



Chapter 3

Scientific Framework for Understanding the Shift (II): Social Science and Direct Observation Using High Sense Perception

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Preparing Ourselves for the Great Shift

Summary

This chapter continues the scientific framework for understanding the Great Shift by focusing on social-scientific and direct-observational evidence of realms beyond the physical. There is a large body of social-scientific evidence based on controlled experimental measurement of paranormal phenomena, such as extrasensory perception, telepathy, telekinesis and distant healing. Carefully documented individual case studies, and systematic study of multiple examples involving phenomena that are not readily explained by mainstream science are other useful sources of social scientific information. My own long puzzlement over conflicting results in experiments testing paranormal phenomena was resolved by experiments demonstrating the ability of experimenter expectations to influence the outcome of experiments involving subtle paranormal phenomena. The *experimenter expectation effect* provides added support to the evidence presented in the previous chapter that consciousness is the fundamental source of reality.

Individuals with *high sense perception* (HSP), the ability to perceive beyond the normal five senses via clairvoyance, clairaudience and clairsentience, provide another means by which higher dimensional reality can be understood. Lacking high sense perception myself, I rely on the criteria described in Section 2.3.3 to evaluate information reported by those with HSP in developing my own map of the territory that lies beyond the physical. When evaluating such information I am always on the lookout for possible distortions resulting from what I call *ego filtration* and *frame-of-reference filtration*.

This chapter also summarizes a large and diverse body of evidence that was largely outside my own frame of reference before my shift from a material to a transcendent view of reality. Multiple, independent lines of evidence support the following aspects of a larger reality that are helpful in understanding the shift in human consciousness that is underway:

- Our individual consciousness continues after death of the physical body.
- As individuated consciousness, many of us have experienced many lifetimes incarnated in physical bodies at different times in history.
- HSP (clairvoyance, clairaudience, clairsentience) is a latent capacity in all humans.

- The physical body is only the densest manifestation of a multi-layered human energy field that is intimately connected to planetary and cosmic energy fields.
- Higher dimensions exist beyond the physical third-dimensional reality that we experience. Some of these dimensions can be explored via astral projection and direct observation by those with HSP.
- These higher dimensions are populated with self-aware conscious Beings of various types with whom communication is possible.
- The UFO phenomenon and extraterrestrial contact experiences are real and can be largely understood in terms of multi-dimensional interactions between humans and higher-dimensional Beings originating from other star systems and galaxies.

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3.1 Scientific Study of the Inexplicable

In the previous chapter I presented information from the fields of physics and biology that is suggestive of the existence of a larger reality in which our material reality arises from, and is shaped by consciousness. Social scientists have used a variety of ways to study questions concerning the continued existence of consciousness after death of the physical body, and so-called paranormal phenomena or psychic abilities, such as extrasensory perception, telepathy, precognition, and psychokinesis (also called telekinesis). Evidence for consciousness after death and reincarnation relies primarily on a case-study approach that documents the memories and perceptions of individuals who claim such experiences. Such evidence is generally unsatisfactory to the hard-nosed materialist. Paranormal phenomena, on the other hand are amenable to study by controlled experiments, which test results against the

probability that they could have occurred by random chance. I must admit, that when I started looking into this literature, I was surprised by the quantity and diversity of the evidence. There is so much information available that I have opted for breadth, rather than depth, by briefly covering many topics rather than going into much detail with any particular one. I will summarize the evidence as best I'm able, and provide a reasonably comprehensive bibliography of references if you would like to pursue a particular topic in more detail. Before getting to the actual evidence I will say a bit more about rigor in social scientific investigation, and the interesting phenomenon called the *experimenter expectation effect*. This also seems like a good place to introduce the phenomenon I call the *Velikovsky Effect*.

3.1.1 Rigor in Social Scientific Investigation.

In the late 1980s, for reasons that weren't entirely clear to me at the time, I began reading *The Skeptical Inquirer*, journal of the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP—see also Section A.5.1). I had never had any particular interest in psychic or paranormal phenomena, and at the time was content to examine it through the lens of the skeptics. After reading the CSICOP journal for several years I became fascinated by a pattern that seemed to emerge. Efforts to scientifically document paranormal phenomena have been mostly initiated by investigators who think there is something real going on with the phenomena. Such experiments typically yield results that cannot be attributed to chance, but the number of "hits" for whatever effect being observed is rarely dramatic. The skeptic then reviews the experiment and concludes that the methodology is flawed. So the investigator repeats the experiment tightening up the methodology in response to the skeptic's criticism. Again positive results, but nothing you would consider dramatic. Again the skeptic reviews the results and finds further flaws in the methodology. Again the investigator repeats the experiment using tighter methodology, and so on.

This has been going on for a long time, and the skeptics always seem to find some flaw that raises questions about the validity of the results. It seemed to me it was almost as if there was a fault line that separated the material world as studied by the skeptic and world of paranormal phenomena. The fault line puzzled me greatly, and I tentatively reached the conclusion that perhaps paranormal phenomena were so subtle, that they could be easily disrupted by

efforts to study them. The experimenter-expectation effect described below goes a long way toward explaining the contradictory results that occur in paranormal research, but I now recognize that something else was really going on with the process I observed in the CSICOP investigations.

When a paradigmatic thinker is pushed up against the edge of his paradigm (I use the masculine pronoun deliberately here because I encountered very few women in the pages of the *Skeptical Enquirer*) the easiest response is to reject evidence as flawed and insist on more rigorous methodology or higher standards of evidence. I will call this the paradigm-defense response. Possible indications of a paradigm defense response are rejection of experimental evidence on one or more of the following grounds: 1) incompetent experimentation, 2) selective observation, recording, and reporting of data, 3) unconscious or conscious deception, and 4) results mediated by subtle clues (Sheldrake, 2002:224-225). These are all possible sources of error in any type of research—the Velikovsky effect which I describe later arises from the second criticism—but are not often leveled against mainstream research results. An interesting result of the paradigm-defense response has been that paranormal research routinely uses more rigorous experimental design methods than mainstream social and physical scientific research.

3.1.2 The Experimenter-Expectation Effect.

I let my subscription to *The Skeptical Enquirer* lapse in 1989, and continued to puzzle over the fault line that seemed to exist between the skeptics and the paranormal researchers, although it was not a question I lost sleep over. Then, in 1997 I discovered a plausible explanation in the column on Frontiers of Research in *Noetic Sciences Review*, the journal of the Institute of Noetic Sciences (IONS). Marilyn Schlitz, Research Director for IONS had replicated a type of psychokinesis (PK) experiment called "direct mental interactions with living systems" (DMILS) in experiments involving four laboratories. In this type of experiment a person in one room observes someone in another room via closed-circuit television at randomly determined periods of time. The physiologic responses of the person being observed are monitored by measuring changes in electro-dermal activity. In all the experiments in which Schlitz participated as an investigator, a subtle but statistically significant change in physiological response occurred during the "active" experimental

period compared with randomly selected and counterbalanced control periods.

Richard Weisman, an experimental psychologist and magician and member of the skeptical community, tried to replicate the DMILS experimental results and observed *no* effect. This has been a common pattern: the paranormal researcher obtains positive results in experiments involving paranormal phenomena, and a skeptic tries to replicate the experiment and does not. What was different in this case was that Schlitz and Weisman decided to collaborate to reproduce the experiments in a carefully controlled setting. The two investigators used a single laboratory, a common protocol and a single participant pool. Multiple experiments were run with only one variable—whether Schlitz or Weisman was in charge. Guess what happened? Marilyn Schlitz, who wouldn't have done the original experiments if she didn't think that they would yield positive results, obtained positive results and Weisman, the skeptic obtained negative results. It appears that consciousness, as reflected in the attitude of the investigator, can affect the outcome of experiments that try to scientifically study paranormal phenomena.

For me the Schlitz-Weisman experiment provided the missing piece to a puzzle that suddenly made the picture comprehensible, by explaining the contradictory results in paranormal research. At the time I was focused on my environmental consulting work and our homestead, so I didn't think much more about it. In retrospect, I see that I missed the more profound implications of the experiment, that consciousness is fundamental and capable of influencing material reality. The experimenter expectation effect is a subtle manifestation of the primacy of consciousness (see Sheldrake, 1998 and 2002:Chapter 7 for more on this), and more concrete examples can be found in studies of psychokinesis (Section 3.4.3) and distant healing (Section 3.4.5).

For mainstream science, the experimenter expectation effect has disturbing implications because it challenges the notion that consciousness is simply an epiphenomenon of material reality. At the same time it creates unsettling questions for those who wish to use the methods of science to study the capacities and potential of human consciousness. How do you differentiate results that arise from the experimenter's expectations and those that arise from the inherent capacity of the subjects who participate in the experiment? For the purposes of my discussion here it doesn't really matter *who* the effect

comes from all long as there is good empirical evidence that there is an effect.

3.1.3 The Velikovsky Effect.

As I began to explore the literature of frontier science (see Section 2.1.4 for my definition of this literature) I observed a phenomenon that I came to call the *Velikovsky Effect*, in which someone becomes fixated on an unorthodox grand idea, and information is filtered selectively to support the idea. I have named the Velikovsky Effect after Immanuel Velikovsky, a psychoanalyst who developed a theory that miraculous events in the Old Testament at the time of the Exodus of the Israelites from Egypt (around 1500 BC) and the Battle of Jericho (around 775 BC) were caused by close encounters between the Earth and the planets Mars and Venus (Velikovsky, 1950 and 1955). In the Velikovsky Effect any information that contradicts the grand idea is ignored, any new information that supports the idea is taken as "proof" that it is true. In the scientific paradigm supportive data adds weight to, but does not prove, an idea or theory, whereas contradictory data is more damaging (Section 2.1.1). Mainstream scientists are not immune to the Velikovsky Effect. In fact, in Section A4.2 I identify a mainstream scientist who is well respected in his field as an example of this effect. However, I find that those who perceive themselves as challenging the dominant scientific paradigm are more susceptible.

I have chosen Velikovsky to name this effect, because in my early days as a skeptic I was willing to be convinced that he was right. When I was an undergraduate geology student in the late 1960s I became intrigued by Velikovsky's ideas because of the scientific establishment's response to his theories. A few vocal scientists gave the impression to outside observers, including academic social scientists, that they felt threatened by his theories. I read *Earth In Upheaval* (Velikovsky, 1955) one summer with an open mind. Every time he cited a source in support of his ideas, I checked out the original source and always felt that he had misrepresented it. In 1974 the American Academy of Arts and Sciences (AAAS) held a symposium that gave Velikovsky an opportunity to meet face to face with his scientific critics. The book that resulted from this symposium, *Scientists Confront Velikovsky* (Goldsmith, 1977) provides a compelling scientific rebuttal of Velikovsky's theory. To my mind, that symposium provided expiation for the embarrassing episode in which a few scientists unwisely tried to suppress publication of

Velikovsky's work.

Velikovsky is looked upon as something of a hero in New Age/frontier science circles, and I apologize if I step on some toes here. The irony here is that Velikovsky's fundamental challenge to mainstream science, that catastrophic events have played a significant role in Earth history, is now widely accepted by the mainstream scientific community. More specifically, since the 1974 symposium on Velikovsky, geologists and astronomers have come to recognize that catastrophic events, especially direct and close encounters with meteors, have played a more significant role in earth history than was earlier thought. However, I am aware of no mainstream scientific evidence that supports Velikovsky's specific assertion that Mars and Venus nearly collided with Earth in early historic times.

So, if I characterize someone's scholarship as influenced by the Velikovsky Effect, I mean it as a compliment of sorts. Such scholarship usually contains a kernel of truth that is worth considering, and makes interesting reading by presenting often unfamiliar information and providing a different way of looking at familiar information. I honor these scholars and ask that they not be offended if I mine their material for nuggets that I incorporate into my own map of the territory, without accepting their interpretations of information for which I find alternative interpretations more plausible.

3.2 Empirical Observation Using High Sense Perception

The evidence presented later in this chapter for consciousness after death and reincarnation (Section 3.3) and paranormal phenomenon (Section 3.4) is firmly grounded in the observational and experimental methods of social science. The scientific study of paranormal phenomena provides, for me, convincing evidence of human sensory abilities which energy healer Barbara Brennan calls *high sense perception* (Brennan 1988). Rudolf Steiner, founder of the Waldorf school movement and biodynamic gardening among other things, called these sensory abilities supersensible cognition (Steiner, 1904-1905). Other commonly used terms are extrasensory perception (esp), and psi or psychic abilities. I like the term high sense perception (HSP) because it is less well known, and hence has less cognitive baggage associated with it.

This may be getting into unfamiliar and uncomfortable territory for skeptical readers, and I sympathize. In the previous chapter I outlined the rational method I developed to understanding my own experiences of the inexplicable and how I resolved to take it wherever it led me. I recognize that accepting what others with HSP "see" and "hear" as empirical evidence is a leap for those of us who do not experience HSP because we are unable to verify it using their own perceptions. However, for me it was not a leap of faith, but a logical step bolstered by the criteria I developed for evaluating such information (Section 2.3.3 and Appendix A). Once I accepted the observations of others with HSP as a valid source of empirical evidence, it became a valuable source of information as I moved increasingly into territory of the larger reality that is not amenable to observation and measurement by the instruments of mainstream science.

In Sections 3.5 (Human and Biological Energy Fields) and 3.6 (Direct Exploration of Nonmaterial Realms) I begin to present empirical evidence of this type. Here I lay some additional groundwork for this type of evidence by first describing four major types of high sense perception. Also, as I began to evaluate this new (for me) source of empirical evidence I observed several ways in which information perceived with HSP could be distorted: *frame-of-reference filtration* and *ego filtration*. In the next chapter I will discuss the problem of distortion or mistranslation of higher dimensional information in more detail.

3.2.1 Types of High Sense Perception.

Doreen Virtue, who holds a PhD in counseling psychology, describes four major forms of high sense perception (Virtue, 1998:96):

- *Clairvoyance*, or "clear seeing," which is perceived as still or moving images in one's mind's eye inside or outside the head.
- *Clairaudience*, or "clear hearing," in which words are heard as coming from inside or outside one's head.
- *Clairsentience*, or "clear feeling," which is perceived as an emotion or a physical sensation such as a smell, tightened muscles, or a touch.

- *Claircognizance*, or "clear knowing," involves an inner recognition that something is true without knowing how you know.

According to Virtue we all have the capacity to develop all four types of HSP, but depending on our personal predispositions it is easier to initially attune to a single one. People who are very visual more easily perceive clairvoyantly, and those who are auditory, clairaudiently. People who relate to the world emotionally are more likely to be clairsentient and those who focus more on meaning than feeling tend to be claircognizant. The latter two forms of HSP can be subtle and most people experience them as "gut feelings" or intuition without recognizing the information as coming from HSP. The Toltec shamanic tradition recognizes 357 sensory perceptions or antennae of awareness (Sams, 1998:71).

In this chapter I focus on clairvoyant HSP that is perceived externally as a source of testable information about nonmaterial realms. There is some research that has shown correlation between colors perceived by clairvoyants in the human energy field and bioelectrical measurements (Section 3.5.2). There is also a substantial written literature by clairvoyants who describe their perceptions of the colors and shapes of the human energy field and other higher dimensional phenomena. Using my multiple-lines-of-evidence approach, these descriptions are useful for identifying features of common agreement related to nonphysical reality.

3.2.2 Frame-of-Reference Filtration.

There is a human tendency to take unfamiliar information and translate it into a form that fits our frame of reference. It is actually not uncommon for people to experience fleeting glimpses of clairvoyant high sense perception, but dismiss what is perceived as a figment of one's imagination, because there is no frame of reference for interpreting the perception in any other way. Similarly, one's cultural frame of reference can influence clairvoyant high sense perception. For example, western cultural traditions portray angels as having wings, and consequently individuals who have been exposed to such imagery will tend to perceive angelic Beings as having wings. On the other hand someone in India is more likely to perceive the same Being as not having wings.

I do not consider frame-of-reference filtration to be a problem as long as it is recognized for what it is, that we all have biases that influence the way we see things. It becomes a problem when the perceiver take the perception as confirmation of their frame of reference as absolute truth, and closes his or her mind to the validity of other ways of perceiving the same information. This happens most commonly when ego filtration is at work as well.

3.2.3 Ego Filtration.

An effect that I call *ego filtration* can be a serious source of distortion of information received via HSP. This is a process by which the human ego intercepts information that is being perceived by HSP and modifies it in a way that serves the ego. I can speak from experience about this. In my own awakening experience described in Section 2.2.3 what happened seemed so unusual that I went through a delusional period where I thought I had exceptional abilities and had been especially chosen to be one of those who would save the world. I went through a four-month period where truth and fantasy were oddly mixed. Eventually my rational mind and sense of deep inner knowing kicked in, and by the time I had sorted things out I was a humbler and wiser person. For one thing, having experienced ego filtration myself, it is easier for me to detect it in others without feeling judgmental or superior. The big irony I have come to recognize about the experience is that I *am* a person of exceptional abilities, as is everyone alive on planet Earth today (yes, that includes you, dear reader), and that we all are here to be part of the Great Shift.

3.3 Consciousness After Death and Reincarnation (Social Science)

I can remember as a child of nine or ten becoming acutely aware of the inexorable passage of time that would lead eventually to my death. In that child's mind beyond death lay nothingness, and that perception remained through most of my adult life. One of the biggest surprises to me as I began to map the territory beyond the physical realm was to find references to reincarnation almost everywhere I looked. There is a large body of scholarly research, mostly in the social sciences, that supports the continued existence of consciousness after physical death, and the experience of multiple lives on Earth. I have found six main types of scientific evidence that human

consciousness is not limited to the physical bodies that we inhabit: (1) near-death experiences (NDEs), (2) controlled studies of after-death communication—mediums who accurately transmit messages from loved ones to those left behind, (3) rigorously developed case studies of children with conscious memories of previous lives, (4) correlations between physical features such as birth marks and birth defects with conscious memories of past-life trauma, (5) past life memory recovery by individuals in psychotherapeutic settings, and (6) systematic hypnotic regression of large numbers of individuals who fill out questionnaires about what they observe to obtain data for statistical analysis.

There is also a less rigorous literature on inter-life and pre-birth experiences using hypnotic regression, and a relatively new line of research that correlates physical and personality characteristics of individuals currently alive with those of historical figures. Any one of the eight lines of evidence identified above alone is subject to alternative interpretations. However, when taken all together I find that they make a compelling case for the existence of consciousness after death and of reincarnation. I will briefly present some evidence in each of these categories. For anyone interested in a general scholarly treatment of the subject I recommend Richard Bache's *Life Cycles: Reincarnation and the Web of Life* (Bache, 1990). I will frame my discussion here in terms of linear time, in which incarnational experience parallelis understood as sequential. In Chapter 7 I offer a perspective that suggests our incarnational experience can also be understood as occurring simultaneously in parallel realities (Section 7.1.5). I will conclude this introductory discussion with the interesting perspective of P.M.H Atwater, an independent scholar of NDE studies who has interviewed several thousand adults and children with near-death and related experiences:

Popular theories of reincarnation no longer have much interest for me; I am convinced of its existence but not of how it operates. Life after life is not as valid to me a life within life. I now define reincarnation as the opportunity to meet our own projections reflected back to us (Atwater, 2001:145).

3.3.1 Near-Death Experiences.

In Chapter 1 (Section 1.4.2) I discuss the fact that millions of people have experienced the transformative effects of a near-death experience (NDE) as one of the many social signs that a shift in human consciousness is happening (see also Table 1-1 in that chapter). Raymond Moody is the grandfather of academic near-death research. After receiving a PhD in Philosophy from the University of Virginia, Raymond Moody went on to become an MD and psychiatrist. His classic study of the near-death experience, first published in 1975, represented the first effort to scientifically evaluate the NDE (Moody, 2000). The first generation of NDE researchers included Dr. Kenneth Ring, Professor Emeritus of Psychology, University of Connecticut (Ring 1980, 1984), Dr. Bruce Greyson, Professor of Psychiatry at the University of Virginia and long-time editor the *Journal of Near-Death Studies*, (Greyson and Flynn, 1984), Craig Lundahl, Professor Emeritus of Sociology at Western New Mexico University (Lundahl, 1982), and neuropsychiatrist Peter Fenwick of the British Royal College of Psychiatrists (Fenwick and Fenwick, 1997). In their book *Lessons from the Light*, Kenneth Ring and Evelyn Valarino provide a bibliography with 58 general references and two-dozen autobiographical accounts by individuals who have had one or more NDEs (Ring and Valarino, 1998).

A common feature of the NDE is an initial out-of-body experience (OBE) in which the person sees the scene of the accident or operating room from above. I find especially interesting the research of Dr. Michael B. Sabom, a cardiologist and Professor of Medicine at Emory University and a staff physician at the Atlanta Veterans' Administration Medical Center. He became tired of the frequency with which patients reported OBE during cardiac arrest and decided to obtain evidence that such accounts were "fantasies". He first selected 32 cardiac patients who had reported OBEs during their heart attacks and another 25 cardiac patients who have never experienced an OBE. He interviewed each patient asking them to describe their resuscitation as they had witnessed from the out-of-body state, and asked nonexperiencers to describe what they imagined must have happened during the resuscitation. The large majority (88%) of the nonexperiencers either had no idea what happened or made major mistakes when they described their resuscitation. All of the OBE patients gave correct descriptions, and one-fifth gave highly detailed and accurate descriptions. Sabom concluded that there

appears "to be no plausible explanation for the accuracy of these observations involving the usual physical senses. The out-of-body hypothesis simply seems to fit best with the data at hand." (Sabom 1982:184). More recently, Kenneth Ring has documented cases of blind individuals who had visual perceptions of their surroundings while out of their bodies during NDEs, which strikes me as an especially compelling line of evidence (Ring and Cooper, 1999).

Melvin Morse, M.D. a pediatrician in private practice in Seattle, WA, and one of the second-generation of NDE researchers, studied NDEs in children who were too young to fear death or know what a NDE is. These children provided descriptions similar to that of adults. Furthermore, Morse's research demonstrated that the cluster of experiences associated with NDEs are not hallucinations associated with drugs or the stress of serious illness. He did this through careful interviews with 121 seriously-ill control children who were not in danger of dying. Not a single one of these children experienced any of the "symptoms" of the NDE. Morse's research was published in the peer-reviewed *American Journal of Diseases of Children* published by the American Medical Association (see following issues: 1985, volume 139:595-600; 1986, volume 140:1110-1113), and a more popular account of the research was published in *Closer to the Light* (Morse and Perry, 1990).

I will conclude the discussion of NDE research by quoting Melvin Morse's Preface to the 25th anniversary edition to Moody's classic study:

When Dr. Moody's book was first published, medical scientists laughed and dismissed near-death experiences as hallucinations. Twenty-five years later, science is on Dr. Moody's side. I do not know of a single mainstream scientific researcher who has not reached similar conclusions. There have been three major reviews of near-death experiences in the scientific literature of the past seven years, and all agree with Dr. Moody's initial findings. (Preface to Moody, 2000:xv)

3.3.2 After-Death Communication.

Gary Schwartz is a professor at the University of Arizona and director of its Human Energy System Laboratory (see Section 2.2.2 for additional

information on his credentials). Schwartz and his research partner Dr. Linda Russek have conducted the first carefully controlled laboratory experiments to test the "living soul hypothesis" that consciousness continues after physical death (Schwartz, 2002). These experiments involved five well-known mediums who regularly receive information and messages from the souls of deceased individuals for family members or friends who are still living. Experiments were carefully designed to ensure that the mediums had no prior contact with the sitters for whom information was received, and during sessions mediums had no visual contact with the subjects from which they could obtain visual clues.

The accuracy of each piece of information received by each medium was later evaluated by the subjects on a scale of 1 (completely inaccurate) to 5 (completely accurate). The average score of the five mediums combined for completely accurate information was 83%. For those who are familiar with the typical results of research into paranormal phenomena where somewhat better than random chance is considered a positive result, this accuracy is astonishing. For example, in ESP card experiments a "hit rate" of better than 20% is considered better than random and in actual experiments the best positive results don't average more than 22% accuracy (Radin, 1997:96).

An alternative hypothesis to explain the results was that the information was being received telepathically, in which case it seems likely that there would be some correlation between the medium's and the subject's brain waves as recorded on an EKG. Both mediums and sitters were wired to EKGs and no correlations were observed that might suggest the information was being received telepathically.

There is a substantial anecdotal literature on after-death communication which skeptics find easy to dismiss. To my mind, the most impressive example of this literature is the account by the psychic Arthur Ford of how he successfully met Houdini's death-bed challenge to mediums to discover the secret code he used to communicate with his wife, Beatrice Houdini. Over a series of sessions in 1928 Ford received the ten word code and the key to decoding the message, which said "Believe". On January 9, 1929 Mrs. Houdini acknowledged that the code and message were correctly received and made a written statement to that effect witnessed by a representative of the United Press, the Associate Editor of *Scientific American*, and a life-long

friend of hers (Ford, 1958:60-75).

3.3.3 Conscious Memories of Previous Lives.

There are children in every culture who shortly after developing verbal skills begin to speak spontaneously and matter-of-factly of their life with another family at another location. When the location is not too distant, and other family members are still alive, it is possible to document the accuracy of the child's memories by first documenting the child's memories by interviews and then trying to verify those memories by interviewing the family members and friends associated with the other life. Ian Stevenson, Carlson Professor of Psychiatry at the University of Virginia Medical School, has collected more than 2,600 reported cases of past-life memories, and through painstaking and meticulous research has published detailed reports on more than 100 cases from countries throughout the world (Stevenson, 1974, 1987, 2003). The thoroughness with which Stevenson investigates and presents the cases he has published (and many other cases did not meet his rigorous standards for verification) means that they are difficult to summarize. Richard Bache considers Stevenson's work to constitute the strongest evidence gathered for reincarnation to date (Bache, 1990:28), and when you add Stevenson later work documenting biological correlations with past life memories (next section) the evidence is even stronger.

3.3.4 Biological Signatures.

Roger Woolger, whose past-life regression work is discussed in the next section, has observed that chronic physical symptoms of his clients, especially those that resist conventional treatment, such as back pain and asthma, can often be related to earlier incarnational experiences (Woolger, 1988:99-100). Ian Stevenson (see previous section) has drawn upon his extensive database of case studies to document the relationship between remembered past lives experiences and birthmarks, birth defects and other physiological manifestations. His book, *Where Reincarnation and Biology Intersect* (Stevenson, 1997a) summarizes his much more comprehensive two volume work *Reincarnation and Biology: A Contribution to the Etiology of Birthmarks and Birth Defects* (Stevenson, 1997b). The second volume of that work contains more than 1,000 pages.

3.3.5 Psychotherapeutic Past-Life Memory Recovery.

Roger Woolger was trained as a behavioral psychologist at Oxford, where the idea of reincarnation was completely outside the frame of reference of the professors who taught him. In his book *Other Lives Other Selves* (Woolger, 1988) he describes how he later studied Jungian psychology, and adopted Jung's generally skeptical attitude, choosing to interpret reincarnational memories as an aspect of archetypal memories in the collective unconscious. It was the experience of undergoing past-life hypnotic regression himself that changed his view. Woolger (1988) and Brian Weiss, another Jungian therapist (Weiss, 1988, 1993), provide ample documentation of the uncanny detail of past life experiences and the therapeutic effect of bringing such experiences to conscious memory. Other interpretations are possible. For example, Edelstein (1981) rejects the idea that memories of other lives which arise spontaneously in hypnotized patients are true memories. However, Edelstein acknowledges that such memories have remarkable healing potential. This line of evidence takes on greater weight when combined with the other types discussed here.

3.3.6 Systematic Hypnotic Past-Life Regression.

While psychotherapeutic past life memory recovery is by its nature largely anecdotal, psychologist Helen Wambach used hypnotic regression in a very different way. She gathered data from more than 2000 subjects over a ten year period, with many being taken through a regression procedure at least several times. She would regress a group of ten to twelve individuals back to former lives without giving specific information as to century or location. After the session the participants filled out detailed sociological questionnaires asking for their experiences and observations about their surroundings.

Wambach reported the results of this research in her book *Reliving Past Lives* (Wambach, 1978) and the results are fascinating. Among other data supporting an interpretation that the process was a representative sample of different historical time periods was that the ratio of males to females in each historical period was consistently 50/50 $\pm 1\%$, even though the large majority of the present-life subjects were female. Data reported by Wambach's subjects were checked and confirmed by historians who reviewed details of

dress, money, household utensils, diet, and social relationships. For example, deaths reported in World War II occurred more by asphyxiation from fires than from explosions, something that corresponds with known facts but probably would not be known by the average person.

Out of the 1,088 data sheets that were analyzed in her first book, only 11 showed clear evidence of discrepancies. The statistical distribution of social class (upper, middle, lower), race (Caucasian, Asian/Indian, Black and Near-Eastern) for each time period were consistent with historical data. The distribution a lives for each historical period also mirrored population growth, doubling from 400 to 1600 AD and then again from 1600 to 1850.

3.3.7 Interlife/Pre-Birth Experiences.

In another study, *Life Before Life*, Wambach (1979) summarizes information gathered from subjects who had been hypnotically regressed to obtain information about the conditions leading up to their present life. The large majority of her subjects (81%) were conscious of having chosen to reincarnate and most of these subjects reported being helped in planning their life. These results are similar to those obtained by Joel Whitton, a Toronto psychiatrist who explored in detail the experience of thirty individuals between incarnations (Whitton and Fisher, 1986).

3.3.8 Present Life-Historical Life Correlations.

Walter Semkiw, an MD, has developed a fascinating approach to studying reincarnation through historical research. In 1984, when a medical student in residency he received, with great skepticism, a reading from a psychic who told him that he had previously been incarnated as John Adams, the second President of the United States. He dismissed that information until 1996 when he began to read about John Adams and was astonished to find he felt not only great kinship with the American Revolutionary, but recognized Adams' family and closest friends as being reincarnated among members of Semkiw's family and close friends.

Semkiw uses a number of lines of evidence to document correspondence between the lives of well-known individuals alive today and historical figures: (1) similarities in physical appearance using photographs and paintings, (2)

personality traits, (3) writing style, (4) attraction to specific geographic locations, (5) associations of karmic soul groups alive today and in the past, (6) symbols, synchronistic events and anniversaries that can be related to an earlier incarnation, and (7) spontaneous memories or those retrieved through past life regression.

Any one of these lines of evidence by itself would be questionable, but Semkiw's book *Return of the Revolutionaries* presents an impressive array of case studies (Semkiw, 2003). He begins with 33 independently researched case studies covering a variety of well-known and not-so-well known individuals alive today who by the various criteria appear to have had lives as well-known and not-so-well-known historical figures. Most of the book focuses on 82 mostly well-known figures in politics, religion and science for which there is evidence that they worked together as karmic soul groups during the American Revolution. Another example of this type of evidence for reincarnation is the book *The Reincarnation of Edgar Cayce?* (Free and Wilcock, 2004), which makes a strong case that David Wilcock is the reincarnation of the well-known medium Edgar Cayce.

3.4 Paranormal Phenomena (Social Science)

In the discussion of the experimenter-expectation effect (Section 3.1.2) I discuss the complication that the attitude of the experimenter adds to attempts to scientifically study paranormal or psychic phenomena such as extrasensory perception and telekinesis. There is a huge body of research in this area and I can do no better than to refer you to Dean Radin's book, *The Conscious Universe* (Radin, 1997). Radin, Director of the Consciousness Research Laboratory at the University of Nevada Las Vegas, not only makes a compelling presentation of the scientific evidence for psychic phenomena, he provides an excellent Field Guide to Skepticism in Chapter 13 of the book. I will only provide brief summaries of some research results that are described in more detail in his book.

3.4.1 Subject Attitude Effects.

In 1943 the psychologist Gertrude Schmeidler suggested that confirmed skeptics negatively affect the results of paranormal or psi experiments because they subconsciously avoid such experiences. Called the Sheep-Goat

effect, the hypothesis was that Believers (sheep) would perform better than Skeptics (goats) in psi experiments. In 1993 psychologist Tony Lawrence from the University of Edinburgh reported a meta-analysis of all sheep-goat forced-choice experiments conducted between 1943 and 1993 (meta-analysis is a technique for analyzing data from multiple studies that takes into account differences in methods in individual studies). He found 73 published reports by 37 different investigators, involving more than 685,000 guesses produced by forty-five hundred participants. The overall results supported the sheep-goat effect with believers performing better than disbelievers with odds greater than a trillion to one. (Radin, 1997:108-109).

3.4.2 Telepathy/Remote Viewing.

Rather than go into details I offer this summary conclusion:

We can draw three strong conclusions from ESP, remote-viewing, hypnosis, ordinary state and sheep-goat clairvoyance tests. First, these experiments exclude chance, selective reporting, and design flaws as alternative explanations. Second, some experiments have been replicated thousands of times by dozens of investigators from the 1880s to the present. And third, the psi effects measured across the various experiments are remarkably similar to one another. (Radin, 1997:109)

3.4.3 Psychokinesis.

Psychokinesis refers to "mind-over-matter" types of experiments such as measurement conscious attempts to control the outcome of tossed dice and in later experiments electronic random number generators (RNGs). The quantum experiments by Larry Farwell and his father described earlier (Section 2.5.5) are another example of this type of experiment. Radin summarizes the research as follows:

After sixty years of experiments using tossed dice and their modern progeny, electronic RNGs, researchers have produced persuasive, consistent, replicated evidence that mental intention is associated with the behavior of these physical systems. We know that the experimental results are not due to chance,

selective reporting, poor experimental design, only a few individuals, or only a few experimenters...[T]oday virtually no serious criticisms remain for the best RNG experiments. Informed skeptics agree that something interesting is going on. (Radin, 1997:144-145)

3.4.4 Precognition.

Most scientific experiments involving precognition, the ability to foretell a future event, use a "forced-choice" approach in which the subject is asked to guess which one of a fixed number of targets (colored lamps, ESP card symbols, or a die face) will be selected later. Later, a target is randomly selected and if the guess is correct, it is considered a "hit." Radin (1997:113-116) summarizes the results of a meta-analysis conducted by Charles Honorton and psychologist Diane Ferrari of 309 studies, reported in 113 papers published from 1935 to 1987 (Honorton, C and D.C. Ferrari. 1989. Future Telling: A Meta-Analysis of Forced-Choice Precognition Experiments, 1935-1987. *Journal of Parapsychology* 52:281-308). The results of their analysis of the combined results of all the studies produced odds against a chance demonstration of a precognitive effect of 10^{25} to one, or ten million billion billion to one.

Another technique used in meta-analysis is to create a more homogenous dataset by "trimming" to eliminate the 10 percent of studies showing the greatest effect and the 10 percent of studies showing the least effect. The trimmed analysis resulted in odds against chance of a billion to one. Another method used in meta-analysis addresses selective reporting, also called the "file-drawer" problem, in which unsuccessful studies that are unpublished may bias the results. This possible effect is evaluated by determining how many unsuccessful studies would have to have been filed away to eliminate the very high odds in this particular meta-analysis. The number of unsuccessful studies required to invalidate the evidence of precognition was 14,268, or a ratio of 46:1 of unpublished to published studies.

3.4.5 Distant Healing.

In distant healing (DH) the thoughts and intentions of a healer without any direct physical contact assist in the physical healing process of a patient. This

may take the form of healing prayer, which can be used by anyone, or focused intention of individuals known to have unusual abilities for healing of this type. As is typical of other research into paranormal phenomena, the results of controlled studies are mixed with modest effects observed if at all. As of 1992, at least 131 controlled DH studies involving simple organisms, laboratory animals and randomized clinical trials of human patients had been published, of which 56 (42.7%) found a statistically significant effect. Randomized controlled trials (RCT) represent the most rigorous kind of experimental evidence for DH. John Astin and his colleagues performed a systematic review of RCTs and found that 13 of the 23 RCTs (56.6%) they evaluated showed a positive treatment effect in a wide range of human populations, including both genders and a wide range of ages and ethnicities (Astin, J., E. Harkness and E. Ernst. 2000. The efficacy of “distant healing”: a systematic review of randomized trials. *Annals of Internal Medicine*, June 6;132(11):903-10). The more mixed results in distant healing experiments suggest to me that more skeptics have been in charge of these experiments than in the study of the various paranormal phenomena described previously.

3.4.6 Materialization.

The materialization of apparitions--ghosts, spirits, fairies--to those who do not normally have clairvoyant high sense perception is one way that other dimensional realms may intrude on our third dimensional experience. Such phenomena are not as amenable to controlled scientific investigation as other the varieties described above, but philosopher David Ray Griffin provides a reasoned analysis of the more rigorous attempts to investigate apparitions and concludes that they cannot be easily dismissed as fantasy or pure imagination (Griffin, 1997). More dramatic than apparitions, that typically have an insubstantial appearance, are reports of physical materialization of objects out of thin air. Of course this is one of many tricks of the trade used by magicians and skeptics easily dismiss all such reports as sleight of hand.

Machaelle Small Wright, in her autobiography *Behaving As If the God In All Life Mattered* describes being guided by nature spirits to materialize a cubic foot of well composted manure and being astonished when it actually happened (Wright, 1997:141-142). This is the sort of thing that can easily trip one's strangeness circuit breaker, but I accept this as an example of empirical evidence of the primacy of consciousness over matter. Why? Because I have

applied all the criteria described in the previous chapter (Section 2.3.3) for evaluating the reliability of a source of information and Machaelle Small Wright ranks among the sources in which I have considerable confidence.

The above example is anecdotal, and by itself does not carry much weight. Icelandic psychologist Erlendur Haraldsson spent ten years studying the psychic abilities of Sathya Sai Baba, a yogi revered by many in his home county of India and around the world. His investigations included multiple interviews with Sai Baba and opportunities to observe him, and interviews with many others. Sai Baba is perhaps best known for his reported ability of physically manifest rings and other jewelry, sweets, out of season fruits and healing ash from the palm of his hand. Haraldsson was not able to subject Sai Baba's abilities to controlled experimental conditions, and in his book *Modern Miracles*, diffidently concludes:

In dealing with the well-known weaknesses of human testimony, our courts rely primarily on quantity of testimony or on the consensus of witnesses. This has been our approach. Numerous followers--and critics as well--with extensive observation of Sai Baba, arrive at a general consensus about the paranormality of the frequent appearance of objects in his presence or on his body on certain occasions. (Haraldsson, 1997:305).

One bit of anecdotal evidence that I can offer myself is of the contrary sort with respect to Sai Baba. A friend of mine who is a jeweler knows one of Sai Baba's American disciples who showed him a silver ring that Sai Baba had materialized and given the disciple as a gift. When my friend examined the ring it had an imprint like that placed on mass produced Indian jewelry. If it really was materialized out of "thin air" Sai Baba must pay very close attention to detail.

3.4.7 The Bible Code.

The kabalistic mystical tradition in Judaism has long viewed the Torah, the first five books of the Old Testament, as containing encoded information. The practice of gematria, in which numbers were substituted for letters in the Hebrew alphabet, has been used to decode this hidden information to obtain mystical insights into the Torah and other sacred writings. This subject

wouldn't seem to fit into a discussion of paranormal phenomena, except that the combination of high-speed computing, cryptographic analysis, and sophisticated statistical techniques have identified some remarkable properties of the Torah which defy conventional explanation. Using a cryptographic method called equidistant letter sequences (ELS) and search programs that require a minimal degree of compactness in the word/number sequences be searched, it turns out that the Torah contains massive amounts of historical information that postdates its creation (the earliest extant written copies date from the ninth century AD).

On the face of it, the proposition that the Torah contains encoded information about people and events that happened after it was written seems absurd, yet the Bible Code, as it has come to be called, has been subjected to exceptionally high statistical standards. In mainstream science a "p" value of 0.05 (odds of 20:1 that the effect can't be attributed to chance) is normally accepted as good support that an effect has been demonstrated experimentally. When the developers of the Bible Code submitted a paper to the prestigious journal *Statistical Science*, the peer reviewers insisted that odds of 1000:1 ($p = 0.001$) had to be demonstrated before acceptance for publication. It took six years of back-and-forth, with increasingly rigorous requirements for analysis before being published in 1994. The paper, which found the names, and date of birth or death of 32 Jewish sages in close proximity, found the effect to be significant at the level of 0.000016--odds of 1:62,500 (Witstum, D., E. Rips, and Y Rosenberg. 1994. Equidistant Letter Sequences in the Book of Genesis. *Statistical Science: A Review Journal of the Institute of Mathematical Statistics*, 9(3):429-438). The paper was published with this comment by the Robert Kass, the journal's editor:

Our referees were baffled: their prior beliefs made them think the Book of Genesis could not possibly contain meaningful references to modern day individuals, yet when the authors carried out additional analyses and checks, the effect persisted. The paper is thus offered to Statistical Science readers as a challenging puzzle.

It is hard to do this topic justice in a few paragraphs, but for anyone who finds the brief information I give here interesting, I recommend Jeffrey Satinover's book *Cracking the Bible Code* (Satinover, 1997). What I find most

interesting about the Bible code is that attempts to find information about the future are indeterminate, that is, several possible outcomes will usually be identified. It is only for historical persons or events that accurate information can be obtained. Satinover draws parallels to quantum physics in which the quantum state is resolved only upon observation. Satinover also points out the skeptic are grimly determined to find a flaw in the Bible Code, so the final word has yet to be written (he also expresses concern that books that treat the subject less rigorously--see, for example Drosnin, 1997, and several books popular in the evangelical community--have the potential for discrediting the serious research). For me, the whole affair is a nice case study of how mainstream science holds any kind of research into paranormal phenomena to a higher standard of rigor than research that doesn't challenge the dominant paradigm.

3.4.8 Scientific Explanations for Paranormal Phenomena.

In the previous chapter I offered information from physics and biology that was consistent with the proposition that consciousness is fundamental. The evidence presented up to this point, adds further weight to this proposition by documenting transcendent properties of consciousness (i.e. continuation after death of the physical body) and the ability of mind to influence the material world. Mainstream science will not fully accept this evidence until it can be placed in a coherent theoretical framework. A number of investigators and theoreticians have made a start in this direction, as summarized below.

- Robert G. Jahn, is former Dean of Engineering at Princeton University with his colleagues at the Princeton Engineering Anomalies Laboratory has produced a large body of research demonstrating the effects of human consciousness on the material world. Jahn has proposed a model of the mind in which consciousness acts freely through space and time to create change in the physical world (Jahn and Dunne, 1987). Physician Larry Dossey has proposed the term "nonlocal mind" to describe this phenomenon as it relates to distant healing (Dossey, 1989).
- Rupert Sheldrake is a biochemist and for a while was director of studies in cell biology and biochemistry at Clare College, Cambridge and

served as a Fellow of the Royal Society doing research on plants. His theory of morphic resonance describes the material world as arising from the influence of interacting morphic fields, the strength of which is strongly affected by how long they have been operating (Sheldrake, 1981, 1988, 2002). Sheldrake's work is strongly grounded in the biological sciences, and most of his examples to illustrate his theory come from that field, which may account for the hostile reception his ideas have received by the mainstream scientific community. However, he has also used the sense of being stared at by someone one cannot see as an example of this field effect (Sheldrake, 2002: Chapter 4).

- Nobel physicist Brian D. Josephson, at the Cavendish Laboratory at Cambridge University has proposed that nonlocal events are not confined to the subatomic level and that through actions of the mind, subatomic nonlocal events can be amplified and emerge in everyday experience as observation or action-at-a-distance events (Brian D. Josephson and F. Palklikara-Varas. 1991. Biological Utilization of Quantum Nonlocality. *Foundations of Physics* 21:197-207).
- Henry Stapp a theoretical physicist at the University of California at Berkeley, published a paper in 1994 presenting a generalization of quantum theory that is consistent with mind-matter effects in studies with random number generators (Stapp, H.E. 1994. Theoretical Model of a Purported Empirical Violation of the predictions of Quantum Theory. *Physical Review A* 50:18-22; see, also, Stapp, 1993 for more general treatment of the subject)
- System theorist Ervin Laszlo has proposed that paranormal phenomena may be explainable through developments in physics related to the quantum vacuum and zero-point field (Laszlo, 1995).
- In Section 2.4.8 I described the Tiller-Einstein model that there is another domain of space where the speed of light is not limited. Engineer William Tiller and several colleagues at Stanford University have conducted a variety of experiments showing that focused human intention can act as a thermodynamic potential and influence a variety

of experimental measurements--pH changes in water, *in vitro* enzyme and coenzyme activation, and fruit fly larval development and survival (Tiller et al. 2001). They have developed the beginnings of a basic theory for how human intention can influence the material world based on Gauge theories in physics which relate properties of fundamental forces to various symmetries in nature. In this theory focused consciousness modifies the Gauge symmetry in local space in a way that alters material properties or processes in the way intended.

3.5 Human and Other Biological Energy Fields (Biology and Direct Observation)

The human energy field (HEF), and other subtle biological energy fields provide a good transition from reliance on empirical data from the physical and social sciences to understand the larger reality to empirical data obtained from direct observation by individuals with high sense perception. The HEF is too subtle to be readily measured using scientific instruments, but techniques are available to do so. On the other hand, it is readily observed by individuals with clairvoyant HSP.

3.5.1 Direct Observation.

Our physical bodies are surrounded by and interpenetrated by an energy field that is perceived as having shape, layers and color by those with clairvoyant HSP. Commonly described features include the aura, usually described as an egg-shaped layered field that extends beyond the physical body for distances that vary from person to person and from one time to another for the same person, and specific energy centers located in different parts of the body called chakras--typically seven major centers, and more than a hundred secondary centers that are usually perceived as whirling vortices. These general features of the HEF are recognized by diverse spiritual and indigenous shamanic traditions around the world, although specific details may differ, suggesting that cultural conditioning does have an influence on clairvoyant HSP.

I will use the location of major chakra energy centers in the human energy field as an example of the general similarity of observations, while noting some differences as well. The name for these energy centers comes from the

ancient Indian yogic tradition which identifies seven major chakras running from the base of the spine to the crown of the head (Johari, 2000). Alberto Villoldo, an anthropologist was taught about, and eventually could perceive for himself these seven chakras by an Incan shaman who had no knowledge of the yogic tradition (Villoldo, 2000). Other clairvoyants who observe seven chakras include Charles Leadbetter, an early leader of the Theosophical Movement (Leadbetter, 1927), and the energy healers Barbara Brennan, Rosalyn Bruyere and Donna Eden who each provide their own observations of these major chakras (Brennan, 1988; Bruyere, 1994; Eden, 1998--see Section A4.1 for more information on Barbara Brennan).

Drunvalo Melchizedek notes that the activation of chakras as part of spiritual practice can be accomplished either using the more common seven chakra system or a 12-chakra system running from the base of the spine to the crown of the head (Melchizedek, 1998). One exception to the almost universal observation of seven chakras is the Tibetan tradition where only six are observed (Rinpoche, 1976; cited by Bruyere, 1994:40). Robert Bruce is an good example of someone who used a purely empirical, observational approach to the human energy field. When he began studying the HEF he deliberately avoided reading what others said about it to avoid bias in his perceptions based on his own experience. His New Energy Ways (NEW) system of bioenergetic manipulation and development verifies the general features of the HEF described above, while at the same identifying features not described elsewhere (Bruce, 1999:106-197).

There is also widespread agreement on the colors associated with the major chakras, beginning with red for the base chakra, and running through orange, yellow, green, blue and indigo or violet for the sixth chakra. There seems to be more diversity in the perception of colors in the aura of the HEF.

3.5.2 The Physical Evidence.

There is a whole hidden history of scientific research into the universal and human energy fields that has been largely ignored by mainstream science because the current paradigm is sufficiently robust that it is more convenient to ignore the evidence presented below than to make it fit. Barbara Brennan (1988) summarizes the work of Count Wilhelm Von Reichenbach in the early part of the nineteenth century as the first research using modern scientific

methods of what he called "odic" force which exhibited many properties that were similar to electromagnetic fields, but also many distinctive properties such as like poles attracting rather than repelling (Von Reichenbach, 1851). I have not reviewed this book myself, so I am not able to give an independent evaluation of Reichenbach's work. In the late nineteenth century psychologist William James wrote of consciousness as being field-like (James, 1898).

Dr. William Kilner, beginning in 1911 investigated the HEF by using colored screens and filters and developed a system of diagnosing disease based on color, texture, volume and general appearance of the "aura" as he called it (Kilner, 1965). In the 1930s Harold Burr, a neuroanatomist at Yale University began studying electrical fields around living plants and animals. He was able to measure what he called electrodynamic fields in unfertilized salamander eggs and plant seedlings that resembled the shape of the adult salamander and plant rather than the eggs and seedlings. He published papers on his research in the *Quarterly Review of Biology* in 1935 and the *Proceedings of the National Academy of Sciences* in 1939 and wrote a book on his work titled *The Fields of Life* (Burr, 1972). In the same vein as Kilner's work, Robert Becker, an MD, reports on a lifetime of research into the importance of biological electrical fields in the regeneration of tissue and organs (and his difficulties in pursuing his research in the framework of an unsympathetic paradigm) in his book *The Body Electric* (Becker and Selden, 1985). The pumping action of the human heart creates an electromagnetic field that is readily detected to a distance of three feet from the body, and with sensitive instruments detected to a distance of twelve or more feet. Independent scholar Joseph Chilton Pearce considers interactions between the heart's EM field and planetary and solar EM fields to be important sources of information for cognitive functioning (Pearce, 2002:70).

Valerie Hunt, a physical therapist and professor of kinesiology at UCLA has studied the HEF using electromyograms (EMGs) which measure the electrical activity of muscles. Normal muscular frequency has a maximum of about 225 cycles per second (CPS) with the heart going up to about 250 cps. Hunt found that electrodes used for EMGs could measure another energy field in the human body that was subtler and smaller in amplitude than measured in conventional EMGs. These frequencies are strongest in the area of the body associated with the chakras and have frequencies measuring between 100 and 1600 cps. With the help of clairvoyants with HSP Hunt was able to correlate

colors perceived in the aura with specific frequency ranges. Hunt's research has been described by Brennan (1988), Talbot (1991), Bruyere (1994: Appendix I), and more recently in her own book *Infinite Mind* (Hunt, 1996).

A form of electrophotography pioneered in the 1940s by the Russian electrical engineer Semyon Kirlian uses the corona discharge phenomenon to capture the bioenergetic processes of living organisms on film. Unfortunately there are numerous biophysical factors such as temperature, moisture, local microenvironments, and pressure which can physically affect the corona discharge as captured in Kirlian photographs, making it difficult to consistently interpret the meaning of such photographs. Richard Gerber, a medical doctor who has done extensive research into alternative methods of diagnosis and healing has examined the available information on Kirlian electrophotography and concluded that while there are a few good examples of the use of the technique for documenting the existence of the HEF, no system provides a simple way to determine which effects are physical and which are nonphysical (Gerber, 2001).

There have been several collaborations between medical doctors and individuals using HSP to diagnose medical conditions (such individuals are called medical intuitives, and may use clairvoyant, clairsentient or claircognizant HSP). Dr. Shafica Karagulla worked with a clairvoyant named Diane who could describe very accurately the medical problems of ill people based on her observation of their energy patterns (Karagulla, 1967). More recently, Dr. Norman Shealy, a Harvard-trained MD, neurosurgeon and founder of the American Holistic Medical Association, collaborated with medical intuitive Caroline Myss to test the accuracy of her diagnosis of his patients at a distance. He would telephone Myss, who lived in New Hampshire at the time, from his office in Missouri and would only give the name and date of birth of the patient. When he compared Myss's diagnoses with standard clinical tests he judged her assessment to be accurate 94% of the time (Shealy and Myss, 1993).

Finally, Melvin Morse, a pediatrician specializing in neurophysiology (see also his work on near death experiences of children, Section 3.3.1) has done research that has led him to believe that the right temporal lobe of the brain (more specifically Sylvan's fissure), is the seat of high sense perception. He speculates that this area of the brain provides a link to the universal energy

field which functions as a memory bank from which information can be received via the right-temporal-lobe by those who are sensitive to it (Morse and Perry, 2000). He and other researchers have referred to this as the God Spot in the brain. I should also point out that other brain researchers consider the God spot to satisfactorily explain spiritual and paranormal experiences as a product of the brain, rather than a receptor for information from outside the mind (Alper, 2000).

3.6 Direct Exploration of Nonmaterial Realms (Direct Observation)

Unlike the human energy field discussed above, when we talk about direct exploration of nonmaterial realms, or higher dimensional reality using HSP, we are now getting into territory where direct or indirect measurement is either extremely difficult or not possible.

3.6.1 The Collective Unconscious, Imaginal Realms and Daimonic Reality.

Psychologist Carl Jung proposed the existence of something he called the collective unconscious, universal aspects of human experience representing a separate reality to which all individuals have access (Jung et al., 1953). Henry Corbin, a scholar who has specialized in the study of Islamic mysticism and visionary experience, uses the term *imaginal realms* for the world that mystics, shamans, and secular practitioners of altered states of consciousness experience (Corbin, 1976). Imaginal realms are not the same as imagination and fantasy which are other capabilities of the human mind. In contrast to imagination, which is very individual, Corbin considers imaginal realms to be a supersensible form of reality that possesses dimension, entities and colors that cannot be perceived by the physical senses, but can be observed by high sense perception. In a similar vein, English writer Patrick Harpur uses the term *daimonic reality*, derived from the Greek word for deity or fate, to refer to unseen realities or forces that may occasionally manifest in the physical world (Harpur, 1994:37). Academics, such as Kenneth Ring, have found the idea of imaginal realms a comfortable way to validate the near-death and UFO contact experience without necessarily going so far as to say that imaginal realms are actually a larger reality that subsumes physical experience (Ring, 1992:218-222). I find the concepts of the collective unconscious, imaginal realms, and daimonic reality to be useful stepping

stones to the idea of higher dimensional realms which can be directly observed as described in the next few sections.

3.6.2 Astral Projection.

Out of body experiences (OBEs) were alluded to in the earlier discussion of near death experiences (Section 3.3.1). The astral or etheric body is that portion of the HEF that links the physical and nonphysical. Everyone experiences astral travel while they sleep, the trick is to learn how to consciously project the astral body and retain the memories of the experience when it returns to the physical body. Much of the published literature on astral projection is anecdotal, describing interesting experiences but without providing a larger framework for understanding what is observed. Two sources that I have especially appreciated in developing my map of this territory, since I am unable to consciously observe nonmaterial realms in this way, are Robert Monroe and Robert Bruce. In 1958 Monroe, a Virginia businessman began to experience spontaneous OBEs, and after the initial shock began a process of carefully documenting the experiences and factors that might be affecting the experience. His observations are reported in his book *Journeys Out of Body* (Monroe, 1977). Around 1970 he opened the Monroe Institute of Applied Science to scientifically study the OBE and develop techniques to induce the experience. This research and the results of Monroe's continued explorations of the nonmaterial realms that are accessible using the astral body are reported in his book *Far Journeys* (Monroe, 1985).

Robert Bruce has extensively explored the experience in astral projection. What impresses me most about his book *Astral Dynamics* (Bruce, 1999) is the down-to-earth (if you can apply such a term to this topic) observational approach that avoids the terminology of eastern spiritual traditions and western esoteric theory. For those interested in consciously pursuing this kind of experience, Bruce's book is full of practical advice and techniques, as well as insightful observations about the character of the nonmaterial realms that he has explored. For the skeptics let me just mention one of his tips for knowing whether you have successfully made an astral projection. Bruce suggests having a spouse or friends write one or two words on an opaque piece of paper and tape it with the word(s) facing out on a window in the bedroom. The first time a conscious projection of the astral body occurs he says to immediately go through the wall with the window and read the words

on the paper. If you remember the word when you wake up and confirm it by taking the piece of paper off the window and finding that word, you know you have had a successful projection!

3.6.3 Nonmaterial Beings and Higher Worlds.

It is common for individuals with clairvoyant HSP to report encounters with nonmaterial Beings with whom they are able to converse if they are clairaudient. Individuals who are only clairaudient may only hear the voices of such Beings. The energy healers Barbara Brennan and Donna Eden mentioned in Section 3.5.1, and very reliable sources by my criteria, describe encounters with their own and other people's spirit Guides (Brennan, 1988; Eden 1998). Monroe (1977, 1985) and Bruce (1999) include many even stranger encounters with nonmaterial Beings during their explorations of nonmaterial realms.

I have to confess that one of the many surprises as my evolving map of the territory of nonmaterial realms unfolded was that it now includes devas, nature spirits and elemental beings as more than products of the human imagination. Indigenous and traditional folk cultures never lost the capacity to perceive these nature Beings, but since the industrial revolution this capacity has been largely lost by members of the dominant culture. Beginning in the early 1960s animate nature made overtures to remind humanity of its existence by choosing an intentional spiritual community at Findhorn, Scotland as a seven-year experiment in what is possible when humans and nature consciously work together in a garden. This was possible because two members of the community, Eileen Caddy and Dorothy Maclean were clairaudient, and a third member, who called himself Roc, was clairvoyant. The story of this experiment is told in *The Findhorn Garden* (Findhorn Community, 2003) from the perspective of the various people who participated. The soil in the vegetable garden was infertile sand and gravel, yet in the second year of the garden, following the guidance of nature, forty pound cabbages were harvested.

The Findhorn experiment showed what was possible when humans and nature worked together. Beginning in 1976 animate nature worked with an American, Machaelle Small Wright to continue the process of developing ways for humans and nature to work together cocreatively without the need

for high sense perception. This remarkable story is told in *Behaving as If the God in All Life Mattered* (Wright, 1997). It was actually the authenticity and humor in her down-to-earth no-nonsense approach to interpreting her experiences that helped me open up to the reality of nonmaterial realms. *Voices*, the Newsletter of the Perelandra Center for Nature Research provides ample anecdotal evidence of the benefits of working with consciously with nature.

Geoffrey Hodson, a clairvoyant steeped in the Theosophical tradition takes a purely observational approach in describing various nature Devas in the landscape in his book *Clairvoyant Investigations* (Hodson, 1984). The Slovenian landscape artist Marko Pogačnik first began to perceive nature spirits in 1992, and he describes the results of his investigations and observations of these nonmaterial Beings in his book *Nature Spirits and Elemental Beings* (Pogačnik, 1995). The four sources that I have cited here provide multiple, independent direct observations, although Machaelle Small Wright later became aware of the Findhorn Garden experience and found it helpful in making sense of her own experiences. These direct observations, although differing somewhat in details provide a consistent picture of the character and function of various types of nature Beings.

There is a large body of esoteric literature about nonmaterial realms which requires some discernment when being read because of possible ego filtration. The founder of the Anthroposophical movement, Rudolf Steiner was an intensely spiritual person who was both remarkably free of ego filtration and deeply committed to taking a scientific and empirical-observational approach to developing an understanding of what he called higher worlds. His books *How to Know Higher Worlds* (Steiner 1904-1905) and *Outline of Esoteric Science* (Steiner, 1910) are based largely on Steiner's own experience and observation. On the other hand, I find Madame H.P. Blavatsky's classic theosophical texts (Blavatsky, 1877, 1888) less useful as a source of information because it is hard to identify what are her own observations and because her references to (then) mainstream scientific knowledge are very out-of-date.

3.6.4 Psychic Autobiography.

In Chapter 1 (Section 1.3.3) I identified the literature of shamanic

autobiography as a sign of positive cultural change related to the Great Shift in human consciousness. This literature is full of accounts of direct encounters with nonmaterial Beings and realms. The autobiographical stories of individuals with HSP who have grown up in the dominant culture provide another useful source of empirical information about nonmaterial realms. These stories taken in isolation are easily dismissed by those within mainstream science. However, when I opened myself the idea that nonmaterial realms can be perceived by others with high sense perception I found these personal stories to be a source of useful information. These stories also give us an inkling of the potentials that we hold within ourselves. Table 3-1 identifies a number of examples of this genre. Although I occasionally find hints of ego filtration, as a body I find a degree of authenticity that is compelling. It is very evident from this literature how hard it is to grow up in a culture that dismisses such perceptual abilities as fantasy and hallucination. I appreciate the courage of such individuals who trust their own experiences to the extent that they are willing to make them public knowing full well that ridicule is one response they are likely to receive.

3.7 UFOs and Extraterrestrials (Social Science and Direct Observation)

For many years the phenomena of unidentified flying objects (UFOs) and alien abduction experiences were on the fringe of my awareness, which was where I thought they belonged. Among the many surprises in my explorations is that I identify UFOs and extraterrestrials (ETs) as a significant feature of my evolving map of both the physical and the nonmaterial realms. The Frenchman Jacques Vallee a scientist, mathematician and thinker who has been consulted by NASA expresses my own conclusions well as it relates to the evidence:

[T]he UFO phenomenon is undeniably real. It is annoying, consistent and tantalizing, seductive and secret; always just a fraction of an inch beyond our reach. (Vallee, 1991:249)

Here I offer multiple lines of evidence suggesting that the UFO phenomenon and ETs are real:

- Academic study of extraterrestrial contact experiences (Section 3.7.1)

- Accounts of direct experiences of extraterrestrial contact (Section 3.7.2)
- Historical and anthropological evidence of extraterrestrial influences (Section 3.7.3)
- Physical evidence of extraterrestrial contact (Section 3.7.4)
- Crop circles and related phenomena (Section 3.7.5)

As with topics I have covered earlier, any one of these lines of evidence taken by itself would not be enough to convince me, but when considered together I find them compelling. That said, I also have to acknowledge that working with this literature has kept me close to the edge of my own cognitive comfort zone because many of the details are rife with apparent contradiction and inconsistency.

3.7.1 Academic Study of Extraterrestrial Contact Experiences.

The social scientific research by Harvard psychology professor John Mack (1994, 1999) and Kenneth Ring (1992) provides solid evidence that the alien abduction experience is real, and their words that I quoted in Section 2.2.1 show how hard it was for them to come to accept the evidence. The physical evidence and how literally to interpret the perceived experiences of abductees is more elusive as noted by John Mack:

It is as if the agent or intelligence at work here were parodying, mocking, tricking, and deceiving the investigators, providing just enough physical evidence to win over those who are prepared to believe in the phenomenon but not enough to convince the skeptic. In this apparently frustrating situation, there may lie a deeper truth and possibility. It is as if the phenomenon were inviting us to change our ways, to expand our consciousness and ways of learning, to use, in addition to our conventional ways of knowing and observing, methodologies more appropriate to its own complex, subtle, and perhaps ultimately unknowable nature. (Mack, 1999:10)

An interesting effort to study the UFO and associated phenomena such as crop circles scientifically has been published by Dr. Les Howarth, an

industrial chemist who had never seen a UFO, crop circle, or had an alien encounter as far as he was aware. He became interested in the phenomena and the wildly contradictory information and approaches used to study the phenomena and decided to apply a statistical technique called Kepner Tregoe Problem Analysis, which is designed to evaluate multiple possible causal explanations for an effect in the absence of complete information (Howarth, 2000). The technique does not prove or disprove explanations, but provides a ranking for possible explanations from most probable to least probable. Starting with a slight predisposition to accepting non-extraterrestrial explanations, Howarth concluded that there was a 70% probability that aliens/gods were the main cause of UFO sighting and that aliens were the most likely explanation for experiences perceived as being alien abductions (Howarth, 2000:164-165).

Ring (1992) began by studying near death experiences and came to recognize similarities between those who experience alien abduction incidents and those who have near-death episodes. In the psychological profile testing he conducted, neither NDE nor UFO contact experiencers were fantasy prone (an explanation offered by skeptics), but were more sensitive of nonordinary realities (precognition, OBE, and other paranormal abilities--see, for example Table 1-3). One of his most significant statistical findings was that individuals in these groups were more likely than a control group to report psychophysical changes with a P value of < 0.0001 ($p < 0.05$ is a common standard for significance in scientific studies).

Ring posits the existence of an "encounter-prone personality", individuals who have distinctive, spiritually sensitive, and visionary psyches that may, collectively, represent the next stage in human evolution. These individuals are able to dissociate from ordinary reality and tune into other realities, or "imaginal realms" a level of reality that is more than just a fantasy world (see Section 3.6.1). Ring found that such individuals tend to have childhoods characterized by various patterns of trauma, stress and/or child abuse. Atwater (1999a), on the other hand, has not found the same degree of cause/effect relationship with child abuse issues in her research.

3.7.2 Direct Experiences of Extraterrestrial Contact.

In keeping with the principle that I accept the nonordinary experiences of

others as empirical evidence provided they satisfy certain criteria that I have developed, autobiographical accounts and accounts collected via interviews of ET contact become an interesting and useful source of information. However, I find this literature to be quite prone to frame-of-reference filtration. Although initial contact experiences may lie outside the contactee's frame of reference, once the experience is accepted and a frame of reference developed for understanding the experience, subsequent experience or information tends to be interpreted within the context of the frame of reference. A number of different frames of reference have been developed within the UFO/ET contact research community (which runs the spectrum of amateurish to scientifically rigorous) which makes for lively disagreements among initiates, often bewilderment for sympathetic outsiders like myself, and ridicule by the unsympathetic skeptical materialists/empiricist.

Some of the best documented experiences of alien contact are those of Whitley Strieber, who began experiencing terrifying encounters in 1985, as vividly described in his books *Communion: A True Story* and *Transformation: The Breakthrough* (Strieber, 1987, 1988). The fact that Strieber is a novelist would automatically make a skeptic suspicious, but Strieber meets my criteria as a reliable source. He has gone to unusual lengths to develop a rational framework for understanding his experiences, including rigorous physical and psychological testing to exclude any pathological basis. Table 3-1 identifies a number of other such autobiographical and collected accounts of these experiences.

P.M.H. Atwater reports that out of thousands of NDE survivors she interviewed only two described an alien-type beings as part of their near-death scenario (Atwater, 1994). Yet, one-third of the people she interviewed began to see UFOs *after* the experience, usually in the dream-state, but sometimes in broad daylight while wide awake. Twenty percent started to have "memories" of arriving on planet Earth from another world after an NDE. In other words, these individuals discovered that *they* were the aliens (Atwater, 1994:113).

The most compelling systematic documentation of the evidence for the existence of UFO's and that the large majority of extraterrestrials have benign rather than sinister intentions comes from CSETI (The Center for the Study of Extraterrestrial Intelligence) founded by Steven Greer, M.D., the organization's International Director. CSETI has developed strict protocols

for documenting encounters with UFOs, which are presented in CSETI's 520 page *Extraterrestrial Contact: The Evidence and Implications* (Greer, 1999). Steven Greer has had unprecedented access to information from sources within the military and government who feel that it is time for the secret government contacts and programs testing and developing ET technologies to be made public. This information is documented in the 570-page book *Disclosure* (Greer, 2001), and is continually updated as part of SCETI's Disclosure project (www.DisclosureProject.org).

Another convincing source documenting evidence of extraterrestrial contact with Earth during the last sixty years is the Majestic Documents website (www.majesticdocuments.com), which presents copies of government documents related to Operation Majestic-12 (MJ-12), a secret program created by special classified presidential order on September 24, 1947. What I find impressive about this website is the rigorous criteria used to evaluate the authenticity of a given document. Most of the documents on this website have medium level authenticity ratings, but a number are rated as having a high level of authenticity, meaning that virtually all the criteria used to judge authenticity have been met.

If this topic interests you and you would like to learn more, I recommend starting with the CSETI material, and check out the Majestic Documents website. For a contrary view on the alien abduction phenomena that offers a purely psychological interpretation I suggest reading *The Abduction Enigma* (Randle et al., 1999) which includes as a co-author someone who has had alien abduction experiences, and Robert Sheaffer, a fellow of CSICOP, provides a skeptic's perspective on UFO sightings (Sheaffer, 1998). There is also a school of thought in the alternative science community that explains UFOs and related ET contact phenomena in terms of an electromagnetic phenomenon called earth lights (Devereaux, 1982, 1989; Persinger and Lafreniere, 1977).

3.7.3 Historical and Anthropological Evidence of Extraterrestrial Influences.

Archeology, ancient written historical records, mythology and folklore provide a rich corpus of information that is subject to many interpretations, which are not readily subject to independent verification. This has led to a

substantial alternative history literature that lies outside the mainstream of modern scholarship that has many similarities to the alternative science literature I discuss in Section 2.1.4 (see also Section A5.3 for more on this literature). Below I summarize the work of five independent scholars whose methods of scholarship I judge to be of comparable quality to mainstream academic scholarship. Although their conclusions are far from conventional, and many details differ, they all agree that there is substantial archeological, written historical, mythic and folkloric evidence of extraterrestrial influences in the development of human civilizations.

- Frenchman Jacques Vallee (quoted at the beginning of this discussion of ETs) was struck by parallels between UFO and ET contact experiences and old Celtic and Germanic folklore. His first book, *Passport to Magonia* (Vallee, 1969) documents these similarities, and remains one of the most comprehensive compilations of ancient and modern UFO/ET contact experiences.
- Robert Temple, a member of the Royal Astronomical Society, Royal Historical Society and numerous other professional societies and institutes, first suggested in 1976 that early civilizations in Egypt and the fertile crescent were influenced by extraterrestrials from the Sirius star system around 3,000 BC. His book *The Sirius Mystery* is among the most scholarly of the alternative history literature, and compelling support for his thesis came in 1995 when the prediction in the 1976 edition of the book of the existence of a small red dwarf star in the Sirius system was confirmed by astronomers (Temple, 1998:3).
- Zecharia Sitchin's knowledge of ancient and modern Hebrew, and ability to translate ancient Sumerian and Akkadian clay tablets is respected by mainstream scholars. However his book, *The Twelfth Planet*, also published in 1976, is far from mainstream (Sitchin, 1976). Sitchin's thesis is that historical civilization arose in Sumeria as a result of ET influence around 3,800 BC. He identifies the ETs as the Annanuki, from the planet Nibiru which completes an orbit around the sun every 3,600 Earth-years, and traces Annanuki involvement in Earth history back to 450,000 years ago. I find Sitchin's scholarship to be impressive, but see the Velikovsky effect creeping into his later work, as he reinterprets all of human history of the last 6,000 years or so as

Annanuki-influenced (see Appendix A for a complete list of his publications).

- Christian and Joy O'Brien in England have developed a thesis based on thorough archeohistorical research that an existing "comprehensive intensive farming package" was given to humanity around 8,000 BC in southern Lebanon and possibly in the Huanghe and Yanzi river basins in China by ETs called the Shining Ones, or Elohim (O'Brien and O'Brien, 1988). The O'Briens consider that historical civilizations arose from a process of diffusion from Lebanon or Lebanon and China. This research seems to have been developed largely independently from that of Robert Temple and Zechariah Sitchin (for more information visit their website: www.goldenageproject.org.uk).
- Paul von Ward, in his book *Gods, Genes and Consciousness*, presents evidence from such diverse disciplines as genetics, linguistics, and archeology to make the case that ABs (Advanced Beings) have influenced human history, technology, and consciousness since the earliest civilizations (von Ward, 2004).
- Richard Thompson, is an author with a PhD in mathematics who has written books on modern science (Thompson, 1981) and ancient Indian Vedic cosmography and astronomy (Thompson, 1989). Like Vallee, he was struck the similarities between modern accounts of UFOs and ET contact experiences and folkloric traditions. Thompson's book *Alien Identifies*, is a scholarly study that compares the modern UFO/ET contact literature with descriptions recorded in Indian Vedic texts (the *Bhagavata Purana*, the *Mahabhrata*, and the *Ramayana*), which contain numerous references to flying machines called *vimanas* (Thompson, 1993). This book makes a good case that these ancient texts, whose written form dates back to the fifth or sixth century BC, and to 3,000 BC in native Indian tradition, are describing actual interactions with ET races with advanced space travel technology.

There is also ethnographic information that relates specific indigenous cultures to extraterrestrial origins or influences. The Dogon, Bambara, Bozo and Minianka tribes in west Africa identify their origins with the star Sirius (Temple, 1998: Chapter 2, Appendix I). The Cherokee and Lakota/Dakota in

North America and the Uru-ê Wau-Wau in northern Brazil, identify themselves as descendants of starpeople from the Pleiades (Mack, 1999). The small band of aborigines who took Marlo Morgan on a walkabout also identified themselves as having extraterrestrial origins (Morgan, 1994:147-148).

3.7.4 Physical Evidence of Extraterrestrial Contact.

There are quantities of published photographs and videotapes of UFOs, none of which are accepted as solid evidence by skeptics who are always able to dismiss it as either natural phenomena, hoax, or having some kind of physical explanation. I have not seen a UFO myself, but can offer one bit of anecdotal evidence. I once had a conversation with a local law enforcement official, whose veracity I have no reason to doubt, during which the subject of UFOs came up. He matter-of-factly said that they usually don't have time to respond to UFO calls, but that one of their officers took a video of a UFO moving slowly across Lake Monroe, bathing the water in a greenish glow as several dumbstruck night fisherman looked up at it. John Mack considers physical evidence is strongly *corroborative* in conjunction with carefully documented UFO contact experiences, and notes that even though the physical evidence does not meet scientific standards of proof, the sheer mass of detail relating to physical evidence becomes part of the case for the reality of the phenomenon (Mack, 1999:27).

A number of "implants" inserted in individuals experiencing extraterrestrial contact have been recovered surgically and analyzed. Mack (1999:15) reports that the evidence reported by Pritchard (1994), Strieber (1998), and Leir (1998) as to whether or not these implants have bizarre physical or chemical characteristics suggesting nonearthly origin has been inconsistent. Strieber's ability to objectively analyze his experiences and the evidence offered by others is evident in his most recent book *Confirmation: The Hard Evidence for Aliens Among Us*. In this book he presents some pretty good physical evidence but concludes:

I hope this book will not cause a rush to judgement, with skeptics trying to prove that evidence so far retrieved is worthless while UFO believers conclude that it is proof. Both Approaches are a waste of time because conclusive evidence has not been

gathered. (Strieber, 1998:255)

3.7.5 Crop Circles.

The formation of complex, mostly circular, geometric patterns of fields of cultivated crops is a final line of evidence that is suggestive of increased extraterrestrial activity on Earth in recent years. The numerous physical anomalies associated with the crop circle phenomenon do not readily fit into the dominant scientific paradigm, although some attempts have been made. For example, the plasma vortex hypothesis developed by meteorologist George Terence Meadon (Meadon, 1988), does not provide a tenable explanation for recent complex formations in my estimation. Since the early 1980's Pat Delgado, an electromechanical design engineer and Colin Andrews, an electrical engineer have photographed and investigated hundreds of crop circles in England, and presented the first comprehensive information on this enigmatic phenomenon in their book *Circular Evidence* (Delgado and Andrews, 1989). Dutch physicist Eltjo Haselhoff, after sorting through the fact and fancy, and after conducting investigations of his own simply concluded "something very strange is going on" (Haselhoff, 2001). Scientific investigation of the phenomenon has taken place largely without the sanction of mainstream science (i.e. supported by academic institutions), but I judge the overall quality of this research to be good. At least one paper, by biophysicist William Levenson, has appeared in a peer-reviewed scientific journal (see below).

You really have to read this literature yourself to fully appreciate the complexity of this phenomenon and the inadequacies of mainstream science to explain it. The following characteristics of crop circles should give you a taste (compiled from Delgado and Andrews, 1989; Haselhoff, 2001, and Andrews and Spignesi, 2003):

- Crop circles occur worldwide with special concentration in southwest England. Other major areas of occurrence include Europe, USA, Australia, and New Zealand
- They occur in wide variety of crops: wheat, barley, oilseed rape, oats, rice, reed beds, maize, carrots, spinach; also snow, ice and sand.

- Reports and documentation of crop circles have increased in numbers. Since 1976. The total number is on the order of 10,000.
- The complexity of formations has increased over the years to the point that the term glyph or pictograph is often used.
- They can form under the cover of complete darkness in a drizzling rain without creating any discernible sounds.
- They can occur very rapidly. In one well-documented case a formation of 151 circles stretched out over a distance of more than 300 feet near Stonehenge appeared during the daytime within a period of 45 minutes in 1996.
- Some crop circles are hoaxes. Experienced investigators can usually readily identify a hoax, but the skill of hoaxers has increased with time.
- In most formations the crops in the circle floors are pressed hard to the ground but completely undamaged with no breaking, bruising or buckling or heads broken off.
- Within crop circles dead flies are commonly found stuck to seedheads and stalks; this does not occur elsewhere in the crop field
- "Shadows" of formations have been observed in subsequent years due to reduced crop growth. Soil compaction, the most obvious explanation is not evident.
- Germination anomalies of seeds within crop circles have been observed in controlled studies. Plants germinated grew at five time the normal rate.
- Lengthening of grain-stem nodes within crop circles has been attributed to possible microwave heating effect. (W.C. Levenson, 1994. "Anatomical Anomalies in Crop Formation Plants," *Physiologia Plantarum* 92:356-363).

- Magnetic anomalies have been measured within crop circles that correlate with the shape of the formation.

The geometry of crop circles is a fascinating area of study by itself. To give just one example, astronomer Gerald Hawkins, now retired from Boston University, in the early 1990s noticed that various crop circle patterns embodied various geometric theorems that express specific numerical relationships among the areas of various circles, triangles, and other shapes making up the pattern. Using the principles of Euclidean geometry Hawkins found that he could prove four theorems derived from the relationships among the areas depicted in the patterns and discovered a fifth, more general theorem from which he could derive the other four.

Hawkins was surprised to find no reference to this fifth theorem in the works of Euclid or any other text that he consulted. He then challenged readers of *Science News* and the *Mathematics Teacher* to come up with his unpublished theorem from the same crop circle geometric relationships he had used. No one succeeded. In the summer of 1996 Hawkins reported that a crop circle formed in wheat field in England showed knowledge of his fifth theorem (G.S. Hawkins, 1996. "Crop Circle Theorems in Wheat Fields." *Science News* 150:239, October 12).

When confronted with multiple possible explanations for a phenomenon, mainstream scientists like to use the principle of parsimony: go with the simplest or least complicated explanation. I would like to suggest that the parsimonious explanation for the physical characteristics and geometry of crop circles is they are being created by extraterrestrials using methods for manipulating matter that are not understood by mainstream science.

3.8 Conclusion of The Human-Based Evidence

I have presented multiple lines of human-based evidence that at the most general level supports the proposition that consciousness is fundamental and the material reality arises from, and is a small part of a larger reality. Direct observation of this larger reality by individuals with clairvoyant and clairaudient high sense perception, and the UFO/extraterrestrial contact

phenomena, also suggest that this larger reality is inhabited by a diversity of conscious Beings. The next chapter focuses on my approach to evaluating information from Higher Dimensional Beings (HDBs) as the next step I took in developing a rational framework for understanding the Great Shift in human consciousness that is underway. However, I would like to close with some general conclusions derived from the human-based evidence and say a few final words about the UFO/ET contact phenomenon.

3.8.1 Some General Statements About A Larger Reality.

The following statements about a larger reality are my own conclusions based on the evidence presented in this chapter. I present them here, because the next chapter will not make much sense unless they are accepted, at least provisionally as working hypotheses.

- Our individual consciousness continues after death of the physical body.
- As individuated consciousness, many of us have experienced many lifetimes incarnated in physical bodies at different times in history. Alternatively these lifetimes can be understood as taking place simultaneously in parallel realities.
- HSP (clairvoyance, clairaudience, clairsentience, claircognizance) is a latent capacity in all humans.
- The physical body is only the densest manifestation of a multi-layered human energy field that is intimately connected to planetary and cosmic energy fields.
- Higher dimensions exist beyond the physical third-dimensional reality that we experience and some of these dimensions can be explored via astral projection and direct observation by those with HSP.
- These higher dimensions are populated with self-aware conscious Beings of various types with whom communication is possible.

- The UFO phenomenon and extraterrestrial contact experiences are real and can be largely understood in terms of multi-dimensional interactions between humans and higher-dimensional Beings originating from other star systems and galaxies.

3.8.2 A Final Word About ETs.

I am closing this chapter by reproducing the text of a memo that appears to be a classified U.S. government document. Readers familiar with the world of clandestine government UFO programs will recognize the MJ-12 as designating a document created as part of the secret program Operation Majestic-12. Unfortunately, this document is not included in the Majestic Documents website discussed earlier, so I cannot make any claims as to its authenticity. Even if it is not authentic it provides an excellent summary of conclusions I have come to myself, with the exception of point number 8, which I have annotated with my own perspective.

**Subject: A FRAMEWORK (Special Document)/OFFICIAL MJ-12
STAFF DOCUMENT A FRAMEWORK: 30 July 1999:**

FACTS CONCERNING EXOBIOLOGICAL LIFE TO BE CONVEYED THROUGH THE PUBLIC ACCLIMATION PROGRAM

1. Intelligent life does exist on other planets and throughout the Universe.
2. Craft not of human design or manufacture are operating in and around the land, sea and air of Earth.
3. Intelligent beings other than Homo Sapiens Sapiens are conducting various missions on this planet. These beings have been coming here for tens of THOUSANDS of years.
4. Alien beings may have human-like bodies or non-human bodies (such as hybrid, insectoid, or Reptilian). Intelligent beings can be physical,

- non-physical or inter-dimensional in nature.
5. The variety of life in the Universe is diverse, like the life on our own planet is diverse.
 6. Some alien beings have the ability—through advanced technology or other means—to move forward and backward at will through time and space.
 7. The spiritual evolution of an alien life form may be ahead of, equal to or behind its level of technological development.
 8. The social orientation, motives and agendas of these beings is very diverse. Some alien intelligences are more friendly to human beings than others. [*I (Russell) would say that **most** alien intelligences at this time are friendly to human beings*]
 9. In many cases, the "abduction phenomenon" is a real event. This activity is complex, coordinated and purposeful. It often occurs throughout many generations of a family.
 10. Cross-breeding of humans with more than one alien species has occurred. Hybrid children and hybrid adults do exist. They have characteristics of both the human and alien races.
 11. Although most alien contacts and sightings occurring on modern-day earth have been shrouded in secrecy and mystery, the veil is slowly being lifted by the activities of civilians and specially assigned government personnel. The Public Acclimation to the reality of alien life is proceeding in a way designed not to shock or disrupt society any more than necessary.
 12. A great amount of "UFO" and alien information is now in the public domain. Countless books, videos and Internet Web sites are devoted to these

subjects. Thousands of pages of U.S. government documents on unusual sightings and encounters have been made available through the FOIA.

At this point, credentialed researchers and academicians have investigated the UFO/alien phenomenon and published their findings. This is a further step to help validate the phenomenon in the minds of the public.

With these 12 points as a reliable framework, it is intended that key members of the public and government will be better able to accept, evaluate and place into perspective the body of evidence which is now before them.

Table 3-1 Index to Major References for Chapter 3

Topic	References
3.3 Reincarnation/Afterlife	Bache (1990), Cranston and Williams (1984), Kübler-Ross (1991), Myers (1904); <i>Near-Death Experiences (3.3.1): Adults:</i> Atwater (1994, 2001), Fenwick and Fenwick (1997), Flynn (1986), Gallup (1982), Grey (1985), Greyson and Flynn (1984), Kastenbaum (1979, 1984), Lundahl (1982), Lundahl and Widdison (1997), Moody (1978, 2000), Moody and Perry (1988), Ring (1980, 1985, 1992), Ring and Cooper (1992), Ring and Valarino (1998), Sabom (1982); <i>Children:</i> Atwater (1999a, 2003), Kübler-Ross (1983), Morse and Perry (1990); <i>After-Death Communication (3.3.2): Systematic Studies:</i> Guggenheim and Guggenheim (1996), Schwartz (2002); <i>Individual Experiences:</i> Ford (1958), Greaves (1969), Northrup (2002), Pike (1968), Ward (2001), Weir (1999); <i>Conscious Memories of Past Lives (3.3.3):</i> Stevenson (1974, 1987, 2003); <i>Biological Signatures (3.3.4):</i> Stevenson (1997a&b); <i>Psychotherapeutic Past Life Regression (3.3.5):</i> Edelstein (1981-skeptic), Netherton and Shiffon (1978), Weiss (1988, 1993), Woolger (1988); <i>Systematic Past Life Regression (3.3.6):</i> Clow (1986, 1989, 1992), Wambach (1978); <i>Inter-Life/Pre-Birth Experiences (3.3.7):</i> Chamberlain (1988), Hinze (1994), Hallett (1995), Newton (1994), Schwarz (2006), Wambach (1979), Whitton and Fisher (1986); <i>Present Life-Historical Life Correlations (3.3.8):</i> Free and Wilcock (2003), Semkiw (2003)
3.4 Paranormal Phenomena	<i>General Treatments:</i> Broughton (1991), Dubrov and Pushkin (1982), Gittelson and Torbet (1987), Griffin (1997), LeShan (1966, 2004), Mitchell and White (1974), Ostrander and Schroeder (1970), Radin (1997), Rhine (1964, 1981), Rogo (1987), Targ et al. (1980), Tart (1997); <i>Skeptics:</i> Hansel (1966, 1980), Marks and Kammann (1980); <i>Fraud:</i> Keene (1976), Wendy (1999); <i>Telepathy/Remote Viewing (3.4.2):</i> Targ and Katra (1998), Smith (1998), Targ and Puthoff (1977), Vasiliev (1976); <i>Psychokinesis (3.4.3):</i> Braude (1979), Jahn and Dunne (1987), Tiller (1997);

Table 3-1 (cont.)

Topic	References
3.4 (cont.)	<p>Precognition (3.4.4): Atwater (1999b), Eisenbud (1982), Littleton (1937), Osborne (1961), Rhine (1961), Snow and Wambach (1989), Ullman et al. (1973), Zohar (1983); Distant Healing (3.4.5): Dossey (1989), see also references for 3.5.1; Materialization (3.4.6): Haraldsson (1987); Scientific Journals: <i>European Journal of Parapsychology</i>, <i>Journal of the American Society for Psychical Research</i>, <i>Journal of Parapsychology</i>, <i>Journal of the Society for Psychical Research</i>, <i>Research in Parapsychology</i></p>
3.5 The Human Energy/ Other Fields	<p>Direct Observation (3.5.1): Brennan (1988); see also psychic autobiography below; <i>Aura/Chakras:</i> Bruyere (1994), Johari (2000), Kilner (1965), Leadbetter (1927), MacFarlane (2000), Motoyama (1981); <i>Kundalini:</i> see Table 13-3, Section 13.2; The Physical Evidence (3.5.2): Burr (1972), Bruyere (1994), Gerber (2001), Goldner (1999), Hunt (1996), von Reichenbach (1851); <i>Medical Diagnosis:</i> Karagulla (1967), Shealy and Myss (1993); Morphogenetic Fields (3.5.3): James (1898), Sheldrake (1981, 1989, 2002); Periodicals: <i>Bridges: Magazine of the International Society for the Study of Subtle Energies and Energy Medicine</i>, <i>Subtle Energies/Subtle Energies and Energy Medicine</i></p>
3.6 Direct Exploration	<p>Imaginal Realms (3.6.1): Avens (1980), Corbin (1976), Wolf (1994); Astral Projection/OBE (3.6.2): Bruce (1999), Buhlman (1996), Green (1968), Mitchell (1987), Monroe (1977, 1985, 1994), Muldoon and Carrington (1969), Perkins (1990), Ring and Cooper (1992), Rogo (1978, 1983), Smith (1998), Taylor (1998), Twitchell (1969); Nonmaterial Beings and Other/Higher Worlds (3.6.3): Bloom (1986), Dole (1985-Swedenborg's HSP), Harpur (1994), Hodson (1980, 1984), Hilarion (1981), Howe (1993, 1998), Maclean (1990), Pogačnik (1995);</p>

Table 3-1 (cont.)

Topic	References
3.6 (cont.)	<p style="text-align: right;"><i>Psychic/</i></p> <p><i>Spiritual Autobiography (3.6.4)</i>: Barnard (2003), Browne and May (1998), Caddy (2002), Cohen (1992), Coelho (1995), Grosso (1997), Hartmann (2001), MacMillan (1952), Millman (1980, 1991), McMoneagle (1993), Targ and Kutra (1998-Chapters 7-8), Virtue (1997), Worrall and Worrall (1965), Wright (1995, 1997), Yogananda (1972)</p>
3.7 UFOs/Extraterrestrials	<p><i>General</i>: Elkins and Rueckert (1977-metaphysical interpretation), Hill (1995), Jung (1978), Sagan and Page (1974), Sheaffer (1998-skeptic), Thompson (1991), Vallee (1991); <i>UFO Contact: Academic Study (3.7.1)</i>: Evans (1986, 1988), Haines (1979), Mack (1994, 1999), Randle et al. (1999-skeptics), Randles (1988), Ring (1992), <i>Geophysical Explanation</i>: Devereaux (1982, 1989), Persinger and Lafreniere (1977); <i>Direct Experiences (3.7.2)</i>: Desmarquet (1993), Mellis and Caywood (2002), Greer (1999, 2001), Strieber (1987, 1988, 1996), Smith (2001), <i>Case Studies</i>: Bullard (1987), Bryan (1995), Hopkins (1981), Jacobs (1992), Mack (1994-thirteen), Rogo (1980); <i>Historical/Anthropological Evidence (3.7.3)</i>: O'Brien and O'Brien (1988), Sitchin (1976--see Table A-1 for complete list of Sitchin's publications), Temple (1998), Thompson (1993), Vallee (1969), Von Ward (2004); <i>Physical Evidence and Extraterrestrial Technology (3.7.4)</i>: Leir (1998), Pritchard (1994), Strieber (1998); <i>Crop Circles (3.7.5)</i>: Andrews and Spignesi (2003), Delgado and Andrews (1989), Haselhoff (2001), Howarth, (2000:Chapter 7), Manistre (1999), Meaden (1988, 1991), Ossebaard (2000), Silva (2002), Thomas (1998)</p>

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