the psi-related system remains high, and therefore a key condition for non-local (or non-causal) effect (psi) to occur is maintained.

Phase 3: No immediate decline...?

It is here that the El-Zeitoun case is particularly interesting from the point of view of the MPI, as it did not follow the usual pattern of a RSPK event: the phenomenon continued for a number of months before starting to experience serious decline. What happened? The decline phase, according to the MPI, is directly linked to the arrival of skeptical observers on the scene, shattering the beliefs that the naïve observers were holding. What happened at El-Zeitoun is something rarely seen in a typical RSPK event: the authorities stepping in quickly with a sympathetic approach to the phenomenon! Not only did they not try to quell the supernatural events and its explanation, but they actually did everything to institutionalize its supernatural meaning.

When the Coptic Church sent priests to investigate, they quickly agreed about the “genuine nature” of the Marian apparition. The alleged visitation of President Nasser, if true, would have just reinforced the social and emotional dynamics favorable to the Marian explanation created by the swift action of the Coptic Church. Furthermore, by creating a professional medical committee to

investigate the miraculous healings, the Church essentially “enlisted” many people who would normally be considered “skeptical observers” to further reinforce the supernatural explanation. This had the effect of neutralizing, at least in Egypt, dissident voices from potential skeptical observers. This approach from the Coptic Church is perfectly understandable and very much to be expected from a religious institution that canonically accepts the notion of miraculous apparitions. By comparison, such sympathy for poltergeist entities does not exist in modern police and health authorities.

Phase 4: No cover-up just growing indifference

The disappearance of the phenomenon appears to be correlated with the shrinking size of the crowd, which of course had a feedback and self-reinforcing effect of creating a phenomenon less interesting to attend to (especially as people had typically to wait most of the night for maybe seeing something, which was noted by others as less and less frequent). In the case of El-Zeitoun, given that the authorities were fully on side with the supernatural explanation, the quelling effect of formally branding the phenomenon as a fraud or a hoax simply did not happen. Hence, from the MPI perspective it was rather growing indifference that slowly “killed” the phenomenon. In other words, the anomaly ceased to be socially relevant but without the “slandering” interventions of powerful social actors (i.e., the authorities).

Who were the focus persons?

As discussed elsewhere (Ouellet, 2011), people, symbolism, geography and dates can help us identify possible candidates for a focus person or group. As stated above, the first to see the anomaly were Muslim public workers and Christian women. From this point of view, the message, or pragmatic information, might have been directed towards the Muslim people who were closer to the government of the time (socialist, nationalist and not particularly religious), and to the Christian minority of Egypt. The symbolism of being “near the abyss” seems to be a serious warning that people were close to getting into very serious trouble. The location, Cairo, is the seat of Egyptian government, but it is also the largest city in the country, so geography is information more equivocal as to where the focus persons could be. But in any event, the phenomenon was able to get attention of many in Egypt.

However, the dates seem to be particularly relevant. The events in El-Zeitoun started on 2 April 1968. Was there something that happened in Egypt, at the same time, that might have caused a serious collective upset but that could not be fully expressed by normal means? This is of course wide-open to interpretation, but let's note that later in April 1968 the Egyptian government released over one thousand jailed radical Islamists, members of the Muslim Brotherhood (Hiro, 1989, 69), including Ayman al-Zawahiri who later on became the no.2 and then no.1 leader of Al-Queda (Erickson, 2002). This was part of a secretly negotiated grand bargain of appeasement between Nasser and the Islamist movement in Egypt, in the context of Nasser's star starting to decline seriously after the stunning defeat of Egypt in 1967 against Israel. As Gordon reported, "the June War and its aftermath took their toll on the President. Nearly a year later, in April 1968, he compared himself to "a man walking in a desert surrounded by shifting sands not knowing whether, if he moved, he would be swallowed up by the sands or would find the right path" (2006, 107). Although in 1968 it was something done for immediate political expediency, this decision had significant consequences for the future of Egypt. The Brotherhood eventually organized the assassination of Egyptian president Anwer El-Sadat in 1980; they sponsored many attacks against the Copts of Egypt over the years; and more recently, they stole away the original democratic spirit of the Arab Spring of 2010, ultimately leading to the Egyptian military orchestrating a coup d'état to remove the Islamists from power. In a number of ways, that 1968 decision brought Egypt "closer to the abyss," and it seemed that Nasser himself felt that way too.

Could the knowledge, or precognition, about the consequences of releasing over 1,000 members of the Brotherhood in 1968 have created a strong collective feeling of throwing Egypt into an abyss? Certainly, the notion that these people were dangerous already existed in Egypt in the 1960s, as they tried to assassinate Nasser twice already. Could there have been some people in the Egyptian national security apparatus in 1968, who were aware and extremely anxious of the government's plan to provide an amnesty to members of the Brotherhood, but unable to speak up? This seems probable. Could they have been the focus group? Impossible to tell for sure, but they should be considered as potential candidates.

Conclusion

There is little doubt that geophysical activities in Egypt in 1968 contributed to create the enabling conditions for the very unusual events of El-Zeitoun. Many of the phenomena described by the witnesses can be explained through various theories and models found in geology, even if some models remain incomplete, such as the tectonic strain theory. Yet, on its own, geological explanations of all the events, once they are taken together and looked at from a more granular perspective, cannot reasonably account for what happened at the same place for so long. To stick to a purely geological explanation, one would need to invoke a long list of geological coincidences never seen before, and to dismiss condescendingly all the witnesses as unreliable. This is an unreasonable perspective that is based on a belief that a purely naturalistic explanation somehow exists but cannot be proven. The religious explanation is no different from the geological one, as it is based on a theological corpus from which a belief in Marian apparitions can be supported but not proven. Either way, it is a matter of belief.

However, if these events are looked at from a point of view situated at the intersection of parapsychology and sociology, then the events of El-Zeitoun can receive a complex and multi-layered but rational explanation. If indeed psi effects were involved, it seems that they encompass a wide range of phenomena such as collective telepathy, precognition, and even psychokinesis riding on geophysical forces. The MPI offers a coherent way of looking at how the events unfolded, and can rationally account for the deviation from the typical RSPK patterns. This explanation is neither religious nor naturalistic, and yet does not require a belief system.

On the other hand, as it is the case for most paranormal events, a final explanation, or at least an explanation that would satisfy almost everyone, is likely to be never found. Whether political events of the day had any objective influence on what happened in El-Zeitoun is also impossible to prove for certain. However, if one is using epistemological postures found in the social sciences, this could be considered a legitimate hypothesis. Yet, the more important point here is that we clearly have other choices than just geology or religion.

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Appendix A – List of reported apparitions with sources

Date	Sources
2 April 1968	Many (Among others, Zaki pp. 4-5)
3 April 1968	Brune, p. 7
6-7 April 1968	Kamell et al., p. 56; Nil, p. 117
8-9 April 1968	Palmer, p. 15, Kamell et al., p. 60; Nil, p. 114
10 April 1968	Bayless, p. 7, Kamell et al. P. 66; Nil, p. 115
11 April 1968	Brune, p. 8; Nil, p. 115
12 April 1968	Nelson, p. 6; Nil, p. 115
13 April 1968	Johnston, p. 6; Nil, p. 44
19 April 1968	Bayless, p. 25
27 April 1968	Johnston, p. 7
29-30 April 1968	Palmer, p. 21; Johnston, p. 19; Bayless, p. 9; Nil, p. 115
4-5 May 1968	Johnston, p. 5; Bayless, p. 10; Kamell et al. P. 71
6-7 May 1968	Palmer, p. 32
9 May 1968	Palmer, p. 35
13 May 1968	Johnston, p. 29
15 May 1968	Johnston, p. 7
28 May 1968	Palmer, p. 50
30 May 1968	Johnston, p. 28
31 May 1968	Bayless, p. 24
1 June 1968	Palmer, p. 48; Johnston, p. 8; Bayless, p. 10
4 June 1968	Nil, p. 98
8-9 June 1968	Johnston, p. 5; Bayless, p. 9
13 August 1968	Zaki, p. 7
15 August 1968	Nil, p. 80
11 Sept 1968	Nil, p. 80
6 October 1968	Nil, p. 120
5 January 1969	Palmer, p. 32
4 April 1969	Egyptian Gazette
6 January 1970	Johnston, p. 25
14 February 1970	Johnston, p. 25
6 March 1970	Johnston, p. 25
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29 May 1971	Johnston, p. 25

Bio: Dr. Eric Ouellet is professor of Defense Studies at the Royal Military College of Canada, and at 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. He has published articles on parapsychology in the *Australian Journal of Psychology*, *Edge Science*, and the *Bulletin Métapsychique*. Eric is interested in the social dimension of psi effects, and how the concept psi could be used in sociological research. Dr. Ouellet's research is primarily focused on the UFO phenomenon, as argues that it is an anomaly more amenable to sociological analysis. His latest publications in parapsychology is *Illuminations: The UFO Experience as a Parapsychological Event*, which was published in 2015. His other research works focus on military sociology and war studies.

The Intersection of Science, Religion & Spirituality

Edgar Mitchell, Ph.D.

There is a burgeoning movement throughout the world to bring religion, spirituality and science closer together by focusing on the beliefs and knowledge they all share in common. QH provides the very bedrock for the foundation of this much sought-after convergence. One day QH may be recognized as the meeting place where many diverse scientific disciplines and religions come together based on points of concurrence and consensus. Consider, for example, the following core beliefs embraced by most religions and compare these to the theoretical postulates and observations stated above by the scientists doing QH research:

Most believe in a single creator who created the universe and all things; in an afterlife and an eternal human soul; in the power of prayer and/or meditation; in accountability in the afterlife for one's earthly actions; most advocate loving others unconditionally and selfless service to others; and most advocate the "Golden Rule" or some close variation of it.

By making this comparison, it seems axiomatic that there is great potential for a powerful convergence to take place between religion, spirituality and science. In fact, it seems inevitable that this will occur either in a revolutionary manner, triggered by some major breakthrough discovery, or in a slower evolutionary manner through a long-term course of events with this as the end result.

Just as modern Homo Sapiens functionally evolved from ancient Neanderthal man, so too must modern man evolve to the next level of further sophistication and refinement, and by inference his civilization too. Evolution is nature's intrinsic mandate, built into the core innate programming of all things. All of creation must either perish or constantly evolve. There is no other alternative.

Sometimes evolution occurs voluntarily by choice prompted by invention, discovery or epiphany. Other times, evolution occurs involuntarily, forcibly and painfully where change is resisted and fought, but change comes nevertheless through chaotic upheaval, disaster and cataclysmic crises, often times involving a massive amount of death and destruction. Sometimes, as in the case of Neanderthal man, nature decides total extinction is necessary and a complete metamorphosis occurs as in the emergence of Homo Sapiens, a species which surfaced suddenly upon the mysterious disappearance of his predecessor, Neanderthal man.

The need to evolve is upon us once more. Indicators abound that time is running out on modern Homo Sapiens. Nature is clearly 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 QH research involving 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. Through QH research, predicated on credible science, peoples of the world will come to understand that we really are only as strong as our weakest link; that what we do to others we do to ourselves; and that we are indeed our brother's keeper quite literally. When this comes about, it will be the dawn of a new day, and solutions to every other major threat, problem or challenge we face will quickly find their remedy, but certainly not before. To be sure, we must act quickly to embark on our journey deeper into the quantum realm, for time is not on our side.

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 the 700-page book titled *Psychic Exploration: A Challenge for Science, Understanding the Nature and Power of Consciousness* (1974) and his biography, *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 UAPs/UFOs, Near Death Experiences, the Afterlife, and paranormal phenomena in the search for a common ground between science and spirituality.

Nonlocal Consciousness and the Anthropology of Religion

Stephan A. Schwartz

Most discussions of religion center on dogmas and beliefs, either of a particular religion or a comparison across denominations. I would like to look at religion from the perspective of a consciousness experimentalist, setting aside the dogmas and beliefs.

When I look at religion, any religion, as an experimentalist, what I see is a cohort of people consensually holding a worldview. The process of assembling the cohort seems to me very much like Thomas Kuhn's description of the paradigm process. The paradigm in religion is defined by scripture and dogma. The paradigms differ in many ways but they all have one thing in common. All are centered on the aspect of consciousness that in science we call nonlocal, and that is now being explicitly researched in near death studies, therapeutic intention work, and remote viewing.

In religion the individual experience of nonlocal awareness is called spirit. The eternal aspect of the self, religions' soul. It is a concept amenable to objective verification. We see one aspect in the near-death studies. Thanks to the research at the Division of Perceptual Studies at the University of Virginia School of Medicine, we also know something about the continuity-of-consciousness. This extraordinary decades-long project, led by two generations of physicians, first Ian Stevenson and then, when he retired in 2002, taken over by Jim Tucker, in the most methodical and rigorous manner have studied reincarnation. Their data, like that on NDEs, presents a compelling objectively measured

And while I am on it, I think it is notable that although consciousness is often conceived of in physics terms, some of our most important insights about consciousness have come from medicine – the research on NDEs, therapeutic intention, and reincarnation being examples.

As a researcher, I think enduring religions should be seen as examples of empirical science. I use the term enduring religions to distinguish from transitory cults. All of the enduring faiths over generations and millennia developed a kind of empirical neurobiology involving opening to nonlocal consciousness. I see this

process echoed in acupuncture, which developed over 6,000 years ago,¹ and ayurvedic medicine which developed from 3300-1300 BCE.²

There is an innate recognition of the reality of nonlocal consciousness in all religions. A small group of materialist scientists, another small cohort of atheists and a few other small factions may think otherwise, but for the bulk of humanity across time, geography, and culture, within the religious spiritual context the reality of nonlocal consciousness has been foundational.

Across all religions rituals are designed to the same end, to train a person to attain and sustain intentioned focused awareness. The mechanism to do this is grounded in the rituals. That is why the cultures of martial art dojos, Buddhist temples, and Christian monasteries are based on a life-style of attaining and sustaining intentioned focused awareness, though it will be expressed in many different ways.

In consciousness research we confirm the wisdom of that religious anthropology. We know from the experimental data that meditators routinely do better at non-local tasks than non-meditators.^{3,4} Whether the task is remote viewing, or expressing therapeutic intention, or any other nonlocal task. Why? Because meditators can attain and sustain intentioned focused awareness better than random people who lack this training, and intentioned focused awareness is how one opens to the nonlocal. What differs is not the process of the experience, but the assessment we make of the experience through the culture of our worldview. Be it religion or science, we interpret the experience. In science we assess nonlocal consciousness not through faith but in objectively verifiable ways. We have protocols, and instead of dogmas and beliefs, we have objective measurement, and the shared world view that facts matter.

Experiencing nonlocal consciousness is the fundamental experience of religions to open a timeless spaceless domain. That is not really surprising since a nonlocal consciousness experience is faith's birth cradle. Regardless of denomination, dogma, or belief, all religions begin with a single individual who experiences a nonlocal consciousness event. Siddhartha Gautama, the Buddha, whose birth is dated between 578 and 447 BCE, awakens in the hermit- age of Arada Kalama, a teacher of meditation who shows him how, through meditation, he can attain the "state of non-existence;" and he does experience this state of intentioned focused aware- ness. There are several versions of Buddha's awakening. I will use the description of the scholar monk Thanissaro Bhikkhu, (Geoffrey DeGraff) an American Buddhist monk of the Thai forest Kammatthana

tradition, whose books and videos have had a major impact on the modern understanding of Buddhism.

He writes, “The Buddha described the Awakening experience in one of his discourses, first there is the knowledge of the regularity of the Dhamma — which in this context means dependent co-arising — then there is the knowledge of nibbana. In other passages, he describes the three stages that led to insight into dependent co-arising: knowledge of his own previous lifetimes, knowledge of the passing away and rebirth of all living beings, and finally insight into the four Noble Truths. The first two forms of knowledge were not new with the Buddha. They have been reported by other seers throughout his- tory, although the Buddha's insight into the second knowledge had a special twist: He saw that beings are reborn according to the ethical quality of their thoughts, words, and deeds, and that this quality is essentially a factor of the mind. The quality of one’s views and intentions deter- mines the experienced result of one’s actions.”⁵

Jesus, at the beginning of the Common Era, at the age of 30, experiences an opening of consciousness when he is baptized and goes to meditate in the wilderness.⁶ In 610 CE, at 40, Muhammad experiences a revelation in a cave called Hira where he had gone to meditate. The archangel Gabriel appeared to him and told him he would be a messenger of God.⁷

Those individual revelations only become the basis of a religion, however, if they are recognized by others. Revelation is an individual experience, but religion is a group consensus, that is what separates cranks from prophets who must have personalities charismatic enough to attract people to come and listen to them. Every- thing after that is the product of human thought and action. From the accounts of the teachings arise scriptures and the institutions that grow up around those teachings, manned by individuals who commit themselves to maintaining the dogma. But it all begins with one person’s nonlocal consciousness experience or experiences. And that person’s experiences of the non- local becomes the path.

With that foundation it isn’t really surprising that religions seek to give practitioners a measure of focused control over mind and body, holding out the promise that they, too, may be able to open to the nonlocal aspect of consciousness. Inevitably the paths incorporate some model of nonlocal unity promising it as the path or the way. Empirical observation across millennia has vouchsafed the efficacy of rituals that create intentioned focused awareness.

In Christianity the spirit of the Lord is the creative power of life.⁸ It is an incorporeal feeling of connecting with a greater conscious unity. In the New Testament spirit is described as that aspect of consciousness wherein a direct

relationship with God is possible.⁹ It is the spiritual aspect that enables continuing conversation with the divine Spirit.¹⁰ Totems like rosaries, religious statues, and structured prayers help the follower to develop intentioned focused awareness, which research has shown is the key to opening to nonlocal awareness.

The Christian saint and Carmelite mystic St. Teresa of Avila, in the sixteenth century, counseled:

*“This magnificent refuge is inside you. Enter. Shatter the darkness that shrouds the doorway. Be bold. Be humble. Put away the incense and forget the incantations they taught you. Ask no permission from the authorities. Close your eyes and follow your breath to the still place that leads to the invisible path that leads you home. Follow your breath.”*¹¹ It is a statement from a medieval Roman Catholic that a second century BCE Buddhist could have comfortably made, and did.

The Buddhist Patanjali Yoga Sutras, which date at least to the second century BCE, illustrate this. They speak at length about moving into nonlocal awareness through meditation. Psychologist William Braud, who made a particular study of this, noted: “The sixth, seventh, and eight ‘limbs’ of ashtanga Yoga are dharana (concentration), dhyana (meditation), and samadhi (profound absorption), respectively.”¹²

The Patanjali source refines this further, Braud explains. “The repeated continuation, or uninterrupted stream of that one point of focus is called absorption in meditation (dhyana), and is the seventh of the eight steps” (tatra pratyaya ekatanata dhyanam). When these three are practiced together, the composite process is called samyama. Samyama might be translated as constraint; thorough, complete, or perfect restraint; or full control; it might also be translated as communion or mind-poise. Samyama conveys a sense of knowing through being or awareness through becoming what is to be known. Through mastery of samyama comes insight (prajna), and through its progressive application, in stages, come knowledge of the Self and of the various principles of reality (tattvas). With increasing yogic practice come a variety of mystical, unitive experiences, states, conditions, or fulfillments—the various samadhis—along with the attainments or powers (siddhis).”¹³

The linkage with the nonlocal and the creation of sacred space is another manifestation of consciousness threaded throughout religions across time, geography, and culture. There is always a dedicated place to meet, whether it is a temple, a cathedral, a synagogue, or an Etruscan oak grove. Why does this place

issue seem to matter so much? Is there something objectively verifiable about “sacred” space beyond the obvious psychological emotional importance? The research data suggests there is. It is more numinous.

Carl Jung described numinosity thus, “We should not be in the least surprised if the empirical manifestations of unconscious contents bear all the marks of something illimitable, something not determined by space time. This quality is numinous.... numina are psychic entia...”- Jung says “numina are psychic entia.”¹⁴ I think the research confirms that. Numina, I believe, should be thought of as information. Numinosity is a kind of nonlocal informational architecture that can be detected by consciousness, and to some degree manipulated through intentioned focused awareness.

The more frequently attention is focused on anything the more it develops numinous qualities, which may be of positive or negative valence. The more numinous the object, the easier it becomes for others to unconsciously sense this quality. Numinous constructs excite a stronger psychophysical response than mundane objects, and as such they can be unconsciously discriminated from less-numinous objects.

In remote viewing research we know that targets of greater numinosity are easier to perceive than targets that may have similar physical characteristics but are less numinous. Functionally, that means that Chartres cathedral is easier to see than a warehouse of the same size. Why? Because Chartres, from the moment of its conception and for all the centuries since that moment, has been the focus of unnumbered acts of intentioned awareness experienced in a heightened state of emotion. In contrast nobody pays any attention to warehouses. Similarly, water left in a room where therapeutic intention is regularly expressed has a different infrared spectroscopy profile than control water located in another space.

The dynamics of numinosity even extend into the letters of the languages in which Scriptures are written. Can that be possible? It is such a radical idea that I want to present seven experiments carried out in different places, at different times, by different researchers. Five of them involved a prediction of improved memory, one involving improved confidence, and one involving a greater sense of “spirit” for real vs. fake words. They all focused on a model of consciousness reported by British biologist Rupert Sheldrake that he called Morphic Resonance.¹⁵ A model that is closely resonant with the idea of numinosity.

The first test involved memorization of a nursery rhyme in Japanese by non-Japanese speakers, one a real nursery rhyme and two that were meaningless. Then participants in the UK and the USA were asked which they could remember

better, predicting that the real nursery rhyme would be easier to remember because of morphic resonance. Rupert Sheldrake, who formulated the idea upon which the study was based reports “that this was indeed the result, to a statistically significant degree.”¹⁶

A second test was reported by Gary Schwartz, then a Yale professor of psychology, currently Director of The Laboratory for Advances in Consciousness and Health at the University of Arizona. Schwartz used 48 three-letter Hebrew words from the Old Testament, of which 24 were common and 24 were rare words. From each of those words he produced a meaningless anagram by scrambling the letters, thus producing a total of 96 “words.” Participants who did not know Hebrew were shown these words one by one and asked to guess their meaning by writing down the first English word that came to mind. They were also asked to estimate their confidence in their guess. He found on average that the group of 90 participants were significantly more confident about their guesses when viewing real words than scrambled words, even though they did not know some of the words were real and others false.¹⁷

The third test was reported by Alan Pickering a psychologist specializing in cognitive psychology. At the time he was a lecturer at The Hatfield Polytechnic (now the University of Hertfordshire) in England. Like Gary Schwartz, Pickering used real and scrambled words. In this study they were drawn in Persian script. Participants were shown a word for 10 seconds then asked to draw it. Independent judges evaluated the reproductions without knowing which words were real or scrambled. The judges assessed that the real words were reproduced significantly more accurately than the false words. This finding was later successfully repeated in student projects using Persian and Arabic words.¹⁸

A fourth study was carried out by Arden Mahlberg, an American psychologist at the Integral Psychology Center. Mahlberg took a slightly different tack, instead of language as that term is usually understood he used a code. In 1836, Samuel Morse inventor of the telegraph created a code, assisted by Joseph Henry and Alfred Vail that permitted messages to be sent as a series of electric signals. The code consisted of a sequence of dits, a short signal, in written form represented by a dot, and dahs, a long signal, represented by a dash.

Mahlberg created a series of real Morse code messages and a similar looking but fake code. His participants were all people who did not know Morse code, a rather specialized skill. The protocol was a comparison of the ability to learn the fake and genuine Morse code. On average, participants learned real Morse code significantly more accurately than the new code.¹⁹

A fifth study by was carried out German psychology professor Suitbert Ertel, at the University of Gottingen. Ertel tested recognition of hiragana, a phonetic form Japanese writing and predicted that these characters would be recognized better when they were the right side up than when upside down, since right side up would correspond to the “morphic form” known by Japanese writers. This is what he found. In another experiment, he compared memory for fake vs. real hiragana characters and found that real characters were remembered better than fakes. Ertel then ran additional, more complex tests, which resulted in ambiguous outcomes.

Robert Schorn, professor of psychology at Department of Psychology and Medical Sciences, University for Health Sciences, Medical Informatics and Technology (UMIT), Hall in Tyrol, Austria, Gottfried Tappeiner, professor in the Department of Economic Theory, Economic Policy and Economic History at the University of Innsbruck in Austria, and statistician Janette Walde Department of Statistics also at the University of Innsbruck conducted a sixth study relevant to the anthropology of religion. They used symbols such as flags, emblems or trademarks that were once well known but were now forgotten, or symbols that are very familiar to some people but not others, such as the Chinese Coca-Cola symbol, or Far Eastern religious symbols.

For each real symbol, a fake symbol was created using similar patterns and complexity. Participants were then shown pairs of symbols, one real and the false, in a random order, and they were asked to judge which of each pair had more “spirit.” They selected real symbols significantly more often than the fake ones. In a follow up test this group compared real Russian words written in Cyrillic along with meaningless anagrams. Again real and false words were presented in pairs, and participants judged which word had more “spirit.” As before, real words were selected significantly more than the anagrams.²⁰

Kimberly Robbins and Chris Roe, both part of the Psychology Division at the University of Northampton, Park Campus in Northampton, England, designed an experiment similar to the one used by Ertel, this time using real and fake Chinese characters. Sixty participants who knew nothing of the Chinese language or the characters used to write it, were shown five real and five fake Chinese characters in a random sequence. Then on a sheet with 20 characters they were asked to circle the 10 they had just seen. They recognized the real characters significantly better than the false ones.²¹

What is all this data telling us? The forms of the rituals of religion, the places where these rituals are conducted, even down to the letters in which the scriptures cited there are written, are founded in consciousness.

Finally, let me turn to the elements of the rituals themselves because they too, I think, were all designed through empirical observation across generations with nonlocal consciousness in mind. Although the dogmas and culture of each religion are very different, the rituals are remarkably similar and constitute protocols for opening to nonlocal consciousness, in the same way that a research protocol supports individuals opening to nonlocal consciousness in a remote viewing experiment. The only real different is context and intent. In religion the context is a religious service or practice, and the intent is to have a sense of spiritual connection. In science the context is a laboratory experiment and the intent is to describe a target the viewer will be shown in, say, an hour.

When the faith-believers gather in their “sacred” space their collective intent expressed through the recitation of the words in the language similarly make the rituals numinous, and it begins with a statement of intention. In Christianity it is often the Nicene Creed, in Judaism it is the Shema, Buddhists don’t pray to a deity conceived as the Creator, as is the case in the Abrahamic religions. Buddhist use mantras, recognizing them in much the same way that science does. As the Buddha Dharma Education Association explains it, “Tibetans pray in a special way. They believe that when certain sounds and words, called mantras, are said many times, they arouse good vibrations within the person. If a mantra is repeated often enough it can open up the mind to a consciousness which is beyond words and thoughts.”²²

Through all of the rituals there are prayers, sermons and homilies, all oriented toward creating common intention, and this is accompanied by singing, chanting, dancing, drumming to further augment this linkage. Brain entraining ensues in which the congregations brains become synched. Gabe Turow at Stanford University describes this. “...ritual technologies like chanting, drumming, mantra recitation, and prayer, all utilize repetitive sounds to help induce a wide variety of states of consciousness that correspond to the tempo or rate of the repetition.”²³

Studying this has been a significant research effort of Radiologist Andrew Newberg at the University of Pennsylvania. He has used standard imaging technologies focused on monitoring the brain activity of spiritual practitioners as they exercise their practice, scanning the brains of nuns, Sikhs, and Buddhists. His research has detected changes in their brains and reported, “Meditation involves attentional regulation and may lead to increased activity in brain regions associated with attention such as dorsal lateral prefrontal cortex (DLPFC) and anterior cingulate cortex (ACC).”²⁴ From Newberg’s work and that of other researchers has arisen the subdiscipline of Neuro-theology.

For me what is perhaps most interesting of all in studying both religions and science is that this is one of history's great confluences, the practices of the religion and the practices of science have found common ground, and reached the same conclusions.

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Bio: Stephan A. Schwartz 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 Samuelli Fellow for Brain, Mind and Healing of the Samuelli 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. Government appointments include: Special Assistant for Research and Analysis to the Chief of Naval Operations, consultant to the Oceanographer of the Navy. He has also been editorial staff member of National Geographic, Associate Editor of Sea Power. And staff reporter and feature writer for The Daily Press and The Times Herald. For 40 years he 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. He is the author of more than 130 technical reports and papers. In addition to his experimental studies he has written numerous magazine articles for *Smithsonian*, *OMNI*, *American History*, *American Heritage*, *The Washington Post*, *The New York Times*, as well as other magazines and newspapers. He is the recipient of the Parapsychological Association Outstanding Contribution Award, OOOM Magazine (Germany) 100 Most Inspiring People in the World award, and the 2018 Albert Nelson Marquis Award for Outstanding Contributions. He has produced and written a number television documentaries, including *Psychic Detectives ABC*, *Psychic Sea Hunt NBC*, the series *Report from the Unknown*, MCA/Universal, *It's A Small World USIA*, and has written four nonfiction books.

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The Spiritual Transformation of the UAP Contact Experiencer: An Analysis of the FREE Research Data

Rev. Michael Carter, MDiv

“Strange things are going on in ufology. They are fascinating partly because of their theological implications, and partly because of the peculiar reaction of scientists... The scientist has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.”

Dr. Robert Jastrow (God and The Astronomers)

Introduction

The purpose of this chapter is to discuss the spiritual transformation of individuals that have had UAP related contact experiences with Non-Human Intelligence (NHI) from the data of the FREE Experiencer Research Study as published in the book *Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence*. (Hernandez, Schild, Klimo, eds. 2018).

The FREE study asked the following question in their Phase 2 survey: **“Since I first became interested in my UFO experience my concern with spiritual matters has...”** The options were 1) Strong Increased; 2) Increased Somewhat; 3) Had Not Changed; 4) Decreased Somewhat; 5) Strongly Decreased”. The FREE data revealed that 60% of these individuals stated that their concern with spiritual matters “Strongly Increased” and an additional 23% stated that it “Increased Somewhat.” Thus, 83% of the respondents indicated that their concern with “Spiritual Matters” actually increased. What might explain for

such a large percentage of individuals having this increase? In particular, what might explain the fact that 60% of these respondents stated that their spiritual interest had “Strongly Increased”?

It is important to first discuss the topics of what is “spirituality” and what is a “spiritual transformation”. After this basic foundation is established, I will present several cases studies of participants from the FREE research study that detailed their contact experiences and the evolution of their spiritual transformation. We hope that these case studies might reveal some reasons to explain this spiritual transformation.

Before beginning to explain the spiritual transformation of the contact “experiencer”, I am going to need to define the terms that we will be using. All words, despite all intended precision, do have their own inherent limitations in describing the phenomenon that they are meant to describe. Please remember that words can sometimes get in the way of a proper description, but words are all we presently have.

Take for example, the word *love*. There may be as many definitions for the word *love* as there are people to define it. *Love* is just one of those words that in many ways may be beyond definition. The same may be said for the word *spiritual*. I am defining the word *spiritual* as a way to describe the individual who has been, or is in the process of, cultivating his or her inner life. In other words, I am describing an individual who is navigating and excavating their personal sense of inherent worth and dignity and attempting to live that out in their day-to-day existence. This, to my mind, is a “spiritual” person. Another way of saying this is that the “spiritual individual” is one who is attempting to peel the proverbial onion in order to discover who they really are. Such an individual is placed in juxtaposition to and in direct contrast with that which a particular culture or society tells them they are or should be. Becoming “spiritual” is one’s own cultivation of an interior life.

Spirituality is sometimes referred to as the inward journey, the existential journey, the journey without distance. Many people are discovering, perhaps for the very first time, their own individual and unique essence. This discovering, or process of discovering, may include the questioning of who they really are, what they believe and why. It also includes the questioning and analysis of one’s own moral and ethical standards, what it means to love and to be loved in return, as well as what it means to be in relationship with others as well as oneself. Then, and only then, after spiritual discovery begins, can one decide the direction that discovery will take and what this discovery will look like as one travels on his or

her particular life path. To put it plainly, one's journey of self-discovery affects his or her interactions with others and the entire planet.

One's spiritual journey is not necessarily a religious one, for there are times when religion can be an impediment because of its tendency to reduce all of the mysteries of life into a formula or its focus on creeds and doctrines. Certainly though, religion can play a major part initially in the inner excavation, exploration, and navigation of one's individual spiritual path. Yet, despite the intrinsic value that a person might find in his or her own religious experiences, the spiritual journey in many instances may even transcend the religious one.

Much like *love* and *spirituality*, *transformation* is another interesting word with a panoply of subjective meanings. Transformation implies a change of some sort, but in the present context, I am referring to transformative behavioral changes that occur as a consequence of changes in one's perspective of reality. In other words absent an epiphany or metanoia, the *sine qua non*, for transformation, or the "that without which" transformation will not occur, is an individual's sincere need or desire to want to change. This individual and deeply personal decision is crucial because without the intention, authentic transformation cannot occur. Another way of saying this is that you cannot change or transform anyone else, but you can transform yourself, and must be open to the fact that there may be certain circumstances or events that can, will and do trigger this transformation from a present and contained physical reality to experience a higher level of spirituality and existential relevance.

Despite our environment or outward condition, we must inwardly really want to make the change within ourselves. The circumstances that trigger this inner transformation can and often do take place in a variety of ways. The following list is not exhaustive by any means, but certainly these circumstances can trigger or bring about a much needed wake-up call or spiritual transformation in an individual's life:

- A Near Death Experience, sometimes referred to as an NDE.
- The death of a loved one.
- A divorce or the breakup of a long-term relationship.
- One's life-threatening illness or that of a loved one.
- Witnessing an event that is typically labeled as "impossible" by one's dominant culture or the culture he or she is born into because the phenomenon defies the prevailing so-called "societal norms".

Living is always an adventure, for Life in its infinite wisdom appears to know just what slings and arrows of outrageous fortune are needed to get one's attention, to wake us up so to speak. Obviously, events may not need be as dramatic as those set forth above, as human beings can learn from joy as well as pain. Certainly, watching a sunset or sunrise can affect us deeply. Admiring or witnessing a beautiful work of art may also do the trick. Gazing into the eyes of one's can also resonate with one on a very deep level to effect lasting change. A hike in the forest or just spending time in nature on a consistent basis may allow us to connect with that sense of something greater than ourselves. Yet we human beings seem to require something a bit more dramatic before we wake up to the unity, the preciousness and the mystery that is life. The writer is no exception.

“No problem can be solved from the same level of consciousness that created it.” - Albert Einstein

Albert Einstein was certainly no fool when it came to the nature of reality and the universe or to consciousness. With that being said, the ensuing chapter that follows is about those human individuals who have had contact with NHI and who have acknowledged this contact as a positive and spiritually transformative experience. This is not to deny the experience of those that have stated that their experiences were not positive. Nevertheless, the documented evidence from Chapter 1 and 2 from the book *“Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence”*, documented that in fact the overwhelming number of individuals that have had UFO related contact with NHI have been overwhelmingly positive, not negative, and have been spiritually transformative.

The Post Contact Transformation

It has been said there are actually three sides to any story; yours, mine, and the truth. Here, the truth will be left for you as the reader to decide. What I want to share with you is a brief conversation between the East Indian sage Ramana Maharishi and one of his students. The question posed to Maharishi was how should we treat others? His reply was, “There are no others.” This also appears to be the message being brought to us by many of the members of these Non-Human Intelligences. We are being told that we as human beings fear so much; we as human beings fight too much. We are destroying this beautiful planet of ours. What is required of us appears to be a different way of thinking that will eventually lead to a different way of being. In other words we need a change in consciousness. As a wise rabbi once said, “You do not pour new wine into old

wineskins.” (Matthew 9:17) Problems are never solved by the same consciousness that created them in the first place.

The contact stories that will be shared in this chapter are by people who appear to have achieved both a new way of thinking as well as a new way of being in the world. This has occurred despite the fact that for many of us on this planet, the only person who welcomes change is a wet baby. However, as we mature and evolve individually and collectively as a species, we must grow up and learn that one of the Universal Laws of life is the realization that change is eternal and the acceptance that life is about change.

No matter however and in whatever way change occurs, one eventually begins to see beyond the so-called reality of this world, with all of its laws of scarcity, fear, conformity, and illusion. Before the transformational experience, one “sees through a glass darkly.” But then somehow clarity is restored. We move from the illusion of certainty to the certainty of illusion. As Oliver Wendell Holmes reminds us, the mind once stretched by a new idea never returns to its original dimensions. As the scales are removed from our eyes we begin to see anew and we come to see the past as being viewed with the old optics of separateness and divisiveness. As a result of our transformation, with our new and present vision we can see and acknowledge the Universal Law of Oneness.

When one recognizes that which is encompassed in the Universal Law of Oneness, one realizes the connectedness and interrelationship of all that exists. Nothing is left out. In essence, we are all connected in an interdependent web of life and the realization comes to us that what I do to another, what I do to this beautiful planet and its inhabitants, I do and am doing to myself.

With this new revelation, we ask ourselves how could we have been so blind for so long? Even Ray Charles must have seen this. With this, personal epiphany or “Eureka!”, the “Aha Moment” has arrived. With this moment of realization, we see the necessity of being compassionate to ourselves and with others. We recognize our own sanctity of sorts, and keeping the precious child within each one of us and treasuring it in each other. And as a final consequence, we discover that as we begin to experience our new lives that though aging and getting older is inevitable, maturing is optional. With each and every subsequent life experience, the truth of insightful words of philosopher Arthur Schopenhauer become so much clearer now:

“All Truth passes through three stages. First it is ridiculed. Second, it is violently opposed. Third, it is accepted as self-evident.” Arthur Schopenhauer

Case # 1: My Personal Transformative Contact Experience

I want to share briefly my initial contact experience as an adult. As a young child I had many instances of what can be only labeled “high strangeness” but the story that I am about relate to you left no doubt as to what was going on. Previous to my contact experiences I was not very spiritual but I was raised in the African American Baptist tradition. It was December 28, 1989. After returning from a wonderful 10-day trip to Mexico where I and my girlfriend at the time had visited some of the Mayan Pyramids at Tulum and Chichen Itza on the Yucatan Peninsula, it was good to get back to our apartment on the Upper West Side of Manhattan and back to our daily routine.

When we got home that evening, despite the freezing temperatures, I attended a party in the “Hell’s Kitchen” section of Manhattan. I wanted to show off my tan and to talk about the trip a bit and did not plan to stay to terribly long. I just wanted to make an appearance and get back home. When I arrived, I chatted with a few people and I had some finger food and did not have any alcohol as I was already running on fumes and was quite tired. I left the party after about 90 minutes and caught the subway back uptown to get home. It was so nice to be in my warm apartment and in my own bed. My girlfriend and I called it a night around 11:30 pm.

During the early morning hours, (and to this very day I don’t know why), for some reason I felt as though I had to get up. I don’t recall having to go to the bathroom or anything like that and I just didn’t want to get out of my warm bed. I usually sleep on my stomach and there was this persistent feeling that I must open my eyes and get up. Perhaps I felt a presence in the room, but when I rolled over and looked at the foot of my bed, nothing could have prepared me for what I saw. I have never been so frightened in my entire life!

At the foot of the bed was a individual that was chalk white in complexion, no more than 3-4 feet tall, with a spindly body dressed in a tight fitting jump suit that looked like aluminum foil. It was made of an extremely silvery and shiny material. His (at least I thought the individual was male but didn’t know for sure) head was huge and his eyes were a deep black and really quite large and appeared to wrap around his head. There was a cobalt blue light around him and surrounding that light was an extremely bright white light as well, as if it was a

part of his aura or energy field, and he just stared at me. I stared back but felt as if my heart was going to jump out of my chest. At that moment I did what any self-respecting male would do-- I pulled the covers over my head and hoped he would just go away!

My girlfriend either would not or could not wake up and I was terrified. Suddenly, there was a whooshing sound in my ears as if I were engulfed in a windstorm. Suddenly, the temperature changed drastically and I felt as if I had left the room and was outside. I was freezing. Now I must mention that at the time I lived on the 15th floor of a residential hotel on the Upper West Side of Manhattan, in the city that literally never sleeps. Just as suddenly the sound of wind had stopped and I was warm again. I summoned the courage to pull the covers down from over my head to see where I was and more importantly to see where *he* was, and there was simply complete silence. An eerie quiet was all that remained and my girlfriend had not even stirred! I attempted to wake her but she wouldn't (or couldn't) wake up. I checked to see that she was still breathing, and thank goodness she was, but she would not wake up. Eventually she did and we spoke about what happened. These visits continued for 8 months or so on every full and new moon. Eventually I attended a support group called S.P.A.C.E (Search Project for Aspects of Close Encounters).

The group S.P.A.C.E was created and facilitated by Mr. Harold Walter Egelin in March of 1992. Mr. Egelin is also an Experiencer. Within weeks after the first incident, I was hypnotically regressed by the late Jean Mundy. A few years after that it was the late Budd Hopkins who regressed me as well. I credit both in helping me to come to grips with what was happening to me. It took me nearly 20 years to learn to sleep with the lights out again and during that time there had been visits from Reptilians, Nordic Star People, and of course the people who appeared to be of the Zeta Race but white colored instead of gray.

During the initial phase of the visits by these "Grays" was when my spiritual education and transformation began. I was shown my past lives and what they were doing to me at the time energetically. I was encouraged to pray and to study energy healing. I was shown this telepathically. There were also times when several years would go by between my face-to-face contacts but despite the initial terror I experienced during these contacts, I would long to see them again. On July 4th, 2013, at 9:50 pm EST, I had a miraculous medical healing by a tall human looking Non-Human Intelligence dressed in a white monk's robe. That memorable night, a Nordic looking being healed a blood clot in my right leg by shooting an apple green beam out of his right hand into my

stomach area. At the time I was taking Coumadin and injecting myself in the stomach with a drug called Enoxaparin to thin the blood so the clot would not burst in my lungs, but after the contact that night the clot was gone. No, I did not tell the doctor what had happened and he was quite curious as to how quickly the clot dissolved. This experience was fully documented in Chapter 6 of *Beyond UFOs* which discusses UAP related Medical Healings by NHI. These are but truncated examples of the numerous experiences I have had with non-human off world intelligences and I must tell you, just like the overwhelming numbers that I would not trade them for anything in the world, despite my fear during the events.

After a while the fear did eventually subside, but we're talking subsidence after about 20 years or more. Honestly, to this day, I do feel a little fear, however; nothing negative or malicious has happened to me during all of those years of contact but these experiences can be traumatic for anyone. On a deep level, I eventually began to realize that these people, (yes, I see these beings without appreciable differences between them and me), really meant me no harm and that it was my fear of them, my fear of the unknown that was causing all of the harm. Today, just like over 90% of the respondents to the FREE research study, I consider these contacts to be positive experiences that in fact accelerated my spiritual growth by leaps and bounds.

Having said that, a few illustrations may be in order. It is important for me to convey that first of all, my theological perspective shifted tremendously. Now I must say that from the outset, that this new found post contact perspective was initially me just replacing my African American Baptist tradition with an ET overview. It was safe to say at the time that it may have appeared that in my theology the Star People were Christian although I most likely would not have said this at the time... Well, not really Christian, but all that had really changed at the time was that now Jesus was a star person. The rest of my theology at the time remained the same. Now, that is an oversimplification, but I could have argued its postulation at the time. In my mind, the only thing that had really changed was that Jesus was a hybrid but most everything else was the same as far as the tradition went. However, the rabbit hole went much deeper than that and I knew that I had to explore even further. This in hindsight appears to be not only that this is what I feel these intelligences wanted me to do, but this is what the journey of Life is all about; asking questions, making decisions, and asking more questions, living one's beliefs and principles. Unlike the traditional African American Baptist tradition, I began to view Jesus as one of many great teachers among different faiths whose teachings have influenced humankind, but certainly, he has not been the only one.

The argument that Christ was not an exclusive divine messenger made many people nervous because what I was implying was that Christianity was not as unique as some people of faith proclaimed it to be. In other words, it wasn't that the Christian story of the birth of Jesus and his life had non-human intelligences in the story, but that these elements were most likely a part of all of the stories of the bible. Secondly, if there was in fact a God or a Creator, it was not an anthropomorphic being with the same likes and dislikes of ordinary human beings, but perhaps it, or "God" could best be described as an energy, an intelligence, or as a "universal consciousness", "The Force"; call it what you will. I began to get it that I was, that I am, and that I will always be a vital part of this energy and not separate from it; and most importantly---so is everyone and everything else. Such is the nature of "Unity Consciousness". Upon reading the data from the FREE study, I later realized that once again the majority of the respondents to this study also came to similar conclusions regarding the topic of "Unity Consciousness."

My spiritual journey fully accelerated after my contact experiences. The shift was from the more theologically conservative American Baptist tradition in which I was raised to an insatiable interest in comparative religious studies, especially those studies which focused on the mystical side of the various religious traditions. I am reminded of the old bromide that "When the student is ready, the teacher will come". Yet after my first few contacts with my Visitors, this interest shifted even deeper into meditation and prayer, spiritual metaphysics, reincarnation, spiritual healing, and psychic phenomena. In short, I was delving into what we now call *the study of human consciousness*. I began to really focus on channeling and channeled material, palmistry, tarot and aura readings, as well as affirmative prayer and meditation. My perspective shifted from an intellectual understanding of the connection and oneness of all life on this planet to a much deeper "inner knowing" that resonated with me on a very profound level. I "felt" this connection in my body, mind, and spirit, realizing that what I do to another human being, another sentient or non-sentient being, what I did to the natural world, I was doing both externally and internally to myself. I began to crave and to spend more time in nature and near water. There was an inward journey that I began to undertake and undertook, I am still undertaking to this very day. This self-examination about who I really am beyond this body and personality is a never-ending and exquisite exploration and adventure, much like those about which our ancient ancestors must have taken and perhaps left to us in the form of their own mythologies and traditions, but I digress.

The “word”, to me had become flesh as I moved from an intellectual understanding of “religion” and my life to having to live my life and internal truth on a daily basis. In short, my world view was expanding. The hidden anger that had lurked beneath my behavior and personality that I held in my life both unconsciously and consciously gradually began to dissipate. I also was needing less and less always to have the answers and to be right about things. I became less controlling. I let go of things that in the past used to bother me. I stopped being upset about things that I realized I had no control.

In short, what I had experienced was nothing short of a type of ego death. As a consequence, my relationships with others became more and more harmonious, especially the relationship with myself. Now to be clear, there was a lot of hard work that had to be done to peel back the layers to begin to see myself with a bit more clarity. During this time, I might add that I had undergone seven years of gestalt therapy as well. Yet somehow, I felt that my learning was accelerated because of my contact experiences. Yes, I still had all of the challenges of living on this planet as a human being but the scales were somehow removed from my eyes, I was not seeing the world with a jaundiced eye but with new vision with a new clarity that created in me a new understanding and deep zest for life. Because of the profound nature of my contact experience, I finally began to understand the nature of transfiguration, of one’s being “born again” and my own rebirth into a new and different “gnosis”, of understanding, life and light.

Just like so many of the Experiencers in the FREE survey, I also became more loving and forgiving in my outlook and actions. This is not to say that I have become “enlightened” or that I am in some way superior to my fellow human beings. There is no dichotomy or difference as we are all part of one ever-connected and evolving living and life-giving entity. What I am saying is that I began to realize that I am much more powerful and accountable for my life than I had ever begun to imagine. I was beginning to truly evolve spiritually. In a word, I had begun to grow up.

As a result of my transformative experiences, came a profound love and respect for my Visitors, my fellow human beings, and this planet. I began to love my Non-Human Intelligences and to view them as simply my brothers and sisters. I still do and I always will.

The Experiences of Others

“Do not be conformed to this world, but be transformed by the renewing of your mind.” - Romans 12:2

There are many people who have had contact with Non-Human Intelligences and some have reported them to be mainly negative as reported in the FREE research study data. That fact has to be acknowledged and rightly so. Yet the data, from the more than 3,200 individuals that have taken the FREE surveys from over 100 countries, as discussed in our Chapter 2 and 3 articles, has revealed that the vast majority of these contact experiencers perceive their contact experiences to be exceedingly positive and highly transformative. Accordingly, this chapter is about those who view their contact experiences as positive in regards to their spiritual growth and spiritual transformation as a result of those contacts with NHI.

From my own personal conversations with other “Experiencers” or “Contactees”, regardless of whether the contact was perceived as “positive” or “negative”, there seemed to be some form of change in worldview. Albert Einstein was once quoted as saying that the most important question we can ask ourselves as human beings is the question “whether we believe the universe is friendly or not.” Einstein felt this question was crucial for the answer would influence the way we not only view our lives, but how we lived our lives as well. For the majority of Contactees I have spoken with, many initially viewed their experiences as negative but later in life the vast majority now view their experiences as mainly positive. The FREE research study data states that initially 38% perceived their experiences to be mainly negative. Many years later, less than 10% view their contact experiences as negative. Somewhere, somehow, there is a transformation that takes place, a transformation of their personality and worldview where they become more spiritual, more loving and kinder to others, more ecologically friendly, and less egotistical, less concerned with the acquisition of material wealth, and less concerned with the fear of death. All of these details were discussed in Chapters 1 and 2 of the book *Beyond UFOs*. What might explain this profound transformation?

In 1994, Dr. Richard Boylan, Ph.D. wrote a truly wonderful book entitled, *Close Extraterrestrial Encounters: Positive Experiences with Mysterious Visitors*. In the book he summarizes the perspectives of people who have had contact experiences. When doing his own research for his book, Dr. Boylan comes to the following conclusion:

“After their experiences one group sees the Star People as a threat and they felt a great deal of powerlessness during and after the experience. In other words they suffered from severe trauma. The other group displayed the following characteristics:

- *Curiosity about Star People*
- *Fascination with Star People contact*
- *Broadened Cosmic Perspective*
- *Global humanitarian concern*
- *Earth Ecology focus*
- *Friendly feelings towards Star People*
- *Tolerance for sharing the earth*
- *Decreased materialistic focus.”*

Pulitzer Prize winning author, Dr. John E. Mack, a Professor of Psychiatry at the Harvard University School of Medicine, also came to similar conclusions in his research into human transformation and Non-Human Intelligences encounters in his book, ***Abduction: Human Encounters with Aliens***. Mack writes that the experience of “abduction” can lead one to personal growth and transformation. He lists the following as the results of contact:

- “Pushing through” occurs, i.e. fully experiencing the terror and rage associated with the helplessness and intrusive instrumentation (used by these beings”). When this takes place acknowledging and acceptance of the reality of the beings becomes possible and a more reciprocal relationship follows in which personal growth and learning can take place. From the “ego death” follows other levels of transformation.
- The “aliens” (Mack’s term) are recognized as intermediaries or intermediate entities between the fully embodied state of human beings and the primal source of creation or God (in a sense of a cosmic consciousness, rather than a personified being). In this regard abductees (Mack’s term) sometimes liken the alien beings to angels, or other “light beings” (including the “grays”).
- The abductees (Mack’s term) may actually experience themselves as returning to their cosmic source or “Home”, an inexpressible beautiful realm beyond, or not in, space/time as we know it.

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- Past lives are experienced during the sessions with strong emotion appropriate to what is being remembered.
 - Past life experiences provide abductees with a different perspective about time and the nature of human identity...Cycles of birth and death over long stretches of time can thus be lived, providing a different, less ego derived sense of continuity of life and the smallness of an individual lifetime from a cosmic perspective. Consciousness is experienced as not coterminous with the body; the notion of a soul with an existence separate from the body becomes relevant.
 - Once the separateness of consciousness from the body is grasped, other kinds of “transpersonal” experiences become possible; identification of consciousness with virtually endless beings and entities through space/time and beyond often occurs.
 - A distinct but important aspect of this kind of transpersonal experience is an abductee’s sense of possessing a double human/alien identity.
 - The reliving of abduction experiences leads abductees to open to other realities beyond space/time, realms that are variously described as beyond the “veil” or some other barrier which has kept them in a box or in a consciousness limited to the physical. When asked about these experiences abductees have trouble finding the words to describe what has occurred and speak of the “collapse” of space/time, of the non-relevance of the notions of space and time, and being in multiple times and places at the same moment. The result of all of these experiences are emotions of awe, respect for the mystery of nature, and a heightened sense of the sacredness of the natural world are along with a sadness about the apparent hopelessness of Earth’s environmental crisis.

Interestingly enough, the FREE Research Data reached very similar conclusions to those of Dr. John Mack and Dr. Richard Boylan. The psychological profile changes, as detailed in Chapter 1 of the *Beyond UFOs* book, revealed that after the individual’s contact experiences the following changes “**STRONGLY INCREASED**”:

- My concern with spiritual matters
- My desire to help others
- My compassion for others increased

- My appreciation of the ordinary things in life
- My ability to love others
- My sensitivity to the sufferings of others
- My insight into the problems of others
- My desire to achieve a higher consciousness
- My concern with the welfare of the planet
- My appreciation of nature
- My understanding of what life is about
- My concern with ecological matters
- My conviction that there is life after death

The psychological profile changes, as detailed in Chapter 1 of this book, also revealed that after the individual's contact experiences the following changes "**STRONGLY DECREASED**":

- My interest in organized religion
- My fear of death
- My concern with the material things of life
- My competitive tendencies
- My interest in achieving material success, becoming wealthy

The FREE data also revealed spiritual messages received from NHI:

- 53% of respondents stated that "The ETs provided you with a spiritual message"
- 31% stated that "The ETs gave you a message about God or a Creator"
- 28% stated that the ETs communicated to them information concerning life after physical death
- 26% stated that the ETs gave them a message of Reincarnation
- 25% were told by Non-Human Intelligences that they at one time were a Non-Human Intelligence "Being".
- 19% stated that the ETs gave them information about the death process, about life after death, or the spirit world

The FREE data also discussed the current spiritual beliefs of the Contact Experiencers:

- 97% believe that "Non-Human Intelligences can travel to other dimensions."
- 91% believe that "there is some sort of grand plan in motion of which Experiencers are all a Part of"

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- 83% believe that “there is a connection between Non-Human Intelligences and the so called “Spirit World.”
 - 82% believe that “Non-Human Intelligences can travel to the past and the future.”
 - 81% believe that “No matter what your religious belief is, there is Life After Death.”
 - 79% believe that “We are already in or at least on the verge of a New Age and that the ETs have a role in this.”
 - 78% believe that “the changes I have undergone since becoming interested in UFO experiences are part of an evolutionary unfolding of humanity.”
 - 76% believe that “there is a connection between Non-Human Intelligences and Reincarnation.”
 - 74% believe that “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.”
 - 73% believe that “We are now living through a time of greatly accelerated spiritual evolution.”
 - 72% 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.
 - 69% believe that “my UFO experiences were "arranged" or "designed" by a higher intelligence and that the ETs have a role in this.”
 - 66% believe that “I am a more spiritual person now than I was before my interest in UFO experiences.”
 - 38% believe that Non-Human Intelligences are actually “Modern Angels.”

As you may have already gathered, much if not all of the above information may seem a bit too occult for many mainline religious denominations here in the West. The same also may be said about our human scientist who believes solely in our material reality and that that if you cannot replicate something in a laboratory then it is not a scientific proof. Perhaps what is needed is a fusion of both science and religion or spirituality, something that appears many non-human intelligent civilizations have come to grips with eons ago. It seems that Albert Einstein was correct when he said that “*Science without religion is lame, and that religion without science is blind*”.

The Spiritual Transformation of selected FREE Respondents

We are going to now learn about the stories of people who have had contact with non human or off-world intelligences and the spiritual transformation they underwent as a result of this contact. All of these case studies were derived from responses to Phase 3 of the FREE Experiencer Research Study. I was able to secure permission from a few of the participants to this survey and asked permission to interview them for this article.

Case # 1: Reinerio (Rey) Hernandez

I consider Reinerio (Rey) Hernandez a friend and over the last eight years we have conversed frequently about our mutual experiences. At first, Rey had a difficult time adjusting to his experiences. Initially he was questioning and doubting his experiences. His scientific and academic background prevented him from digesting his contact experiences. Previous to his first contact experience which occurred in March of 2012, Rey was a non-believer in UFOs, in the paranormal and he was also a proud atheist. He did not believe in the afterlife and that we are in fact eternal spiritual beings. For Rey, if you could not see it or prove it, it was not real. Since this initial 2012 contact experience in his living room with his wife, both he, his wife, and his daughter who is now 16 years old, have seen UAPs up close at a distance of less than 30 feet, have had physical contact and communications with various types of NHI. The result, just like almost all “Contact Experiencers”, Rey is now deeply spiritual and believes in what he calls “A Universal Creator”. Let’s try to understand what lead to the spiritual transformation of Mr. Rey Hernandez.

As Rey discussed in the Preface to this book, he was one of the co-founders of the Dr. Edgar Mitchell FREE Foundation. He attended some of the most prestigious academic universities in the US and was a Ph.D. candidate at UC Berkeley where he received a National Science Foundation Ph.D. Fellowship. He now works as an Estate Tax Attorney for the US Dept of Treasury. How could such an individual now be involved in researching Consciousness Studies research, UAPs, the Paranormal and with individuals who have had contact with NHI? To the uninformed, this appears the story of a man who must have had a schizophrenic breakdown that needed psychiatric treatments. Instead, Rey is the totally opposite, a deeply rational, scientific and academic individual who, just like many other UAP contact experiencers, has had a complete transformation of his psychological profile based upon his contact experiences. Let’s examine one

of Rey's experiences which lead him to finally speak with "GOD" for the first time. The following is a document he sent me without any editing:

Here is another "magical" incident. After my wife and I had the "experience" with that light being in March of 2012, I, the rational materialist atheist who was never exposed to the topic of UFOs before, spent hours upon hours on the internet and reading many books solely on the topic of UFOs. All of this changed after my August 2012 close encounter with the huge football stadium sized UAP which was less than 30 feet away from us and hovered next to my daughter and I for over 45 minutes. After my daughter, myself, and my 3 friends saw that huge craft less than 5 feet hovering on top of my neighbor's house for 45 minutes, I IMMEDIATELY stopped going to the internet. I stopped reading all of the UFO books I had ordered from Amazon. Now here is the "strange" part. That night for the first time I saw a Near Death Experience (NDE) video. That same night I order 20 books on NDEs and Consciousness Studies and over the next 4 months I read hundreds of books and articles on Near Death Experiences (NDEs) and Consciousness Studies. It started with 4 hours per day and increased steadily so by the end of December I was reading these books 12-18 hours per day, 7 days per week. I became a crazy madman.

I was reading these hundreds of NDE and Conscious Studies books and articles 12 hours per day, 7 days per week. I work at home and read these books from 4 pm until I feel asleep in bed at 4 am, each and every night for 4 straight months. By the end of December my wife had been pleading with me to go to a psychiatrist because to her I was going crazy. I did not watch TV, did not use the internet, did not care about my wife and daughter, did not do any of my personal work, did not shave and rarely showered. It was 12 hours per day during the week day and 18 hours during the weekends, 7 days per week like a crazy mad man.

Then, in late December of 2012, once again, I had yet another "EPIPHANY". Up until that time period, I had never spoken to anyone about the books I was reading nor did I ever discuss with anyone the topics of NDES. My wife is never on the internet, is not interested in any of these topics, and does not want to discuss any of her experiences except to say that they are "her angels". Then one day, 4 months after my contact with this football stadium size craft, my life completely changed once again.

For the first time in my life I asked 3 individuals, over 3 consecutive days, Friday/Saturday/Sunday, December 21, 22nd and 23rd, in 2012, whether they knew anything about NDEs. I "hit the lottery" each of those times, each person told me about their NDE over this 3 day period. Before this, I had never known anyone with an NDE. Now, 3 consecutive days in a row, the very first 3 people I ever mentioned NDEs to all had NDEs. What are the statistical probabilities of this happening? One in a billion?

On Friday, December 21, 2012, my daughter developed a low grade fever for the second day. My wife always brought her to our pediatrician and for some reason she was not available and I thus brought her to our pediatrician who was originally a native of Colombia. After Dr. Claudia Herrera, our pediatrician, informed me that my daughter did not have a fever and that her ears, nose, and throat were clear, I got a sudden urge to tell this stranger about the topic of NDEs.

I asked the Pediatrician in Spanish in a robotic manner, the following question: "Excuse me Dr, have you ever heard of Near Death Experiences? I have just finished reading over 300 books on this topic and I estimate that at least 30 medical doctors have written about this topic and many of these doctors are professors in medical schools. Thus NDS have been scientifically studied and validated and this is something that you need to be aware of." I felt that I could not control what I was saying. Part of me was conscious of what I was saying but the other part of my mind was say "Stop, what are you doing, why are you asking her this question?" I had never had this occur to me before.

When I asked her whether she knew about NDEs, her eyeballs popped out. I said to myself at that time, "Why did this come out of my mouth to this perfect stranger-- why did I say this?" I then apologized to her and tole her "Excuse me Doctor, I don't know why I asked that question. I apologize". She immediately asked me "There is no need to apologize... how did you know I had an NDE?" She then told me a story of when she was 10 years old she had a heart attack and was brought clinically dead to a hospital in Colombia. She described her experience, in the presence of me and my then 10 year old daughter, her own NDE experience which involved her floating out of her body (OBE) and floating on top of her dead body. She then described the attending doctor and the nurse. She then described how she floated through two walls and appeared on top of her parents who were having a conversation in the emergency room waiting room. She mentioned the details of this conversation to my daughter and I. She then

mentioned how she then floated back through these two walls and was now on top of her body again. She then described how the doctor was trying to resuscitate her and when she awoke she told her parents the story.

The very next day, on a Saturday night, at a Saint John Neumann Roman Catholic Church social dinner for “Enriquesimiento Matrimonial”, a ministry for Spanish speaking married couples, my wife sat down next to her Mexican friend, and her husband named Max. I had never met Max who was a Radiological Technician at a local hospital in Miami and he is Cuban-American like I am. Out of nowhere, I then asked this total stranger, again in a seemingly robotic voice, whether he has ever heard about NDEs. He became the second person that I spoke to about NDEs and again I “hit the lottery.”

Again, without even thinking, I blurted out to this perfect stranger: “Excuse me Max, have you ever heard of Near Death Experiences? I have just finished reading over 300 books on this topic and I estimate that at least 30 medical doctors have written about this topic area and many of these doctors are professors in medical schools. Thus NDEs have been scientifically studied and validated and this is something that you need to be aware of?” Similar to Dr. Claudia Herrera, my daughter’s pediatrician, his eyeballs popped out. I thought I was going crazy for asking this question and I apologized to Max. He shocked me with his response. He told me that about one year ago his mother died in his arms in his house. He also stated the he confirmed that his mother was clinically dead until she was resuscitated. He gave emergency CPR and called the ambulance. Two fire dept technicians came and brought her via ambulance to the local hospital. Once she recovered she told him about her NDE story. First, she floated above her dead body (OBE) and heard and saw everything that her son was doing to her body. She stated that she saw him crying and was giving her mouth-to-mouth resuscitation. She saw the two ambulance personnel and described them in detail. She then told her son that these two paramedics then placed her in an ambulance.

What are the statistical probabilities of having the first 3 people in my life I mention NDEs to, for 3 days in a row, and all 3 informing me that they have had NDEs? Would you state that the probabilities are like winning the lottery 3 days in a row?

The very next day, on a Sunday, I went to visit my parents, who were both in their mid 80s. My father, who has since passed away, was very ill and bed-ridden most of the time. After getting him dressed and assisting him to the porch, I told my parents about my discussions with Claudia, the pediatrician, and Max, the radiological technician. I especially wanted to inform my father because I always thought he was the world's biggest atheist.

After I told both of them the NDE stories I heard over the last 2 days, to my surprise, my father said that he had one as well. He told me that 15 years ago, when he had his quadruple heart by-pass surgery, he floated out of his body (OBE) above his body in the operation room and saw his body on the operation table and various doctors and nurses surrounding him. He saw and heard everything.

He started to tell me the classic NDE story. He first told me that he was floating above his body, he saw his chest open and many doctors and nurses surrounding his body. He then told me how he felt he was sucked up into a dark tunnel and how he traveled at high speed through this tunnel until he saw a light growing larger and larger. Finally, he entered a universe of pure light. He told me when he arrived he saw his previously deceased mother, father, and brother in spirit form and all three looked in their early 30s. They embraced and they then presented him to this human looking entity that was radiant and illuminated. He could not identify his face because of the immense light but he identified this being as GOD. GOD told him about the good and bad he had done in his life by actually reliving all of these experiences again, both inside his body and the body of the person that he had affected. My father was given, what is commonly called in an NDE Life Review. He got to relive the major experiences of his life. He then told me that he saw these events both "from his consciousness and the consciousness of the other person he had affected". He told me that he was up in "Heaven" for at least 20 to 30 years because that was how long it took GOD to show him these events. He told me that in Heaven "Time Does Not Exist". He also told me that GOD is about pure love and there is no such thing as hell. GOD then told him he needed to return.

I asked him if he remembered any other details of his conversation with GOD. He said "How could I remember these details... this was 15 years ago." I then turned to my mother and told her that she had never told me this story. She said that they discussed it only one time and that was in the recovery room when my father came out from surgery and he then was hysterical about trying to tell her this story. She told him to go back to sleep because it was just a dream and to not get too excited.

That Sunday night, while driving home and looking up at the stars, I looked up to the night sky and for the first time I spoke with GOD. I said to both GOD and these "ETs", who I consider "Modern Angels", "I congratulate you-- you have managed to completely transform a total atheist into someone who does not believe, but actually KNOWS, that God exists, that we are eternal spiritual beings, that there is a spirit world and life after death, and I have this belief more than any Catholic priest in Miami." I still believe this to this day."

Case # 2: Alberto Fernandez

Alberto Fernandez is a retired Drug Enforcement Agency (DEA) agent and was at one time a diplomatic attaché in Latin America. His wife, Rebeca, is a Ph.D. psychologist. Both are in their early 70's year of age but both are quite active and healthy. One of their children is also a Ph.D. psychologist. Just like Rey Hernandez, Alberto, his wife and their daughter have both seen UFOs and have had contact with NHI. I was introduced to Alberto via Rey Hernandez, who told me that "Alberto has had the most extensive and profound contact experience that he has identified, even from the thousands that have taken the FREE surveys, but yet no one knows about Alberto's and Rebeca's experiences because they have not spoken publicly about their experiences." Because both Alberto and Rebeca are close friends of Rey and his wife, Alberto has decided to go public with his extensive contact experiences. In this document I will be presenting only a small fraction of his experiences, at least the one's involving his early history and spiritual transformation. Alberto deserves an entire 600-page book to properly discuss his and his family's experiences. The following is a brief summary of Alberto's experiences and how these experiences brought him "Spirituality".

Alberto was born in 1945 in the city of Santiago a major city in Southeast Cuba. His mother died at birth and Alberto was raised by his aunt and godmother in a rural area outside of Santiago. His adopted family was not religious and never attended any Church. All throughout his childhood and adulthood until he began to have contact, Alberto was not religious and not spiritual. As we will see, he had several paranormal experiences during his youth but he never associated these experiences with religion or any spiritual issues.

When Alberto was a very young boy, he had this experience:

“I saw a man filled with light in a white robe sitting on my bed and tenderly patting my head while he was watching me play. I did not know this man at all. Years later, I saw a painting of Jesus and I felt a deep connection with him. One evening when I was 6 years old, I was in my bedroom by myself when suddenly the lights went off. It was pitch black. Suddenly a bright light appeared in front of me out of nowhere. This light had an ignited heart within it. The light was hovering approximately a foot from my chest. This ignited, read heart slowly got closer and closer to my chest, when it entered my chest I started to convulse. Sometime later, I saw a drawing of Jesus depicting the ignition inside of the sacred heart of Jesus Christ. This intense image gave me a “déjà vu of the experience I had as a child.”

This experience, however, did not bring any increased spirituality or brought him any closer to Christianity to Alberto. During his youth he never went to Church and never read the bible. He would shrug this and many other experiences as just “crazy unexplainable experiences” that we have in our life. Alberto also had a conscious vivid experience which can be described as a past life or being transported back in time to a very real event. The following is his story:

“With regards to Jesus, I forgot to mention several other vivid personal experiences. As a child, I remembered suddenly being transported to the past. I was not dreaming, but very awake. I witness Jesus standing on a big rock teaching to a large group of people. I could see him on my right side as I felt part of this crowd. Days later, while watching historical events of Jesus on the Discovery Channel, I revised my visions when they recreated Jesus preaching the Sermon on the Mount. I said to myself “I was there with him”. On another occasion, when I was visiting a friend, suddenly I saw a black dot appearing in space. To my surprise, the dot turned into the face of Jesus with his crown of thorns. He was observing me with deep brownish eyes. I was able to observe in detail all his facial features, even his pores. His skin was olive, his beard was uneven and his nose was broken at its bridge. The face suddenly disappeared after a while; I was in such a state of shock after this experience, that I couldn't speak for two days. That face, those eyes and that look are still in my mind always. Another day, while relaxing in my chair, I was able to see the image of a long cave, and a voice told me, “This is how Jesus was born.” I saw the

moment of his birth. From within the cave, a bright flashing light illuminated the entire cave! It was so impressive.”

Like approximately 37% of the thousands that responded to the FREE survey, Alberto also had a profound and truly unbelievable Near-Death Experience. When Alberto was 14 years old, he was living in Cuba’s capital, La Havana. He was swimming at a family beach resort on the northeast coast of Havana and was playing on a peer by himself. He then decided to jump off the peer into open ocean. Alberto then states:

“Suddenly, I realized I was caught in a strong, rip current. I didn’t know how to avoid it or how to swim to shore. I tried fighting it, for a long time, until I became very tired and had no more strength and I just gave up. I was drowning and I could see myself going down under the water. I saw flashes of my entire life pass through my mind. I then said “Mother! God! Help me!” Suddenly, almost in a flash, I felt a tremendous force, like an immense energy, that pulled me out of the depths of the ocean and then carried me in the air over the peer and gently dropped me across the street on the side of the peer. I was still dripping wet but I did not have a scratch! It is not logical but I did not contemplate what had just occurred to me. I was in a state of shock. I then stood up immediately and walked home. I did not tell anyone about this incident. I even thought I kind of forgot about it until many years later.”

All of these childhood experiences, even those involving Christian symbolism and Christian experiences had little effect on Alberto’s belief in God or a religion. His family never went to church, Alberto never read the Bible, and did not have an ounce of spirituality in his bones. Alberto did not have any “paranormal” experiences until he was a Miami Metro-Dade police officer in the city of Miami, Florida. In 1973, while arriving home after a late-night shift, Alberto saw a UAP craft hovering about his house that was shaped like a “hamburger” with a bright blue light. He stated that it descended down like a leaf falling to the ground. Alberto stated that *“it rotated counter clockwise with a red light on the top. A yellow light shined from inside the windows. A blue light had beamed down to the floor. It was flying right above the roof of my house. I ran side to call my wife at the time and the sound of the craft also woke up my next-door neighbor.”* Both his wife and several of his neighbors saw the UAP craft. Alberto stated that he felt like his brain was “flipped outside down and inside out”. He later realized that he had several hours of missing time that night.

Immediately after this 1973 event, from 1973 to 1987, Alberto began to have 14 years of extremely frightening events. Just like the overwhelming number of UAP related contact experiencers, after a 1987 event Alberto's experiences became extremely positive which continue to this date. The following details the events from 1973 to 1987 and the important event in 1987 which lead to thousands of paranormal contact experiences and UAP sightings.

“From 1973 up to 1987, something strange started happening to me. I would wake up in the middle of the night sensing the presence of an entity in my bedroom. This energy would start paralyzing me from my feet to my head. This unknown energy possessed my body and my mind. I had no control over it. I was in terror every night because I couldn't scream. In 1987, these occurrences were explained to me through an encounter of a third kind with a grey, female, alien being years later. After serving years as a police officer, I went back to school to become a DEA agent and in 1984 I was assigned as a US diplomat to the US embassy in the Dominican Republic as second in command in the DEA office. While on duty I got injured and returned to Miami (By this time I had already remarried and had my youngest daughter). We stayed temporarily at the Penthouse Sofitel Hotel in Miami. The room was big with two big, super strong tempered glass windows facing the southwest. One evening (approximately 11 pm) the fire alarm of the hotel went off. At first, many hotel guests came out of their rooms. The management explained it was a false alarm, when we returned to our room my beeper started to shake and randomly vibrate; the electricity flickered on and off and the super thick, glass windows started to shake intensely like if they were made out of plastic. This all happened while I was lying on the bed wide awake with my wife (My 1-year-old infant daughter slept quietly in the crib while all this was happening). Suddenly, an unknown creature appeared floating in front of my bed. (My wife was apparently hypnotized and fell asleep suddenly without witnessing my encounter. What I witnessed was a solid, 3 dimensional, grey, dolphin skinned creature approximately three feet tall with a big head, no hair, huge black eyes, (no pupils, no sclera), black tiny nose and mouth, no ears, a long neck, long skinny arms to her side, long hands and fingers and nails. Her facial expression was flat, without emotions. I was not scared but calm. This unknown creature talked to me telepathically telling me it was a female. She proceeded to explain that they have been collecting semen from me for years in order to help them in the procreation of their dying race and confirmed that my helping the mission was completed for them. (In fact, she kept her promise and I was never bothered again.) I have no recollection of what happened afterward

but years later, I was informed that I had consented to these procedures in a previous lifetime. I remember the next morning feeling still in shock. I had no idea what had happened to me. I felt very strange. I suddenly noticed I could see the aura of everyone around me. The following day, I walked into a bookstore and saw the book "Communion" by Whitley Streiber (The creature on the book cover was similar to the one I saw the night before). I purchased the book and read it avidly to find answers to what was happening to me.

Almost immediately after this event, Alberto and Rebecca were put in contact with a Miami group filled with paranormal contact experiencers, called "Contacto 12". Then in 1987 Alberto and Rebeca were invited to Lima Peru to meet Sixto Paz-Wells and his contact group "RAMA". Alberto and Rebeca have gone to numerous RAMA sessions throughout the world and have had many profound experiences. The following is Alberto's account of just one of these many experiences.

"In 1988, during a RAMA UFO at the Chilca dessert in Peru, both Rebeca and I and over 50 of the group members saw several UFOs very up close. A mother ship then beamed down in front of me a neon bluish beam of light towards the ground which we call a "Xendra", a multi-dimensional portal. I then went through the "Xendra" which can be explained as a paranormal effect consisting of passing into another dimension. When I entered this beam, I saw was a blue kaleidoscope on the ground. Suddenly a beam of bright white light came from nowhere at a 45 angle and the Holy grail appeared in front of me. Immediately after, 12 light beings came out from this same light, one at a time. They were 12 bearded monks dressed in brown robes all with a rope tied around their waists. As each descended from this light, each stopped and look at me before stepping away. A few years later (in Mt. Shasta California) during another RAMA event, I was told that these monks were the guardians of the Holy Grail."

Alberto has discussed with me many encounters with men dressed in monks robes or white tunics. Some had beards, some had no hair, and were very tall and muscular and one time he had an encounter with a being that looked like a Nordic, also described as a PLEIADIANS, dressed in a tight blue outfit with blond to light grey hair. Almost all of these beings were human looking beings that appeared to him the majority of the time next to him while he was watching TV or while he was in his bed. Alberto also emphasized that all of these experiences were while he was awake, while he was fully conscious. He

repeatedly has told me that he does not remember any of his dreams and that unless he can see it with his own two eyes he does not believe an experience.

One time Alberto was sitting on his living room couch when a very tall and muscular human looking being, about 7 feet tall, with a beard, dressed some kind of white tunic, appeared to him and communicated with him telepathically. The being informed him that he had been trying to research what was it like after death. The being told him that he was going to show him what it was like immediately after human death. Alberto then had what is typically called a Near Death Experience. He found himself floating above his body, who was frozen in time in the living room below him. He then appeared in a long tunnel and was racing toward a bright light who got bigger and bigger. The being then stopped him from entering the bright light but told him that when he is dead, he was instructed to go through the bright light and not to stop. Alberto then found himself back in his living room but the 7-foot-tall human looking being was gone.

Needless to say, after Alberto was bombarded with weekly paranormal contact experiences that were so diverse and with many different types of human looking beings, and many other UAP and spiritually related experiences involving a Haitian shaman friend that both he and Rebeca interacted with for many years, Alberto became deeply spiritual, a knower and not believer, that there is a GOD, that these entities are “Messengers of GOD” and that he in fact an eternal spiritual being. Both Alberto and Rebeca attend weekly spiritual meditations sessions and attend as many spiritual and RAMA events all over the world as permitted.

Case # 3: Debra Kauble. A Factory Worker from Indiana.

Now let us consider the experiences of Debra Kauble. Debra is a mother 4 and a grandmother of 8. She works in an Indiana factory repairing circuit boards of GM cars. She is a member of MENSA and hosts a paranormal radio show. Some of the readers may know her as ‘Kathy Davis’, the experiencer from the Budd Hopkin’s book *Intruders*. I have spoken to Kathy over the phone and via Skype and I find her to be one of the most unpretentious, genuine, and insightful people I have ever met. To know more about her experiences, you must read the book, but I want to share with you where she is now regarding the things that have happened to her. Similar to 38% of the contact experiencers in the FREE survey, Debra initially viewed her initial contact experience from June 30, 1983 as mainly negative and traumatic. Now, more than 30 years later, just like over 95% of the survey experiencers, Debra now states that her experience have totally transformed her in a positive way and she is a deeply spiritual person. Her experience reflects the same pattern as the vast majority of the Experiencers that

took the FREE survey-- a total transformation of their entire personality and world view for the positive.

Debra states that on June 30, 1983 she died and that the new Debra was born. Here is a brief summary of this initial traumatic experience which lead, over a long period of time, toward her transformation. On the night of June 30, 1983, Debra believed an intruder had entered her home. Her mother was at home as well. All of a sudden, she felt that her body was on fire and she ran out. She then felt that a she was hit on her chest and her entire body started to vibrate and she became paralyzed. As her vibration slowed down, she was blinded by an intense light. Slowly she began to move on the floor and was able to see a soft white ball of light the size of a basketball slowly move up and down. She saw that she was on the concrete patio in her back yard. She then saw 5-6 small beings which to her looked like children even though her vision was extremely blurry. These children then grouped into a line and then she saw a small egg-shaped craft, about 10 feet tall and 8 feet in diameter. Even though it was impossible, she saw these beings enter the craft. She then heard her name being called and turned and walked toward the porch steps. It was her mother that had called her. It was only a few days later that her mom recalled that she had seen a UFO in the back yard after seeing her back yard burned in a round shape.

Like so many respondents to our survey discussing their initial contact experience, Debra became very depressed, emotional, and traumatized. She was diagnosed with what she calls "Post Traumatic Depression." She stated that she had a nervous breakdown, she could not sleep at night only in the day, and she got very sick caused by constant panic attacks. This pattern lasted for many years. Eventually over time, she began to digest her experiences. She began to recall and to have new paranormal experiences. She began to be involved with paranormal communications with ghosts and spirits and believes that she and her sister have empathic gifts. She now states that while her initial experience from 1983 was traumatic, this experience was also highly beneficial to her. Just like the vast majority of the FREE Board members she believes that the paranormal is connected with these UAP related NHI. In addition, she also believes that Angels, ghosts, and spirits are also somehow connected to the beings that visited her. The result is that after almost 30 years, she is now a deeply spiritual person. Listen to her own words.

In response to an email where she was asked if her contact experiences with NHI had changed her spiritually, Debra responded:

“That would be a great big YES! My name is Debbie Jordan Kauble but most people know me as Kathy Davis from Budd Hopkins’s book, Intruders. I have always said that the night of June 30, 1983, Debbie died and I was born, or reborn if you will. From that point on, something in my mind and in my heart opened up. I began to realize the connection I had with ALL life; All life EVERYWHERE (emphasis Debra’s) I began to realize what I was and what we really are. I am not a human on a spiritual journey, I am a spirit on a human journey. All these thoughts and feelings came flooding in. It was at this time that I also began to realize what death was to me, and I began my adventures into paranormal research; connecting with the “other side.” And not just people who have passed but also other dimensions and times. I realize it may sound crazy. “God” as a being splintered into an infinite number of shards of light and each life form is a beautiful manifestation of that light. That life light is each of us. ALL living things. EVERYWHERE”.

“I was raised by a Catholic dad and a Protestant mom, neither went to church. I had the basics of Christianity and went to various churches with different school friends as a kid. I would have always said I believed in God and that Jesus was who he said he was, and that my relationship with them was nobody’s business, and I don’t take direction or judgment from any man (like the Pope). I was sassy and strong willed (still am).

Just wanted to share that with you and would be curious to see if anyone else felt this too”.

Sincerely, Deb Kauble

Case # 4: Carol. Retired English Teacher

Carol is a retired English teacher from Alabama. Similar to Rey, Alberto, and Debra, Carol is now deeply spiritual, explores spiritual topics and is constantly researching various issues associated with Consciousness Studies. Before her initial experiences, these were not issues that interested her. This is her story in her own words:

“By the mid -1980s I had moved away from the fundamentalist ideas I had been taught as a child to a more abstract concept of God. Still, on this morning I sat on my bed and flippantly asked about this Jesus Christ. What kind of power does he have? Immediately a flash of lightning hit the inside of my head with such force that I almost fell back. My mind filled with a vision of floating angels, in the white robed traditional garb, singing songs of praise. My mouth moved involuntarily and I began to utter the most beautiful psalms and praise to God, and I knew while this was happening that I could not possibly compose these words. They were not coming from me. Then another vision filled my head. There were two rows of beings in vertical lines to the left and the right, standing as if they were at attention. They wore what looked like the short, armored outfit of a roman gladiator. I felt myself walking through the middle of the two rows going up the flanks. The vision, however, abruptly stopped; and for the next 30 years I would refer to these beings as warrior angels and I constantly searched to get an understating of what they were.

Meanwhile, the morning of strangeness had not finished. I jumped off the bed, chastising myself for being so impudent, so disrespectful. I grabbed my tennis racket and headed for a nearby court. I was by myself practicing my serve. My racket was in the back scratch position when another bolt of lightning flashed through my brain, and for no reason I began to cry uncontrollably for the next three hours. Also, for the next three days or so I became remarkably psychic but it didn't last long. I knew this to be a “quickening” of some sort and remained silent about it all.

However, this event caused me to go through a phase of devotion that I never experienced for about a year, and truthfully, I wish I could get it back. It took thirty plus years to finally get an inkling of what these “warrior angels” could possibly be. I was walking in my neighborhood when I met a couple of Latter Day Saint missionaries, the two young men no older than their early twenties, who had been canvassing the neighborhood. I have no idea what prompted me to tell them about the “warrior angels,” but one of them, without hesitating said, “Those are the Watchers.”

Yes, the Watchers. Wasn't there an ET book by that name? I left the boys quickly but they found my house anyway. However, in the course of their visit I was able to examine some of the Latter Day Saint writings. I

actually came across the “warrior angels” or “Watchers” in one of their writings. The writer did not use those terms, but it was a description of a vision exactly like mine. This is what was said about the vision: it is the path of a mystic”

This is a fascinating narrative the Carolyn provides us with, yet there is more. Carolyn provides us with a second experience and what make this one so unique is that prior to this second story, Carolyn had no interest in science fiction or ufology. It reminds me of my contact experiences because prior to my contacts, I too had no interest in science fiction or the study of UFOs. I had never even watched a Star Wars film or Star Trek until many years into having contact. It simply didn't interest me. Carolyn goes on to say:

“This event occurred around the early 1990s or perhaps late 1980s. I must first explain that even though I had many flashes of images and memories of an extraterrestrial nature from childhood, these images would fade into a cloudy part of my brain so that I would not think about them. Sometimes, when my mind drifted toward those things, a hypnotic voice would say “Don't think about it...Don't think about it,” and I simply wouldn't. It all disappeared into some fog. So when I say that I took no interest in “aliens”, at the time, hard to believe but true, I truly didn't.

However, there was a fellow that my husband and I met who amused us with all kinds of strange stories, and he got his information from a UFO convention. At the time, my husband and I enjoyed Star Trek, so when we learned that there was a UFO convention in Gulf Breeze, Florida we decided to explore the panhandle and check out the convention while we were there... and check out the crazy people. The morning of the trip, I packed and ironed my husband's shirts. As I was pressing down on a stubborn, wrinkled collar, a voice filled my head. It was loud, determined, forceful, and it would let up. “Who are you? Who are you?” I felt as if I was being shaken, roughed up to get something out of me from the very core of my being. “Who are you?” I had to say something and I came out with them ridiculous statement straight out of Marvel Comics. “I am the keeper of the flame.” “Keeper of the flame, you belong to us,” the voice responded in a more paternal tone. The next thing that I remember is that three hours later we were barreling up 175, headed north at about, 75 miles an hour.

I did not sleep. I never do when someone else is driving. But I blinked. I was in the presence of a creature with big black eyes who seemed to float closer and closer to me until we were eye ball to eye ball. At the next moment, I was there in the passenger seat still speeding up the highway. I never told my husband about this or the voice during ironing. It all just settled into that foggy place in the back of my heard that I didn't question. The convention lobby was filled with Whitley Streiber's Communion, and there was that same creature on the front cover who had closed in eyeball to eyeball.

After that, everything moved from that foggy back of my mind to crystal clarity. I remembered everything. I could connect the dots. On that day, someone had carefully orchestrated a great realization within me. From then on I knew myself to be a contactee with something important to say. I pursued spirituality, psychic development, mediumship, remote viewing, everything dealing with consciousness. In one day, someone pulled me off one life path on to another. Someone decided I was ready.

In a phone conversation with Carolyn before writing this section, she told me that she felt as if a fog had lifted after this experience as she began to see images from the past and remembered her contacts when she was a little girl. Yet she now says that she has moved on from the study of ufology to primarily consciousness studies. At the beginning of her narrative Carolyn mentioned "The Watchers." Apparently, these beings have been involved with the history of our planet for thousands of years. They are mentioned by name in The Book of Enoch in chapter 12 verses 2, 4, and 5. These beings are also mentioned in the Apocryphal Old Testament book entitled, The Book of Jubilees, where a more detailed version of the Genesis story of Adam and Eve is being told. For the record, the word apocryphal means of doubtful authenticity, however when reading these stories, one begins to get an uneasy feeling as to why these books never made it into the biblical cannon. You research and be the judge.

Last, but definitely not least, author and researcher Raymond Fowler, working with the famous experiencer Betty Andreasson, has written two books about these beings. The first is titled, The Watchers, and the second volume is appropriately titled, The Watchers 2. It must be noted that Betty Andreasson is a devout Christian and her interpretation of her encounters reflect the perspective and theology of her faith tradition. This is not a critique but merely a note to those who will read her story notifying those readers that this is the lens from which she views her contactee experiences.

Just like Rey Hernandez's wife, there are many experiencers who have maintained their Christian religious faith, and have incorporated their faith into their contact experiences. Then there are those experiencers who have found that the traditional Christian story does not resonate with them once they have had contact with non-human intelligences. To my mind there is really no conflict in this for it is more about how one begins to trust in the benevolence of a Universal consciousness and lives one's life as opposed to what one believes.

This is a subtle but paradigmatic shift from one system of egocentrism, material values and beliefs to another one where the universal interconnectedness of life and the natural flow of conscious connection and interconnected outcomes are all inseparable from the truth inherent in one living one's life in a simple, patient, respectful, loving and compassionate way. One is known not by what one says, but how one acts and behaves. Ultimately one will know what another believes by how one treats other "people", human beings and the planet. In short, how you live your life will speak volumes, or as a wise rabbi once noted, "By their fruit, you shall know them." (Matthew 7: 15-20).

As I write, it is also worthy of note a wonderful book by the late Brad Steiger who has been in the trenches of UFO and Paranormal research for over 50 years. One of the first books I read after my initial contact experiences was Mr. Steiger's book, *The Fellowship*. It is an excellent work about the spiritual contact between human beings and Non-Human Intelligences. I recommend it highly. In the very first chapter of the book, Mr. Steiger had this to say about the "fellowship" that contactees or experiencers have with what he labels as "space intelligences."

"UFO contactees are men and women who claim to receive messages, advice, or instruction from the occupants of spaceships, or flying saucers. I have been studying such men and women since 1967. With their emphasis upon spiritual teachings being transmitted to earth by Space Beings, these UFO prophets have not only brought God physically to this planet, but they have created a blend of science and religion that offers a theology more applicable to modern human kind."

Wise insights indeed as Albert Einstein once wrote in an essay entitled "Science and Religion" published in 1954, that "***science without religion is lame, and religion without science is blind.***"

Conclusion

Now there are many who may say that one of the difficulties when reading or studying this phenomenon is that it is so subjective. Yes, that is true; and yet so many individuals are reporting the same experiences. Yes, the high strangeness of it all as well as the subjectivity of the experiences can be mind boggling to say the least. We are being challenged to redefine what reality is and what it means. Yet eventually the question becomes, how do we best prepare ourselves for the open presence of non-human intelligences contacting us?

First of all, a fearful population is a controlled population. A confused population is also a controlled population. With all of the misinformation and distortion found in ufology today, the entire field becomes so scrambled that no one anywhere is able to put together a meaningful total overview. No mass confusion occurs by chance. So therefore, we must ask ourselves why there has been so much concentrated effort to keep people off balance and confused--- control of information. There are people who have much to lose should the entire truth of what is going on in our skies become common knowledge. So the question remains, how do we prepare ourselves for these non-human intelligence?

Certainly not by stockpiling nuclear weapons, after all we most certainly don't want to appear rude to our guests. We most certainly don't want to react from the fear that is destroying our planet at this very moment. Instead, let us draw upon the best inspiration and leadership that our wisest philosophers, our most revered religious leadership, our great progressive scientific minds, and the global political leadership that perhaps the United Nations can provide. It should not be left up to governments, whether they are democracies or dictatorships, to make our choices for us. We do not want to squander this opportunity.

After hearing the messages from people who have been contacted how do you feel after hearing these messages? Does anything that you have read or heard about tell you anything about the intelligences who have brought the messages to us? Do you agree with these viewpoints or are they foreign to you and the way you choose to see life and the world?

Many of these experiencers serve as reminders to our planet. One of those reminders is that there are as many paths to God as there are people who walk those paths. There have been many Saints, Prophets, and Avatars, who have been sent to our planet to raise human spiritual consciousness down through the centuries. Because of the nature of human oral and written history, it is difficult to

say whether or not all of them are Non-Human Intelligences, yet one thing is certain. The message of oneness can be traced throughout humanities religious and spiritual quests, it's just that we don't live it out very well as a collective. Perhaps that will change. Indeed, it is my sincere hope and prayer that it will.

Human evolution is slow and tedious at times. But look at where we are in our evolution that a book like this can be written and taken seriously. There was a time when a book like this would not be received well at all, much less written. Yet Victor Hugo was correct when he said that nothing is as powerful as an idea whose time has come.

A characteristic of any message of great import is that its truthfulness (or lack thereof) can be discerned by the inner resonance with what you already know to be true. Is the information worthy of your consideration or does it sound harsh, deceitful, or self-serving? We feel that it is best that you judge for yourself. Our evaluation is obvious from what is written here. Yet one thing is for certain. We must prepare and be on our best behavior---for we have Visitors!

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Bio: Rev. Michael J. Carter is an ordained Inter-faith minister and received his BA Degree in Letters from the College of New Rochelle where he graduated cum laude. He received his Masters of Divinity Degree from Union Seminary in New York City (class of 2000). While serving various Unitarian Universalist Congregations in New York, Michael was trained as an anti-racism trainer and has been recognized by President Clinton for his efforts. Rev. Carter now serves as the minister for Unitarian Universalist Congregation of The Swannanoa Valley, in the beautiful mountains of Western North Carolina. A long-time UFO contact experiencer, he lectures extensively on the topic of Religion/Spirituality and the paranormal Contact Modalities. He has appeared on the Sci-Fi Channel's Steven Spielberg's production of Abduction Diaries, The Real 4400, and is a frequent guest consultant on The History Channel's production of Ancient Aliens, and UFO's The Hidden Evidence which currently airs on The Travel Channel. Rev. Carter's books are entitled, *Alien Scriptures: Extraterrestrials In the Holy Bible A New World If You Can Take It; God, Extraterrestrials and The Evolution of Human Consciousness; Consciousness: A 30 Day Meditation Manual To God Centered Thinking*, and *The Metaphysics Of Spiritual Healing and The Power of Affirmative Prayer*. His latest book, *Initiation: The Spiritual Transformation of the Experiencer* was published in August of 2021.

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Survey of subjective "God Encounter Experiences":

Comparisons among naturally occurring experiences and those occasioned by the classic psychedelics Psilocybin, LSD, Ayahuasca, DMT¹

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Abstract

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.

Introduction

Salient experiences interpreted as personal encounters with God, gods, or emissaries of God, have been documented for millennia, have been integral to the development of religious and spiritual beliefs, and have had a major influence in shaping human culture [1–5]. Such experiences, which often occur unexpectedly and in absence of drugs or physical illness, may involve visions, voices, or what is felt to be a mental or extrasensory apprehension of that which is encountered.

Descriptions of such experiences sometimes overlap with mystical-type experiences, which have also been well documented and have been a focus of substantial empirical research [3,6]. The majority of rigorous empirical studies of mystical experiences [7–11] have used the Hood M Scale, which is based on the conceptual model of mystical experience described by Stace [4] and emphasizes a sense of unity as a central defining characteristic of mystical experience. Stace [4], but not all scholars of religion [12], explicitly exclude vision and voice phenomena from the descriptive definition of mystical experience thus suggesting that some God encounter experiences may be more appropriately classified as religious but not mystical experiences.

God encounter and mystical experiences have also been described after ingestion of classic psychedelic drugs such as psilocybin, lysergic acid diethylamide (LSD), *N,N*-dimethyltryptamine (DMT), and mescaline, all of whose actions are mediated at the serotonin 2A receptor [13–15]. Historically, the use of psychedelic-containing plants and fungi in ceremonial and religious contexts dates back hundreds and likely thousands of years [16–19]. Indeed, the Aztecs called one or more species of psilocybin mushrooms *Teonanácatl*, which is translated as "flesh of the gods" or "God's flesh" [17,18]. More recently, the classic psychedelics have sometimes been called "entheogens," a term derived from ancient Greek meaning "becoming God within" and used to refer to plants or drugs ingested in a religious context for spiritual purposes [20]. Contemporary use of the classic psychedelics in formal religious or spiritual contexts include the use of mescaline in the peyote cactus by Native American Indians [21,22], and the use of DMT in ayahuasca by several religious groups most prominently represented by the Santo Daime and União do Vegetal churches which originated in South America and have more recently been established throughout the world [23]. In addition, spiritual exploration is reported to be a primary motive for contemporary illicit use of classic psychedelics [24,25].

In addition to historical and contemporary reports of religious and spiritual use of psychedelics, a series of double-blind studies using the Hood M Scale, which was developed to measure naturally occurring mystical experiences, showed that the classic psychedelic compound psilocybin could reliably and dose-dependently occasion salient mystical experiences in healthy psychedelic-naïve participants, most of whom had no history of having had a spontaneously occurring mystical experience [26–28]. An extension of this research developed and validated the Mystical Experience Questionnaire (MEQ30) for measuring single psychedelic-occasioned mystical experiences [29,30]. Like the M Scale, the MEQ30 is based on the conceptual model of mystical experience described by Stace [4], which emphasizes a sense of unity and does not make reference to God.

Although previous laboratory studies of psilocybin did not assess God encounter experiences per se, some participants in the laboratory studies spontaneously described such experiences [31].

Despite the compelling empirical similarity between naturally-occurring and psychedelic-occasioned mystical experiences, there has been debate among scholars of religion about whether or not mystical experiences occasioned by psychedelics can be considered to be "genuine" mystical or religious experiences. Although some have argued, largely on conceptual grounds, that drug-induced experiences are not religious experiences [32–34], others have argued for and cited indirect empirical support suggesting the equivalence of naturally occurring and psychedelic mystical experiences [35,36].

The present study was undertaken to advance our understanding of both naturally occurring and psychedelic-occasioned religious experiences that are interpreted as an encounter with God (e.g., the God of your understanding), Higher Power, Ultimate Reality, or an Aspect or Emissary of God (e.g., an angel). [*Nota bene*: To simplify the writing of the present report, the term "God encounter experience" will be used as a label to refer to all four descriptive variants of these experiences. We have chosen to capitalize the word "God" to be consistent with the survey instructions and question wording.] This study was an internet survey of a large international sample of individuals who reported having had such an experience. Detailed questions were asked to characterize participant demographics and the subjective phenomena, interpretation, and persisting changes attributed to their single most memorable God encounter experience. The data allowed comparison between those who did and did not ingest a psychedelic drug, comparison among four different types of classic psychedelic substances (psilocybin, LSD, ayahuasca, and DMT), and examination of whether such God encounter experiences fulfill criteria for being mystical experiences.

Methods

Participant recruitment

Participants were recruited primarily via internet advertisements, email invitations, and online social networks. Two different participant groups were recruited corresponding to two versions of the questionnaire. The purpose of both was stated as: "In this survey, we want to characterize various experiences of encounters with something that someone might call: God (e.g., the God of your understanding), Higher Power, Ultimate Reality, or an Aspect or Emissary of God

(e.g., an angel)." However, one group (the Psychedelic Group) completed the questionnaire based on an experience of encountering something that occurred after taking a classic hallucinogen (e.g., psilocybin, LSD, ayahuasca, DMT, etc.). The other group (the Non-Drug Group) completed the questionnaire based on an experience that occurred in absence of taking a psychoactive drug. Internet and email advertisements provided a webpage link to the appropriate version of the questionnaire. Participants were informed that study participation was anonymous, they could choose to stop answering questions at any time, and if they did not complete the questionnaire their specific responses would not be used. The Institutional Review Board of the Johns Hopkins University School of Medicine approved all study procedures.

Survey administration

The questionnaires were designed to take approximately 50 minutes to complete and participants were required to complete the survey in one sitting. The questionnaires were hosted on a widely used online survey administration website (www.qualtrics.com) with security and privacy features that make it suitable for anonymous survey data collection and storage. No compensation was provided for study completion.

Inclusion criteria

Participants in the psychedelic version of the questionnaire were required to fulfill the following inclusion criteria: (1) Were at least 18 years old; (2) Read, write, and speak English fluently; (3) Had not completed the questionnaire previously; (4) Had a God encounter experiences (as described above) after taking a dose of a classic hallucinogen that had moderate to strong psychoactive effects. Participants in the non-drug version of the questionnaire were required to fulfill inclusion criteria 1, 2, and 3 as well as the additional criterion that they had had a God encounter experience (as described above) but that they had never had such an experience after having taken a psychoactive drug. This final exclusion criterion assured that responses from non-drug respondents were not confounded by having had a drug-occasioned God encounter experience.

Participants who met the inclusion criteria were directed to the remaining items in the questionnaire. In completing the questionnaire, participants were instructed to answer the items in reference to their single most memorable experience.

Survey description

Details of questionnaire items are provided in the Results. Briefly, participants answered basic demographic questions, wrote a brief textual description of their encounter experience, and answered a series of questions about the details of their experience such as the style of communication (e.g. visual, auditory), their interpretation of qualities of that which was encountered (e.g., benevolent, intelligent, sacred), and persisting changes attributed to the experience. Within the survey questionnaire, participants also completed the Mystical Experience Questionnaire (MEQ30) [29,30] with the instructions to answer questions according to their feelings, thoughts, and experiences at the time of the encounter. Complete mystical experience was defined *a priori* as having scores 60% or above on all four MEQ30 subscales [30]. Participants in the psychedelic version of the study indicated which of several classic hallucinogens they believe they had taken: psilocybin mushrooms, psilocybin, LSD (acid), ayahuasca, DMT (other than ayahuasca), mescaline, peyote cactus, or other.

Statistical analyses

Data analysis for psychedelic drug users was restricted to those who indicated they had taken one of the four major categories of psychedelic drugs: psilocybin, LSD, ayahuasca, and DMT (other than ayahuasca).

Demographic data: For demographic comparisons between the Non-Drug Group and the Psychedelic Group, dichotomous variables were analyzed with Chi-square and continuous variables were analyzed with ANOVA. For demographic comparisons among the non-drug, psilocybin, LSD, ayahuasca, and DMT groups, dichotomous variables were analyzed with a general linear model with a logit link and continuous variables were analyzed with ANOVA. For pairwise comparisons among groups, Bonferroni corrections were used to control for Type I error rate.

Comparison of ratings of experience between the Non-Drug Group and the Psychedelic Group: Dichotomous data for: 1. endorsement and non-endorsement of questionnaire items, and 2. complete and incomplete mystical experiences were coded as 1 and 0, respectively, and were analyzed using a general linear model in SPSS 24.0.0.0, with a logit link and Type III Sums of Squares. The following dichotomous covariates, which differed between the Non-Drug and Psychedelic groups (see [Results](#)), were included in the model: age at time of study participation (>32 years), age at time of experience (>23 years), sex, White race, college graduate, U.S. resident, income (>\$50K/year), ever married. Continuous

data were analyzed using ANOVA with the same covariates and Type III Sums of Squares.

Comparison of ratings of experience among the Non-Drug, Psilocybin, LSD, Ayahuasca, and DMT groups: Dichotomous data were coded as described above and were analyzed using a general linear model in SPSS, with a logit link and Type III Sums of Squares, including the eight covariates described above. Continuous data were analyzed using ANOVA with the same covariates and Type III Sums of Squares. For both sets of analyses, pairwise comparisons among the groups were adjusted using the Bonferroni method to control for Type I error rate.

Results for all of the analyses described above, including those which also used a Bonferroni correction, were considered significant when $p \leq 0.001$. These conservative statistical criteria were used in order to focus on robust differences between groups.

Religious orientation data: Comparisons among Non-Drug and Psychedelic groups for three religious orientation categories (atheist, monotheist, and other) were analyzed using Chi square tests. Pairwise comparisons among groups were conducted using z-tests for independent proportions. For comparison of changes in religious orientation before and after the encounter experience, z-tests of dependent proportions were used within each group. Bonferroni corrections were used to control for Type I error rate. Results were considered significant when the adjusted $p \leq 0.05$.

In the Results section, tables with dichotomous measures present percentage of participants in the group who endorsed the item or showed the effect; tables of continuous measures show means and standard deviations of the group. For completeness, supplemental tables show estimated means and standard errors of the estimate from the statistical analyses. For the dichotomous measures, the difference between the group percentage data (expressed as a proportion) and the estimated means were relatively small, with the mean difference across measures of 0.01 (range 0.00–0.08).

Results

Survey completion

During recruitment (12/03/2014–08/01/2016), 12,725 individuals began the survey. Of these, 1,702 were excluded because they did not meet the inclusion criteria, and 5,165 were excluded because they did not complete the questionnaire, with 82% and 93% of these failing to complete 25% and 50%,

respectively, of the questionnaire items. Additionally, 401 were excluded because they indicated taking multiple substances, 602 because they reported taking a substance other than psilocybin, LSD, ayahuasca, or DMT, 271 because they answered the survey based on multiple rather than a single encounter experience, 104 because their responses raised concerns about the validity of their data overall, 34 because they indicated at the end of the survey that they did not want their responses included in the analyses, and 161 because of nonsystematic coding errors. Thus 4,285 individuals provided useable data. The median time to complete the questionnaire was 50 minutes. A written response in the open-ended comment section at the end of the questionnaire was provided by 67% of participants.

Participant characteristics

Tables 1 and 2 present participants' reported characteristics for the different participant subgroups. Participants were, on average 38.3 years of age at the time of the survey. Sixty-nine percent were male, 88% were White, and 48% had a college or graduate degree. Participants were, on average 27.2 years of age at the time of their experience, which occurred on average 11.0 years before completing the study.

As shown in Table 1, compared to the Psychedelic Group, the Non-Drug Group was significantly older and more likely to be female, white, not Hispanic, college educated, married, and a resident of the United States, and had a higher household income.

The differences between the psychedelic and non-drug participants shown in Table 1 were generally true for each of the four psychedelic groups alone (Table 2, indicated by data in bold font). Table 2 also shows that, compared to the other psychedelic groups, the Ayahuasca Group was older at the time of the experience and survey, more likely to be female, college educated, married, not a U.S resident, and have a higher income. In contrast, the DMT Group was significantly younger at the time of the study than the other psychedelic groups. Open ended text responses from those in the DMT other than ayahuasca group indicated that this group was comprised primarily of those who smoked DMT; of the 606 DMT users, only 3 wrote comments suggesting an intranasal route of administration.

Details of the encounter

As shown in [Table 3](#), only about 20% of participants went into the experience with an intention of having an encounter experience. The Non-Drug Group was significantly more likely than the Psychedelic Group of being alone during the encounter (58% vs. 35%). All survey participants endorsed involvement of one or more senses during the encounter. For both groups, the primary senses engaged during the encounter were visual (48% vs. 75%), auditory (36% vs. 49%), bodily sensation/tactile (43% vs. 48%), and extrasensory (64% vs. 86%) for the Non-Drug and Psychedelic groups, respectively, with these differences being significant for all except tactile. Most participants (~65%), from both groups endorsed communication (i.e. an exchange of information with the entity). Participants from both groups endorsed similar rates of their having had an emotional response during the encounter (~90%), having ascertained a message, mission, or insight (~75%), or having acquired predictions about the future (~20%).

As shown in [Table 4](#), the pattern of differences between psychedelic and non-drug participants shown in [Table 3](#) also occurred in each of the four psychedelic groups. Across the psychedelic groups, the Psilocybin and LSD groups did not significantly differ on any of these items. Likewise, the Ayahuasca and DMT groups differed on only 3 of the 21 items. The DMT Group tended to have the highest rates of endorsement among the drug groups and these differences were significantly higher than the Psilocybin and LSD groups on several sensory and communication items.

Memory, realism, and mystical features of the encounter experience

As shown in [Table 5](#), both groups provided high ratings of the vividness of their memories of the experience, with the Non-Drug Group having significantly higher ratings (92 vs. 76 of 100). Both groups provided relatively high similar ratings that the experience was more real than everyday normal reality. [Table 5](#) also shows that factor and total scores on the Mystical Experience Questionnaire were uniformly high (≥ 0.70) in both groups, with the exception that the Transcendence of time and space factor was only intermediate in the Non-Drug Group. These scores were significantly higher in the Psychedelic Group than the Non-Drug Group, as was the percentage of participants in the group having a "complete" mystical experience (64% vs. 43%).

[Table 6](#) shows that the pattern of differences between psychedelic and non-drug participants shown in [Table 5](#) occurred in each of the four psychedelic groups. The Psilocybin and LSD groups did not differ significantly on any of

these measures. On measures of mystical experience, the DMT Group was significantly higher than the Psilocybin and LSD groups on Transcendence of time and space, Ineffability, Total score, and the percentage showing complete mystical experiences.

Interpretation of that which was encountered

Participants were asked to indicate which of four descriptors best described what was encountered. As shown in [Table 7](#), the Non-Drug Group was significantly more likely than the Psychedelic Group to endorse encountering God (the God of your understanding) (41% vs. 18%) or an Emissary of God (18% vs. 9%). Conversely, endorsement of encountering Ultimate Reality was significantly more likely in the Psychedelic Group than the Non-Drug Group (55% vs. 26%, respectively). Rates of endorsement for Higher Power did not significantly differ between the Non-Drug Group and Psychedelic Group (15% vs 19%).

Interestingly, despite differences in the preferred descriptors of that which was encountered, there was a striking similarity in the relative percentages of each group that endorsed the 11 attributes of that which was encountered ([Table 7](#)). Furthermore, more than half of each group endorsed the attributes of benevolence, intelligence, sacredness, consciousness, being eternal, and being all-knowing. The Non-Drug Group was significantly more likely to endorse benevolence, agency, and being petitionable, and less likely to endorse being malicious than the Psychedelic Group. About 70% of both groups endorsed that that which was encountered existed, at least in part, in some other dimension or reality, and that which was encountered continued to exist after the encounter. Those participants who endorsed a given attribute as present then rated the degree to which that attribute applied on a 100-point scale (e.g. from "not at all" to "completely"). Mean ratings of the attributes of sacred, intelligent, benevolent, and conscious were ≥ 89 in both groups, with benevolent and sacred significantly higher in the Non-Drug Group. The only other attribute that was significantly different between groups was positively judgmental, with mean ratings of 87 and 77 in the Non-Drug and Psychedelic groups respectively.

[Table 8](#) shows that the pattern of differences between Psychedelic and Non-Drug groups shown in [Table 7](#) occurred in each of the four psychedelic groups. The Non-Drug Group endorsed having had an encounter with God (the God of your understanding) at a significantly higher rate than each of the four psychedelic groups alone and, conversely, endorsed having encountered Ultimate Reality at a significantly lower rate than the four psychedelic groups. With regard

to the attributes of that which was encountered and the additional interpretation items, there were both similarities and differences among the drug groups (Table 8). The Psilocybin and LSD groups did not significantly differ on any of these items. Likewise, the Ayahuasca and DMT groups differed on only 2 of the 18 items. The Ayahuasca Group had significantly higher rates of endorsement than the Psilocybin and LSD groups of the positive attributes of that which was encountered of benevolence, intelligence, conscious, and being petitionable. For the 100-point ratings of the degree to which attributes applied, the only significant differences between the psychedelic groups was for the attribute of conscious, with DMT>LSD and Psilocybin, and Ayahuasca>LSD.

Comparison of encounter experience relative to other lifetime experiences

Participants were asked to rate several dimensions of their encounter experience relative to other experiences over their lifetimes. As shown in Table 9, ratings of personal meaning and spiritual significance were similar, with more than 74% of the Non-Drug and Psychedelic groups indicating the experience to be among the top 5 most meaningful and spiritually significant experiences of their lifetime, and 34% and 42%, respectively, indicating that the experience was the single most spiritually significant experience of their life. The percentage endorsement and relative ratings of psychological insight and psychological challenge were numerically lower than those for meaning and spiritual significance, with ratings but not percentage endorsement being significantly higher in the Psychedelic Group.

Table 10 shows that the pattern of similarities and differences between Psychedelic and Non-Drug groups shown in Table 9 occurred in each of the four psychedelic groups. The Psilocybin, LSD, and DMT groups did not significantly differ on any of these measures. The Ayahuasca Group was usually numerically higher than the other groups and sometimes significantly higher than the Psilocybin and LSD groups.

Persisting changes attributed to the encounter

The Non-Drug and Psychedelic groups had largely similar responses to a series of questions probing persisting changes that they attributed to the encounter experience. As shown in Table 11, both groups rated positive, desirable changes, generally of moderate strength (mean = 2.0, see table footnote) across nine persisting effect items. The only significant difference was that rating of positive changes in spiritual awareness in everyday life was greater in the Non-Drug Group. Furthermore, the majority of both groups endorsed a desirable change in

contemplative, prayer, or meditation practice, a desirable change in understanding religious traditions of others, and decreased fear of death. The Psychedelic Group was significantly more likely to endorse a decreased fear of death than the Non-Drug Group (70% vs. 57%).

Table 12 shows that the pattern of similarities and differences between Non-Drug and Psychedelic groups shown in Table 11 occurred in each of the four psychedelic groups. The Psilocybin, LSD, and DMT groups did not significantly differ on any of these measures, with the exception that a larger proportion of the DMT Group endorsed a decreased fear of death. The Ayahuasca Group had significantly higher ratings than the Psilocybin and LSD groups on positive changes in life satisfaction, social relationships, spiritual awareness in everyday life, attitudes about life, attitudes about self, mood, and behavior.

Changes in identification as atheist and monotheist

As rated retrospectively, before the encounter experience, the Non-Drug Group, compared to the Psychedelic Group, was less likely to identify their religious orientation as atheist (3% vs. 21%) or other (50% vs. 67%), but more likely to identify as a monotheist (47% vs. 12%) (Table 13). In both groups, identification as atheist decreased significantly from before to after the experience (3% to 1% and 21% to 8%, respectively) (z-test of proportions, $p \leq 0.05$ for both groups). The proportion of participants in each group that identified as atheist before the encounter but no longer identified as atheist after the encounter (74% and 67%, respectively) was not significantly different. In the Psychedelic Group, identification as monotheist significantly decreased and identification as Other significantly increased from before to after the experience ($p \leq 0.05$). The proportion of the Non-Drug Group identifying as monotheist or Other did not differ significantly from before to after the experience.

Table 14 shows that the pattern of differences between Non-Drug and Psychedelic groups and between before vs. after the experience shown in Table 13 occurred in each of the four psychedelic groups. As with the Non-Drug Group, identification as atheist decreased significantly from before to after the experience in each of the four psychedelic groups (z-tests of proportions, $p \leq 0.05$). The proportion identifying as monotheist decreased significantly in the Psilocybin and LSD groups, and the proportion identifying as other increased significantly in the Psilocybin, LSD, and DMT groups ($p \leq 0.05$).

Discussion

This cross-sectional internet survey study with 4,285 participants is the first study to provide a direct and detailed comparison of naturally occurring (non-drug) and psychedelic-occasioned experiences that participants interpreted as an encounter with God (using any of four descriptors of such experiences). The study also provides new information about the characteristics and consequences of such experiences and permits comparison of experiences among those who consumed psilocybin, LSD, ayahuasca, or DMT.

Because of the large number of outcome measures and complexity the results, this Discussion section will first summarize the most salient similarities and differences between the non-drug and the psychedelic-occasioned experiences followed by a summary of comparisons among the four psychedelic groups.

Similarities and differences between Non-Drug and psychedelic-occasioned experiences

Despite a few demographic differences (e.g. age, sex, country of residence), there were striking similarities in the details and consequences of the encounter experiences between the Non-Drug and Psychedelic groups, many of which are consistent with numerous historical descriptions of naturally occurring God encounter and mystical experiences [1,3]. In both groups, the encounter experiences were largely unbidden, with only about one in five participants indicating they had an intention for such an experience. All participants reported one or more senses being involved, with extrasensory, visual, auditory, and tactile senses being the most frequently endorsed. The majority as well as similar proportions of both groups reported communication (i.e. an exchange of information with that which was encountered), having a personal emotional response during the encounter, and having ascertained a message, mission, or insight, while only about one in five reported having acquired predictions about the future or that which was encountered having an emotional response during the encounter. Both groups provided moderately high ratings on the vividness of their memories of the encounter, that the experience seemed more real than everyday consciousness, and on the total score and most subscales of the Mystical Experience Questionnaire. Likewise, similar high proportions of the two groups endorsed a range of qualities attributed to that which was encountered, with the majority endorsing benevolent, intelligent, sacred, conscious, eternal and all knowing, but fewer than one in ten endorsing negatively judgmental or malicious. The majority of both groups endorsed that that which was encountered existed, at

least in part, in some other reality and that it continued to exist after the encounter. About three-quarters or more of both groups indicated that the encounter was among the 5 most personally meaningful and spiritually significant experiences of their lifetimes, with about one in three indicating that it was the single-most such experience. With regard to persisting changes attributed to the experience, most participants in both groups endorsed desirable change in contemplative, prayer, or meditation practice and in understanding religious or spiritual traditions other than their own, and both groups had moderate to strong mean ratings of desirable changes in life satisfaction, purpose, meaning, spiritual awareness in everyday life, attitudes about life and self.

Despite these many similarities, there were some notable differences in details and consequences of the encounter experiences between the Non-Drug and Psychedelic groups. To emphasize the most robust differences between groups, this discussion will focus on significant differences ($p \leq 0.001$) in proportions of the two groups with the additional requirement that the difference was $>10\%$. Compared to the Psychedelic Group, the Non-Drug Group was more likely to be alone at the time of the experience (58% vs. 35%) and less likely to endorse visual, auditory, or extrasensory senses being involved. Interestingly, the Non-Drug Group was more than twice as likely to endorse God (the God of your understanding) as the best descriptor of that which was encountered (41% vs. 18%), but less than half as likely to endorse the descriptor Ultimate Reality (26% vs. 55%). Consistent with the most common attributes of "God" in monotheistic traditions, the Non-Drug Group was significantly more likely to endorse that which was encountered had agency (could affect events in this reality) and was petitionable (responsive to prayer or petition), and less likely to endorse that the participant was the same as that which was encountered. The Psychedelic Group was more likely to endorse decreased fear of death.

Both groups showed moderately high scores on the Mystical Experience Questionnaire (MEQ-30). The Psychedelic Group, however, was significantly higher than the Non-Drug Group in total scores, each of the four factor scores, and proportion of the group fulfilling *a priori* criteria for having had a "complete" mystical experience (43% vs. 64%). It seems likely that the higher MEQ-30 scores in the Psychedelic Group may be due in part to the fact that the MEQ-30 was developed and validated to assess such experiences occasioned by psilocybin [29,30], and therefore may have more sensitivity to psychedelic experiences. These findings indicate that theistically interpreted, naturally occurring God encounter experiences may fulfill Stace's [4] criteria for mystical experience that

make no reference to God. The findings also suggest that the MEQ-30 may be useful for assessing naturally occurring spiritual and God encounter experiences.

Fig 1 presents a summary of the most notable similarities and differences between the Non-Drug Group and the Psychedelic Group.

A recent cross-sectional internet survey study by Yaden and colleagues [37] examined religious, spiritual, and mystical experiences (RSMEs) and psychedelic use. In their study, a group of participants reporting that they had used one or more psychedelic substance that had influenced their lifetime RSMEs were compared to a group reporting they had not used a psychedelic that influenced their RSMEs. The study showed that the psychedelic group attributed to their lifetime RSMEs a greater sense of purpose and spirituality and a reduced fear of death. Consistent with Yaden et al., psychedelic users in the present study were more likely to endorse decreased fear of death. In contrast to Yaden et al., in the present study, the great majority of items assessing persisting changes attributed to the encounter experience were not different between the psychedelic and nonpsychedelic users (Table 11) and psychedelic users rated their persisting spiritual awareness in everyday life significantly *lower* than nonpsychedelic users. Although the Yaden et al. study and the present study both focus on the effects of psychedelic substances on spiritual experiences, there are important differences in methods that could partially explain these inconsistencies. Notably, the focus of the Yaden et al. study was on broadly described lifetime religious, spiritual, and mystical experiences in contrast to the present study which focused much more narrowly on a single experience of an encounter with something that might be called God, Higher Power, Ultimate Reality, or an Aspect or Emissary of God. In further contrast to the present study, Yaden and colleagues did not assess whether the RSMEs occurred on the same occasions that the psychedelic substances were taken, did not exclude the possible use of non-psychedelic drugs during the time of the RSMEs, and had much smaller sample sizes (≈ 330 and ≈ 330 vs. 809 and 3476).

Similarities and differences among different psychedelics

Psilocybin and LSD groups were very similar.

Except for some small but significant differences in age and years since the experience, the Psilocybin and LSD groups were not significantly different on any of the 76 items assessing the details and consequences of the encounter experience. This finding is interesting because, although psilocybin and LSD are both classic psychedelics whose primary effects are mediated at the 5HT_{2A} receptor, they have different molecular structures, profiles of receptor

activity, durations of action, with likely differences in functional potency and selectivity (e.g. [38]).

Ayahuasca Group compared to the other psychedelic groups.

Demographically, the Ayahuasca Group was the most unique of the psychedelic groups, being more likely to be older, female, college educated, married, and not a U.S. resident, and less likely to be atheist. These differences and the finding that the ayahuasca users were significantly less likely to have been alone at the time of the experience are consistent with ayahuasca being used in structured group settings for religious or spiritual purposes throughout the world [23]. The Ayahuasca Group was more likely to endorse having had communication with that which was encountered than did the Psilocybin and LSD groups. With regard to attributes of that which was encountered, the Ayahuasca Group tended to have the highest rates of endorsement of positive attributes of that which was encountered, with these being significantly higher than psilocybin and LSD for benevolence, intelligence, conscious, and being petitionable. Likewise, with regard to comparisons to other lifetime experiences and persisting changes, the Ayahuasca Group generally had the numerically highest ratings or highest rates of endorsement on questions indicating positive outcomes, with these being significantly higher than psilocybin and LSD for being spiritually significant and for increasing life satisfaction, social relationships, spiritual awareness in everyday life, attitudes about life and self, mood, and behavior. Although demographic differences between groups were adjusted statistically, detailed information about context of use was not obtained and, thus, it is not possible to determine the extent to which the differences in positive attributes to that encountered and to positive attributions to the experience and its consequences were due to the common use of ayahuasca in a structured religious/spiritual group context [23,39]. However, this is an important consideration because the potent influence of both psychological set and physical setting on the effects of classic psychedelics is well-known to researchers and practitioners who work with these compounds [40–42].

DMT Group compared to the Ayahuasca Group.

As described above, the demographics of the DMT Group differed from the Ayahuasca Group and the ayahuasca users were less likely to be alone at the time of the experience. However, across the other 76 items assessing the details and consequences of the encounter experience, there were only a few differences. Notably, and consistent with the structured group religious use of ayahuasca [23,39], the DMT Group had significantly lower positive changes in their social

relationships and were less likely to endorse that that which was encountered was petitionable or continued to exist after the encounter. DMT users also were more likely to endorse that communication was 1-way (from it to you) and less likely to endorse that communication was 2-way.

DMT Group compared to the psilocybin and LSD groups.

Demographically, the DMT Group was similar to the Psilocybin and LSD groups except for being younger and having had the experience more recently. Despite the demographic similarities, the DMT Group differed significantly from the Psilocybin and LSD groups on 16 of 76 items assessing details and consequences of the experience. The DMT Group was more likely than the Psilocybin and LSD groups to have gone into the experience with the intention of an encounter, the encounter was more likely to have been initiated by the other, 1-way or 2-way communication was more likely to have occurred, the communication was more likely to be visual or extrasensory, and that which was encountered was more likely to be benevolent, intelligent, conscious, and to have existed in some other dimension but was less likely to continue to exist after the encounter. Compared to the Psilocybin and LSD groups, the DMT Group had significantly higher total scores on the Mystical Experience Questionnaire, with higher scores on ineffability and transcendence of time and space factors, and with a greater proportion of the group fulfilling criteria for a complete mystical experience. This survey cannot distinguish whether these differences in DMT experience from Psilocybin and LSD reflect true pharmacological differences versus differences in expectancy and context. It is plausible that popular beliefs about DMT effects, with special interest in DMT-occasioned entity encounter experiences, may have biased DMT users toward having such experiences [5, 43–45] (www.dmt-nexus.me).

Several of the findings described above are consistent with the conclusion that *N,N*-dimethyltryptamine accounts both for similarities between the DMT and Ayahuasca groups as well as the differences of each of these groups from the psilocybin and LSD groups. Although ayahuasca is an admixture of plants, *N,N*-dimethyltryptamine is considered to be the principal psychedelic component [46], as it is for those who use DMT alone. The overall profile of effects with the DMT Group was most similar to the Ayahuasca Group despite differences in demographics, popular beliefs about expected effects, and contexts of administration. Furthermore, DMT (other than in ayahuasca) is most commonly smoked, thus having a very rapid onset and short duration of effects [47], in contrast to ayahuasca which is ingested orally with a slower onset and longer duration of action [46]. Taken together, these results suggest that *N,N*-

dimethyltryptamine produces robust effects across a wide range of conditions. Furthermore, the observation that significant differences or direction of differences from the Psilocybin and LSD groups were generally similar in the DMT and Ayahuasca groups suggests that *N,N*-dimethyltryptamine produces a unique profile of effects that is phenomenologically distinct from two widely used classic psychedelics (psilocybin and LSD), which were indistinguishable on all measures assessed in this survey.

Changes in identification as atheist from before to after the experience

An interesting finding of the present study was that, in the Non-Drug Group and each of the psychedelic groups, most of those who identified their religious affiliation as atheist before the experience no longer identified as atheist after the encounter, with this difference being significant in all groups. This outcome is consistent with sudden religious conversion experiences that are well-described in the psychology of religion literature [1,6 (chapter 8)], with Paul's experience of encountering Jesus on the road to Damascus as the prototype. An important future direction of research with psychedelic drugs will be to extend prospective research on psychedelic drug-occasioned experiences [26–28] to assess possible changes in religious orientation or affiliation including identification as atheist.

Encounter experiences are not infrequently psychologically challenging

Although most participants rated the encounter as among the most personally meaningful and spiritually significant experiences of their lives, about one-third rated the experience as among the 5 most psychologically challenging experiences of their lives, with about 15% indicating that it was the single most psychologically challenging experience of their lifetime. That such experiences may be both attractive and extremely difficult is consistent with the classic description of the dual nature of encounters with the "Holy" both as "mysterium tremendum" (referring to its awfulness and absolute overpoweringness) and "mysterium fascinans" (referring to its fascinating and attractive nature) by the theologian Rudolf Otto [48]. Likewise, that psychedelic experiences can involve both positive emotion including transcendence as well as highly distressing feelings such as fear and insanity have been well-documented [29,49,50].

Can psychedelic drugs occasion genuine God encounter experiences?

Although some scholars of religion have argued on conceptual grounds that drug-occasioned experiences are not genuine religious experiences [32–34], Stace [4] and Smith [35,51] counter with the Principal of Causal Indifference,

which asserts that if two experiences are phenomenologically indistinguishable, it cannot be concluded that one is genuine but the other is not. Although there are both similarities and differences in the God encounter experiences described by the Non-Drug and Psychedelic groups, the most robust generality across a wide range of questions is that the descriptive details, interpretation, and consequences of these experiences are markedly similar. The findings that the preferred descriptor of that which was encountered was "God" in the Non-Drug Group, but "Ultimate Reality" in the Psychedelic Group suggest that such labels may reflect differences in semantics and conceptual interpretation rather than phenomenological or functional differences in the experience.

It should be noted that neither descriptive studies of such experiences, no matter how detailed, nor the emerging science of neurotheology, no matter how strong the associations demonstrated between brain processes and religious experience, can definitively address ontological claims about the existence of God [5,52,53, 54]. We acknowledge that contentious issues arise from attempting to draw ontological conclusions about participants' phenomenological experiences of "God" or "Ultimate Reality," which some believe to be beyond ordinary material reality/consciousness [55–56]. Such conceptual issues have been discussed at length by scholars of the psychology of religion who routinely use empirical methods in the study of religious, spiritual, and mystical experiences [6].

Study strengths and limitations

The methodological strengths of this study include the detailed information assessed about a single experience in a large sample, exclusion from the Non-Drug Group of anyone who reported ever in their lifetime having had a God encounter experience after taking any psychoactive drug, exclusion from the Psychedelic Group of those whose experience occurred after taking multiple substances, and statistical adjustment for demographic differences between groups. However, there are a number of limitations of this study. One limitation is that the data are based entirely on self-reports collected retrospectively, often years after the experience occurred. Self-report is limited by social desirability or other implicit biases. For example, participants may have been more willing to provide affirmative responses to our survey questions because of their belief, whether accurate or not, that we may have wanted such responses. Although the majority of participants indicated that they had vivid memories, the very long delay between the experience and completing the questionnaire (on average over a decade) raises further concerns about whether these memories may have changed over time. Further study limitations include that the survey was time-

consuming (averaging 50 minutes), uncompensated, and anonymous, which could have contributed to sample selection bias. On the other hand, these features also suggest that participants were highly motivated to provide detailed information about these experiences which they considered to be among the most meaningful of their lives. A related study limitation is that we do not know how representative the study samples are of the larger populations of individuals who may have had such experiences. Although the demographic characteristics of the Psychedelic Group were quite similar to those of past internet surveys of mystical-type and adverse experiences after psilocybin use [29,49], it is notable that only 1% of both the Non-Drug and Psychedelic Groups were Black/African-American, which would appear to significantly underrepresent this racial group. Future research should address this limitation by specifically recruiting individuals from a variety of diverse backgrounds to better understand these phenomena among non-White participants.

Conclusions

This is the first study to provide a detailed comparison of naturally occurring (non-drug) and psychedelic-occasioned experiences that participants frequently interpreted as an encounter with God or Ultimate Reality. Although there are interesting differences between non-drug and psychedelic experiences, as well as between experiences associated with four different psychedelic drugs (psilocybin, LSD, ayahuasca, and DMT), the similarities among these groups are striking. Participants reported vivid memories of these encounter experiences which frequently involved communication with something most often described as God or Ultimate Reality and 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 about half of the participants. Similar to mystical-type experiences, which are often defined without reference encountering a sentient other, these experiences were rated as among the most personally meaningful and spiritually significant lifetime experiences, with persisting moderate to strong positive changes in attitudes about self, life satisfaction, life purpose, and life meaning that participants attributed to these experiences. Future exploration of biological and psychological predisposing factors and the phenomenological and neural correlates of both the acute and persisting effects of such experiences may provide a deeper understanding of religious and spiritual beliefs that have been integral to shaping human cultures since time immemorial.

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Table 1: Participant characteristics in the Non-Drug Group and Combined Psychedelic Group

Measure	Non-Drug Group (N = 809)	Psychedelic Group (N = 3476)	P value ²
Age at time of study participation in years (mean, SD)	56.2 (13.7)	34.1 (12.8)	p≤0.001
Age at time of encounter experience in years (mean, SD)	35.7 (15.0)	25.3 (9.1)	p≤0.001
Years since the experience (mean, SD)	20.5 (15.4)	8.8 (10.6)	p≤0.001
Sex (% male)	27%	79%	p≤0.001
Race (%) ³			p≤0.001
White	93%	86%	
Black/African American	1%	1%	
Asian	2%	3%	
Native Hawaiian or Pacific Islander	0%	0%	
Native American	1%	1%	
Mixed Race	3%	9%	
Ethnicity (% Hispanic)	4%	9%	p≤0.001
Education (%) ⁴			p≤0.001
No high school diploma or equivalent (GED)	1%	3%	
High school diploma or equivalent (GED)	2%	13%	
Some college or vocational training	23%	42%	
Bachelor's degree	30%	25%	
Master's degree	27%	12%	
Advanced professional degree	16%	5%	
Annual household income (%) ⁵			p≤0.001
Under \$25,000	11%	36%	
\$25,000—\$49,999	22%	27%	
\$50,000—\$74,999	17%	13%	
\$75,000—\$99,999	13%	8%	
\$100,000—\$150,000	21%	10%	
\$150,000 +	15%	6%	
Ever Married (%)	76%	46%	p≤0.001
Country of residence (%) ⁶			p≤0.001
United States	75%	59%	
Canada, Europe, Australia	21%	31%	
Other (%)	4%	10%	

¹ Subject characteristics at time of survey completion unless otherwise specified.

² Dichotomous demographic variables were analyzed with Chi-square to compare between Non-Drug Group and Psychedelic Group. Continuous demographic variables were analyzed with ANOVA. Results were considered significant when p≤0.001.

³ Proportion White race compared between Non-Drug Group and Psychedelic Group.

⁴ Proportion having bachelor's degree or higher compared between Non-Drug Group and Psychedelic Group.

⁵ Proportion having income less than \$50,000 compared between Non-Drug Group and Psychedelic Group

⁶ Proportion with United States country of residence compared between Non-Drug Group and Psychedelic Group.

Table 2: Participant characteristics for Non-Drug, Psilocybin, LSD, Ayahuasca, and DMT groups

Measure	Non-Drug Group (N = 809)	Psilocybin Group (N = 1184)	LSD Group (N = 1251)	Ayahuasca Group (N = 435)	DMT Group (N = 606)
Age at time of study participation in years (mean, SD)	56.2 (13.7)	33.0 (11.4)^c	35.0 (14.8)^b	40.5 (12.2)^a	30.0 (8.3)^d
Age at time of encounter experience in years (mean, SD)	35.7 (15.0)	25.1 (9.0)^b	22.1 (5.9)^c	35.1 (11.3) ^a	25.3 (7.8)^b
Years since the experience (mean, SD)	20.5 (15.4)	7.9 (8.1)^b	12.9 (14.5)^a	5.3 (4.1)^c	4.7 (3.3)^c
Sex (% male)	27%	81%^b	80%^b	66%^a	82%^b
Race (% White)	93%	85%^a	87%^a	86%^a	87%^a
Ethnicity (% Hispanic)	4%	10%^a	8%^a	13%^a	8%^a
Education (% Bachelor's college degree or higher)	74%	42%^a	39%^a	62%^b	33%^a
Annual household income (% <\$50,000)	33%	65%^a	62%^a	56%^a	67%^a
Ever Married (%)	76%	45%^b	45%^b	61%^a	39%^b
Country of residence (% United States resident)	75%	60%^a	63%^a	44%^b	63%^a

¹ Participant characteristics at time of survey completion unless otherwise specified.

² Within a row, bold font indicates significant difference from the Non-Drug Group; for the drug groups, values not sharing a common letter are significantly different.

³ Dichotomous demographic variables were analyzed with a general linear model with a logit link. Continuous demographic were analyzed with ANOVA. Results were considered significant when $p \leq 0.001$. Pairwise comparisons among groups were adjusted using Bonferroni method to control for Type 1 error.

<https://doi.org/10.1371/journal.pone.0214377.t002>

Table 3: Details of the encounter in the Non-Drug Group and combined Psychedelic Group

Questionnaire Item	Non-Drug Group (N = 809)	Psychedelic Group (N = 3476)
<i>Details of initiating the encounter (percentage endorsing the item)</i>		
Went into the experience with the intention of encountering that which was encountered	16%	22%
The encounter was initiated by that which was encountered (not by me)	55%	45%
Was alone (not with other people) at the time of the encounter	58%	35%
<i>Senses with which you interacted during the encounter (percentage endorsing the item)</i>		
Visual	48%	75%
Auditory (aural)	36%	49%
Bodily sensation/tactile (sense of touch)	43%	48%
Taste (gustatory)	3%	10%
Smell (olfactory)	6%	12%
Extrasensory	64%	86%
<i>Communication (percentage endorsing the item)</i>		
There was communication (1-way or 2-way exchange of information)	63%	67%
Communication was a 2-way exchange of information	22%	25%
Communication was a 1-way exchange of information (from it to you)	23%	25%
Communication was a 1-way exchange of information (from you to it)	4%	2%
Communication was visual (e.g. gestures)	15%	25%
Communication was verbal-auditory	26%	21%
Communication was somatic (e.g. touch/kinesthetic)	17%	14%
Communication was extrasensory-telepathic	45%	60%
<i>Immediate results of the encounter (percentage endorsing the item)</i>		
You had an emotional response during the encounter	91%	88%
That which was encountered had an emotional response during the encounter	23%	25%
You ascertained a message, task, mission, or insight from the encounter	78%	75%
You acquired predictions about the future	21%	24%

¹ Within a row, bold font indicates significant difference from the Non-Drug Group.

² Data are the percentage of the participants in the group that endorsed the items as positive. Statistical comparisons were adjusted for eight covariates (see Statistical section). Results were considered significant when $p \leq 0.001$. Estimated means and standard errors of the estimate are presented in Table A in [S1 File](#).

<https://doi.org/10.1371/journal.pone.0214377.t003>

Table 4: Details of the encounter in the Non-Drug, Psilocybin, LSD, Ayahuasca, and DMT groups

Questionnaire Item	Non-Drug Group (N = 809)	Psilocybin Group (N = 1184)	LSD Group (N = 1251)	Ayahuasca Group (N = 435)	DMT Group (N = 606)
<i>Details of initiating the encounter (proportion endorsing the item)</i>					
Went into the experience with the intention of encountering that which was encountered	16%	20% ^a	18% ^a	29% ^{a,b}	30% ^b
The encounter was initiated by that which was encountered (not by me)	55%	44% ^b	38% ^b	55% ^a	56% ^a
Was alone (not with other people) at the time of the encounter	58%	43% ^a	36% ^a	12% ^b	35% ^a
<i>Senses with which you interacted during the encounter (percentage endorsing the item)</i>					
Visual	48%	72% ^a	74% ^a	72% ^{a,b}	83% ^b
Auditory (aural)	36%	45% ^a	49% ^{a,b}	50% ^{a,b}	58% ^b
Bodily sensation/tactile (sense of touch)	43%	46% ^a	50% ^a	47% ^a	48% ^a
Taste (gustatory)	3%	8% ^a	11% ^a	8% ^a	11% ^a
Smell (olfactory)	6%	10% ^a	13% ^a	11% ^a	13% ^a
Extrasensory	64%	87% ^a	85% ^a	85% ^a	89% ^a
<i>Communication (percentage endorsing the item)</i>					
There was communication (1-way or 2-way exchange of information)	63%	64% ^a	60% ^a	80% ^b	80% ^b
Communication was a 2-way exchange of information	22%	24% ^a	20% ^a	40% ^b	28% ^a
Communication was a 1-way exchange of information (from it to you)	23%	23% ^a	22% ^a	22% ^a	38% ^b
Communication was a 1-way exchange of information (from you to it)	4%	2% ^a	2% ^a	2% ^a	1% ^a
Communication was visual (e.g. gestures)	15%	23% ^{a,b}	21% ^a	29% ^{b,c}	36% ^c
Communication was verbal-auditory	26%	21% ^a	19% ^a	25% ^a	25% ^a
Communication was somatic (e.g. touch/kinesthetic)	17%	12% ^a	12% ^a	18% ^a	18% ^a
Communication was extrasensory-telepathic	45%	57% ^a	52% ^a	71% ^b	75% ^b
<i>Immediate results of the encounter (percentage endorsing the item)</i>					
You had an emotional response during the encounter	91%	88% ^a	89% ^a	86% ^a	89% ^a
That which was encountered had an emotional response during the encounter	23%	23% ^a	22% ^a	28% ^{a,b}	33% ^b
You ascertained a message, task, mission, or insight from the encounter	78%	74% ^a	73% ^a	82% ^a	74% ^a
You acquired predictions about the future	21%	24% ^a	25% ^a	27% ^a	21% ^a

¹ Within a row, bold font indicates significant difference from the Non-Drug Group; for the drug groups, values not sharing a common letter are significantly different.

² Data are the percentage of the participants in the group that endorsed the item as positive. Statistical comparisons were adjusted for eight covariates (see Statistical section). Pairwise comparisons were adjusted using Bonferroni method and results were considered significant when $p \leq 0.001$. Estimated means and standard errors of the estimate are presented in Table B in S1 File.

<https://doi.org/10.1371/journal.pone.0214377.t004>

Table 5: Memory, realism, and mystical features of the encounter experience in the Non-Drug Group and Combined Psychedelic Group

Questionnaire Item	Non-Drug Group (N = 809)	Psychedelic Group (N = 3476)
<i>Memory for encounter (ratings from 0 to 100)</i>		
Vividness of memories of the encounter	91.9 (14.2)	76.2 (23.6)
<i>Realism of the encounter (ratings from 0 to 100)</i>		
Superficial dream-like level of reality	25.0 (35.3)	41.9 (37.7)
Reality similar to everyday normal consciousness	54.5 (40.2)	40.6 (36.0)
More real than everyday normal consciousness	72.7 (36.3)	76.5 (32.2)
<i>Mystical Experience Questionnaire: Factor and total scores (proportion of maximum possible score)</i>		
Mystical factor	.73 (0.22)	.81 (0.17)
Positive mood factor	.78 (0.21)	.80 (0.18)
Transcendence of time and space factor	.54 (0.33)	.73 (0.23)
Ineffability factor	.77 (0.25)	.85 (0.18)
Total Score	.70 (0.21)	.79 (0.15)
<i>Mystical Experience Questionnaire: "Complete" mystical experience</i>		
Percentage of participants fulfilling criteria for complete experience	43%	64%

¹ Within a row, bold font indicates significant difference from the Non-Drug Group.

² For continuous measures, data are means and standard deviations. Dichotomous data for complete mystical experiences are percentage of participants in the group. Statistical comparisons for continuous and dichotomous data were adjusted for eight covariates (see Statistical section). Results were considered significant when $p \leq 0.001$. Estimated means and standard errors of the estimates are presented in Table C in [S1 File](#).

<https://doi.org/10.1371/journal.pone.0214377.t005>

Table 6: Memory, realism, and mystical features of the encounter experience in the Non-Drug, Psilocybin, LSD, Ayahuasca and DMT groups

Questionnaire Item	Non-Drug Group (N = 809)	Psilocybin Group (N = 1184)	LSD Group (N = 1251)	Ayahuasca Group (N = 435)	DMT Group (N = 606)
<i>Memory for the encounter (ratings from 0 to 100)</i>					
Vividness of memories of the encounter	91.9 (14.2)	75.6 (23.3)^a	76.6 (23.8)^a	81.0 (21.2)^a	72.9 (24.6)^a
<i>Realism of the encounter (ratings from 0 to 100)</i>					
Superficial dream-like level of reality	25.0 (35.3)	42.7 (37.2)^a	40.4 (37.3)^a	37.1 (37.4)^a	47.2 (38.8)^a
Reality similar to everyday normal consciousness	54.5 (40.2)	42.1 (35.4)^a	40.7 (35.9)^a	42.6 (38.0)^a	36.0 (35.7)^a
More real than everyday normal consciousness	72.7 (36.3)	74.7 (32.5) ^a	76.8 (32.5) ^a	79.4 (30.3) ^a	77.5 (32.2) ^a
<i>Mystical Experience Questionnaire: Factor and total scores (proportion of maximum possible score)</i>					
Mystical factor	.73 (0.22)	.80 (0.17)^a	.81 (0.18)^a	.83 (0.16)^a	.81 (0.17)^a
Positive mood factor	.78 (0.21)	.79 (0.18) ^a	.79 (0.19) ^a	.81 (0.17) ^a	.81 (0.18) ^a
Transcendence of time and space factor	.54 (0.33)	.70 (0.24)^a	.71 (0.24)^a	.72 (0.22)^a	.84 (0.19)^b
Ineffability factor	.77 (0.25)	.84 (0.18)^a	.84 (0.18)^a	.84 (0.18)^{a,b}	.88 (0.17)^b
Total Score	.70 (0.21)	.78 (0.15)^a	.79 (0.15)^a	.80 (0.14)^{a,b}	.82 (0.14)^b
<i>Mystical Experience Questionnaire: "Complete" mystical experience</i>					
Percentage of participants fulfilling criteria for complete experience	43%	62%^a	61%^a	65%^{a,b}	73%^b

¹ Within a row, bold font indicates significant difference from the Non-Drug Group; for the drug groups, values not sharing a common letter are significantly different.
² For continuous measures, data are means and standard deviations. Dichotomous data for complete mystical experiences are percentage of participants in the group. Statistical comparisons for continuous and dichotomous data were adjusted for eight covariates (see Statistical section). For both types of analyses, pairwise comparisons were adjusted using Bonferroni method and results were considered significant when $p \leq 0.001$. Estimated means and standard errors of the estimate are presented in Table D in S1 File.

<https://doi.org/10.1371/journal.pone.0214377.t006>

Table 7: Interpretation of that which was encountered in the Non-Drug Group and combined Psychedelic Group

Questionnaire Item	Non-Drug Group (N = 809)	Psychedelic Group (N = 3476)
<i>Best descriptor of that which was encountered (percentage endorsing the item)</i>		
God (the God of your understanding)	41%	18%
Ultimate Realty	26%	55%
Higher Power	15%	19%
An aspect or emissary of God (e.g. an angel)	18%	9%
<i>Attributes to that which was encountered (percentage endorsing the item)³</i>		
Benevolent (i.e. kind, compassionate, altruistic)	86%	70%
Intelligent	80%	78%
Sacred	81%	71%
Conscious (i.e. self-aware)	71%	68%
Eternal	70%	70%
All Knowing	66%	59%
Agency (e.g. could it affect outcomes, events, or material objects in this reality)	47%	36%
Petitionable (e.g. in response to prayer or petition, it might change events or circumstances)	32%	18%
Positively Judgmental (e.g. inclined toward strong approval or reward)	23%	29%
Negatively Judgmental (e.g. inclined toward strong disapproval or harsh punishment)	5%	6%
Malicious (i.e., unkind, cruel, vengeful)	1%	9%
<i>Additional interpretation of that which was encountered (percentage endorsing the item)</i>		
That which was encountered existed, as least in part, in some other dimension or reality	68%	69%
You were completely the same as that which was encountered	32%	47%
That which was encountered continued to exist after the encounter	74%	65%

¹ Within a row, bold font indicates significant difference from the Non-Drug Group.

² Data are the percentage of the participants in the group that endorsed the items as positive. Statistical comparisons were adjusted for eight covariates (see Statistical section). Results were considered significant when $p \leq 0.001$. Estimated means and standard errors of the estimate are presented in Table E in [S1 File](#).

³ Response options for these questions were Yes, No, and I don't know.

<https://doi.org/10.1371/journal.pone.0214377.t007>

Table 8: Interpretation of that which was encountered in Non-Drug, Psilocybin, LSD, Ayahuasca and DMT groups

Items	Non-Drug Group (N = 809)	Psilocybin Group (N = 1184)	LSD Group (N = 1251)	Ayahuasca Group (N = 435)	DMT Group (N = 606)
<i>Best descriptor of that which was encountered (percentage endorsing the item)</i>					
God (the God of your understanding)	41%	16% ^a	19% ^a	21% ^a	16% ^a
Ultimate Reality	26%	57% ^{a,b}	59% ^b	46% ^a	48% ^a
Higher Power	15%	19% ^{a,b}	16% ^a	21% ^{a,b}	25% ^b
An aspect or emissary of God (e.g. an angel)	18%	9% ^a	6% ^a	12% ^a	12% ^a
<i>Attributes to that which was encountered (percentage endorsing the item)</i> ³					
Benevolent (i.e. kind, compassionate, altruistic)	86%	66% ^b	66% ^b	85% ^a	75% ^a
Intelligent	80%	73% ^a	73% ^a	91% ^b	87% ^b
Sacred	81%	71% ^{a,b}	68% ^b	80% ^a	69% ^{a,b}
Conscious (i.e. self-aware)	71%	62% ^a	64% ^a	80% ^b	77% ^b
Eternal	70%	70% ^a	72% ^a	75% ^a	63% ^a
All Knowing	66%	58% ^a	58% ^a	66% ^a	59% ^a
Agency (e.g. could it affect outcomes, events, or material objects in this reality)	47%	34% ^a	38% ^a	41% ^a	31% ^a
Petitionable (e.g. in response to prayer or petition, it might change events or circumstances)	32%	17% ^b	17% ^b	26% ^a	16% ^b
Positively Judgmental (e.g. inclined toward strong approval or reward)	23%	29% ^a	26% ^a	29% ^a	33% ^a
Negatively Judgmental (e.g. inclined toward strong disapproval or harsh punishment)	5%	8% ^a	8% ^a	6% ^a	10% ^a
Malicious (i.e., unkind, cruel, vengeful)	1%	9% ^a	10% ^a	7% ^a	8% ^a
<i>Additional interpretation of that which was encountered (percentage endorsing the item)</i>					
That which was encountered existed, as least in part, in some other dimension or reality	68%	65% ^a	66% ^{a,b}	76% ^{b,c}	76% ^c
You were completely the same as that which was encountered	32%	46% ^{a,b}	52% ^b	44% ^{a,b}	42% ^a
That which was encountered continued to exist after the encounter	74%	64% ^a	68% ^a	75% ^a	53% ^b

¹ Within a row, bold font indicates significant difference from the Non-Drug Group; for the drug groups, values not sharing a common letter are significantly different.

² Data are the percentage of the participants in the group that endorsed the items as positive. Statistical comparisons were adjusted for eight covariates (see Statistical section). Pairwise comparisons were adjusted using Bonferroni method and results were considered significant when $p \leq 0.001$. Estimated means and standard errors of the estimate are presented in Table F in S1 File.

³ Response options for these questions were Yes, No, and I don't know.

Table 9: Comparison of encounter experience relative to other lifetime experiences in the Non-Drug Group and combined Psychedelic Group

Questionnaire Item	Non-Drug Group (N = 809)	Psychedelic Group (N = 3476)
<i>Rating relative to other lifetime experiences (ratings from 1 to 8)</i>		
How personally meaningful was the encounter	6.85 (1.14)	6.91 (1.06)
How spiritually significant was the encounter	6.91 (1.30)	7.05 (1.31)
How personally psychologically insightful was the encounter	5.94 (2.19)	6.53 (1.60)
How psychologically challenging was the encounter	4.21 (2.79)	5.27 (2.41)
<i>Percentage rating the item as among the top 5 or single most of lifetime</i>		
How personally meaningful was the encounter	74%	78%
How spiritually significant was the encounter	78%	83%
How personally psychologically insight was the encounter	58%	67%
How psychologically challenging was the encounter	32%	44%
<i>Percentage rating the item as the single most of lifetime</i>		
How personally meaningful was the encounter	28%	27%
How spiritually significant was the encounter	34%	42%
How personally psychologically insight was the encounter	22%	27%
How psychologically challenging was the encounter	12%	17%

¹ Within a row, bold font indicates significant difference from the Non-Drug Group.

² For continuous measures, data are means and standard deviations. Dichotomous data are the percentage of the participants in the group that endorsed the item as positive. Statistical comparisons for continuous and dichotomous data were adjusted for eight covariates (see Statistical section). Results were considered significant when $p \leq 0.001$. Estimated means and standard errors of the estimates are presented in Table G in [S1 File](#).

³ Rating options ranged from 1 = no more than routine, everyday experience; 5 = similar to experiences that occur on average once every 5 years; 6 = among the 10 most in my life; 7 = among the 5 most of my life; 8 = the single most of my life.

<https://doi.org/10.1371/journal.pone.0214377.t009>

Table 10: Comparison of encounter experience relative to other lifetime experiences in the Non-Drug, Psilocybin, LSD, Ayahuasca, and DMT groups

Questionnaire Item	Non-Drug Group (N = 809)	Psilocybin Group (N = 1184)	LSD Group (N = 1251)	Ayahuasca Group (N = 435)	DMT Group (N = 606)
<i>Rating relative to other lifetime experiences (ratings from 1 to 8)</i>					
How personally meaningful was the encounter	6.85 (1.14)	6.83 (1.05) ^a	6.87 (1.10) ^{a,b}	7.13 (0.88) ^b	6.97 (1.07) ^{a,b}
How spiritually significant was the encounter	6.91 (1.30)	6.99 (1.43) ^a	6.97 (1.41) ^a	7.30 (0.88)^b	7.14 (1.26) ^{a,b}
How personally psychologically insightful was the encounter	5.94 (2.19)	6.49 (1.52)^a	6.48 (1.72)^a	6.77 (1.43)^a	6.54 (1.62)^a
How psychologically challenging was the encounter	4.21 (2.79)	5.13 (2.41) ^a	5.26 (2.46)^{a,b}	5.61 (2.25)^b	5.33 (2.42)^{a,b}
<i>Proportion rating the item as among the top 5 or single most of lifetime</i>					
How personally meaningful was the encounter	74%	75% ^a	77% ^{a,b}	83% ^b	81% ^{a,b}
How spiritually significant was the encounter	78%	81% ^a	81% ^a	89%^b	85% ^{a,b}
How personally psychologically insight was the encounter	58%	65% ^a	68% ^a	71% ^a	67% ^a
How psychologically challenging was the encounter	32%	42% ^a	44% ^a	46% ^a	47% ^a
<i>Proportion rating the item as the single most of lifetime</i>					
How personally meaningful was the encounter	28%	23%^a	26% ^a	36% ^b	30% ^{a,b}
How spiritually significant was the encounter	34%	41% ^a	40% ^a	47% ^a	47% ^a
How personally psychologically insight was the encounter	22%	24% ^a	28% ^{a,b}	34% ^b	29% ^{a,b}
How psychologically challenging was the encounter	12%	14% ^a	18% ^{a,b}	21% ^b	18% ^{a,b}

¹ Within a row, bold font indicates significant difference from the Non-Drug Group; for the drug groups, values not sharing a common letter are significantly different.
² For continuous measures, data are means and standard deviations. Dichotomous data are percentage of participants in the group that endorsed the item as positive. Statistical comparisons for continuous and dichotomous data were adjusted for eight covariates (see Statistical section). For both types of analyses, pairwise comparisons were adjusted using Bonferroni method. Results were considered significant when $p \leq 0.001$. Estimated means and standard errors of the estimate are presented in Table H in S1 File.
³ Rating options ranged from 1 = no more than routine, everyday experience; 5 = similar to experiences that occur on average once every 5 years; 6 = among the 10 most in my life; 7 = among the 5 most of my life; 8 = the single most of my life.

<https://doi.org/10.1371/journal.pone.0214377.t010>

Table 11: Persisting changes attributed to the encounter in the Non-Drug Group and combined Psychedelic Group

Questionnaire Item	Non-Drug Group (N = 809)	Psychedelic Group (N = 3476)
<i>Persisting changes attributed to the encounter experience (ratings from -3 to +3)³</i>		
Personal sense of well-being or life satisfaction	2.38 (0.99)	2.21 (1.03)
Your life's purpose	2.16 (1.08)	1.97 (1.14)
Your life's meaning	2.21 (1.07)	1.99 (1.15)
Your social relationships (e.g. family, friends, neighbors, strangers etc.)	1.76 (1.31)	1.67 (1.25)
Your spiritual awareness in everyday life	2.44 (0.86)	2.16 (0.99)
Your attitudes about life	2.27 (1.00)	2.18 (1.00)
Your attitudes about self	2.16 (1.07)	2.06 (1.06)
Your mood	1.54 (1.21)	1.53 (1.19)
Your behavior	1.77 (1.15)	1.58 (1.14)
<i>Persisting changes attributed to encounter experience (percentage endorsing the item)</i>		
Desirable change in contemplative, prayer, or meditation practice	89%	85%
Undesirable change in contemplative, prayer, or meditation practice	1%	1%
Desirable change in understanding religious or spiritual traditions other than your own	79%	86%
Undesirable change in understanding religious or spiritual traditions other than your own	1%	2%
Decreased fear of death	57%	70%
Increased fear of death	1%	3%

¹ Within a row, bold font indicates significant difference from the Non-Drug Group.

² For continuous measures, data are means and standard deviations. Dichotomous data are the percentage of the participants in the group that endorsed the item as positive. Statistical comparisons for continuous and dichotomous data were adjusted for eight covariates (see Statistical section). Results were considered significant when $p \leq 0.001$. Estimated means and standard errors of the estimates are presented in Table I in [S1 File](#).

³ Rating options ranged from -3 = Strong negative change that I consider undesirable to +2 Moderate positive change that I consider desirable and +3 = Strong positive change that I consider desirable.

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Table 12: Persisting changes attributed to the encounter in the Non-Drug, Psilocybin, LSD, Ayahuasca, and DMT groups.

Items	Non-Drug Group (N = 809)	Psilocybin Group (N = 1184)	LSD Group (N = 1251)	Ayahuasca Group (N = 435)	DMT Group (N = 606)
<i>Persisting changes attributed to the encounter experience (ratings from -3 to +3)³</i>					
Personal sense of well-being or life satisfaction	2.38 (0.99)	2.17 (1.03) ^a	2.14 (1.10) ^a	2.46 (0.84) ^b	2.26 (0.97) ^{ab}
Your life's purpose	2.16 (1.08)	1.94 (1.13) ^a	1.92 (1.20) ^a	2.16 (0.98) ^a	1.99 (1.14) ^a
Your life's meaning	2.21 (1.07)	1.99 (1.15) ^{ab}	1.90 (1.21)^b	2.20 (1.01) ^a	2.02 (1.12) ^{ab}
Your social relationships (e.g. family, friends, neighbors, strangers etc.)	1.76 (1.31)	1.68 (1.21) ^a	1.54 (1.31) ^a	2.03 (1.09) ^b	1.69 (1.25) ^a
Your spiritual awareness in everyday life	2.44 (0.86)	2.15 (0.96)^b	2.08 (1.07)^b	2.36 (0.85) ^a	2.21 (0.95) ^{ab}
Your attitudes about life	2.27 (1.00)	2.14 (1.01) ^a	2.14 (1.04) ^a	2.36 (0.84) ^b	2.24 (0.98) ^{ab}
Your attitudes about self	2.16 (1.07)	2.03 (1.06) ^a	2.00 (1.12) ^a	2.30 (0.84) ^b	2.10 (1.03) ^{ab}
Your mood	1.54 (1.21)	1.52 (1.19) ^a	1.39 (1.24) ^a	1.82 (1.04)^b	1.63 (1.16) ^{ab}
Your behavior	1.77 (1.15)	1.56 (1.15) ^b	1.47 (1.18)^b	1.90 (0.96) ^a	1.64 (1.13) ^{ab}
<i>Persisting changes attributed to the encounter experience (proportion endorsing the item)</i>					
Desirable change in contemplative, prayer, or meditation practice	89%	86% ^a	83% ^a	88% ^a	85% ^a
Undesirable change in contemplative, prayer, or meditation practice	1%	1% ^a	1% ^a	1% ^a	1% ^a
Desirable change in understanding religious or spiritual traditions other than your own	79%	85% ^a	86% ^a	87% ^a	86% ^a
Undesirable change in understanding religious or spiritual traditions other than your own	1%	3% ^a	1% ^a	1% ^a	2% ^a
Decreased fear of death	57%	70% ^{ab}	67% ^a	73% ^{ab}	77% ^b
Increased fear of death	1%	3% ^a	4% ^a	3% ^a	3% ^a

¹ Within a row, bold font indicates significant difference from the Non-Drug Group; for the drug groups, values not sharing a common letter are significantly different.
² For continuous measures, data are means and standard deviations. Dichotomous data are percentage of participants in the group that endorsed the items as positive. Statistical comparisons for continuous and dichotomous data were adjusted for eight covariates (see Statistical section). For both types of analyses, pairwise comparisons were adjusted using Bonferroni method. Results were considered significant when $p \leq 0.001$. Estimated means and standard errors of the estimate are presented in Table J in S1 File.
³ Rating options ranged from -3 = Strong negative change that I consider undesirable to +2 Moderate positive change that I consider desirable and +3 = Strong positive change that I consider desirable.

Table 13: Religious orientation before and after the encounter experience for Non-Drug Group and the combined Psychedelic Group

Measure	Non-Drug Group (N = 809)	Psychedelic Group (N = 3476)
Identification as atheist (percentage of group)		
Before the experience	3%	21%
After the experience	1%	8%
Identification with major monotheistic tradition		
Before the experience	47%	12%
After the experience	41%	7%
Identification as Other (not atheist or major monotheistic tradition)		
Before the experience	50%	67%
After the experience	59%	85%

¹ Within a row, bold font indicates significant difference from the Non-Drug Group.

² Data are the percentage of the participants in the group that endorsed identification with the religious orientation. Statistical comparisons between groups were conducted with Chi Square tests. Pairwise comparisons between groups for each of the religious affiliation categories were conducted with z tests for independent proportions with Bonferroni adjustment ($p \leq 0.05$). In both groups, identification as atheist decreased significantly from before to after the experience ($p \leq 0.05$, z-tests for dependent proportions with Bonferroni adjustment).

³ Participants were asked to select the best descriptor from among 24 descriptors provided to designate their religious orientation immediately before the encounter experience and again after the experience. For analysis, data are expressed in three categories: atheist (those choosing the atheist descriptor); monotheist (those choosing Christian, Jewish or Islam descriptors), or other.

<https://doi.org/10.1371/journal.pone.0214377.t013>

Table 14: Religious orientation before and after the encounter experience for Non-Drug, Psilocybin, LSD, Ayahuasca, and DMT groups

Measure	Non-Drug Group (N = 809)	Psilocybin Group (N = 1184)	LSD Group (N = 1251)	Ayahuasca Group (N = 435)	DMT Group (N = 606)
Identification as atheist (percentage of group)					
Before the experience	3%	21% ^b	22% ^b	12% ^a	25% ^b
After the experience	1%	9% ^b	9% ^b	3% ^a	7% ^{a,b}
Identification with major monotheistic tradition					
Before the experience	47%	12% ^{a,b}	15% ^a	9% ^{b,c}	7% ^c
After the experience	41%	8% ^{a,b}	9% ^a	6% ^{a,b}	5% ^b
Identification as Other (not atheist or major monotheistic tradition)					
Before the experience	50%	68% ^a	62% ^a	80% ^b	68% ^a
After the experience	59%	84% ^{a,b}	82% ^a	91% ^c	88% ^{b,c}

¹ Within a row, bold font indicates significant difference from the Non-Drug Group; for the drug groups, values not sharing a common letter are significantly different.

² Data are the percentage of the participants in the group that endorsed identification with the religious orientation. Statistical comparisons between groups were conducted with Chi Square tests. Pairwise comparisons between groups for each of the religious affiliation categories were conducted with z tests for independent proportions with Bonferroni adjustment ($p \leq 0.05$). In all five groups, identification as atheist decreased significantly from before to after the experience ($p \leq 0.05$, z-tests for dependent proportions with Bonferroni adjustment).

³ See Table 13 for explanation of religious orientation categories.

<https://doi.org/10.1371/journal.pone.0214377.t014>

Fig 1: Similarities and Differences in God Encounter Experiences between Non-Drug and Psychedelic Participants

Notable similarities between non-drug and psychedelic participants

- Most participants reported vivid memories of the encounter experience and reported them to be more real than everyday normal consciousness (>70%)
- The encounter experience frequently involved communication (~65%) with something described as being intelligent (~80%), sacred (~75%), benevolent (~75%), conscious (~70%), and eternal (~70%)
- Most participants reported having received a message, task, mission, or insight during their experience (~75%)
- Most participants endorsed that that which was encountered existed, at least in part, in some other dimension or reality, and that that which was encountered continued to exist after the encounter (~70%)
- Most participants rated the experience as among their most personally meaningful and spiritually significant lifetime experiences (~75%) and attributed to the experience moderate to strong persisting positive changes in attitudes about self, life-satisfaction, life purpose, and life meaning
- More than two-thirds of those who identified as atheist before the experience no longer identified as atheist afterwards
- A minority of both groups rated their encounter as the single most psychologically challenging of their life (~15%)
- In about one-half of the participants, the encounter experience fulfilled a *priori* criteria for being a "complete" mystical experience

Notable differences between non-drug and psychedelic participants

- Non-drug participants were more likely to choose "God" as the best descriptor of that which was encountered (41% vs. 18%) and the psychedelic participants were more likely to choose "Ultimate Reality" (55% vs. 26%)
- Non-drug participants were more likely to endorse that that which was encountered was benevolent (86% vs. 70%), had agency (47% vs. 36%) and was petitionable (32% vs. 18%)
- Psychedelic participants were more likely to report visual (75% vs. 48%), auditory (49% vs. 36%), and extrasensory (86% vs. 64%) phenomena during the encounter
- Psychedelic participants were more likely to endorse that they were the same as that which was encountered (47% vs. 32%)
- Psychedelic participants were more likely to attribute to their encounter experience a decreased fear of death (70% vs. 57%)
- Psychedelic participants were more likely to fulfill criteria for having had a "complete" mystical experience (64% vs. 43%) and, of the 4 mystical experience factors, the largest difference was in "transcendence of time and space" with psychedelic participants scoring higher

Conclusion:

**The Relationship
between
Consciousness
& the
Contact
Modalities**

Manifesto for a Post-Materialist Science

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We are a group of internationally known scientists, from a variety of scientific fields (biology, neuroscience, psychology, medicine, psychiatry), who participated in an international summit on post-materialist science, spirituality and society. The summit was co-organized by This summit was held at Canyon Ranch in Tucson, Arizona, on February 7-9, 2014. Our purpose was to discuss the impact of the materialist ideology on science and the emergence of a post-materialist paradigm for science, spirituality, and society. We have come to the following conclusions:

- 1.** The modern scientific worldview is predominantly predicated on assumptions that are closely associated with classical physics. Materialism—the idea that matter is the only reality—is one of these assumptions. A related assumption is reductionism, the notion that complex things can be understood by reducing them to the interactions of their parts, or to simpler or more fundamental things such as tiny material particles.
- 2.** During the 19th century, these assumptions narrowed, turned into dogmas, and coalesced into an ideological belief system that came to be known as “scientific materialism.” This belief system implies that the mind is nothing but the physical activity of the brain, and that our thoughts cannot have any effect upon our brains and bodies, our actions, and the physical world.
- 3.** The ideology of scientific materialism became dominant in academia during the 20th century. So dominant that a majority of scientists started to believe that it was based on established empirical evidence, and represented the only rational view of the world.

4. Scientific methods based upon materialistic philosophy have been highly successful in not only increasing our understanding of nature but also in bringing greater control and freedom through advances in technology.

5. However, the nearly absolute dominance of materialism in the academic world has seriously constricted the sciences and hampered the development of the scientific study of mind and spirituality. Faith in this ideology, as an exclusive

explanatory framework for reality, has compelled scientists to neglect the subjective dimension of human experience. This has led to a severely distorted and impoverished understanding of ourselves and our place in nature.

6. Science is first and foremost a non-dogmatic, open-minded method of acquiring knowledge about nature through the observation, experimental investigation, and theoretical explanation of phenomena. Its methodology is not synonymous with materialism and should not be committed to any particular beliefs, dogmas, or ideologies.

7. At the end of the nineteenth century, physicists discovered empirical phenomena that could not be explained by classical physics. This led to the development, during the 1920s and early 1930s, of a REVOLUTIONARY NEW BRANCH OF PHYSICS CALLED quantum mechanics (QM). QM has questioned the material foundations of the world by showing that atoms and subatomic particles are not really solid objects—they do not exist with certainty at definite spatial locations and definite times. Most importantly, QM explicitly introduced the mind into its basic conceptual structure since it was found that particles being observed and the observer—the physicist and the method used for observation—are linked. According to one interpretation of QM, this phenomenon implies that the consciousness of the observer is vital to the existence of the physical events being observed, and that mental events can affect the physical world. The results of recent experiments support this interpretation. These results suggest that the physical world is no longer the primary or sole component of reality, and that it cannot be fully understood without making reference to the mind.

8. Psychological studies have shown that conscious mental activity can causally influence behavior, and that the explanatory and predictive value of agentic factors (e.g. beliefs, goals, desires and expectations) is very high. Moreover, RESEARCH in psychoneuroimmunology indicates that our thoughts and emotions can markedly affect the activity of the physiological systems (e.g., immune, endocrine, cardiovascular) connected to the brain. In other respects, Neuroimaging studies of emotional self-regulation, psychotherapy, and the placebo effect DEMONSTRATE that mental events significantly influence the activity of the brain.

9. Studies of the SO-CALLED "PSI PHENOMENA" indicate that we can sometimes receive meaningful information without the use of ordinary senses, and in ways that transcend the habitual space and time constraints. Furthermore, psi research demonstrates that we can mentally influence—at a distance—physical devices and living organisms (including other human beings). Psi research also shows that distant minds may behave in ways that are nonlocally correlated, i.e. the correlations between distant minds are hypothesized to be unmediated (they are not linked to any known energetic signal), unmitigated (they do not degrade with increasing distance), and immediate (they appear to be simultaneous). These events are so common that they cannot be viewed as anomalous nor as exceptions to natural laws, but as indications of the need for a broader explanatory framework that cannot be predicated exclusively on materialism.

10. Conscious mental activity can be experienced in clinical death during a cardiac arrest (this is what has been called a "near-death experience" [NDE]). Some near-death experiencers (NDErs) have reported veridical out-of-body perceptions (i.e. perceptions that can be proven to coincide with reality) that occurred during cardiac arrest. NDErs also report profound spiritual experiences during NDEs triggered by cardiac arrest. It is noteworthy that the electrical activity of the brain ceases within a few seconds following a cardiac arrest.

11. Controlled laboratory experiments have documented that skilled research mediums (people who claim that they can communicate with the minds of people who have physically died) can sometimes obtain highly accurate information about deceased individuals. This further supports the conclusion that mind can exist separate from the brain.

12. Some materialistically inclined scientists and philosophers refuse to acknowledge these phenomena because they are not consistent with their exclusive conception of the world. Rejection of post-materialist investigation of nature or refusal to publish strong science findings supporting a post-materialist framework are antithetical to the true spirit of scientific inquiry, which is that empirical data must always be adequately dealt with. Data which do not fit favored theories and beliefs cannot be dismissed a priori. Such dismissal is the realm of ideology, not science.

13. IT IS IMPORTANT TO REALIZE THAT PSI PHENOMENA, NDES IN CARDIAC ARREST, AND REPLICABLE EVIDENCE FROM CREDIBLE RESEARCH MEDIUMS, appear anomalous only when seen through the lens of materialism.

14. Moreover, materialist theories fail to elucidate how brain could generate the mind, and they are unable to account for the empirical evidence alluded to in this manifesto. This failure tells us that it is now time to FREE OURSELVES FROM

THE SHACKLES AND BLINDERS OF THE OLD MATERIALIST IDEOLOGY, TO enlarge our concept of the natural world, and to embrace a post-materialist paradigm.

15. According to the post-materialist paradigm:

a) Mind represents an aspect of reality as primordial as the physical world. Mind is fundamental in the universe, i.e. it cannot be derived from matter and reduced to anything more basic.

b) There is a deep interconnectedness between mind and the physical world.

c) Mind (will/intention) can influence the state of the physical world, and operate in a nonlocal (or extended) fashion, i.e. it is not confined to specific points in space, such as brains and bodies, nor to specific points in time, such as the present. Since the mind may nonlocally influence the physical world, the intentions, emotions, and desires of an experimenter may not be completely isolated from experimental outcomes, even in controlled and blinded experimental designs.

d) Minds are apparently unbounded, and may unite in ways suggesting a unitary, One Mind that includes all individual, single minds.

e) NDEs IN CARDIAC ARREST SUGGEST THAT THE BRAIN ACTS AS a transceiver of mental activity, i.e. the mind can work through the brain, but is not produced by it. NDEs occurring IN CARDIAC ARREST, COUPLED WITH EVIDENCE FROM RESEARCH MEDIUMS, FURTHER suggest the survival of consciousness, following bodily death, and the existence of other levels of reality that are non-physical.

f) Scientists should not be afraid to investigate spirituality and spiritual experiences since they represent a central aspect of human existence.

16. Post-materialist science does not reject the empirical observations and great value of scientific achievements realized up until now. It seeks to expand the human capacity to better understand the wonders of nature, and in the process rediscover the importance of mind and spirit as being part of the core fabric of the universe. *Post-materialism is inclusive of matter, which is seen as a basic constituent of the universe.*

17. The post-materialist paradigm has far-reaching implications. It fundamentally alters the vision we have of ourselves, giving us back our dignity and power, as humans and as scientists. This paradigm fosters positive values such as compassion, respect, and peace. By emphasizing a deep connection between ourselves and nature at large, the post-materialist paradigm also promotes environmental awareness and the preservation of our biosphere. In addition, it is not new, but only forgotten for four hundred years, that a lived transmateral understanding may be the cornerstone of health and wellness, as it has been held and preserved in ancient mind-body-spirit practices, religious traditions, and contemplative approaches.

18. The shift from materialist science to post-materialist science may be of vital importance to the evolution of the HUMAN CIVILIZATION. IT MAY BE EVEN MORE PIVOTAL THAN THE TRANSITION FROM GEOCENTRISM TO HELIOCENTRISM.

We invite you, scientists of the world, to read the Manifesto for a Post-Materialist Science and sign it, if you wish to show your support (see <http://opensciences.org/>).

* THE Manifesto for a Post-Materialist Science was prepared by Mario Beauregard, PhD (University of Arizona), Gary E. Schwartz, PhD (University of Arizona), and Lisa Miller, PhD (Columbia University), in collaboration with Larry Dossey, MD, Alexander Moreira-Almeida, MD, PhD, Marilyn Schlitz, PhD, Rupert Sheldrake, PhD, and Charles Tart, PhD.

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*** WE CONSIDERED TWO WAYS OF REFERRING TO THE EMERGING PARADIGM PRESENTED IN THIS MANIFESTO: the hyphenated version (post-materialism) and the NON-HYPHENATED VERSION (POSTMATERIALISM). THE HYPHENATED FORM WAS SELECTED FOR THE SAKE OF CLARITY FOR BOTH SCIENTISTS AND LAY PEOPLE.

**** THE SUMMARY REPORT OF THE International Summit on Post-Materialist Science, Spirituality and Society CAN BE FOUND AT THE FOLLOWING ADDRESS: **<http://opensciences.org/>**

The Nature of a Greater Reality and the Contact Modalities

Dennis Briefer

Introduction

All over the world people are observing increasing numbers of paranormal events and sightings. There was great interest in this sort of thing in the late 1800s, a time when séances were routinely held. At that time science was in its infancy and the tools for further examination of this phenomenon were barely available.

We are now in an amazing revival period. This includes interest in ghosts, angels, Near Death Experiences (NDEs), Out of Body Experiences (OBEs), sightings of Unidentified Aerial Phenomenon (UAPs/UFOs) and lucid dreaming. Some events appear to be coming from other dimensions or perhaps other realities such as sightings of orbs or beings composed of light.

The Dr. Edgar Mitchell FREE Foundation (FREE), over a 5-year period, collected over 4,300 survey responses from individuals from over 125 countries who have had UAP/UFO related contact experiences with Non-Human Intelligence and have concluded that these experiences are real and outside of what can be explained using trivial explanations.¹ One of the major findings from the FREE UFO Experiencer Research Study is that while all survey participants saw a perceived UAP/UFO and all had some type of contact with Non-Human Intelligence, the vast majority of their experiences were paranormal in nature involving Out of Body Experiences, Near Death Experiences, seeing perceived ghosts/spirits, seeing orbs, had an unexplained “miraculous” medical healing, being brought to other multidimensional realities and having all sorts of PSI related experiences. Even though the field of Ufology is perceived by many materialists to be a physicalist phenomenon, the FREE findings suggest that it is

¹ The data results from the FREE UFO Experiencer Research Study are available at the Consciousness & Contact Research Institute website: AGreaterReality.Com

primarily a “psychic” or paranormal phenomenon. The FREE survey findings were documented in their 820-page academic book, published in 2018, titled “*Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence.*” Because these somewhat disparate paranormal experiences associated with UAP/UFO contact (NDEs, OBEs, seeing the deceased, seeing UFOs, etc.) are likely to share a common physics and because they all involve some kind of communication with Non-Human Intelligence, Reinerio (Rey) Hernandez, one of the co-founders of the FREE Foundation, coined these experiences “The Contact Modalities”. The Contact Modalities are defined by the CCRI organization as all the diverse ways that humans are piercing the veil of our physical reality and having contact with perceived Non-Human Intelligence via a diverse array of interrelated paranormal experiences.²

A new organization called the *Consciousness and Contact Research Institute* was set up to explore the relationship between the consciousness nature of our “Greater Reality and the Contact Modalities. Our group understands that consciousness is fundamental and that understanding consciousness is the key to understanding the nature of our reality. We will ground our knowledge by examining some of the places where greater reality bumps into our lives with specific examples from history and current life. This exploration is meant to empower the reader with tools and understanding, to live more consciously regarding changes that may be coming. The discussion will attempt to begin to tie the different Contact Modalities together using the scientific method. This is a deep dive into the nature of greater reality, with a focus on much of what is currently regarded as paranormal, and a look at insights that flow out of our understanding of astrophysics.

Mankind has advanced dramatically through the use of the scientific method. The scientific method is a procedure where a hypothesis is made regarding something or a pattern of things that was observed. Attempts are made to formulate a reason (hypothesis) for what may have caused the observed effect. This hypothesis is tested by looking for similar circumstances to see whether or not the effect is repeatable. If a solid pattern is established, that may then be compared with other similar situations. In many cases these situations are set up in a laboratory such that the circumstances can be carefully controlled. Otherwise, recordings and statistical analysis can be used to sort out what is important for those observations that are outside of the lab. The scientific method used carefully

² Ibid.

tends to avoid the effects of prejudices or errors in memory. By using such methods, we moved away from dark ages where a great many things were attributed to various supernatural forces to today's high-tech gadgets and deep space telescopes.

Scientists today have been reluctant to look into some of the more mysterious things that fall outside of their knowledge for fear of going back into the problems and difficulties associated with those previous dark ages. They know that most people are susceptible to superstition. They don't want to support erroneous ideas. Their assumption is that Non-Human Intelligence are so far from ordinary reality they can't possibly be true.

In many cases investigating the unknown can cause scientists to lose standing. Dr. John Mack, for example, was attacked by Harvard University because he investigated cases where people were interacting with perceived extraterrestrials.³ These cases are often scary in their own right as well, precisely because they involve unknown principles. But rejecting these mysterious things presumes that we already know everything such that there is no need to look at unexplained phenomena. A great many scientists are pretty smug in their confidence that they understand all of reality. In so doing they block access to understanding unexplained phenomenon.

It is exciting to see and read about the progress that has been made in the last two centuries regarding the nature of matter, despite the difficulties in doing so. For example, the periodic table was put together as people began to understand the properties of the elements more thoroughly.⁴ Columns in the periodic table contain elements with similar properties. This organization worked so well that chemists knew what to look for when there were still some undiscovered elements indicated by their position on the periodic table. This helped chemistry advance so that the studies of the alchemists were systematized. It was the alchemists working with different materials that began to see patterns in what would react with what. These patterns led to the periodic table. It shows in a simplified way the similarities in the behavior of the various elements. The quantum forces and behaviors between interacting elements and compounds is now well enough understood so that chemical reactions can be tested and

³ <https://www.thecrimson.com/article/1995/4/17/macks-research-is-under-scrutiny-pdean/>

⁴ The periodic table helps chemists predict chemical reactions. <https://www.sigmaaldrich.com/technical-documents/articles/biology/periodic-table-of-elements-names.html>

simulated using computers.

Electronics began with observations about the behavior of compasses near wires carrying electric currents from batteries. The complexities of today's sciences began with observations that were very basic 100 or 200 years ago. In a way similar to past observations people are observing and reporting paranormal experiences that will lead to a science of the paranormal.

Mathematics has also figured heavily into the modeling of reality. More often than not equations are now used to explain material processes. It has become common to use finite element analysis, which is a type of computer modeling to analyze complex behavior. One example is the flexing of an airplane wing when it is under load. The way that's done is by mathematically dividing up the airplane wing into very small pieces for analysis. The equations used for each piece are all the same and are relatively simple, but each piece is coupled to its neighbor in a mathematical way that allows for analysis of the complete wing. Similar analysis is being done for fluid flow, weather, magnetic fields, electric currents, light ray tracing and simulating many other real-world situations. Even the complexities of star formation and star death and nuclear bombs yield to finite element analysis. Given the enormous success of these methods of understanding reality there is every reason to believe that as we come to gather more information about the paranormal, we will also be able to analyze what is happening in those circumstances.

We have learned that by using the scientific method there are good explanations for most of what we encounter in ordinary living. Physics is the study of the basic principles by which we explain the operating principles around matter. Physics is continuously being expanded to include such things as energy relationships, expanded quantum relationships and everything else that can be measured using observation or instrumentation.

It is exciting to see and read about the progress that has been made recently. Advanced instrumentation has become a very important part of physics because it extends the range of our senses. Beginning a century ago telescopes let us see things that were far away. Optical microscopes enlarged the very small. Only a decade or two ago instruments such as the atomic force microscope were developed that allowed us to see individual atoms.⁵ Electronic instruments let us

⁵ <https://www.nanoscience.com/techniques/atomic-force-microscopy/>

measure small electric currents and high and low voltages. Each of these instruments expands our capability.

Further advances in instrumentation will bridge between how we interact with our five senses now and where we will be when we have developed our ability to connect to consciousness more completely. At this time few human beings use telepathy but those who have had contact with extraterrestrials report that telepathy is the usual means of communication. Physics still explains a great deal including such things as the operation of semiconductors, how stars function, nuclear reactors and how chemical reactions work.

Physics has been unable to explain most of what is now thought of as paranormal. When we're looking for explanations of the contact modalities, science as it's taught in school is insufficient to explain these advanced observations. Nevertheless, we have reason to believe that by expanding physics we will be able to find operating principles which explain even these now unexplained areas. After all, we have come very far with our knowledge. Also, we do have hints as to what's happening with some of these modalities.

For example, Bell's interconnectedness shows that there is a connection between distant quantum events. This connection may be instantaneous. It's been measured as being much faster than light speed. It appears that the entire universe is connected in a way. Other quantum experiments have shown fluidity in time.

Another one of the things reported by contactees is that people are transported physically through solid materials, for example closed windows. We do understand that materials are mostly empty space. Mostly empty means that not even 1000th of 1% of the atom is occupied by the nucleus. The surrounding electrons take up even less space. As far as we know the rest of it is just vacuum. The reason matter feels solid is that the electrons in the atoms from one piece of matter repel the electrons from another piece of matter pressing against it. That opens up the possibility of some matter, for example in a person, interpenetrating other piece of matter so people could be moved through solid objects. At present we have no idea how to deal with the electrostatic forces involved in doing that. It is these forces that create the feeling of solidity.

Some of the experiences people are reporting are outside of time. They have an experience which takes hours or days or even years and then when they come back only minutes have past. We don't yet know how to explain things that are outside of time but we do know that the equations around most physics are

symmetric around time so the equations can go backwards or forwards in that regard.

There are similar reports about space within a vehicle. People spot relatively small spacecraft but when they are taken inside the craft, the inside is actually larger than the outside. Perhaps they are reduced in size when they go into the craft. There is just no understanding of how this could be possible.

Paranormal phenomena, instantaneous communication, and time travel all emerge from this. Reports by impeccable witnesses such as astronauts, pilots, scientists and police of ghosts, UFOs, remote viewing, orbs, and various paranormal phenomena demonstrate that reality is far greater than we understand.

The Physics of Greater Reality

Today we have whole branches of material science along with physics, engineering, biology, and organic chemistry that study material life. But our understanding is far from complete. Something is missing in our grasp of the workings of this universe. It's likely that our understanding of material reality is only the smallest part of the total. For example, new work in the astrophysics community has shown that there is a great deal of massive material (dark matter) as well as so-called dark energy that is not accounted for or understood, “dark matter”, means stuff that is neither planets nor suns that shows up because of gravity but otherwise is not observed in galaxies.⁶ The presence of the mass shows up as gravitational interaction that affects the speed of suns moving in each galaxy.

Let's look first at the movement of matter in the universe, where the mass is and how we measure the movement of mass. The majority of the mass in solar systems resides in the suns. The majority of the suns exist in galaxies. Galaxies and the suns, planets, moons, and stars within them rotate. The rotation rate can be measured using red shift.⁷ Red shift is what happens when an object giving off light is moving away from an observer. During red shift, the waves of light get stretched out shifting them to a longer wavelength or lower frequency. This same phenomenon happens to sound, producing the familiar Doppler shift we hear

⁶ Dark matter may be patterned into intelligent forms just as ordinary matter is. <https://www.space.com/20930-dark-matter.html>

⁷ <https://www.space.com/25732-redshift-blueshift.html>

when a vehicle with a siren passes us on the highway. The opposite of red shift, called blue shift occurs when an object emitting light is moving towards you. In that case the wavelength shortens, and the light becomes bluer. Since we already understand the wavelengths of elements emitting light when they are stationary, it is simple to calculate how much shift has occurred. From this the speed of matter moving towards or away from us can be calculated.

Gravity produces a known force on all physical matter which helps answer the question of measurement and movement of massive objects in the universe. The next component needed to examine the galaxy is the gravitational constant; the amount of gravity produced by a known amount of matter.

There's a thorough understanding of the strength of gravity based on laboratory experiments. Gravitational force is measured on known spherical masses using torsion pendulums.⁸ The pendulums rotate slightly as a result of the gravitational attraction between the masses. The amount of rotation is proportional to the force. The universal gravitational constant can then be calculated by taking into account the mass of the spheres and their distance from one another. The effect of a given amount of matter is proportional to the amount of matter.

These gravitational equations work from laboratory scales up to millions of solar masses. Once the gravitational constant is known, a calculation can be made to see if there is enough gravity to hold the galaxy together given its spin speed. All that's needed is to compare the force of gravity against the centrifugal force expected at the rotational speed and the radius from the center of the stars. The luminosity of stars can be used to calculate an accurate estimate of their mass when we know how far away they are and their elemental constituents.

We learn their composition from their spectrum. We know the distance from the luminous intensity of the stars once we understand their makeup and how far away they are. As we add up all the mass of the suns in a given galaxy, we find that the rotation rate is much too fast for the visible, accounted for mass. The calculated amount of material is so small that the suns should be flying away from the center of the galaxy. Galaxies, as a rule, are not coming apart and stars are not moving out of their orbital path.

⁸ The torsion pendulum consists of two massive balls on a horizontal rod hung from a thin fiber.
<https://physicsworld.com/a/gravitational-constant-mystery-deepens-with-new-precision-measurements/>

Since that isn't happening, it means that there's extra mass in these galaxies generating added attracting gravity holding things together. This mass we can't entirely see or measure; this is the unaccounted-for mass. If we're looking to explain the unaccounted-for mass, Astrophysics has at least one reasonable explanation for much of it.

Dr. Rudy Schild, professor emeritus at the Harvard Smithsonian Astrophysics Institute and a co-founder of FREE, found significant mass to exist in the form of planets not attached to suns.⁹ But these planets may not account for all of the missing matter given that there is so much of it. The rotation rate of the galaxies shows that the missing matter is about five times more than what we calculate from the mass of the suns.

The matter that we understand all observable physical structure and life to be built from is only about 20% of what we can account for. The amazingly varied life forms that we see around us in ordinary mass-based nature may give us some insight into patterns in the energy and unaccounted-for matter shown to exist from these astronomical measurements. Shouldn't we expect some kinds of life forms to be there as well?

Within the broad arrangements, there is a tremendous variety in living things built out of baryonic material which is ordinary matter, electrons, protons, and neutrons. We humans are life forms in ordinary matter. We have observed ghosts and other paranormal beings which are clearly not made of ordinary matter. It is likely a mistake to think that the greater part of the extended reality consisting of this missing mass has no patterns to it.

Alternative Energy Life Patterns & Examples

From Einstein's $E=MC^2$ (energy equals mass times the speed of light squared), we understand that there is a kind of equivalence between matter and energy. This equation shows us that everything we can observe is made up of energy forms. The rotation rate of the galaxies responds to all mass including mass derived from energy. That light responds to gravity was demonstrated when Albert Einstein proposed an experiment which showed that photons were deflected by the gravity of the sun. This indicated that energy in the form of

⁹ <http://www.rudyschild.com/>

photons was responding to gravity. It will be no great surprise if ectoplasm or something like it, is also included in the missing mass.

Just as we see patterning in all the living things that are familiar and made of matter, we could reasonably expect that the unaccounted-for matter and unaccounted-for energy may well be structured. After all the universe is enormous and remember, the unaccounted-for portion is more significant and larger than the rest. It would just be an unbelievable waste if there's nothing in all of the rest of the universe.

For all we know, there could be vast civilizations which are constructed from energy or ectoplasm or perhaps facilitated by the unaccounted-for energy. Orbs, which give off light, are an example of this. Orbs can be distinguished from dust in photographs or videos because they give off light. Orbs are widely reported and sometimes photographed or videoed.

In the case of energy-based entities, credible reports of orbs witnessed and proven not to be back scatter or internal reflection in a photograph seem to indicate they are one form of such a being. Some individuals have reported intelligent interactions with orbs. The FREE UFO Experiencer Research Study published in "Beyond UFOs" has an entire section devoted to the data they received from UFO contact experiencers on orbs.

Angels are also reported as being made of something other than matter. They are often drawn as having wings, but it is much more likely that they can levitate. Wings were added to art depicting angels to explain how these beings could float. In the bible angels also can appear and disappear, much more doable for an energy being. They may be going in and out of other dimensions, although we are not quite sure exactly what that means.

Many astrophysicists believe this excess matter may be non-baryonic, containing no protons, electrons or neutrons. That would be entirely consistent with the observations of ghosts and ectoplasm by psychics and mediums. Given the extent of it there might be regions of Heaven built of this material. The state of knowledge is uncertain enough so that all of this is of course speculative.

Ectoplasm and Mediumship

Ectoplasm, a distinctly different form of matter or perhaps we should say substance has been shown to exist when physical mediums are concentrating on

producing a larynx and voice.¹⁰ When this direct voice mediumship occurs, some form of material sometimes manifests itself. The ectoplasm seems to be a non-baryonic substance that may exude from the body of a medium during a spiritualistic trance and form the material for manifestation.

This substance can be used by the medium to produce a voice that can be heard by other people in the room. This material must have a complex structure for a sound and language to be produced from it. It must be able to interact with air to produce the sound. Infrared photos taken by Dr. Jan W Vandersand, show ectoplasm formed by a medium. Leslie Flynt was a medium who was capable of producing ectoplasm. He participated in experiments with his mouth securely covered, in which ectoplasm formed and people present, including good scientists, were able to hear clear voices produced. Verified photos of ectoplasm production exist.

An analysis of the ectoplasm material found only traces of the medium's body fluids. But the volume of material was much larger than can be explained that way. Given that ectoplasm has been produced multiple times in various circumstances it's reasonable to believe that it is real. It may be that the tests didn't show anything except a trace of ordinary matter because the tests were incapable of detecting ectoplasm. That ectoplasm is capable of shaping air flows or vibrating air in some other way so that people hear audible speech shows that it can interact with ordinary matter, air.

If we accept that ectoplasm is real, it is most likely not confined just to the results of mediums doing their work. Also given the missing material that cosmology has found from the extra strong gravity in galaxies, it may be that something like ectoplasm is quite common.

The Energy of Souls

Work has been done to measure the energy of people's souls as mass.¹¹ Several experimenters have placed strain gauges or other weighing mechanisms on the legs of beds where people were expected to pass on. The data from accurate weight measurements of people before and just after death has shown

¹⁰ Claude Swanson, *The Science of the Soul, the Afterlife and the Shift*

¹¹ This needs retesting but its interesting. <https://www.discovermagazine.com/mind/the-man-who-tried-to-weigh-the-soul>

that a few ounces of weight are lost when people die.

Since this weighing was done on a bed, any body fluids lost would still be weighed so that wouldn't account for the loss of mass.¹² That confirms that the soul has weight. That weight would figure into the gravity of galaxies and may account for some of the matter that is inside a star system if enough souls are present there.

Some people who have near-death experiences can describe the other side when they come back to life. Life here in the physical plane has a kind of equivalency with life out of the body. The other side reportedly includes mountains, lakes, streams, and much of what we would consider ordinary reality. Near-death experiencers also depict a kind of perfection that doesn't exist in the physical world as we know it.

One way of describing this is that they say there are no weeds. That would make it heavenly in the sense that the difficulties of the physical world that we know of would be far less. That would also mean that the lessons that are available in the physical world would also be diminished.

Since it's unlikely that ectoplasm is limited only to mediumship, it might contribute to the structures reported in near-death experiences. Ectoplasm is also likely related to the raw material that creates ghosts or spirits.

A good many religions talk about astral bodies or soul bodies. The Theosophical writings of Powell in 1925 and 1927 show a hierarchy of astral levels. Similarly, Buddhism teaches that there are many levels of reality with pathways to go from one level to another similar to what we call death here.¹³ The lower astral planes host various ghosts and whatnot wandering on earth in both of these belief systems.

We have so little access to people who have been at these upper levels that we have no idea whether or not there is mass involved with those higher structures. We do know all the elements that create things in our reality are all structured from protons, neutrons and electrons. It may well be that the ether is a common element in all of these realities, including the upper realms, given how

¹² This seems to verify the results. <https://www.learning-mind.com/can-the-human-soul-be-weighed/>

¹³ <http://operationmeditation.com/discover/levels-of-consciousness-a-buddhist-perspective/>

nature uses very economical processes.

The Physics of Interconnection

In the 1960s, James Lovelock came out with the Gaia hypothesis.¹⁴ His theory states that the whole planet behaves like a living organism. He developed this theory based on the behavior that he saw among living things. For the Gaia hypothesis to be true, everything on earth would have to be interconnected. There may be more reason than ever to believe that this is true. In 1964 John Stewart Bell proposed an experiment that would show whether or not particles that were once quantum connected remain interconnected regardless of distance.

Albert Einstein did not believe that this kind of connection could exist. He called it spooky action at a distance. Einstein's assertion caused animated discussion in the quantum science community. Whether or not a connection was strictly local needed to be carefully examined. In 1972, Clauser and Friedman did the research that showed that interconnection did persist for once connected particles.¹⁵ In fact, particles once interconnected stayed interconnected even when the interconnected particles were tested miles apart.

Further work done on quantum experiments around 2006, suggests the Newtonian clockwork universe model does not hold. The clockwork universe model supposes everything is totally deterministic and reality will simply unfold in a way without freewill being present in other words - no real choice exists. The results of these advanced quantum experiments indicated that free will very likely exists and that we live and work in a non-mechanistic world.

More than that we are part of the grand creator and required to make decisions to participate in the grand creation. If we combine quantum interconnectedness with observations that astrophysicists have come to see regarding the expansion of the cosmos we come to the startling conclusion that everything is interconnected.

Some have likened our reality to living in a video game constructed by an outside party. It is more likely that the quantum structure of space-time makes a level playing field for all conscious intelligence. Still, given that observers have

¹⁴ <https://www.theguardian.com/science/2010/aug/27/james-lovelock-gaia>

¹⁵ <https://www.nytimes.com/2014/11/16/opinion/sunday/is-quantum-entanglement-real.html>

given credible reports of missing time it appears that there are Non-Human Intelligence capable of manipulating us from outside of time. That is a tremendous advantage for them, but a way of being that we may learn from. Given that experiments are showing free will exists it's doubtful that we're in a video game.

The expansion of the universe appears to be quite symmetric. The symmetry is so balanced that it seems that everything originated from one spot. So all of the quantum matter and all of the particles which later formed were in very close proximity. From that, we could conclude that all of the particles in the universe are quantum interconnected in some manner. Wherever astrophysicists look out into the night sky, they see that galaxies are receding away from us. From this observation, much of the astrophysics community has concluded that at one time, all of visible reality was at a single point.

If that is true, then all of the particles that make up reality were at one time and still are quantum interconnected. An alternative view of the nature of the universe, which is likely more up to date is that the original universe began from quantum states. Subsequent universes were created through the merger of sub universes. This more advanced view is put forward by Dr. Rudy Schild of the Harvard Smithsonian Astrophysical Institute. In either case the interconnection of all things in the universe would take place. That interconnection would mean that every particle affects every other particle in the universe. Experiments done by John Bell and others in the last century showed that the interconnection between quantum particles is instantaneous as far as anyone could measure. Test done in China show that the connection speed is at least 10,000 times faster than light speed.

In addition to this interconnection, there are also nonlinear elements present. For example, if a photon hits an electron, the photon needs to have enough energy to eject the electron. If the photon has insufficient energy it cannot eject the electron. There are other nonlinear elements in the universe in the brains of the various animals and humans. The neurons in the brain require a minimum energy level to excite them to have a discharge. A go no-go threshold. There is also a fundamental nonlinearity in what's called the quantum foam which is everywhere in space, including the space in which our brains reside.

Quantum foam consists of particle and antiparticle pairs which are created spontaneously in space as a result of Heisenberg uncertainty and have an energy threshold level associated with their production. There is a similarity between

neurons in the brain and the particle antiparticle pairs created in space. Both are interconnected and both have associated threshold levels. This likely means that a rudimentary consciousness exists in all of the fabric of space. This fabric facilitates connection to all other forms of awareness because space itself demonstrates both the interconnection and thresholds associated with thinking.

One way of looking at quantum foam is that it is a kind of solvent for consciousness. A solvent is something that dissolves and holds other substances. For example, polar solids can be dissolved by polar liquids. Covalently bonded solids are dissolved by non-polar liquids. The general principle in solvents is that like dissolves like. In our body, water holds and distributes almost everything. Rudimentary consciousness solvent in space is unlike ordinary solvents because it seems to transport what it holds throughout its entirety instantaneously. The properties of space also include the extra feature of having embedded nodes of consciousness in the form of brains. It's not just passive vacuum.

Masaru Emoto did experimental work to show that the structure of water is shaped and changed by this consciousness. In *Hidden Messages in Water* and his other books, Emoto discusses the power of the non-physical (the energy of emotion and intention) to influence and create physical crystalline structure in liquids. Interconnection is clearly involved in producing these results.

The combination of the vast scale of the interconnectedness together with nonlinear elements constitutes a structure which is quite analogous to the structure of the human brain. Human brains consist of billions of interconnected neurons, each activated when a threshold level is exceeded. Outputs of some neurons go into inputs of others, forming a complex network. It is this structure that enables some of our thinking at a local level. On a non-local level our brains and those of others are components of the network universal reality.

Each of the brains which are in all of the universe may well function as nodes in the mind of God. Reports by people whose brains have been shut down during an operation show that their awareness continues regarding the activities of people around at that time. They can report on what was said, even though they had no brainwaves. They also report on being able to go to other rooms in the hospital and observe what people are doing nearby. These reports show that thinking continues after brain activity stops. This is likely a result of the surrounding processes in space making connections which functions much as the brain does. It shares similarity with remote viewing in that a person is able to see where he has no vision.

Edgar Mitchell, the sixth astronaut to walk on the Moon, proposed around the year 2000, that the universe is based on a quantum hologram structure which has this similar description to the human brain. He called it nature's mind. But even more than that it means that we are living within a giant brain that might reasonably be called the mind of God. Furthermore, we are not just living within the mind of God, but we are participating in being a portion of the intellect of God. The particles which make up our brains and the neurons which are in our brains and minds are also part of the vast network.

The Mind of God¹⁶

So how vast is God's awareness? With this picture of consciousness, it is an excellent time to consider the extent and scale of the visible universe. One estimate of the diameter of the universe is that it's approximately 40 billion light-years. Each light year is 10^{16} th power in meters, vast beyond our ability to conceptualize. The smallest meaningful dimension is about 10^{-35} th power in meters. This is called a Planck length which is the shortest length that has any meaning. The length measurement precision is cut off is due to quantum uncertainty of energy and momentum. So over this humongous range instantaneous interconnection takes place.

As freewill participants in this interconnected universe, we have effect on all of this and all perhaps at the same time. As far as we can measure Bell's interconnectedness, it is instantaneous. Of course, every other free will being with consciousness participates in this universe whether embodied physically, or some combination of matter and energy, made of the ectoplasm or made of light. All of our consciousness is continually interacting with and creating this universe.

This Universal creation continues whether we are awake or we are asleep. Even if we are in a coma the particles which make up our brain and energy that bonds to our soul are still connected to the universe. When the body dies, our soul, and all of our previous thoughts are still held in this interconnectedness. It may be directly held, or perhaps held by other structures or beings that act as intermediaries. This type of structure is quite likely where the Akashic

¹⁶ FREE and CCRI Co-Founder, Reinerio (Rey) Hernandez, recently published a book titled "*The Mind of GOD: A Spiritual-Virtual Reality Model of Consciousness and the Contact Modalities*" which discussed the Universal Mind behind all of the Contact Modalities. The Mind of GOD is available via Amazon: <https://www.amazon.com/Mind-GOD-Spiritual-Virtual-Consciousness-Modalities/dp/B0BC6QXHX4>

(compendium of all experience) records are stored as well. Maybe this describes the mechanism of the afterlife. All that we are and ever have been is recorded and is held in this extensive system.

The afterlife is described by near death experiencers as normally pleasant, uncomplicated and enabling. Movement is similar to that in dreams where you can go from place to place moving at the speed of thought. Creation of surroundings is similarly fast. Consciousness creates reality quickly. The substance of the trees, lakes and mountains described in Heaven is lighter, suggesting that it may be the same material as ectoplasm, which is also a direct product of consciousness.

It is also likely that remote viewing is done through this interconnected system of consciousness. Remote viewing is a process used by the army and others to see into places otherwise inaccessible.¹⁷ It involves relaxing and allowing information from a site to come into one's mind regarding many properties about the site. Smells, sharpness, temperature, outdoor or indoor, etc. are brought into awareness. From this what is going on at the site is derived. Remote viewing has worked well enough for real intelligence to be obtained for the military using this technique.

Even ordinary reality here on Earth is a product of consciousness, as people doing Transcendental Meditation have shown.¹⁸ It is also true that everything you have ever created began with conscious thought. Dozens of experiments have shown statistically significant reduction of crime rates in cities in which a critical mass of people meditated. These studies demonstrate that broadly based intention spreads out from the meditators.

On a large scale, groups of people have changed the crime rates in entire cities while meditating. Transcendental meditation participants have estimated that the square root of 1% of the given target audience meditating, is enough to change the consciousness of that target audience. Focused awareness changing material reality begs the question as to how significant this effect could be.

¹⁷ <https://www.psychics4today.com/how-to-remote-view/>

¹⁸ <https://www.tm.org/>

UFO Non-Human Intelligence

As this chapter is being written, official revelation is being made regarding the existence of interstellar contact with humanity.¹⁹ In the face of mounting evidence, contact is being actively studied. If we include angels as extraterrestrial beings then the study of extraterrestrials goes back thousands of years.

The Mind-of-God model of the universe encompasses UFO Non-Human Intelligence and suggests that we are all connected to this intelligence. This connection is supported by many people who have had telepathic contact with aliens. Interconnection may be the mechanism by which telepathic communication takes place.

It has become apparent to physicists that there are other levels of reality operating above the ordinary 3-D reality that we live in here on earth primarily based on particle collider experiments. There are various estimates as to how many dimensions are active in the universe. The physics of string theory suggests there are perhaps 10 or 11 dimensions. A big problem with string theory is that it can be interpreted in so many different ways, that it becomes quite challenging to connect to ordinary reality. Other models indicate that we are living in five dimensions.²⁰

Much of the study of the dimensional structure of the universe has been mathematical. For decades it's been observed that mathematical models frequently give a good starting point to connect to reality. That's encouraged mathematicians and physicists to look for ways of extending the mathematical modeling of reality beyond where the mathematics that we understand now can reasonably go.

Other models come from radical assumptions applied to particle accelerator experiments based on subatomic particle interactions. Cosmology is in a state of active growth and change at this time, so major revelations may be coming soon from that source. One limitation with the current state of knowledge is that the structure of the cosmos is not validated by individual observations of paranormal activity. Because it is not as easily demonstrated, paranormal activity is denied by many scientists.

¹⁹ Navy acknowledges UFO reality. <https://www.history.com/news/navy-confirms-ufo-videos-real>

²⁰ <http://randall.physics.harvard.edu/RandallCV/Sciencearticle.pdf>

We need to go back to statements that are being made by a variety of people in different paranormal situations and specifically include much of what is observed there. Adding paranormal and UFO data to material scientific observation will increase the database and allow us access to essential raw material to understand reality more completely. The inclusion of all available data directly impacts the accuracy of the model. Observation of nature is a time-honored tradition that goes back to the earliest days of science.

Sometimes interactions with beings from other planets or dimensions have been reported. Given how young science is on earth, there must be many beings who are more capable than we are and who have more advanced science. Given that the universe that we can see is estimated to be about 14 billion years old and that the earth and the solar system is about four billion years old it's no great surprise that other civilizations could be a billion years or more advanced than we are. Even time travel which is often mentioned in the UFO literature may be a fact.

As mentioned earlier, scientific remote viewing has been practiced by a select group of people. Remote viewing allows a person to view, listen to, and otherwise experience reality outside of their own space-time. The physics of remote viewing is not entirely understood but likely flows out of this interconnection of all consciousness.

Dr. John Mack was one of the pioneers who began studying people who claimed to have contact with UFO related Non-Human Intelligence. These were often but not always connected to UFOs. They were frequently accompanied by paranormal phenomena. Even though when he first began doing his investigations, he believed that the people claiming contact with extraterrestrials might have been suffering from a kind of psychiatric problem, after testing and interviewing 200 or so of these people, he understood that they were having some sort of experience. He was reluctant to call it real because it falls so far out of what we know to be real in ordinary life.

He and others studying extraordinary experiences with beings have found that these beings are part of a hierarchy. We see hierarchies in human societies and animal groups on earth. As we study diverse life forms of this planet, the gradation of consciousness from near the bottom as single-celled animals to worms to higher levels in elephants, dolphins, and humans is evident. Continuing ascension is seen in people as well during the lifetimes of individuals and from person to person.

Some people with advanced consciousness are showing remarkable abilities. There are reports of highly disciplined scholars or monks turning into a rainbow of light at the time of their passing as their bodies disappear. There are also reports of people finding great wisdom coming from ancient trees as they meditate. We shouldn't be too quick to discount intelligence in unfamiliar places.

Consciousness Changing Scientific Devices

Evidence for our participation in creating our physical reality exists in controlled studies. In tests done by IONS, when individuals focus on experimental apparatus they can influence these devices in ways that would not be predicted by Newtonian Mechanics.²¹ One such device shows that the wave-particle nature of light may be altered by a person focusing on an apparatus such that light becomes more wavelike or more particle-like depending on the desire of the person focusing on the equipment. The device used at IONS consisted of a helium-neon laser directed at a double slit.²² In back of the double-slit was a line camera that was used to evaluate the diffraction pattern. People focusing on this apparatus could change the nature of the diffraction pattern to be more wavelike or more particle-like. The author thought the probability that this was true to be so unlikely that he had to build a simpler version using a laser pointer and some Edmund Scientific diffraction gratings for himself to see whether he could duplicate the effect and did replicate the IONS results.

In this home built low-cost replica the author found that the ratio of the light as particles and light as waves could be changed by having a person focus on the apparatus with intent to produce more waves or more particles. The fundamental properties of light are so basic that it seemed something that could not be altered. That those properties could be altered says consciousness is very capable and impactful.

Another device measured changes in the conductivity of water, again influenced by a person half a continent away. The water's conductivity repeatedly changed by about 1/10 of 1%. A third device shows a pH meter reading shifting just by a person invoking the readout to change at a distance. Still, others have made objects move by having a distant person wishing them to move.

²¹ <https://noetic.org/>

²² <http://deanradin.com/evidence/Radin2012doubleslit.pdf>

So we see that the pH of liquids, the conductivity of water and the properties of light have all been altered by the conscious intent of somebody 3000 miles away. Given what we have already seen demonstrated, no great leap of faith is required to recognize that while we are participating in creating reality, and we may not be the best creators since the measured changes are fairly small. Likely there are other beings of refined ability that are even better at manifestation. Despite that, we need not presume that a series of nested realities exist with some programmer or manager at the top, but rather that the field is more level than that. It is level in the sense that we're not denied access to any level of the situation. As Dr. Edgar Mitchell suggested the structure is probably holographic.²³

Also, these devices that respond to distant consciousness can be used for biofeedback training. Since the response of some of these devices is swift, especially for the particle versus wave experiment the output of this apparatus can be watched by a person who wants to practice how to project control of a physical device to improve their skill. It may be possible to go from changing a physical apparatus to manifesting something material. Once a skill is learned using consciousness to change reality there may not be an upper limit to what we can accomplish.

It does appear that there are very high-level beings close to the source of all that impose rules to this reality. The rules are designed so that everyone eventually gets to participate in a more fertile environment. The full richness of this construct is more available to those who cooperate with one another according to those who have encountered advanced civilizations. These civilizations have been able to do a great deal more than we have with our backbiting, competitiveness and tendency toward self-destruction. Cultures operating from the point of love have been shown to build magnificent structures and magnificent organizations.

From this, we can deduce that we are not pieces in some games but are more fully empowered. We as co-creators of reality can co-create as equal participants once we get greater reality figured out. Thinking of ourselves as being in a computer game doesn't match what we observe. Or maybe it's more accurate to say that reality isn't best expressed that way. A giant computer game

²³ Dr. Edgar Mitchell's article titled "*The Quantum Hologram and the Nature of Consciousness*" is published in Volume One of the 4 Volume book titled "*A Greater Reality: The New Paradigm of Nonlocal Consciousness, the Paranormal and the Contact Modalities*", available on Amazon.

would presume that there is an outside programmer writing, the rules of what we are allowed to do. The structure of a computer game determines the way it can operate.

There are three components to a computer game. There is a programmer who writes the code for the game. There is a computer on which the game operates, and there are the players who are immersed in and bound by the program. At no time do the players have access to either the computer or the programmer. Let's examine real-life situations to see if we see the kind of behavior we would expect in a computer game.

If we see actions and reactions in reality that are not consistent with a computer game, then we aren't living in one. Would we describe what we see as looking like a computer game? How people make decisions is an excellent place to start examining reality. We see in real life people making unexpected decisions giving a pretty good indication that free will exists. If at that level free will exists then there can't be an outside controller other than our unconscious.

We also see in extreme cases with advanced masters that people can project themselves into other locations. In some of these events, observers report seeing the same person in two different places at the same time. Having such wild exceptions to ordinary reality is not what we would expect out of a computer program.

It appears that the universe has structures different from what we might expect out of a computer program where we would expect to see in place somewhere in space with a programmer. Instead, it is uniform in the sense that everywhere we observe we see the same fabric. We don't see any evidence of a space that's different where a programmer might live. We don't find physical or energetic areas for a discreet computer that might be programmed. We do see evidence of dark matter where all manner of unexplained things may exist. We see a kind of timelessness in the properties of quantum mechanics that describe the universe. There is underlying connectivity that equalizes the playing field for all beings. We see that the universe seems to behave as a gigantic brain.

We have described the universe as being instantly linked together. There are nonlinearities in this system. An interconnected organization with nonlinearity describes our brain and any of the brains of animals that we've studied. Our brain operates using a neural network which is multilayered structure with summing, threshold-controlled outputs to reach decisions, participating in the mind of God.

Edgar Mitchell showed that telepathy is either very fast or instantaneous. He did experiments in telepathy to people on the earth while he was in the space. Tests done at the Institute of Noetic Sciences show that telepathy is something real.²⁴ Not only could people pick up what's on somebody else's mind, but they could also be sensitive to what image is going to come onto a computer screen. So this shows not only telepathy but the ability to sense something which is not coming from another mind. Perhaps it's possible to jump ahead in time some way to what the screen is going to show. Everything is connected into the ether.

We don't have just to believe the scientists either; we can rely on our own experience. A great many people know of instances where they have had a connection to a loved one in danger. Some have an clear idea or feeling of certainty as to what the threat is when someone close to them is in a difficult situation.

Telepathy may indeed come from the interconnection in this greater godlike neural network. But our minds are more than a link in this network. We have the same particles from the quantum foam as part of our mind's system. That means not only are we living inside the mind of God, but we are also part of the mind of God.

As part of the mind of God, our consciousness is spread out all over the universe. That means when our body dies with its patterns and memories that is not the end of our awareness. This explains how the people who have had a near-death experience report that even though their brain is not functioning, they're still aware. Interconnection also explains how people can have and are aware of previous and future lives. It also describes how some mystics have said we're living simultaneous lives in many places.

Interconnection and the mind-of-God model, also provide us a location for Heaven. It is embedded in this interconnection. From that, we may be free to produce other realities that could have operating physical components. In fact cooperative groups may create whole realms, including Heaven and Hell or anything in between. Plants and animals are also part of this network. Beyond that it means all things composed of atoms are in this network and perhaps many varieties of non-atomic physicality. From what we've been told by psychics, we

²⁴ <https://www.youtube.com/watch?v=dvzAqvrIMTo>

see considerable evidence that there are materials other than atoms in the substances in this network. It also follows that to some extent we are God. So is everything.

If all atoms and all subatomic particles are interconnected, then other material forms, including rocks and the planets and the earth may have consciousness. There may be truth in astrology in that the planets may have consciousness which can have direct influence on other planets or ourselves. The ether is also part of this construct, and given that virtual particles pop in and out of existence it too probably has awareness. Testing done in quantum mechanics indicates that there is a timelessness to this. Some quantum experiments involve delayed choice and show quantum effects even when time is removed from the process.²⁵

Another experiment involves making a choice as to the path of a photon that's reached across the universe. In this experiment light from a distant quasar is allowed to hit a target where the path of an individual photon shows up as a response on a detector. Alternatively, a photon from the quasar passes both sides of a galaxy on the way to an interference detector. The detector results are determined by which kind of experiment was done. When a target is set up for the photons to hit, photons are found to travel through one path or the other, not both paths. When an interferometer is used as a detector, in order to interfere, the photon went both ways around the gravitational lens, the galaxy. The photon may have traveled for billions of years. But the test you do in current time determines the path the photon took a billion years ago. That means all space and events from all time are part of the fabric of this network.

The observation of life on earth indicates that there is an expansion of life almost everywhere. We've seen biological life in hot springs. We've seen life deep underground and life growing deep in the ocean where sunlight is out of reach. We've even seen indication of microbial life on meteorites. Given the ubiquitous nature of life perhaps we should be more open to looking for living entities everywhere.

There have been a great many reports and videos taken of ghosts. Some of these behave with intelligence and respond to questions. Other reports show

²⁵ Quantum mechanics is really mind boggling. <https://www.quantamagazine.org/closed-loophole-confirms-the-unreality-of-the-quantum-world-20180725/>

beings popping into existence right in front of a person, including deceased relatives. Extraterrestrials are also widely reported. Have intelligent life forms have found a way to exist in this space-time matrix freely moving through space and time?

The book *Beyond UFOs: the Science of Consciousness and Contact With Non-Human Intelligence* reviewed an extensive survey of culminating on July 2018.²⁶ In this survey thousands of people were interviewed about their contact experiences. Many of these experiences showed that beings could pop into existence in front of people. From that we have to conclude that many beings have found a way to move with facility through space-time. Unlike the characters in a computer game we should not presume to be cut off from having that ability ourselves.

If there are entities who have learned to move through space-time seamlessly, those beings could influence us in a way that looks like we are being controlled by programming. They could see what decisions we've made and the results of those decisions and pop in somewhere to interfere with our outcome or even help us towards a better outcome. Similarly, angels could intervene to help us.

Energy beings, in a more subtle approach, may potentially influence our decisions in ways that we can't detect by operating just above the level of random chance. So if perhaps we were in a potential accident situation where a vehicle may go one way or another depending on how slippery ice is. An entity or angel might guide you to steer to the least slippery part or make the ice be a little less or more slick. If we trip and fall and land in a certain way an angel or entity could help a bone break or not break. But people who have more conscious contact with higher beings say there are rules in place such that they cannot entirely run or ruin our lives. These are the rules of free will, and they are among the most fundamental guidelines of the universe.

We can also increase our level of consciousness about what's going on around us. Telepathy, travel at the speed of thought, manifestation using consciousness will allow us to be captains of our existence if we choose to do so. While we are new at the process, we will have high levels of ability once we open to the possibilities and learn the skills.

²⁶ <https://www.amazon.com/Beyond-UFOs-Science-Consciousness-Intelligence/dp/1721088652>

There's plenty of evidence that there are higher powers that from time to time, interact with people. Angels and extraterrestrials have been reported interacting with people for millennia. These interactions alter consciousness as a whole.

Years ago, before seat belts, I had an experience where I was going down hill on black ice on an "S" curved road in a friend's car. The car was out of control, and a telephone pole loomed ahead. As the pole neared, I closed my eyes. The vehicle came to a stop. I heard no impact and was still on the seat. I thought perhaps I had missed the pole somehow. I didn't know how the impact could have left me uninjured. Normally, before seat belts, when such things happened the passengers would go through the windshield. When I looked back, I saw the pole was broken in two and swinging from the wires, yet the car had only a dented fender. Someone or something intervened and saved me.

There is no question that intelligent beings of some kind have been interacting with us. These are many terms to describe these beings such as jinn or angels. Negative interactions are rare. Most encounters are positive or for learning. Some entities are material, some show as balls of light, orbs or other forms. We could certainly think that any of these beings might act as our guides or gods or whatever.

There is also much evidence to show that our DNA has been modified from that of primates.²⁷ The statistics going from simple one-celled animals through reptiles up through primates show changes that follow a Gaussian distribution. A Gaussian pattern can be explained by random events like cosmic rays disturbing DNA followed by classical Darwinian selective evolution. The difference between primates and human beings looks more like programming. Those who might balk at the intervention should consider that they would otherwise be primates like orangutans.

Whoever shaped us would have to have capability much higher than we have at this time. But we also are rapidly learning how to do selective genetic changes using CRISPR Cas9 techniques. Daniella Fenton wrote a book on hybrid humans where she makes a convincing argument for alterations of the human genome beginning about 800,000 years ago.²⁸ But does that make them the

²⁷ <https://www.express.co.uk/news/science/777627/alien-dna-message-human>

²⁸ <https://www.amazon.com/Hybrid-Humans-Scientific-Evidence-000-Year-Old/dp/198084660X>

ultimate architects of reality? Basic and advanced physics tells us there's a lot more going on here.

There is yet another way of looking at all of this. There are thousands of contactees that have had a connection to either off-planet or nonmaterial life. Many experiencers feel that interdimensional travel is going on. Some contactees are telling us that each space, each time, each event or circumstance has sets of frequencies in the fabric of the ether which is navigable either through advanced consciousness or the use of technology.

Travel to a specific moment in space-time requires high degree of accuracy. This is because the range of sizes in the observable universe is vast. The frequency sets that describe 3D events in time require high precision, well beyond 30 digits. The secret space program reportedly uses a human-designed spacecraft with sufficient accuracy to move both through space and time as well.

Many people in the FREE survey talk about being moved through time or having missing time. It's relatively ordinary for these people to describe having been taken, spending some time away, and then being put back within a few minutes after when they left. People reporting in the study also talk about being moved from one-time frame to another. Some people who have encountered extraterrestrials report being put back into the time near when they were taken even after being away for days or weeks and in some cases years.

Also, in personal conversation with contactees, they report navigation through the use of precise frequencies. A video released early in September of 2019 called "The Introduction To Extraterrestrial Navigation" by Swaruu also explains the usage of specific frequencies to get to events, times and positions.

Most importantly, if the universe is interconnected and that applies to all beings, then our only disadvantage as human beings is that we have not yet learned to use all the power that this interconnectedness gives us. We may be limited only by our consciousness and our training from being able to move through space and time freely. Astronomical observation shows constant physics at least through the visible universe that is accessible through telescopes and radio telescopes.

Constant physics means a consistent spectrum from the elements and behavior that shows the gravitational constants are the same in distant places. If physics is uniform everywhere in visible space, then it is not surprising that a

variety of beings would be using the same laws and properties of that physics throughout that space.

Given reports of some people being able to project a double of themselves to another location, it would appear that people can generate a kind of resonance of themselves. All that would be required is to get the information of a person's essence into that second location. Monks have been reported being two places at the same time. If some of us can do that, why would we not expect that other beings could too? It also appears that our consciousness, aside from our body, is still able to project itself once our body is no longer in existence.

John Fuller in his book *The Ghosts of Flight 401* describes solid apparitions showing up of former crew members of a flight that crashed in the Everglades.²⁹ The apparitions were perceived as solid. The solidity is important because that indicates that consciousness can create solid objects. Equipment salvaged from the 401 flight that crashed was repurposed into other planes. It was on those airliners that the apparitions appeared. Apparitions appearing in a different time and space suggests a kind of psychometry attached to the equipment that was on flight 401.

Psychometry is when a reader, or a psychic, focuses on, and generally holds an object and can tell who has been near that object and what their activity has been. This shows that objects can capture the energy or vibration of people that are near them. In this case crew members were near the objects that were in the plane which crashed. Those objects, later on, attracted the ghosts of the crew members into the aircraft that utilized them. Strong emotions also seem to influence the ability of ghosts to appear. In the case of flight 401 I remember it was the captain who was blamed for the crash. The crew felt that that was an incorrect belief and wanted to make the truth known. There is also evidence for consciousness not only manifesting spirits but for groups of people focusing on an item creating functional conscious entities related to that item.

Dorothy Mclean, one of the founders of the Findhorn Community in Scotland, gave a talk at Sirius Community in Central Massachusetts. She said that whenever a group of people focuses on something, perhaps a group of trees, a city, anything, that consciousness creates an associated entity that can be self-functioning. Each such entity has an awareness of its own and is capable of

²⁹ <https://www.amazon.com/Ghost-Flight-401-John-Fuller/dp/0425062341>

making decisions.

Key Insights and Conclusions

In conclusion, there are many ways for reality to express itself. There have only been 200 or so years of science on earth. Since Newton, it has been assumed that all reality is material reality. Reports by highly credentialed people indicate there is probably much more to reality than the matter we see and measure. This means the greater whole of physics is not well understood. Much has been accomplished in the last 200 years, but the astrophysics community has found missing matter and extra energy. In general, the paranormal has been widely dismissed by the scientific community. At this point there is so much video evidence of UFOs, ghosts and telepathy that it is way past time for the greater scientific community to take a closer look at what is going on. The UFO material has accompanying videos, expert multiple witnesses and often landing traces, radioactivity or other solid evidence.

Mediums in séances have produced unusual material, and nonmaterial beings seem to show up at times. The weight of souls has been taken. Einstein's spooky action at a distance has been shown to be real quantum interconnectedness. People on the operating table with nonfunctioning brains have returned with awareness of what was around them when their brain wasn't functioning.

All of this and more shows that our day to day understanding of reality is much smaller than what greater reality is. Even the beginnings of understanding the nature of life after physical death or “Heaven” may be within reach. Tesla said “The day science begins to study nonphysical phenomena it will make more progress in one decade than in all the previous centuries of its existence.” We are now at that time.

These examples strongly indicate that we may be both the participatory architects and the players in this reality along with a host of others who operate under names such as angels, demons, archangels, gods and a variety of other terms. In this coming decade, we have the opportunity to make more progress than in the previous centuries to begin to grasp a fuller extent of the magnificent nature of our reality.

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Kuhn and the Emerging Paradigm of Consciousness

Stephan A. Schwartz

Something very profound is happening in science, something not seen in more than a century is occurring: the paradigm of science is changing. Consciousness, particularly nonlocal non-physiological consciousness, is becoming mainstream. The world view of materialism is increasingly inconsistent with the reported experimental data in a spectrum of disciplines, as any search of PubMed, Academia.edu, or Researchgate will quickly reveal. I think it is time to retire the limitation and go where the data goes.

I believe materialism did not arise from scientific findings but was the result of a science culture that formed as a result of the pronouncements of the Council of Trent (1545-1563), the principal one being a prohibition against science studying “spirit,” which is to say consciousness, on pain of death. It is a taboo that lasted for centuries, and for more than three centuries it tortured and killed. An unknown but large number of doctors, scientists, herbalists, particularly village herbal women, philosophers, alchemists and others were tortured and killed, often by being burnt alive. I have described this elsewhere in these pages.³⁰ Materialism is a self-imposed limitation not a scientific absolute. There is nothing in science that precludes consciousness being studied like anything else, and there is much to urge that it should be studied. In non-Christian countries like China, consciousness has always been and remains a part of science. In China religion has been stripped of any power in government, and so the study of consciousness is not burdened by its beliefs, although it is incorporated anthropologically as Shamanism has been in the West.

I have been involved with this transition for almost half a century, smiling and leaning toward a world view that incorporates consciousness. As the process

³⁰ Schwartz S. Why Isn't Consciousness a Fundamental in Science? Explore. November/December 2016 Vol.12, No. 6, pp. 403-407.

has gone along what I have found most interesting, yet least noted in much of the academic discussion is that the transition, is as much a cultural movement as a scientific one. No one understands this better than the late Thomas Kuhn, M.Taylor Pyne Professor of Philosophy and History of Science of the Princeton University and, later, Laurence S. Rockefeller Professor of Philosophy at MIT. His 1962 exegesis, *The Structure of Scientific Revolutions*, is perhaps the most important book about the history and philosophy of science ever written. Today there is hardly a college offering a course in the history and philosophy of science that does not cover his book. In it he lays out the nature of the interactive relationship between science and culture very clearly, and the role this interaction has in the development of scientific understanding.

He begins by saying, “The developmental process [of science] has been an evolution from primitive beginnings—a process whose successive stages are characterized by an increasingly detailed and refined understanding of nature. But nothing... makes it a process of evolution toward anything. Does it really help to imagine that there is some one full, objective, true account of nature and that the proper measure of scientific achievement is the extent to which it brings us closer to that ultimate goal?... The entire process may have occurred as we now suppose biological evolution did without benefit of a set goal, a permanent fixed scientific truth of which each stage in the development of scientific knowledge is [an improved] exemplar.”³¹

He then goes on to describe, accurately, I think, the culture of science, saying that those who are drawn to science and who become scientists are a special community dedicated to solving certain very restricted and self-defined problems whose relevance is defined by a world view or paradigm.

Paradigms are, as Kuhn argues, absolutely essential to science, although ultimately they become self-limiting. Without the set boundaries provided by the paradigm, no observation has any greater importance or weight than any other. Without this differentiation western science is impossible. The benefit it confers is that with boundaries comes depth, and with depth comes detail. The narrowness of this definition increases as a science matures and manifests itself in increased subspecialization; one is not simply a chemist but an *organic* chemist. It should be obvious then, to quote Kuhn again, that “one of the reasons why normal science seems to progress so rapidly is that its practitioners concentrate on

³¹ Kuhn T. *Structure of Scientific Revolutions*. Chicago: the University of Chicago Press, 1962.

problems that only their own lack of ingenuity should keep them from solving... intrinsic value is no criterion for a puzzle, the assured existence of a solution is.”⁴ This efficiency in puzzle solving collectively is “normal science.” Obviously, this normal science is accumulative, but does it also seek the Copernican leaps, the insights that will change the course of history? No, it specifically does not. Normal science, in fact, is specifically not interested in the very thing it is popularly supposed to be obsessed with doing.

The reality is that the efficient solution of problems requires an agreed-upon limit to what is attempted. To reach such an agreement—the paradigm—demands a special kind of education, one that does not so much teach the student about “truth” as condition the aspirant, through the academic degree stages of initiation, into a commonly shared body of experience. Anthropologically, socially, it is not much different from initiation through man or womanhood shamanic ceremonies into an Amazonian healing cult. Like their non-technological Amazonian cousin, fledgling scientists conclude such an education only after demonstrating their competence, in this case through examinations and papers, showing that they have learned what enterprise, and only what enterprise, is supported by their group’s world view. But achieving this acceptance always and everywhere comes at a cost. For the modern scientist it requires the acceptance of some fundamental compromises, not the least of which is a highly selective presentation of the past. For example, few young Ph.D.s in physics today would know of Newton’s interest in alchemy. Yet it was from that interest and context that much of modern mathematics and physics sprang, and it was the perspective from which Newton viewed his work.

Western science has very little relevant past, excepting the careers of the teachers of those now practicing and perhaps their teachers, except for those specifically interested the history and philosophies of science. If a science’s paradigm has changed, past research, particularly if it operated under the earlier rules, is *unscience* by definition. Under the terms of the present paradigms of science alchemy, Newton’s sovereign fascination is nonsense. The only thing the past has to offer are the laws or rules that have crossed the borders separating one world view from another; and these can be expressed in their most condensed form since the context in which the researcher who formulated them lived, or the philosophy that motivated him, is of no interest or help to a present-day investigator. Also, because a paradigm is a world-view specific to a discipline, anyone outside of that paradigm-attained discipline is a layman. An M.D. is no more a member than is a plumber of the paradigm community of astrophysicists.

To seek the discovery of new phenomena unaccounted for by the paradigm, or to attempt the theoretical ground its discovery leads to, threatens the paradigm, functionally a synonym for science. A researcher engaged in threatening activities is practicing antiscience and is soon isolated to the status of nonscientist. Even the most prominent can be destroyed when a critical collegial consensus emerges against them. While they may be performing scientifically such tasks as measuring accurately or experimenting and recording results carefully, if their basic premise lies outside of the paradigm, what they are doing is not science. The critical difference is paradigm, and history is replete with researchers and clinicians whose careers were ruined or stunted when they threatened the prevailing worldview. Revolutionary advances and normal science are often socially incompatible, and to pursue radical lines requires real professional bravery.

How a scientist communicates his research to others is also worth considering. Until well into the twentieth century scientists usually presented their major findings in books issued to the public, lay and scientist alike, and it is a popular myth that they still do so. The fact is, however, that the days of Darwin's *The Origin of the Species*, or Newton's *Philosophiae Naturalis* and *Principia Mathematica* are over. One development which characterized twentieth century science was that ideas and propositions were communicated to peers not by books but through papers, seminars, professional journals and, increasingly, internet discussion groups and electronic journals.

If one must publish to survive, papers which vary from the paradigm stand little or no chance of being published, and professional survival becomes problematic. In recent years this has meant that those interested in nonlocal informational interactions, as well as other fields such as chaos physics, or for many years discussions of Bell's Theorem, either circulated never-to-be-published "pre-publications" or wrote a non-paradigm book which, by its form, was suspect. Practically, this meant either limited circulation, or the risk of loss of standing. The fact that in the social sciences, books debating philosophy and publicly proposing new theories are still being written is an indication that here the paradigm-achieving process continues.

All this does not mean that books have no place in science, for they most definitely do. If the book is no longer the primary vehicle for the presentation of original work, it has another equally critical task. The book, in the form of the textbook, is currently the main processing mechanism used to condition aspiring scientists. It is essentially pedagogical propaganda, and for this reason textbooks

are molded to a very specific pattern. They report only the research that supports the paradigm and its normal science techniques; rarely are alternative explanations of reality and the research that produced those explanations presented. The findings concerning alternative medicine or even nutrition, for example, until recently had almost no place in modern medical training and were treated only slightly, if at all, in medical text books.

These training volumes deal with the past in only a slightly more charitable manner; it is usual practice, for instance, for textbooks to fail to address the full complex of developments which led to present understanding. Textbooks also help in another aspect of initiation. As the paradigm-achieved sciences have matured, one sign of their maturity has been the development of a jargon which, anthropologically, functions much like a sacred language. Like sacred languages everywhere, it is often incomprehensible to anyone outside the paradigm, *even though the material itself might not be*. It is a point which is not lessened, even as one acknowledges the importance of jargon in stopping incorrect theory building, and respects the significance of compressed notation in scientific communications.

How does the paradigm-achievement process occur? After a period in which a variety of points-of-view compete, certain theories begin to draw adherents and schools (of thought) are formed. Gradually, this phase gives way to a next stage of development where one school “gains status” by being more successful in solving what the discipline has set up as its most acutely pressing tasks. This does not mean that this school’s theory and techniques are more “truthful” or that they can solve all problems. It only means that the school is more efficient and successful at solving the critical problems in question. Indeed, since by definition a paradigm is a set of boundaries, the victorious school and its theories are only designed to solve a selected, and limited, list of puzzles.

Once a view has proved successful, the school it represents draws adherents from the other schools until a kind of critical mass is achieved. At this point one set of theories predominates and becomes the entire discipline’s paradigm. Obviously, though, not all members of a discipline accept the dictates of the dominant school; some have a vested interest in their alternative theories. What happens to them? If they persist in clinging to their now “unscientific” views, they are drummed out of a community increasingly uninterested in what they have to say.

Having achieved paradigm, a discipline becomes a science and begins to practice normal science. At this plateau, as Kuhn points out, “The scientific enterprise as a whole does from time to time prove useful, opens up new territory, displays order, and tests long-accepted belief. Nevertheless, the *individual* engaged on a normal research problem is almost never doing any one of these things [emphasis Kuhn].”² He finds himself instead working from a different motivation, the desire to demonstrate that he is capable of solving a problem within the paradigm that no one has ever solved before, or has not solved as elegantly. “On most occasions any particular field of specialization offers nothing else to do, a fact that makes it no less fascinating to the proper sort of addict... Scientists normally [do not] aim to invent new theories, and they are often intolerant of those invented by others.”³²

In the late 1970s, after interviewing Kuhn several times on the phone, I drove up to Princeton and spent an afternoon with him. As we talked about what blocked consciousness research from greater acceptance, Kuhn surprised me by saying he felt the sociology of science was closely akin to a priesthood, and growing more so as the materialist paradigm was threatened. He advised me to consider the language of parapsychology as a limitation not a strength, because he felt technical terms were one of the ways a scientist demonstrated (s)he was a member of the tribe, or revealed s(he) was not. *Structure* goes into this at some length. He felt the terms of parapsychology, psi, psychic, anomalous, telepathy, etc. all tended to make the field a pariah, because no one outside of parapsychology used such terms. It made a strong impression on me and from that day forward I have not used such terms, preferring instead Nonlocal consciousness or awareness, nonlocal perception and perturbation, and that is why I am always arguing in discussions with my colleagues that we stop using them. This began to occur, particularly after physician and researcher Larry Dossey coined the term nonlocal consciousness in 1981.

With that as background let me explore something of the history of what has happened within the rubric of Kuhn’s analysis as consciousness has entered science and diffused the Trent taboo.

An interdisciplinary collegiality of men and women interested in what has come to be called Postmaterial Science is taking form; the founding of the

³² Kuhn T. *The Copernican Revolution: Planetary Astronomy in the Development of Western Thought*. Cambridge, Harvard University Press, 1957.

Academy for the Advancement of Postmaterialist Sciences, announced in this journal, and the Society for Consciousness Studies, in both of which, in full disclosure I am involved, constitute the latest manifestations of this emergence. The impulse behind the trend is not to replace the insights of materialism, or the rigor of protocol and analysis, simply to include consciousness as fundamental. The seed crystal has formed around which a community holding a more comprehensive view can coalesce.

Of course there have always been individuals in science who considered the place of consciousness; the French Academy of Science tested the dowsing skills of uber-peasant Jacques Aymar.³³ Newton was as interested in alchemy as he was gravity. Benjamin Franklin was the first person in the modern sense to explicitly study a nonlocal task, the healing power of Mesmer's "animal magnetism." In designing his methodology he also invented the blind protocol, and became the first parapsychologist.³⁴ For all that the trend in the scientific community up until the 19th century was to abjure the study of consciousness. The shift can be easily seen in this: the last man killed by the Inquisition was a teacher named Cayetano Ripoli, who was garroted for teaching Deism to his class in Spain in 1826.

Just fifty-six years later the interest in what today we would call nonlocal consciousness had reached a sufficient critical mass that in the U.K. a group of physicists, philosophers, psychologists, and clerics decided that science could and should study consciousness and the experiential phenomena so universally reported across the span of human history. In 1882 the Society for Psychical Research was formed for that explicit purpose. Two years, later in 1884, the American Society for Psychical Research. In France, Germany, and other countries over the last years of the nineteenth, and the early years of the twentieth century, similar societies were founded.

And all of this paralleled the development of psychology and psychiatry. Two streams of consciousness emerged. One centered on mental and emotional processes and the other focused on what today we would call nonlocal consciousness. This happened, I think, because materialism was still the dominant

³³ Schwartz S. *Opening to the Infinite*. Nemoseen: Buda, TX, 2007

³⁴Ibid.

paradigm. From the beginning, though, there has been a lot of cross-over between these communities. Psychologist and philosopher William James, whose book *Varieties of Religious Experience*, first published in 1902 and still read and respected today, comes to mind from those early years. As does Adolf Bastian's theory *Elementargedanke*, which morphed into Carl Jung's Collective Unconscious, and then into Joseph Campbell's Mono-myth. But it has not been the dominant paradigm for either psychology or psychiatry, the Council of Trent Taboo against science studying consciousness still obtains.

There is a notable difference here between a science and a discipline. A group may call themselves by a name and society may come to acknowledge both their name and their mission, but this acceptance does not make their practice a science. To become a discipline is a social phenomenon, not a scientific one. The thing that differentiates a discipline from a science is paradigm. A discipline is either paradigm-aspiring or paradigm-achieved — at which point it attains the status of a science. The difference between these states is not trivial, and one of the central obstacles against the acceptance of consciousness research is that in Kuhnian terms, consciousness research as a field is more discipline than science.

It was not until 1969, when after an impassioned challenge issued to the mainstream by anthropologist Margaret Meade, that the American Association for the Advancement of Science admitted the Parapsychology Association as a section, and parapsychology could be truly said to have entered the greater community of science.

In the early 1970s anthropology was riven with controversy over the writings of Carlos Castaneda. He argued that the prevailing view: that shamans were power hungry individuals who manipulated their tribal group to gain power and status, but that there was no real substance to their “magical acts,” was fundamental both wrong and inadequate. Castaneda offered a radically different view: that shamans were people who through the rituals – read protocols – of the shamanic path entered genuine altered states of consciousness where therapeutic intention and nonlocal perception were possible. It was a view supported in psychology by Charles Tart who in 1972 published in *Science*, a now classic paper arguing much the same thesis.³⁵

³⁵ Tart C. “States of Consciousness and State-Specific Sciences”, *Science*, 1972, 176: 1203-1210.

Over the last half century that view has substantively altered anthropology's worldview. This dispute led a young medical anthropologist, Joseph Long and myself to apply for and receive approval from the American Anthropological Association to hold the Rhine-Swanton Symposium on Parapsychology and Anthropology at that year's annual meetings. While we were in Mexico City, helped by Norman Emerson, father of Canadian Archaeology, and chairman of the Department of Anthropology at the University of Toronto created what 30 years later has become The Society for the Anthropology of Consciousness, a section of the American Anthropological Association.

In 1982, an interdisciplinary group organized largely by physicists, but including researchers from other disciplines started the independent Society for Scientific Exploration. In 1989, I and three others began the interdisciplinary International Society for the Study of Subtle Energies and Energy Medicine (ISSEEM). Based on a single mailing of approximately 8,500 names in the research community, within 12 weeks approximately 1,200 scientists and clinicians from a wide range of disciplines, 55 per cent of whom held Ph.Ds or M.Ds., responded with an application for membership. All of these organizations, with the exception of ISSEEM, today are thriving with robust memberships, newsletters, websites, journals, and regular conferences.

At the same time researchers, including Professors Jessica Utts of the University of California - Irvine, Richard Bierman of the University of Amsterdam, Dean Radin at the Institute of Noetic Sciences, Patrizio Tressoldi of the Università di Padova, Roger Nelson of Princeton, Edwin May for many years head of the SRI/SAIC laboratory, and James Spottiswoode, have essentially created a sub-specialty in mathematics carrying out post-experiment analyses of studies, seeking to understand the nature and functioning of nonlocal consciousness. Across the world it has become standard for laboratories doing this research to have Institutional Review Boards to assure methodological rigor. Several studies have also shown that double and triple blind protocols are used more often in parapsychology than any other branch of science.^{36,37}

There are also now more than a dozen working *ad hoc* computer network groups and discussion groups of scientists and clinicians exploring topics from

³⁶ Sheldrake, R. How widely is blind assessment used in scientific research? *Alternative Therapies*, 1999 (5)3, 88-91

³⁷ Watt, C., & Nagtegaal, M. (2004). Reporting of blind methods: An interdisciplinary survey. *Journal of the Society for Psychological Research*, 68, 105-114.

meta-analysis to the psychotherapeutics of experienced anomalous trauma. Indisputably there is interest among a broad base of well-trained men and women who are willing to devote at least some of their professional time to these efforts and the networks which have evolved to serve this commitment. By any calibration, although materialism is still the dominant paradigm the social evidence suggests that the materialist paradigm is going into crisis, exactly as Kuhn described.

The idealized compact science has with society is the promise to explain without bias, politics, ideology, or religion, and superficially it would seem that nonlocal consciousness events would be of pre-eminent interest. Nonlocal consciousness experiences, the most broadly experienced mystery for which the culture seeks an explanation, because at some time in their lives almost everyone has experienced *deja vu*, had a precognitive dream, or a premonition that came true. It is this larger cultural context which gives these issues an importance extending beyond the boundaries of the science or any one discipline. Conversely, it is this universality and social context which gives these phenomena their unique place in the culture. The mysteries of subatomic particles are of great interest to scientists, and of enormous importance, but average men and women are not confronted with them in their normal lives as they are with altered states of consciousness and the froward phenomena called psi.

Where, then, does an Einstein, a Newton, and, in a slightly different way, a Jung come from? And how does an extraordinary researcher's work, which is genuinely radical and not simply an extension of normal science, get into the mainstream? The answer is that the seed of innovation lies within the dynamic of normal science. There is a kind of Metamorphosis Mechanism contained within the very being of a paradigm.

Since it is by nature narrow and rigid — and this should not be construed as a pejorative description because the vast bulk of research could be practiced in no other way — normal science always produces anomalies in the course of its work, and as it proceeds inevitably to reach its boundaries the encounters with anomalies increase. The reason is simple: before paradigm is achieved, clearly nothing can be anomalous; after paradigm, a great deal will be. As the limits of paradigm are reached, what lies beyond is that much closer.

Normal science, however, abhors anomalies since they are not tailored to the scheme by which it defines the universe. At first, then, anomalies are ignored on the assumption that later normal science research will deal with them when

either instrumentation or theory articulation, or both, are improved. If this does not happen, an attempt is made to extend the endangered theory in the hope that an extension of the paradigm's accepted propositions will bring the anomalies back into the fold.

In the beginning of a paradigm's lifespan better instrumentation or theory extension does eliminate most of the anomalies by making them conform; some, though, will not conform, no matter how artful the experiment or ingenious the development of the original premise. Most scientists are happy to leave these anomalies in a state of limbo. Everyone knows they are out there, lurking on the edges of the paradigm like hungry beasts around a campfire, but scientists assume, mostly correctly, that most problems can still be contained within the paradigm, and so for a time, at least, normal science continues, and the paradigm provides a reasonably secure framework.

However, as normal-science research continues to get closer to the edge of the "known" it pushes so intensely, and with such specific focus, that its explorations produce just the opposite effect from that desired. Not only does such research fail to strengthen the paradigm, which was its original purpose, but it produces still more anomalies. Ironically, at the end of the paradigm's lifespan the better the instrumentation the more intractable the challenge presented by anomalies. These begin to cluster until so many exist that not only theory but the paradigm itself is called into question. When this happens, the science enters a state of crisis from which there is no turning back.

There is extraordinary resistance in the scientific trenches to this final phase — in an individual it might be called denial. Scientists hate crisis even more than anomalies. Researchers delay retooling as long as they can, since it is expensive, involves much aggravation, and threatens careers and hard-won status. Paradigm crisis is the last stage in a process of scientific death. When it becomes irresistible, and the limits of the paradigm's lifespan are acknowledged by a critical consensus of its practitioners, several significant events take place.

First, the perception of the universe espoused and represented by the paradigm begins to go out of focus. As this happens the rigid restrictions that have dominated normal science go slack because researchers in the community become less dogmatic and secure in what dogmatism does remain. This insecurity is reflected in the papers and seminars that normally reinforce the community's perception of itself and what it can and cannot do. Books appear again as major vectors of communication. Debates on the philosophic foundation

of the community take place—an activity that is almost nonexistent in the normal science period, since a steady-state philosophy is taken to be a given.

Most of all, crisis allows the reexamination of problems that were formerly assumed to be either unsolved or unscientific. To do this, what Kuhn calls “extraordinary research” is begun. This research, as in the pre-paradigm period, begins to cause fragmentation and then a reassertion of schools.

When this stage is reached, two segments of the community become its critical practitioners: the most senior and the most junior. The latter are important because they will probably be the ones to engage in the extraordinary, indeed, revolutionary, research that will relieve crisis. They have been in the community the shortest length of time, have the smallest vested interest in the past way of doing business, and are most open to alternate perceptions. As Max Planck so famously put it, “A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents die and a new generation grows up that is familiar with it.”³⁸

The seniors are important for another different reason. The fact that extraordinary research can articulate a new paradigm does not mean that it has solved all the puzzles that its formulation represents. By definition it cannot, since that more mundane task lies within the domain of *normal*, not extraordinary, science. Consequently, although juniors may make the breakthroughs, it is the graybeards around whom the emerging crisis schools will form. Because there are few answers and only new puzzles, practitioners within the community align themselves with new theories not only on the basis of intellectual scientific merit but also (and this is almost never admitted even when it is recognized) on faith in a particular senior.

One other source can produce revolutionary innovators. Occasionally researchers from one paradigm group find themselves attracted to puzzles that have primary significance for another group. Because they are not fully conditioned to the paradigm of this field and have less vested interest in its maintenance, these investigators function very much like juniors; but they have a great mastery of research skills. Extraordinary advances are often the result of this interdisciplinary contact. Consider the impact on archaeology and

³⁸ Planck M. *Scientific Autobiography and Other Papers*, Trans. from German by Frank Gaynor. London: Williams & Norgate, 1950. p.33.

anthropology that resulted from the development, by two researchers from outside of those fields, of Carbon-14 dating by Frank Libby, a professor of chemistry, who won the Noble Prize in 1960 for his discovery, and the dendrochronological correction, developed by Charles Ferguson, which followed.

Regardless of whether the innovators are juniors or investigators from other paradigms, however, the final result is the same. Gradually, as in the pre-paradigm days, one school emerges supreme, the world is redefined, a new paradigm is established, extraordinary research is suppressed as “unscientific,” and normal science can begin “the mopping up operations [that] are what engage most scientists throughout their careers.” Revolution is over and the cycle begins again. And although to an outsider it may appear that things are much the same (and they are in the sense that the same words in most cases are still used and many of the old solutions are still valid), there has been the most fundamental change possible. The world of that scientific community has profoundly altered; its universe, and how that universe operates, is radically different.

The change is not without price, however, because one of the first orders of business under the new paradigm is the rewriting of all the textbooks, and the obliteration of much of the past and many reputations; revolutions are therefore invisible except as highly distorted hero-worshipping of a select few past researchers — many of whom are the very people who caused the paradigm change. Ironically, they are presented not as revolutionaries, men and women who tore an earlier world apart, but simply as evolutionary practitioners whose vision made science’s knowledge move more rapidly forward — but still in the same channel. It may be pleasant and good for morale that paleontologists, for instance, trace their professional genealogy back through the twentieth-century Kenya-born Englishman Louis S. B. Leakey, to the eighteenth-century Frenchman Georges Cuvier, to the fifteenth-century Italian Leonardo da Vinci, to the sixth-century B. C. Greek, Archelaus, assuming an unbroken continuum of research. But this is a fiction made possible only by distorted hindsight. In truth, these men operated either under no paradigm or under radically different paradigms. The only valid continuum is that they each represent an attempt to solve similar puzzles in the context of their own age.

With this as background, how do we, as parapsychological experimentalists and theorists interested in these anomalous regions of science chart our course? First, we must recognize that we are in the paradigm-attaining phase. This is not a time for delusions of certainty. Our principal challenge is the issue of mechanism. We can measure effects but we cannot explain how they are

achieved. We do not even know whether there is one mechanism or several. Second, there is no universally accepted theory about what we are trying to do; third, we do not all agree on what constitutes the significant facts.

To complete the process of establishing a new paradigm, here are the tasks I see that lie before us:

- Determination of what the significant facts are. The reality is that we don't know what all the significant facts are, in some cases we may not know any of the significant facts.
- Development of competent working theories that can be tested through competent experimentation.
- Matching facts with theory. If there is common acceptance here, we can move out over our agreed upon playing ground. If facts are not acknowledged as matching theory, then the cycle of searching for the match must begin again.

To achieve these three goals certain strategies seem required as well as certain tactics flowing from those strategies.

The first strategy is identifying and acknowledging anticipated criticism; rather than shying from criticism we should see it as a guide to the potholes on our road.

The second strategy is the incorporation of critical considerations into protocol design, and discussion through peer-review of what those critical considerations are. Interdisciplinary peer-assistance, prior to a study's execution, I believe, is the key to developing experimental protocols and hypotheses that will withstand all but the most ideologically based criticism leveled at researchers working in the area of anomalous phenomena

If we incorporate and work within the dynamic tension that exists not only among our disciplines and sciences, the synthesis coming out of such research will give us levels of insight that might otherwise be unattainable. The great test that we, as parapsychologists, will face, is the successful resolution of our dynamic tension. What happens if it is not successfully resolved? Organizations schism. We have an opportunity here to learn from past experiences, to offer and incorporate those strategies that lead to really excellent experimental work. If I

were asked to advise the kind of interdisciplinary research team I envisage, my principal suggestions beyond those points I have already made would be:

First, pay attention to all possible variables, even those that seem irrelevant or seem to be assumed. It cannot be over-stressed in looking at nonlocal consciousness phenomena, that you record everything you can quantify. For instance, recent insights into the effect of geomagnetic field strength on human performance, beginning with the work of Laurentia University's Michael Persinger, and carried on by Dean Radin, James Spottiswoode, Edwin May, and others, suggest a massive confounding variable may not be properly accounted for not only in parapsychological experiments, but in all experiments affected by psychophysical variations. And the Local Sideral Time (LST) Effect proposed by Spottiswoode after meticulous examination of past data sets would have been impossible if researchers in the past had not recorded the exact date and time at which they carried out their experiments — even though, at the time, the information was of only marginal significance to them.

Second, include a careful description of the people who are associated with the occurrence of these phenomena, as well as those who may be affected by them. This is the research that is being proposed by Reinerio (Rey) Hernandez and his Consciousness and Contact Research Institute, or CCRI.³⁹ Who are they? What do they think is happening? How do they explain what they are subjectively experiencing? If they see themselves as active agents of the phenomenon, from which tradition, if any, do they come; in what context do they place themselves? To the degree that one can do so, a complete picture of all human factors ought to be a standard procedure in this kind of research. We must also recognize and report everything we can concerning the full spectrum of researcher/participant interactions, because we know now that Observer and Latency Effects play a powerful role.⁴⁰ We are only at the threshold of understanding the full nature of these exchanges, and we must always be conscious of the possibility that there may be operative channels of informational and energetic interaction of which we are not now aware. The development of the DAT argument by Edwin May, Jessica Utts, and James Spottiswoode

³⁹ Hernandez, R. CCRI Research Proposal on Consciousness & Contact, in *A Greater Reality: The New Paradigm of Non-Local Consciousness, the Paranormal and the Contact Modalities*. Amazon Press, 2021.

⁴⁰ Schwartz S and Dossey L. Nonlocality, Intention, and Observer Effects in Healing Studies. *Explore* October 2010, pp.

illustrates this very clearly.⁴¹ One can never know, in the beginning, when one first enters *terra incognita*, what will prove to be significant in the end.

The only way we can meet the demands of those who will come after us is to give them the gift of accurate and comprehensive reportage, even when it doesn't seem to make any sense or to be relevant. It is amazing if you go back through the literature in this field, how difficult it is to figure out exactly what people did when they carried out their research. What was that piece of equipment they used? Exactly what model, with what modifications? Who was in the room?

Third, as soon as — but not before — an avenue of research has proven its worth, I would urge the development of common procedures, consistent procedures, something which is common in more mainstream arenas of science, but not as prevalent in the anomalous world we study. One of the most significant tools in anomalous research to emerge recently is the retrospective meta-analysis: the capacity to look across many laboratories, many clinics working in a worthwhile, i.e., theory enlightening avenue of research and say, “overall, this is what this line of experimentation has produced.” We are deeply indebted to few in our field, notably Roger Nelson, Dean Radin, Jessica Utts, and the late Chuck Honorton, for their pioneering work in this arena. Such analyses as they carried out are immeasurably more difficult, with less confidence in the end product, when consistent and common procedures are not present.

Finally, let me touch on a critical consensus so pervasive and powerful that for most of us it is taken as a given; the tacit understanding which lies at the core of all sciences — for by now it should be clear that science is not one thing, but many — as well as the culture which is their collective context. While each discipline which has achieved the status of science has a world view distinctly its own, chemists varying slightly from biologists and so forth, there is also what might be called the *Metaparadigm*. For although each science has apartness, it also shares certain primary assumptions with all the other disciplines that recognize one another as having attained paradigm level.

There is an entire hierarchy of science, one that begins with the individual researcher; goes on to the school (sometimes literally the institution with which

⁴¹ May E, Utts J, Spottiswoode SJ. Decision augmentation theory: applications to the random number generator database. *J Scientific Exploration*. 1995 No. 9, pp. 453-488.

the researcher is affiliated); then to a discipline; then a paradigm-achieved discipline (or science); finally, a metascience community made up of the disciplines that have achieved paradigm and share in a metaparadigm. Each level of membership in the greater whole implies agreement on several critical assumptions, and like the Mobius strip, the paradoxical twist is that the metaparadigm is at once the pinnacle and the base of this consensus. In the case of the current metaparadigm — which, because it is the scientific expression of materialism, I will call the *Grand Material Metaparadigm* — there are at least four of these critical assumptions relevant to this analysis. They are: (1) The mind is solely the result of physiological processes; (2) Each consciousness is a discreet entity; (3) No communication is possible except through the defined five senses; (4) Consciousness dwells entirely within the time/space continuum.

Western science in its present form can be practiced because it accepts these world perceptions; without them, it could still be science, but not as most scientists accept it today. Essentially, all sciences which accept the limitation of a metaparadigm are, in aggregate, that metaparadigm's normal science. Under the rules, then, by which the metaparadigm's normal science is practiced, although specific techniques may vary from discipline to discipline, it is always presumed that: (1) the researcher and the experiment can be isolated from affecting each other except in controlled and understood ways; and (2) since the experiment exists in a time-space continuum, the conditions under which it is carried out can be duplicated and the experiment replicated by any other researcher if it is valid.

All of this, the common techniques, the various levels of the collective, the fundamental assumptions which often go unspoken, seem to irresistibly argue for what I will call the myth of gradualism; the idea of gradual incremental change. Yet both that myth and the materialism its supports are refuted by the undeniable reality of scientific change, and how it actually comes about. Those individuals who produce extraordinary research do so not by force of intellect or will alone, although these are important, but because they have had, as they explicitly report, insights arising from nonlocal consciousness *at the same time that there was a crisis*.

It is on this point that most commentators describing the development of scientific breakthroughs are uncomfortably silent. John Mihalasky invokes intuition as an overt explanation, but tentatively,⁴² and Kuhn notes only that it

⁴² J. Mihalasky ESP: Can it Play a Role in Idea-Generation? Mechanical Engineering, Dec. 1972

represents a change in gestalt, a change in “beingness.” “Normal science,” he says, “ultimately leads only to the recognition of anomalies and to crises. And these are terminated not by deliberation and interpretation, but by a relatively sudden and unstructured event like a gestalt switch. Scientists then often speak of the ‘scales falling from the eyes’ or of the ‘lightning flash’ that ‘inundates’ a previously obscure puzzle, enabling its components to be seen in a new way that for the first time permits its solution.”⁴³ To someone interested in the field of nonlocal informational interactions this wording is virtually identical to the reports they have received from percipients such as healers or remote viewers.⁴⁴

Kuhn is also willing — since the evidence is so great that it cannot be denied — to invoke the inspiration of dreams, although how this actually works he does not venture to say. In fact, he seems so uncomfortable with the moment of genius that he makes only one speculation on the nonintellectual aspect of puzzle solving. He notes, “No ordinary sense of the term ‘interpretation’ fits these flashes of intuition through which a new paradigm is born. *Though such intuitions depend upon the experience, both anomalous and congruent, gained with the old paradigm, they are not logically or piecemeal linked to particular items of that experience as an interpretation would be* [emphasis added.]” What makes these key figures revolutionaries, then, is not just the quality of their work. They are also revolutionaries because of the source, mechanism unknown, from which their information derives. At the deepest level the process by which the information is obtained is as revolutionary as the information itself.

However, it would be a mistake to see intellectual excellence and intuitive insight as the only criteria for success as a “paradigm shifter.” A careful analysis of the process also suggests that some kind of inter-connectedness between breakthrough researchers and their peer communities is involved, a kind of interactive collective awareness that comprises the critical consensus. When this consensus is absent even brilliance can be ignored. Nowhere is this more clearly illustrated than in the work of geneticist Barbara McClintock who showed us how part of evolution worked but it took three decades before everybody else could

⁴³ Kuhn, 1962.

⁴⁴ Schwartz S. First Steps in Application Methodologies for Parapsychology. Proceedings: Symposium on Applications of Anomalous Phenomena. Nov. 30- Dec 1, 1983. pp. 173-221

understood what she had seen, and why it was so important, resulting in her belatedly being awarded the Nobel Prize.⁴⁵

As Gunther Stent demonstrates, if an intuitive researcher is premature, no matter how great the insight, the response of peers is indifference at best, and martyrdom at worst.⁴⁶ Only when intuition and crisis are correctly juxtaposed can the necessary change in gestalt occur. I believe we are seeing the first stages of this process at the metaparadigm level. If I am correct, how might this new metaparadigm be defined? What kind of world view will it represent? What contributions can we make towards exploring the new realms which may lie before us?

Based on research being carried out across the spectrum of the sciences, I believe there are five relevant descriptors helping to define what the new metaparadigm might look like. They are: (1) Only certain aspects of the mind are the result of physiologic processes. (2) Consciousness is causal, and physical reality is its manifestation. (3) All consciousnesses, regardless of their physical manifestations, are part of a network of life which they both inform and influence and are informed and influenced by; there is a passage back and forth between the individual and the collective. (4) Some aspects of consciousness are not limited by the time/space continuum. (5) The ultimate goal of organic evolution cannot now be scientifically defined. We simply lack the necessary data to reach such a conclusion, but Darwinian Survivalism may be only one aspect of evolution's totality.

How we respond to the task of proving — or disproving — these ideas will determine whether this area of science is, in fact, on its cutting edge or its fringe. Being cognizant of the process of scientific development as we do so will help us make insightful choices, and a new paradigm will emerge.

⁴⁵ McClintock B. National Women's History Museum <http://www.nwhm.org/education-resources/biography/biographies/barbara-mcclintock>. Accessed: 14 April 2018.

⁴⁶ Stent, G. Prematurity and Uniqueness in Scientific Discovery. *Scientific American*. Dec. 1972.

Bio: Stephan A. Schwartz 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. Government appointments include: Special Assistant for Research and Analysis to the Chief of Naval Operations, consultant to the Oceanographer of the Navy. He has also been editorial staff member of National Geographic, Associate Editor of Sea Power. And staff reporter and feature writer for The Daily Press and The Times Herald. For 40 years he 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. He is the author of more than 130 technical reports and papers. In addition to his experimental studies he has written numerous magazine articles for *Smithsonian*, *OMNI*, *American History*, *American Heritage*, *The Washington Post*, *The New York Times*, as well as other magazines and newspapers. He is the recipient of the Parapsychological Association Outstanding Contribution Award, OOOM Magazine (Germany) 100 Most Inspiring People in the World award, and the 2018 Albert Nelson Marquis Award for Outstanding Contributions. He has produced and written a number television documentaries, including *Psychic Detectives ABC*, *Psychic Sea Hunt NBC*, the series *Report from the Unknown*, MCA/ Universal, *It's A Small World USIA*, and has written four nonfiction books.

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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.

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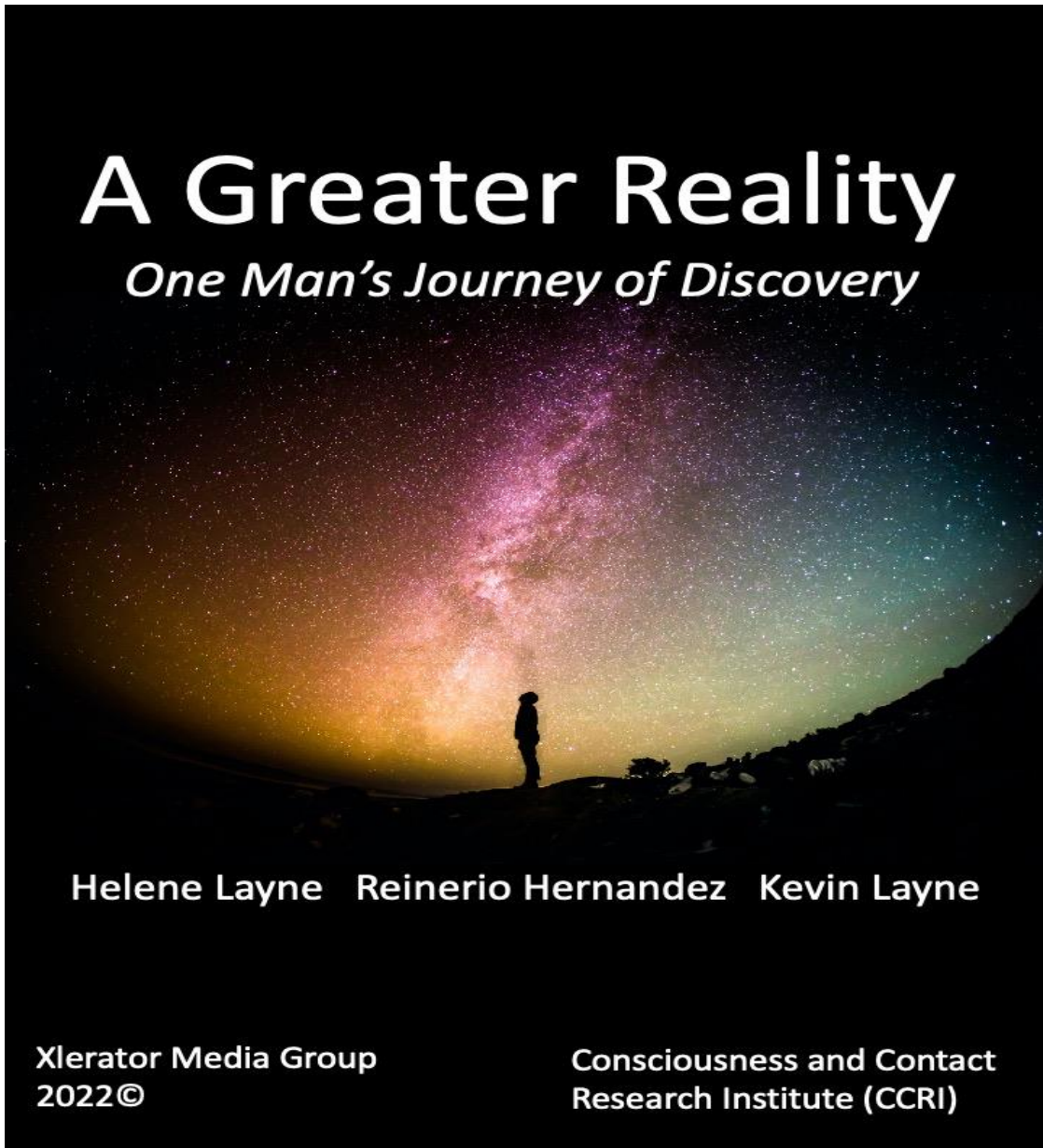
ONE PHENOMENON. We argue that there is a range of states of consciousness, the Contact Modalities, where we can access both non-physical and physical realms and interact with perceived higher forms of intelligence via our ordinary senses. **For all of these reasons, we assert that the Contact Modalities need to be studied as one phenomenon-- as manifestations of a single greater source of mind and consciousness.**

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Reinerio (Rey) Hernandez, JD, MCP
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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.



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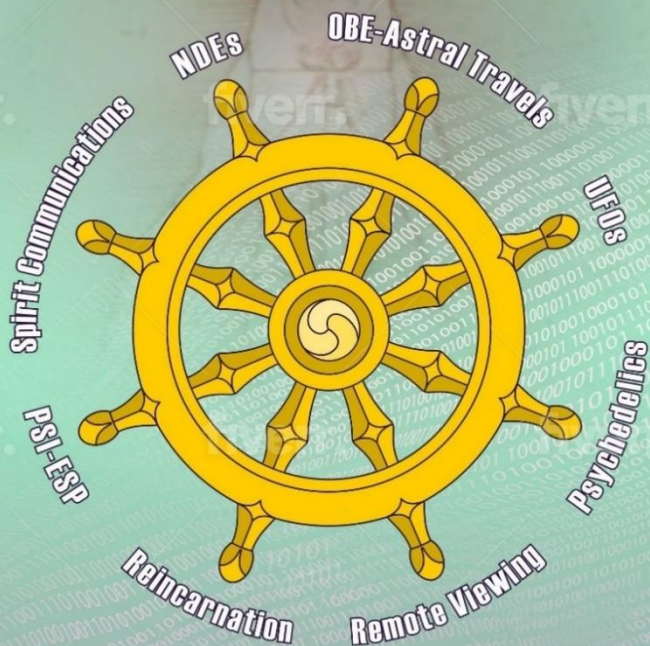
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The Mind of GOD

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



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