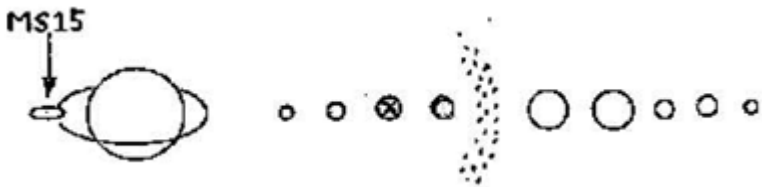


THE INGO SWANN DATABASE



Feminine Rising, Ingo Swann

CONTENTS

	Section Title	Description
1	The Ingo Swann Data-base Regarding the Bio-mind Superpowers	Here you'll find a series of statements, anecdotes and discussions of issues that are substantive to remote viewing and the existence of the superpowers of the human bio-mind. Hardly any of these substantive issues have been identified before. Taken al-together they constitute a new information platform designed to increase intellectual comprehension of the many otherwise elusive topics.
2	Remote Viewing—The Real Story	An (eventual) full-length book (currently in process of being serialized on the Internet and WWW), revealing the actual history of remote viewing and its developments. Four general categories are interwoven throughout: the Discoveries; the Political and Technical History; the Rise and Fall; the Saga and the Soap Opera. Although the topic of remote viewing has attracted media and speculative attention at various times, the real and detailed insider story has never been presented before.
3	General Database of Contributed Papers Relevant to Bio-mind Superpowers	Papers authored by others on topics relevant to the superpowers.
4	Database of Contributed Papers Regarding Remote Viewing	Papers specific to remote viewing, authored by others.

5	Superpowers of the Human Biomind Vis-à-vis the Probabilities of Extraterrestrial Intelligence	Hmmm...
6	The Ingo Swann Role of Honor for Remote Viewing	No need for explanation...
7	A Museum Module for Art Works Suggestive of the Superpowers of the Human Biomind	Title says it all.
8	Miscellaneous News Items and Updates...	Factoids, Facts, Discoveries, Mierda del Toro, Social Contortions, Etc., Having Possible Relevance to the Biomind Superpowers.
9	Occasional Reviews of Books and Published Materials Having Direct or Indirect Relevance to the Biomind Superpowers	Title says it all.
10	The Species Guild	Papers discussing indications of our species excellence.

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WELCOME

Put simply, for there is no other way to put it, the superpowers of the human biomind are defined as those indwelling faculties of our species which can transcend space and time as one major category of activity, and energy and matter as another major category.

The concept that human powers and perceptions are locked into and only accord with the known laws of matter and energy and time is not correct—although such has been the dominant concept of the last two centuries.

The full extent of our species faculties of memory, for example, transcend the known laws of matter and time, as do the faculties for human imagination. Memory and imagination, therefore, are among the many superpowers—although they have not been identified this way within the prevailing wisdom of the Modern Age.

In addition to memory and imagination which are universally shared by all specimens of our species, the several formats of intuition and of the telepathic transfer of information are also very broadly shared.

These first four of the superpowers are accepted as naturally existing, although they cannot be explained by conventional beliefs based in conventional concepts of matter and time.

But it is understood that these first four of the superpowers recombine into creativity and inventiveness—and which have been the two major hallmarks of our species from time immemorial.

The superpowers are probably arranged along some kind of perceptual-cognitive spectrum, the fundamentals or rudiments of which are carried by all born individuals.

This spectrum also consists of other indwelling faculties which are less broadly shared in their natural state, but which seem to need special development if they are to become active.

Remote viewing (distant-seeing) constitutes one of these more rare superpowers, and is a topic of central focus at this site because of the many years of research and development devoted to it.

It can easily be shown that cognitive access to this spectrum is easily modified positively or negatively by social parameters and pressures.

It can also be shown that discussion of the superpowers within the contexts of past and present social parameters is counterproductive regarding the much larger issue of the existence of the superpowers themselves. Such social parameters come and go, being only transitory.

The existence of the superpowers as a species thing transcends social formats and their levels and/or defects of knowledge. The faculties for the superpowers are therefore permanent within our species.

Each generation of humans born is a carrier of the faculties, equally as much as it is a carrier of our species' gene pool.

It is not the purpose of this site to convince anyone that the superpowers exist.

The only purpose is to present an extended database —this, for what it is worth to anyone.

— Ingo Swann

SECTION ONE

The Ingo Swann Database Regarding Superpowers of the Human Biomind



INGO SWANN—"Universal Intelligence"
Oil on canvas, 50" x 50", 1981.

Collection of the National Air and Space Museum, the Smithsonian.

- 12.01.95 Statement By Ingo Swann in Response to September 1995 Statement by CIA
- 12.08.95 RV—Hey, Guys! What Are We Talking About?
— Part 1
- 12.10.95 Message 1 Regarding Remote Viewing
—For the Glory of Our Species
- 12.10.95 RV—Hey, Guys! What Are We Talking About?
—Part 2
- 12.12.95 Message 2 Regarding Remote Viewing
—For The Glory Of Our Species
- 12.27.95 1973 Remote Viewing Probe of the Planet Jupiter
- 01.07.96 RV And Our Species
—Superpowers of Mind
- 01.08.96 Superpowers Essay Series
—Introduction
- 01.09.96 Superpowers Essay Series
—Nomenclature
- Superpowers Essay Series
—RV As One of the Sidhis
- 01.19.96 Remote Viewing
—Central Issues and Problems
- 01.20.96 Remote Viewing Versus Its Skeptics
- 02.03.96 Remote Viewing Versus Telepathic Overlay
- 02.04.96 Remote Viewing and Intuition
—Part 1

- 02.25.96 Remote Viewing and Signal-To-Noise Ratio
- 05.15.96 Superpowers Essay Series
—Sensory Transducers
- 05.17.96 Superpowers Essay Series
—Mental Information Processing Grids and Meaning
Transducers
- 05.30.96 Superpowers Essay Series
—The Sensorium
- 09.12.96 Paper Delivered at U.N.: Ongoing Discovery of
Sensory Receptors
- 01.21.97 Towards Activating the Superpowers
—Introduction
- 01.22.97 Towards Activating the Superpowers
—Part 1: Non-conscious Participation In Social
Consensus Realities
- 02.22.97 Towards Activating the Superpowers
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Clones
- 04.14.97 The Human Genome As The Ultimate Implication of
the Superpowers
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- 08.15.97 Teaching and Learning Regarding the Superpowers of
the Biomind
—Introduction

- 10.15.97 Encountering Disorder and Complicating Factors Without Recognizing Them As Such
- 10.17.97 Teaching and Learning Regarding the Superpowers of the Biomind
—Part 1
- 11.24.97 Trending Away From the Parapsychology Paradigm
- 12.12.97 Toward a New Paradigm of Superpower Performance Contaminants and “Noise”
- 03.01.98 Towards Activating the Superpowers
—Part 5: Sentiency and Sensitivity
- 03.26.98 Towards Activating the Superpowers
—Part 6: Reality
- 10.06.98 Processing vs. Recognition
Smaller Picture vs Bigger Picture
—Part 1: Preparing the ‘Mind’ to Integrate With Superpower Functions
- 10.08.98 Smaller Picture vs Bigger Picture
—Part 2: Our Amazing Species As a Bigger Picture
- 10.08.98 Smaller Picture vs Bigger Picture
—Part 3: Attempting to Identify Some Dynamics of Smaller-Picture Formats
- 11.02.98 Smaller Picture vs Bigger Picture
—Part 4: Some Structural Characteristics of Smaller Pictures
- 11.10.98 Knowledge—Status—Reality vs the Thresholds of Human Experiencing
- 11.14.98 Smaller Picture vs Bigger Picture
—Part 6: The Individual vs Smaller and Bigger

Pictures

- 11.16.98 Smaller Picture vs Bigger Picture
—Part 5: Social Groupings vs The Individual vs Margins of Awareness vs Deprivations of Knowledge
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- 10.20.99 Awareness and the Superpowers vs A Conspiracy (?) to Suppress Knowledge of Awareness
- 11.11.99 Awareness and Perception vs Status of Individual “Realities”
- 11.20.99 Passive Awareness As Differentiated From Other Possible Kinds of Awareness
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- 06.08.02 Remote Viewing Processes and Layers of Meaning

Welcome to this database regarding the superpowers of the human biomind.

When this database is completed ahead in time, it will contain all of the novel concepts and factors which have so far been discovered to be meaningful for a broader understanding of the superpowers.

The superpowers of the human biomind are essentially defined as those inherent faculties of our species which transcend time, matter, energy and space in terms of awareness, consciousness and phenomena which are more subtle and illusive. The transcending can be subconscious, subliminal, or conscious—or, perhaps, superconscious.

Certain aspects of the superpower faculties work spontaneously at times, resulting in many historical and modern anecdotes of such experiencing. It is the long historical record of such experiencing which attests to the factual existence of the indwelling superpower faculties.

There is an important distinction, though, between (1) the spontaneous occurrences, and (2) conscious, cognitive interacting with the superpower faculties. But the historical record of our species shows that various societies tolerant of the superpowers did permit development of various kinds of conscious interacting with them.

While working on government funded projects, beginning in 1973, it became necessary to distinguish new thresholds of understanding. It also became necessary to depart from those concepts of parapsychology and psychical research which had become too generally standardized and a matter of convention rather than of innovative insight.

It was found that many concepts meaningful to the superpowers were being ignored, others were not understood to be relevant, and gaping holes were discovered regarding important information which needed to be filled in. New and innovating understanding was necessary.

What came to be known as remote viewing was the central pillar of the research. But this pillar also served as a developmental core regarding information about all of the other superpowers. The active research lasted for about fifteen years—after which a new “map” of the superpowers could be drawn.

This map is still tentative, however, because much needs to be added to it, and which many will doubtlessly do as the decades pass on into the future.

As the noble Aldous Huxley might have put it, here, then, is the beginnings of a Brave New World in this database and in the other sections of this site.

In constructing this database, I have elected not to organize it as a whole nor to determine which topics are more important than others. Very many issues need to be considered, and each of which have their firm place within the larger picture of the superpowers.

And since people are different one from the other and have their own intellectual and experiential viewpoints, I've decided to construct this database as an extensive series of topics and essays for those who want to consider them piecemeal and perhaps find some nuance of understanding.

Real understanding is not possible unless information can be integrated. Each essay in this database deals piecemeal with a different topic or subject. But eventually those who read them with interest may begin to see how the many piecemeal topics integrate both in terms of comprehension and of experiencing.

Thanks for accessing this database—and blessings on you.

Cordially,

— Ingo Swann

SECTION TWO

Remote Viewing—The Real Story



OLGA SPIEGEL—"Ancient Future"
Oil on canvas, 72" x 60", 2000.

If the painter wishes to see enchanting beauties, he has the power to produce them. If he wishes to see monstrosities, whether terrifying, or ludicrous and laughable, or pitiful, he has the power and authority to create them. . .

Indeed, whatever exists in the universe, whether in essence, in act, or in the imagination, the painter has first in his mind and then in his hands".

— *Leonardo Da Vinci*

REMOTE VIEWING – THE REAL STORY

**The Discoveries the Political and Technical History the
Rise and the Fall the Saga and the Soap Opera the
Strange Circumstances**

AN AUTOBIOGRAPHICAL MEMOIR

by
Ingo Swann

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American Prophecy Project Swann, Ingo

ISSN 1050-0537

— NOTICE —

Remote Viewing—The Real Story is a book being placed in the Internet and WWW in serialized form, with continuing segments appearing at unscheduled intervals because of the time necessary to complete each segment.

The book is appearing in this fashion because the top five publishers in these United States rejected it on the grounds that the public interest in the real story of remote viewing is minimal and the story is of no real mainstream interest.

The author has nonetheless determined that a record of the story should be available for open-and-free-access historical purposes and for those who might chance to have interest.

For purposes of accuracy, the book is very carefully based on documents existing in the author's voluminous, chronological archives as well as some in the possession of other sources and resources. All documents substantively depended upon are noted in the text. A complete bibliography of additional sources and other supportive materials will be appended later on.

In those instances where guideline documentation is not available, or never existed, I have confirmed my recall by consulting with one or more direct witnesses of those instances. This follows accepted journalistic procedures which are both traditional and proper.

However, the book, as it must be, is cast in the form of an autobiographical memoir and therefore contains many memories, opinions, deductions and estimations of the author—and who therefore leans on the freedoms of speech, belief and opinion guaranteed by founding documents generally and equally applicable throughout the United States.

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- **(Temporary) Foreword**

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Silence of the heart, practiced with wisdom, will see a lofty depth;
And the ear of the silent mind will hear untold wonders.

— Hesychius of Jerusalem

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- Chapter 3: Telluride, Colorado**
- Chapter 4: Mrs. Buell Mullen**
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You cannot teach a man anything.
You can only help him discover it within himself.

— Galileo

Today something is happening to the structure of human consciousness. A fresh
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— Teilhard de Chardin

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The trouble with the world is that the stupid are cocksure and the intelligent are full of doubt.

— Bertrand Russell

What we need are more people who specialize in the impossible.

— Theodore Roethke

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DEDICATION

This book is especially dedicated to those of the next century soon to be upon us, and who will at last open up and develop the superpowers of the human bio-mind.

But it is also profoundly dedicated to those very many of the past who, in small and big ways, helped consolidate and open that particular doorway into the superpowers, that doorway called “remote viewing”.

But this book is also, and perhaps principally, dedicated to that astonishing timeless phenomenon called human memory—but which perhaps might be called our species collective bio-mind memory, and in which the superpowers perpetually dwell.

FORTHCOMING ADDITIONS

Dr. H. E. Puthoff, former director of the Psychoenergetics Project at Stanford Research Institute, has agreed to provide an Introduction for this book.

Major General Edmund R. Thompson, U.S.A. (Ret)., former Assistant Chief of Staff for Intelligence, U. S. Army 1977–1981, has agreed to provide a Foreword.

The Introduction and Foreword will be introduced into the book when they are received.

At some point ahead, as the serialization extends, a Table of Contents will be inserted.

The production of this book is a rather momentous effort, and the effort to produce it has to be time-shared with the author’s other necessary activities. And so it is anticipated that the Internet presentation of the Real Story will take over a year.

AUTHOR'S PREFACE

I had never planned to write this book. In the past there were compelling reasons not to do so. In any event, I thought someone else would eventually take a deep, serious interest and do THE book on remote viewing.

Because the story of remote viewing is a substantial one from a number of viewpoints, I had anticipated that such a book would be a scholarly one, and would clarify all of the issues involved and render them understandable for historical purposes.

Most of the issues involved are straightforward ones when seen in their own contexts and times—and which times began in 1971, after which the issues remained more or less straightforward until about 1988.

This was the seventeen-year period during which the elements of controlled remote viewing (CRV) were gradually separated out from a somewhat ambiguous morass of parapsychological phenomena, then refined until it was an entity of and within itself, complete with a novel nomenclature appropriate to it.

In its refined and developed state, its chief characteristics were twofold:

1. its gradual increase in scope, precision and accuracy; and
2. its closeness more to general human potential rather than to special things seen as psychic or parapsychological.

When remote viewing was understood, even in its natural state in individuals, it was no longer ambiguous, but seen as a precise set of existing faculties against which the ambiguous term “psychic” was no longer useful.

After 1988, though, the year I retired from active research, what might be called the decomposition of remote viewing began to set in.

Conceptual distortions began to occur, with the tendency to return the formerly strategic characteristics back into the ambiguous morass of parapsychological and psychic phenomena.

After about 1990, the decomposition proceeded at a rapid rate—one reason being that the term “remote viewing” went public and was seized upon by many as a scientifically dignified replacement term for “psychic”.

Thereafter, just about anything could be called “remote viewing”, just about anyone could call themselves a “psychic remote viewer”—and ambiguity had once again been achieved. Back to square one, as it were.

Another reason for the decomposition was that the demand for precision and accuracy in which the intelligence community had invested its efforts was, in the public domain, not really necessary.

As we will see later in the text, it was to be the scope and increase of accuracy which identified the original formats of remote viewing, and especially controlled remote viewing, and which accounted for the long duration of the intelligence community's effort.

The authenticating of such high-stage accuracy could only be determined by adequate and long-term testing, record keeping, and equally long-term oversight processes and committees.

There do exist extremely gifted natural remote viewers, of course. It happened that I was one of them, and I know of four others.

But in general the raw (so to speak) forms of remote viewing do not produce the high-stage accuracy absolutely mandatory for intelligence purposes—and this was the case even regarding my own natural aptitudes at the start-up of the discovery and development phase.

In any event, there are a few things that cannot be ambiguous—and remote viewing proficiency and accuracy are two of them.

And so when, in the went-public stage, latter-day formats of “remote viewing” began detaching from *tested*, *demonstrated* and *confirmed* proficiency and accuracy, the decomposition of remote viewing proceeded apace.

But even so, those latter-day formats served to bring about two essential and constructive effects.

They served to bring the concepts of remote viewing to larger public attention.

As to the second constructive effect, I, at least, am of the opinion that any work regarding remote viewing is better than none at all—for all of it helps to shift the direction of human awareness toward the real existence of the superpowers of the human bio-mind.

In the end, the absolute need for demonstrated and tested accuracy of any format of remote viewing will win the day. Remote viewing formats not up to this will disappear.

Nonetheless, the decomposition period entered many distortions into the public situation. And so it is part of the factual history of remote viewing to meet up with the details of this decomposition—as we will do much later in the book under the general heading of “The Fall of Remote Viewing”.

I suppose that most of the distortions might have been avoided, at least in an historical perspective, if someone as an insider had earlier produced a

substantial book regarding the how and why of remote viewing. The public would then have had something by which to judge things.

I was the most logical person to do this—for although very many were strategically involved in remote viewing I was intimately familiar with the entire history of remote viewing.

However, the real story of remote viewing has always been encumbered with the secrecy which gradually surrounded it after 1972.

The secrecy initially involved attempts to protect the identities of certain government agencies which involved themselves with remote viewing and with what was referred to as the PSI Warfare Gap during the Cold War era.

The secrecy was never really very good.

Various major media waves of the 1970s and early 1980s rather forthrightly exposed the players in such places as *The Washington Post* and *time* magazine, etc. The arch-digger of secretive information, Jack Anderson, often appeared to be given deliberate and quite accurate leaks which he joyfully exposed in his syndicated columns.

Many supposed that the leaks were engineered to frighten the Soviets and the KGB of the Cold War era with the fact that the United States was indeed developing competent “psychic spies”.

In any event, if secrecy means totally black projects maintained completely invisible, the research and development of remote viewing and who sponsored it never enjoyed anything of the kind.

Yet, the pall of secrecy overhung the real story of remote viewing, at least as far as its insiders were concerned, and so none of them wished to step forward.

As any secrecy specialist knows, secrecy can have unpredictable outcomes and clay feet.

In the case of remote viewing, with the real story of it unavailable, the media and the public had nothing to judge against when latter-day distortions of its decomposition blazoned forth with media attention.

It would then be natural to make the mistake of assuming that the distortions were factually representative not only of remote viewing itself, but of what the sponsors originally funded for research and development.

The concepts and story of remote viewing are now twenty-five years old.

But that story is not just the story of remote viewing. It is also, and more importantly so, the real story which has involved hundreds of people who worked to research and develop the concepts in good faith and because they were told that it was important for the security of the nation to do so.

In their living memory, some of those were reasonably familiar with the whole story, others with important parts of it.

It's surprising how many of those people are dead by now.

And, after a while more, all those who possess the important living memory will also become absent.

And then the real insider story will be gone—*lost*—replaced by versions of it emanating from those with their own mindsets, agendas, and what is fashionably dignified as “their own realities”.

And, indeed, this replacement has already commenced via many garbled and truncated versions in which agenda-hype excels over the facts.

In pondering all of this, as I have done for the last three years, it boils down to either of two choices for me.

I can write the living-memory book—or I can let the living memory slide into oblivion.

What would you do?

There are three sectors, or layers, to the real story of remote viewing, as well as several quite subtle ones.

The three sectors need to be pointed up here at the start to help expand the reader's overview of the real story and that phenomenon named “remote viewing”—but which, in hindsight, probably should have been called something else.

The first sector is the most visible one. It concerns the long-term involvement of the American intelligence community with remote viewing which was commenced in 1973 by the Central Intelligence Agency.

This sector is visible for two reasons.

The mixing of the mainstream intelligence community with the Fringe area of remote viewing and so-called psychic spying *is* one of the bigger tales of the twentieth century.

Because it is a big story, the media sporadically task themselves with attempting to expose or speculate on its sexy and scandalous details—with the result that media frenzies occasionally occur, and the first of which was in full bloom in 1975.

Several media waves or frenzies regarding the “government connection” have since come and gone, the most recent being the extensive wave of late 1995 and early 1996. Of all the media waves, the one of 1995–1996 was the least well-informed.

And so it initiated a series of information distortions which misled the public. [A description of the genesis and central core of this media wave is reviewed in Annex 1 attached, and to which I invite your attention.]

This particular media wave confused all of the important issues beyond recognition, and, in general, held the intelligence community up to ridicule for allegedly wasting tax payer money on the bewilderment of “psychic” hoopla.

There is no doubt that the “government connection” is popularly seen as *the* sexy and big story, whose limelight is dramatically laden with secrecy, super-espionage agencies and psychic foolishness.

Here is the exact stuff which can be hyped out of proportion and real contexts—to the utter delight and fascination of conspiracy buffs and vulture-like skeptics awaiting opportunity.

Many think that the sexy story is the only real story. But it is only a part of the real story.

The real story is found just beneath the sexy first sector of the government connection.

This second sector is of course comprised of remote viewing *itself*—and *why* the intelligence community took a long-term interest in it in the first place.

This concerns what remote viewing actually *is*.

And here we encounter an exceedingly strange phenomenon which surrounds remote viewing, one which few will even notice unless it is pointed up.

Hardly anyone really wants to know what remote viewing actually consists of, especially if they see themselves in any way connected to social mainstreams—and which phenomenon, in my opinion, constitutes the exact reason why the top five mainstream publishers refused to publish this book.

As you will see, I encountered this phenomenon from the start as early as 1972, and especially among scientists and media types, but, surprisingly, among parapsychologists, too.

I have made a long-term, intimate study of this phenomenon and its theme will occasionally appear in the text.

But basically, learning what remote viewing actually is might mean having to alter one’s academic and conventional wisdom.

Even though most support the concept of increasing our knowledge, very few really want to do anything of the kind if it wrecks their existing “realities”.

There is another reason that the fundamentals of remote viewing have not been made visible.

Aside from a few documents made public before 1976, and which identified remote viewing as a channel of long-distance perception, the blame easily falls on those who instituted its research and development and those who funded it.

In this instance, no one wanted the fundamentals made visible to the broad public because remote viewing was considered a potential intelligence tool—an espionage vehicle whose methodologies needed to be responsibly guarded.

However, the CRV concepts and methodologies themselves were never classified—which is why I can write this book giving their fundamentals and details.

But there was common agreement about this, additionally protected by the fact that no one really wanted to know about the fundamentals anyway—and in any event, the fundamentals of CRV will seem like an alien language unless one is walked through them step by step.

Beneath the fundamentals of remote viewing, however, is the third sector I have referred to.

The first two sectors involve individuals, research projects, agencies, and all sorts of situations which are introverted in smaller-picture kinds of ways.

As I have described, the centerpiece of the first sector is the government connection. The centerpiece of the second sector is remote viewing itself.

The centerpiece of the third sector is *our species* itself—and whether it *does* possess the superpowers of the human bio-mind fabled throughout our history.

Does our species possess the superpowers even in societal opposition to them or in spite of ignorance about them?

It is in the light of this third sector that we will encounter the *only* rationale for the two sectors already described.

And it was this exact species issue, and nothing else, which caused the intelligence community to undertake what it did, and why remote viewing was extended the opportunity to attempt to strut its stuff. And here is something which hardly anyone has understood.

The superpowers of the human bio-mind, of which remote viewing is but one, can be defined as those *species-inherent* faculties which permit human awareness to transcend the conventionally perceived limits of space and time, and of matter and energy as well.

If our species *does not* possess such faculties, then remote viewing would have to be condemned as a figment, and the participation of the intelligence community silly.

But, in this sense, it's worth mentioning that if the faculties for the superpowers do not exist within our species, then we also have to throw out a great deal—such as intuition, telepathy, peak experiencing, the creative processes, intelligence, altered states of conscious.

And on and on until we are left only with our most mundane aptitudes which do correspond to the “laws” of matter, energy, time and space—which is

to say, correspond to those laws as presently understood, but which understanding does undergo renovation and change within the sciences themselves.

On the other hand, if such species-superpowers *do* exist, then the participation of the intelligence community in researching them was correct and justified—while what was out of whack were the modernist philosophies and sciences of the cultural West which derided the superpowers under the stereotyped stigma of the term “psychic”.

This particular situation deserves somewhat extensive treatment, and will be adequately dealt with in the text.

But here it is worth noting that it was the *collision* of Soviet bio-mind research with the stereotyped stigma of psychic research in the West which occasioned the circumstances within which remote viewing was identified and developed.

Had not this collision occurred, then remote viewing would never have seen the light of day.

It now has to be pointed out that neither psychic aptitudes nor the superpowers of bio-mind have been viewed in the light of being a *species thing*. This is to say, as being always present at the species level as inherent faculties and potentials entirely capable of manifesting in specimens of our species.

And it is in this context that we encounter the timeless and time-transcending aspect not only of remote viewing but of all the other superpowers, too.

And it is this aspect which more or less has to arouse some radical readjustments regarding conventional cosmologies and the actual place of human consciousness within them.

Since few really want to alter their sense of cosmology, it is this exact thing which subtly lies behind the widespread resistance to finding out what remote viewing really consists of.

As you will see in the narrative ahead, this precise situation often led to many amusing soap-opera incidents—and many affected or “threatened” in this way literally proceeded to the nearest bar to “recover”.

If the superpowers had been considered a species thing from the start at some place back, say, around 1870, then the history of psychical research and parapsychology would have been entirely different. What has rather happened, though, is that we tend to think of the superpowers as belonging to selected individuals who, for reasons peculiar to their psychology, manifest them more vitally than others do. And so our concepts regarding the superpowers is locked

into time and place at the individual level—resulting in the assumption that we can treat positively or negatively the individuals (and what *they* are thought to represent) according to our dispositions one way or another.

However, if the existence of the superpowers is lifted from the individual to the species level, an entirely different and very much larger panorama immediately opens up.

For one thing, the existence of the superpowers becomes a species situation or problem, and no longer an individual situation or problem, while the elements to be considered are completely different.

If we consider the superpowers an inherent species thing, then we can immediately see that various forms of them have manifested throughout the whole of our recorded history, and in all past and present societies.

By logical extrapolation here, we can be sure that they will continue to emerge into the indeterminate future.

The fact that formats of the superpowers (under a plethora of terms) have continuously emerged across generations and across all kinds of social enclaves and strictures—well, here is the strongest evidence that the superpowers *are* a species thing first, and only secondly an individual thing.

If you can bear to consider what this shift of perspective means, please begin doing so now, for this aspect is the virtual backbone of the remote viewing story.

This is the same as saying that individuals, societies, intelligence communities, research enclaves, philosophies, skeptics, sciences and so forth come and go.

But even so, each time a specimen of our species is born, he or she will in some form be a carrier of our species faculties for the superpowers—more or less in the same way that he or she is a carrier of our species genetic pool.

And here is the ultimate consideration behind my decision to write this book.

You see, if the superpowers are a species thing, then they have dynamics which can be identified, understood, developed and enhanced, and this possibly across the boards.

Technically speaking, there is only one thing necessary here—a strategic shift in vision regarding what the superpowers actually are, a vision which sees the superpowers as a species thing first.

It is quite certain that the early Soviet researchers of the 1920s and 1930s were the first to make this shift.

And, in making it, they were obliged to approach the matter quite differently from how the early psychical researchers and later parapsychologists of the West viewed psychic things, and still do.

Radically different hypotheses are certainly needed if the superpowers are to be viewed as a broad species affair as contrasted to an individual one.

For one thing, if the superpowers are a broad species affair, then the constituents of the superpowers simply have to have fundamental and close biological connections.

It is this which accounts for the peculiar, but necessary, nomenclature the Soviets ultimately set up for their work—for example, “biocommuni-cations”, a term which had no Western equivalents.

By contrast, Western researchers have always viewed psychic attributes as a particular arrangement of the individual’s psychology, independent of his or her biology—as well as being non-material in genesis.

Indeed, on the down side of Western parapsychology, the psychiatric definition of PSI held it to be the illusory result of a deranged psychology.

In any event, the Soviet shift from the basis of a particular individual psychology to a fundamental species basis made the early Soviet work unintelligible to Western intelligence analysts—and in which condition it remained for nearly five decades.

It was not until the very late 1960s that American intelligence analysts *very slowly* began to realize that the Soviets were attempting to identify and *harness*, as it was nervously put, certain powers of bio-mind which transcended space and time, and probably also energy and matter.

It was also realized, much more quickly, that the hypotheses of the Soviet work *were* completely different from the conventional hypotheses American and other Western parapsychologists labored within.

But it was the size and magnitude of the Soviet effort along those lines which probably impressed American analysts more than anything else. The utter *size* of the Soviet effort clearly indicated a good deal of smoke, so to speak, beneath which fires were obviously brightly burning in order to justify the size.

Where there was such a vast amount of smoke which few really understood, but anyway was shrouded in intense KGB secrecy, the intelligence community and elements in Congress began worrying if there was a “threat potential” in all of the Soviet strangeness involved.

And behind-the-scenes committees in Congress mandated a full inquiry—as it was their responsibility to do regarding any possible “threat potential”.

Thus, the American intelligence community, alarmed about a threat potential, was forced to take an interest in matters it certainly never would have otherwise—and which resulted in the complex saga and soap opera of that bittersweet story which is detailed in the narrative ahead.

By now, in 1996, that saga and soap opera has come and gone, at least for the present.

But there is still outstanding the matter of bio-communications and the superpowers of the human bio-mind being a species affair—and evidence shows that many top researchers—for example, in Japan, China and elsewhere—have begun to think in those terms. (The evidence for this will be presented much later in the narrative).

In other words, the search for the superpowers has not ended just because the Soviet Empire fell or because the American effort got screwed up and decomposed after 1988.

I have no reticence at all in predicting that the species superpowers of bio-mind will become a topic of profound interest in the years and decades to come—in other nations and under other auspices, certainly to be secret.

All that it will take is the abandonment of the ideologies of the twentieth century which were intolerant of and totally misguided regarding such research—ideologies already on their way out, and which anyway were never very important in most non-Western nations.

I have determined that no one else will, or can, present the American remote viewing epoch in the light of the species level of the superpowers.

That epoch will be interpreted in lesser ways, according to particular agendas and particular ignorance and stupidities regarding what was really involved.

And, this is my ultimate reason for writing this book.

The narrative of the real and detailed story of remote viewing begins ahead in chapter 4.

I have utilized the first three chapters to present certain background materials which need to be isolated and dealt with, and which I'd rather not spread throughout the narrative itself.

Remote viewing came about because of sets of *circumstances* which literally sucked people into participating in them.

Most of those circumstances, both big and small, ran across a spectrum of unexpected and astonishing to dumbfounding. Most of them practically came out of nowhere, and most of them left a trail of successes and skeletons in closets.

No one could have predicted hardly any of those strange circumstances, least of all myself. But their unfolding became apparent to me quite early, and gave me cause to reflect on what circumstances actually consist of.

As the years passed, I got somewhat good at predicting the unfoldment of some circumstances—but only because I had undertaken a long-term philosophical consideration of what circumstances actually consist of.

By now, I will go so far as to say that the identification and anticipation of circumstances *before* they unfold is one of the many superpowers of the human bio-mind—one which has never heretofore been identified.

Since the role, as it were, of circumstances is so important throughout the story, I've decided to utilize chapter 1 to present, as best I can, a philosophical discussion of their nature.

Thereafter, you will be better prepared to observe them and their remarkable phenomena in action as regards the story of remote viewing.

The circumstances which ultimately led to remote viewing unfolded in the Soviet Union two decades before I was born.

Those same circumstances doubtlessly will also serve as a basis for all future work regarding isolating and enhancing certain superpowers of the human bio-mind.

Technically speaking, those early Soviet circumstances established the correct hypothesis that what was involved was, indeed, something at the species level.

The nature of the early Soviet work is hardly accessible to Western readers, and where it is briefly referred to it has been transliterated into Western nomenclature.

The transliterations permit Western readers to assume they know something in familiar Western terms, but which terms are so much gobbledygook in bio-communications research terms.

Indeed, as we shall see ahead, it was the transliteration of the Soviet work into incorrect Western concepts which was the first mistake made by the American intelligence community—and which delayed correct analysis for at least two decades.

Bio-communications research was and is *not* psychic or parapsychology research, and I utilize background chapter 2 to sort through various important distinctions in this regard.

I utilize chapter 3 to present materials regarding my autobiographical self.

Of all the chapters in the book, this was the hardest for me to undertake—because I have to toot my own horn in ways which might seem overly ego-laden.

But, and I just as well say it as plainly as possible, one of the amazing circumstances regarding the whole story of remote viewing was that my prior accumulated experiences and knowledge had prepared me to deal with a fair share of the *novel* circumstances which literally sucked me into them.

There *is* something called the “prepared mind”. And, everything considered, I was more or less prepared to deal in the circumstances which—to my own astonishment!—came about in 1971 and thereafter.

For example, I had already understood, in my own terms, that the fundamentals of “PSI” perceptions were a species thing, not special manifestations of individual psychology.

I had arrived at this conclusion long before I ever heard of Dr. H. E. Puthoff, Stanford Research Institute, or the concerns of the intelligence community regarding the Soviet “threat analysis”.

As you will see, this was to have certain advantages regarding what was to come.

PRELIMINARY COMMENTS ON INGO SWANN'S REMOTE VIEWING—THE REAL STORY

**Foreword to follow, focusing on later parts of the book
which deal with the period with which I am most familiar.**

Ingo Swann is the only person who could write this book. That he has undertaken to do so underscores his dedication to the understanding—and to the further perfection of remote viewing in the face of his frustration with the distortions being injected into the story by the media and people with more limited perspectives—and sometimes with various axes to grind.

The book also illustrates his dedication to furthering his optimistic expectation—expressed to me in conversation as well as in this manuscript—that the 21st Century will come to accept and understand this and other phenomena (today, so-called “psychic”), just as much as we do the results of crazy Ben Franklin’s kite-flying.

The value of Ingo Swann’s “living memory” narrative of the origins and refinement of remote viewing is that his memory, more than anyone else I know, encompasses more facets of the story of credible and verifiable, practical, usable parapsychology [Ingo wouldn’t like that term].

His categorization of remote viewing as a “superpower of the human biomind” makes the most sense to me of any explanation that I have yet seen. His thesis that these superpowers are a species phenomenon, common to all humankind, also makes sense in view of demonstrated results I’ve witnessed by a number of trained remote viewers.

Ingo’s dedication is further demonstrated by his placing this manuscript in the World Wide Web—to make it available to any and all. Perhaps someone out there will pick up on his work and carry research forward to the optimistic expectation that he envisions.

Edmund R. Thompson Maj Gen, USA (Ret)
Asst. Chief of Staff for Intelligence, USA (1977–81)
September 1996

CHAPTER 1

Circumstances We Get Sucked Into

I have debated at length how to begin this book, and whether to begin it with the philosophical topic of this chapter—circumstances we get sucked into—and how we then live our lives on their behalf.

This is a topic which at first seems far removed from the story of remote viewing.

But it is important to the saga and soap opera of the story—because the real story was always overshadowed by the circumstances which brought about its activity and enactments.

We take “circumstances” for granted, so much so that we seldom look very deeply into them.

In general, most people seem to believe that circumstances are separate from themselves, and that whether they can control and manage them depends on the individual involved.

However, if one studies the dynamics of circumstances, it appears that there are many levels or strata of them, and that there are “local” circumstances and “non-local” ones.

It can also be shown that there are continuums of circumstances which transcend generations of born bio-bodies and suck millions into their workings and effects.

As but one example—the war-making continuum which sucks millions into it, most of which want to be no part of it and especially not suffer from its effects.

The implication involved here is quite alien in contemporary terms, because it is generally believed, sometimes even insisted upon, that each individual has the power to self-direct their own lives regardless of surrounding circumstances.

Consider, however, getting sucked into the circumstances of love or hate, of poverty or stupidity or power games-playing which have overshadowed humanity since Day One, and for which no permanent cures have ever been found.

On the one hand, many will say that individuals are responsible for these. But on the other hand, many get sucked into them, adapting their perceptions and response-thinking to them. Many are born into circumstances not of their own making—but learn to emulate them anyway.

The continua of on-going circumstances might also be conceived of, somewhat dramatically perhaps, as currents or patterns in the multi-dimensional fabric of human nature—and which currents and patterns ebb and flow.

Many of our ancient predecessors were better prepared to have a grip on circumstances and their continua—believing them to be the activities functions of gods and goddesses external to people. For example, when Mars, the Roman god of war, awoke after a sleep or rest, everyone shortly found themselves sucked into his war-making circumstances.

I don't know if this *was* the case, but I do know that people knowingly and unknowingly get suck into circumstances greater than they are.

But the most important thing about circumstances is that no one seems to know how and why they arise or come about, how and why they take on various formats, and why people become enveloped in them as they do.

There is a great gap of knowledge here—one well worth a considerable amount of study. I recognize the gap because I've made a great effort to discover if anyone has made any effort to scrutinize and study the “nature of circumstances”. Very little along these lines has ever been undertaken.

So, if we consider the above, say for hypothetical entertainment purposes only, the topic of *circumstances* can become very involved philosophically, almost metaphysically, and certainly has sociological relevance.

And so it seems a complicated and messy topic and one might well wonder what it has to do with the story of remote viewing.

But, as will be seen in the narrative ahead, remote viewing came about *because* of circumstances which arose—and had they not come about, then neither would have remote viewing come about.

So, if I omit this topic from the chapters ahead, I find that the real story of remote viewing loses a number of fundamental contexts which are important to it.

Without the topic, the story becomes more “local” in terms of the situations involved and the players within them.

In this “local” sense, the beginning of the story will focus on the particulars of the 1970s when the intelligence community got mixed into what the media ridicule as “psychic research” and “PSI spies”. This situation, local to the 1970s, then will be perceived as *the* story of remote viewing.

And this story will be interpreted by the various mindsets which interest themselves in it. Based on the realities local to the twentieth century, the story will then seem absurd and ridiculous—largely because mainstream

circumstances of the century condemned PSI as vapid imagination, psychological disorder, or quackery.

The nexus, or nub, of the real story of remote viewing, however, is not that the intelligence community *did* get involved with PSI, but *why* it did.

One will have to admit that there is nothing more mainstream than the American intelligence community. And so why it got involved with something so non-mainstream in contemporary terms is a very pertinent issue.

In other words, why the intelligence community risked becoming a contemporary laughing stock is a matter entirely germane to the real story of remote viewing.

There is only one feasible answer for this *why*.

Circumstances, or a particular set of them, had come into play and which fueled that interest. Circumstances so compelling that the intelligence community became *worried* about an issue the rest of the mainstream modern world not only laughed at but spit on.

More pointedly, the intelligence community got sucked into “surprising” circumstances it clearly wished did not exist, and if they did exist would remain so minimal or marginal that nothing need be done about them.

And, in provable fact, this marginalization has been the on-going local position of the mainstream modernist world regarding PSI.

But behind those marginalizing circumstances looms a quite large and on-going circumstance. The existence at the species level of the superpowers of the human bio-mind—with the faculties for the superpowers potentially present in all born specimens.

The existence of the superpowers was quite easily marginalized during the twentieth century by claiming them to be irrational and unscientific—at least in the modernist West. And so very little was known about the superpowers, their real existence even in serious doubt.

In modern, twentieth century terms, then, one could hardly imagine anything that would appreciably shift that the endemic marginalizing. And this, then, was the circumstance that the knowledge of the superpowers was caught up and contained within.

But then something was slowly discovered by Western analysts which would indeed shift the marginalizing.

A world political and military superpower is a circumstance in its own right—and, to the astonishment of just about everyone, one of the top two of those was found to be conducting serious work regarding the superpowers of the human bio-mind. The only possible goal concerned how to harness and utilize them for “practical applications”.

The use of the term “surprised” in the lingo of on-going political, military and scientific circumstances actually means “Oh my God!”

But this is soon dignified as “novel circumstances have arisen”—and which “novel” circumstances quickly incorporate many, at least as regards learning how to cope with them.

In the light of those novel circumstances, the typical marginalizing of so-called “PSI potentials” was now ended within the scope of the novel developments.

We now need to attempt some precision thinking regarding the nature of circumstances.

On the one hand, the particular set of circumstances referred to just above involved, of course, the Soviet Union and what might be called “the threat of an outbreak of applied superpowers of the bio-mind”. (I’ll review the historical basis for that set of Soviet circumstances in chapter 2, and to various details of it later on in the narrative).

On the other hand, the larger circumstances of an invisible picture became visible—the very existence in our species of superpowers of bio-mind.

In this combined sense, then, the big picture consisted of three sets of circumstances, and these need to be identified here at the start, and remembered throughout this book:

1. the existence of superpowers of bio-mind within our species;
2. what the Soviet researchers were doing with them; and
3. what the disbelieving and astonished American intelligence community should do because of what the Soviets were doing.

If at this point you haven’t broken into at least a smile regarding this interesting mix of circumstances, then you should try to loosen up a little.

And, as will become gradually more clear when one is further long in the narrative, these three sets of circumstances comprised both the Saga and the Soap Opera of remote viewing.

Aside from some of its noted foibles, the American intelligence community is by far the greatest power in the world, and to my knowledge *does* take its duties on behalf of the nation quite seriously.

If, then, the Soviet Union (or any other nation) was somehow making advances in “applied PSI”, then what the American mainstream thought of PSI was incidental and of no interest.

After all, if the intelligence community was to bow before mainstream opinion (such opinion in this case largely PSI illiterate), then our defenses via the intelligence community would soon consist only of mainstream consensus opinion somewhat dominated by that vagary known as political correctness.

The point I'm trying to make in this chapter, though, is that the intelligence community responded to a set of circumstances not of its own making. "Responded" is one way of saying "got sucked into".

At one level, we can easily say that the Soviet Union aroused those circumstances. But at another level what was aroused was an interest in the existence of the superpowers of the human bio-mind.

At that level we encounter something which, in a legendary sense at the very least, is organic to our species. And we encounter as well the abiding and eternal question of whether our species *does*, in fact, possess such superpowers.

By way of definitions, *superpowers* of bio-mind refers to those cognitive faculties inherent in our species which transcend the tangible time and space, and matter and energy as well—such as in the case of intuition experienced world-wide, and other so-called "paranormal abilities".

Powers of the bio-mind refers to those cognitive faculties which work within the more tangible factors of time and space, and matter and energy as well—or at least utilize those tangible factors as their cognitive basis.

Whether the superpowers exist seems to be only a matter of socio-local perception, enculturation or indoctrination—and the *circumstances* which dominate within those. Few premodern societies rejected the existence of the superpowers, and so such rejection seems to be only a wobbly fluctuation in the peculiar circumstances which characterize the modernist syndrome.

Circumstances can of course be erected or engineered and brought into play in ways which serve to alienate a social stratum from the existence of the superpowers, and individuals can get sucked into *those* circumstances—as most anti-PSI skeptics have.

But if the superpower faculties truly do exist, then they, themselves, must constitute on-going and repeating circumstances which likewise suck people into them.

Now, we can utilize the term "circumstances" and attribute all kinds of things to them.

But what, in identifiable fact, do circumstances consist of? What are they?

We know they exist, and that some or many of them are on-going. Cycles analysts can even show that certain circumstances ebb and flow like tides do, repeating again and again.

But even so, we think we can observe circumstances as being only external to ourselves—meaning that we are not directly aware of getting sucked into them.

The way the term *circumstance* is most usually used refers to “the sum of essential and environmental factors”. In this sense, we usually see ourselves as independent among the circumstances, and as individuals having the power to make choices.

In other words, our individuality is separate from the circumstances around us.

Most dictionaries, however, give the *first* definition of *circumstance* as “a condition, fact, or event accompanying conditioning or determining another condition, fact, or event”. The two keywords in this definition are *conditioning* and *determining*. In other words, circumstances are something which condition and determine other circumstances.

If we extend this definition to *include* people caught up within or sucked into circumstances, then we would have to consider that the circumstances condition and determine the circumstances of those individuals caught up within them.

In this sense, individuals can become players or victims within the circumstances which incorporate them, or into which they have been sucked by virtue or merely being born.

In this light, it is quite accepted that people get sucked into the on-going circumstances of, for example, poverty, money-making, or religious or philosophical activity—and within which they either become players or victims, or some variety in between.

The direct implication here is quite astonishing: that circumstances, if they can condition and determine, have a life and a power of their own—and which, so to speak, are independent of those individuals incorporated into the circumstances.

When individuals become incorporated *into* circumstances, then they function as factors *within* the circumstances.

And, indeed, the realization of this appears when anyone says “I got caught up in circumstances”—which is the same as saying that one got sucked into them.

This concept is exceedingly difficult for Westerners to entertain—because the concept of complete individuality is paramount in the West and greatly elevated above the concept on on-going circumstances with life and power of their own.

Indeed, Westerners, especially during the modern epoch, felt they could “control circumstances” with the vague idea that they would no longer get sucked into them. Thus, the first definition of “circumstance” was no longer needed—and which is why it has been forgotten.

Individuals condition circumstances, not the other way round.

What I am of course seeking to establish is that all of us swim in an ocean of on-going circumstances equally as do the fish swim in an ocean of water.

If the fish was asked to describe its environment, it would point out everything except the water—because it is so omnipresent as to be unnoticeable.

The ocean of water and the ocean of circumstances consist of currents, eddies, strata, states, conditions and continuums, any of which one can “get caught up in” or sucked into—and all of which remove us from our status as discrete, completely independent individuals.

Indeed, if you look at your own status aside from your conviction of your individuality, you can probably perceive the circumstances within which you are incorporated and which largely are determining what you fondly refer to as your life and your realities.

You might also be able to identify the circumstances others are caught up within, but which you are not.

In other words, no one lives as an individual completely independent of some kind of circumstances. Everyone is affixed within some kind of incorporating circumstances, whether by action of just simply being born into them, or by volunteering to be within them, or by being forced into becoming part of them.

Being forced to remain *within* particular kinds of on-going circumstances is another category, a very interesting one.

So indeed, while we believe we affix our realities by choice, what is much more likely is that our realities are affixed to us by virtue of the circumstances within which we have been incorporated or gotten sucked into.

The idea that circumstances, especially on-going ones, themselves condition and determine is uncomfortable and characterized by many very subtle aspects which escape the notice of most.

On the other hand, and as a reality check here, it is vividly recognized that social management or control is achieved *not* by managing or controlling people—but the managing (or attempting to do so) situation-like circumstances within which social populations *are* incorporated.

It is also broadly recognized that those with power within on-going circumstances generally will manage and control them for their own benefit

first. Thus, although it is hardly ever stated, or even permitted to be stated, all others become “pieces” within the circumstances managed or controlled by others.

The socio-philosophical implications here are quite enormous, of course. But I’ll not dwell on them here because they are beyond the contexts of this book.

Within the contexts of this book, however, it *is* necessary to draw attention to two on-going sets of circumstances which are important to what will unfold in the narrative ahead.

This is the balance between:

1. the on-going circumstances within which our species would become enlightened regarding the existence of the superpowers of the human bio-mind, and
2. the on-going circumstances within which our species is alienated from organized knowledge of those superpowers.

To make this existence of this balance comprehensible, it is necessary to point up the most probable reason why the second set of on-going circumstances exists.

I have distilled this reason as a result of over thirty years directed effort to isolate it. And so I have to bite the bullet here and state that the superpowers of the human bio-mind are *feared* and *resented*—because their possessors would have extraordinary power and influence.

This *type* of power is incompatible with the management of human affairs exclusively on a tangible basis—a management by human specimens who themselves haven’t developed direct contact with their own superpower faculties.

Even if such superpower possessors did not themselves have direct control and influence over human affairs, those who did have them would consult the superpower possessors.

The equation here concerns what would be considered “undue advantage” accessible via the developed superpowers of the human bio-mind.

And in the case of the story of remote viewing, the fear of this “undue advantage” by the Soviets was exactly and precisely and the only motive behind the very extraordinary activities of the intelligence community.

Thus has arisen two on-going sets of circumstances which are at loggerheads with each other.

In the first instance, *if* the superpowers *are* indwelling in our species, then evidence and knowledge of them would constantly be “discovered” time and again and via a wide assortment of people.

In the second instance, the fear (and perhaps even jealousy) of the superpowers requires the activation of a continuing set of circumstances devoted to suppressing evidence and knowledge—and thus the development—of the superpowers.

The story of the “conflict” between these two on-going sets of circumstances is quite visible within our recorded history—so there can be no credible denial of it.

It is also a quite ugly story, sometimes involving the physical extermination of those suspected of possessing the superpowers—and something of this ugly story will be encountered in the narrative ahead at the appropriate junctures.

Within twentieth-century contexts, the anti-superpower circumstances were carrying the day—largely because the existence of the superpowers had been denied by *science*, the distinct hallmark of that century.

Within the impressive scope of this denial, American academic and media mainstreams had followed suit—which permitted the skeptics a “legitimization” quite extraordinary in that they claimed scientific precedent to debunk any researcher moving too closely to the vital activity of the superpowers.

In fact, as adequate socio-historical research into the matter easily reveals, there was no real scientific precedent behind this posture—in that the modern Western sciences had taken no confirmatory or disconfirmatory interest in “PSI potentials” because “even if such existed, they were so minimal and so erratic as to be of no interest to science”.

In this context, it must be reminded that the American mainstream sciences have consistently refused even to examine the work of American parapsychologists—most of whom have conducted their work within statistical scientific parameters clearly accepted regarding anything else, and thus mandatory of recognition. Such recognition has never been forthcoming—and still is not today.

As of the mid-1960s, such was the on-going state of circumstances in the United States of America regarding “PSI”.

I will show in the narrative ahead that the intelligence community “monitored” parapsychology developments, probably from the early 1930s onward.

But when, as it constantly does, that community consulted “expert opinion” of noted scientists, psychiatrists, and skeptics, well, the picture returned to

them was “avoid it like the plague” because it is “non-scientific” and “no sensible scientists of any merit anywhere in the world would put it on their truck”.

We are talking about complacent conviction here, a conviction that no competent scientists *anywhere* in the world would seriously inquire into the nature of *any* of the superpowers of the human bio-mind, much less *all* of them.

And it was especially not credible *at all* that such an inquiry would be undertaken under the auspices of the world superpower.

Then, as I’ve already stated, in the late 1960s a “novel” set of circumstances rocked the American intelligence community like a small nuclear device detonated within its prevailing, but culturally and scientifically supported ignorance of “PSI”.

This set of circumstances has never been made available to the American reading public—largely because our media have refused to make it available.

You see, such a revelation would *also* have to reveal that there might be something serious regarding the superpowers of the human bio-mind—and the circumstances of endemic marginalizing of “PSI” would be over with. And, for one thing, not only would philosophical crises ensue, but almost all text books and dictionaries would have to be rewritten.

And such revelations would also have to expose why certain leadership within the American intelligence community and within Congress suddenly jumped from the on-going circumstances of the anti-psyhic ship, as it were, and walked on board the *other* on-going set of circumstances. That ship of *discovery* regarding the nature of the superpowers of the human species bio-mind.

The saga-like circumstances behind this somewhat abrupt “reversal of venues” had actually begun occurring in 1919, years before I was born, and constitutes the subject matter of the next chapter.

For the rest of this voluminous book, I can only recommend that you not reduce the story of remote viewing to your own pre-existing “realities”—and this whether you are skeptical about or true believer regarding existence of the superpowers.

You might instead focus on circumstances. Think circumstances, so to speak. For it is within the circumstances, and their conditioning, determining, and sucking-in influences that the real story exists. All else is merely decoration on the cake—fascinating, romantic, sometimes exciting, but mere decoration only.

The first circumstance issue, and in the end it is the *only* issue, is whether the superpowers of bio-mind exist within our species.

If they don't exist, then surely this whole book and the American intelligence community is a laughing matter.

If they do exist, then the real story of remote viewing is but one brief chapter in the long, very long history of their manifesting down through all the generations born of our species genetic pool.

Think now of *that* on-going circumstance.

CHAPTER 2

Tiflis, Georgia—1919

There's an old saying that big things often begin in small ways, and sometimes in places where nothing is expected to begin at all.

There is a good deal of truth in this. But I'll add one more facet to it—that it often depends on *whom* the small thing happens to, and then upon what they and others do about it.

In 1919 a small thing happened in a place which was in the middle of a cultural nowhere if judged by complacent European and American standards. Much the same kind of thing often happens elsewhere and throughout the world—and is usually explained away, forgotten or ignored.

However, the small thing happened to a certain young man who did something about it.

And, as far as can be determined, what that small thing grew into eventually became the reason why the greatest force in the world, the American intelligence community, was ultimately compelled to do something it otherwise would never have considered doing.

As of 1919, the concept of long-distance telepathy was not new—for it had been demonstrated and studied in England and Europe since about 1880.

The phenomenon was otherwise called “mental radio”, and interest in it had caused a sensation reaching even into the United States—where, by the way, the very idea outraged most American scientists and academic philosophers.

Even so, had not the Great War (World War I) intervened, it is quite possible that the history of developmental telepathy would have been considerably more progressive.

But the Great War did intervene, and all creative efforts of the Western world turned to dealing with its horrors.

And when the Great War was over in 1919, people wanted to forget the past which now seemed out-dated and begin history anew with fresh ideas not connected with it. Mental radio belongs to that past.

The concept of mental radio hung on here and there, especially as a science fiction topic. But nothing was really done about it in terms of how to enhance and utilize it.

One major reason for this was that the concept of telepathy implied that some aspect of human brain could transcend the laws of physical space.

This implication conflicted with the dominant concepts of Western science. Those concepts did not permit transfer of information across distances except by physical means.

No physical sending-receiving equipment could be found in the human bio-anatomy or brain.

And so mental radio was out of the picture, and politically incorrect as well.

Out of the picture in the West, that is—in England, Europe and the United states.

But the West often forgets that it is not the entire world, and that there is vital activity elsewhere.

And elsewhere in the world, too, are different people—who might think differently about things, and do different things in ways not thought of or even permitted in the West.

One such different person was Bernard Bernardovich Kazhinski who, in 1919, was a young student living and studying in the city of Tiflis in the south-eastern European country of Georgia—which is found bordering on the Black Sea and next to Turkey.

The beautiful country of Georgia is also to the south of Russia where, in 1917, the Russian Revolution had taken place and ended up putting Vladimir Ilyich Lenin in complete totalitarian power.

Lenin soon adopted policies of “expansionism”. And in 1923, Georgia was to be added to the newly forming Soviet Empire as the Georgian Soviet Socialist Republic—and Tiflis was thenceforth to be called Tbilisi.

But still back in 1919, the young Kazhinski had an experience—essentially one of those small things many experience but quickly forget about, and it was because of that experience that a set of novel circumstances was shortly to arise.

During August his best friend fell ill of a fatal disease diagnosed as typhus. On the night of the friend’s death crisis, Kazhinski was suddenly awakened out of his sleep by a noise that sounded like a silver spoon striking a glass. In vain he looked in his room for what might have caused this sound.

The next afternoon he learned his friend had died during the night. Arriving at his friend’s house to pay his respects he noticed a glass with a silver spoon in it on the table next to the bed in which his friend had died and on which the corpse was laid out.

Seeing him studying those objects, the dead man’s mother burst anew into tears. She explained that she had been about to give her son his medicine. But at the very moment she put the spoon to his lips he had died—and she had dropped the spoon back into the empty glass.

When the mother demonstrated just how she had done this, Kazhinski heard the exact sound that had awakened him at the very moment his friend had died—even though their mutual homes were a mile apart.

Kazhinski was very moved—but excited, too.

How was it possible that the tone had communicated to him across such a distance and awakened him from sleep?

Here we now encounter one of those small things which result in big ones, in this case a very big one.

Certainly similar phenomena and resulting questions regarding telepathy had already interested earlier psychical researchers in the West before World War I—and much has been published along those lines. Unfortunately, it is not recorded whether Kazhinski was familiar with the early Western research. It's reasonable to assume that he may have been somewhat familiar, and certainly the East European countries and Russia had long-standing “psychic” traditions and interests of their own.

But it's equally reasonable to assume that he may not have been very familiar. He was still a young student, and his age was against him having become thoroughly familiar with Western telepathy research.

As it was to be, he never emulated Western psychic research concepts or patterns nor those of parapsychology which arose in the mid-1930s. And so if he was familiar with any of those concepts, he, as well as others, must have rejected them on theoretical principles.

In any event, on that August day of 1919, Bernard Kazhinski, in his own words, “vowed” he “would solve” the mystery of what had linked his own perceiving mind with the minds of the mother and his dying friend.

In this, Kazhinski was not then unlike others elsewhere in the world. For many had encountered such mysteries, and many had tried to explain them and how they were possible.

Here I will interject a subtle aspect which will go unnoticed if I do not, one which is very important to this entire tale.

Years later I was asked to give an analysis of Kazhinski and what was known of his work from open and classified documents made available to me.

One of the observations I made was that there was a great difference between solving and explaining things. Things can be “explained” in many different ways, often to suit the preconceived notions of those doing the explaining.

Solving, however, requires an entirely different approach—largely searching for and approaching in the direction of the discoverable facts.

The concept that something needs solving implies that one has accepted that something *has* happened which needs solving—and that one is no longer burdened with the wobbly questioning whether it has really happened or not.

This wobbly questioning is entirely characteristic of the conventional Western approach to PSI phenomena. Apparently it never did influence Kazhinski and others in the Soviet Union.

In any event, the mandates of solvers and explainers are entirely different—and that Kazhinski (and others like him) was a solver may account for why he proceeded differently.

In order to fulfill his vow, Kazhinski began to study the human nervous system under the famous scientist Alexander Vassilievitch Leontovich.

His studies clearly focused not only on the biological and cellular nature of the nervous system, but also on its electrical nature. For Kazhinski was later to be styled as an “electro-technologist” specializing in studying the electrical nature of the human nervous system.

It is well worth noting here that the electrical nature of the human nervous system did not in the West become even a somewhat accepted scientific topic until the 1980s.

By 1923, Kazhinski had collected facts and had come to the conclusion that the human nervous system *is* capable of reacting, by means unknown, to stimuli not accessible to the normal five senses.

Be pleased here to note *another* subtle factor which distinguished Kazhinski’s work from Western concepts regarding PSI.

Kazhinski refers to the human nervous system which is capable of reacting. He *does not* refer to the *mind*—as is typically done in Western psychology, psychiatry and parapsychology.

He is thus referring to whole bio-body response, not to the mind which Westerners conceive of as seated in the central organ, the brain.

In 1923, the year that Georgia was invaded and taken over by Lenin’s troops, Kazhinski published his findings in a book entitled *thought transference*.

And now truly begins the astonishing series of circumstances which ultimately were to assail the American intelligence community.

The research leading up to Kazhinski’s book had already interested a number of Soviet scientists.

Among those were the important Leningrad physiologist, Vladimir M. Bekhterev (who had established the Leningrad Brain Institute), and his

granddaughter, Natalia P. Bekhtereva (who later was to direct her grandfather's important Institute).

Another young student, later to become a virtual icon in the Soviet sciences, named Leonid I. Vasiliev, was also soon to be interested in Kazhinski's work.

Vasiliev was later to publish his own seminal book entitled *experiments in distant influence*. This ground-breaking book first appeared in Moscow only in 1962, but it was based in secret work on-going since the 1920s.

It was the 1960s appearance of this particular book which, rather humorously, first set off a few alarm bells in the American intelligence community—after, of course, it's implication has been rather slowly digested and comprehended. *distant influence*? What the hell does *that* mean?

Up until then, the American intelligence community had paid scant or no attention to what had gotten underway as a result of the small Tiflis Event in 1919.

Now, in the mid-1960s, however, certain American intelligence analysts began scrambling to sort out a very strange course of Soviet science events they had laughed at before or had just simply ignored.

Once even somewhat sorted through, the events implied that the Soviets had made progress in affairs such as “thought transference” and “influencing at a distance”—all by powers unknown, but which were thought to consist of, *yes!* *psychic* mental powers (“psychic” being their term, not mine).

Furthermore, once the American analysts could make reasonable sense of those affairs going on in that *other* world superpower, they were shocked off their pins to find that as early as February 16, 1922, the All-Russian Congress of the Association of Naturalists had *underwritten* the work of Kazhinsky's research and projects.

Lord have mercy! This was the equivalent of the American Institutes of Mental Health underwriting American parapsychology, a thing which was so unlikely as to be nil (and which is *still* nil even now in 1996).

And the same important Soviet Congress was later to underwrite all similar work along the lines of thought transference and distant influencing.

This Soviet Congress was one of the most important superstar Agencies in the Soviet Union and possessed enormous power.

Its direct support for Kazhinski's work may have come about as the result of a lecture he was invited to give the Congress—which he entitled *Human Thought: Electricity*.

The importance of all those events is likely to be lost to most American readers unless it is pointed out with some determination to do so.

As Russia and surrounding countries became Sovietized, everything in them fell directly under State Communist control—including scientific research projects, plans and agendas.

In an increasing direct sense, everything had to be approved from the top downward—and Kazhinski's controversial research could not have been an exception.

As was well-understood, theoretical Communism was anchored in philosophical and scientific materialism. Within those contexts, anything was abhorred which might have metaphysical or superstitious implications.

Thought transference, distant influence and mental suggestion at a distance contravened materialistic doctrine.

And so on the simplistic surface of things, they equated to “Western degradations of the rational mind”—this a phrase often repeated by many American skeptics.

One of the major reasons the American intelligence community had paid no attention to the early Soviet developments was that it was assumed that the ideologically correct Soviet materialists would *not* busy themselves with what equated in the West to psychical research and parapsychology.

Anyone who did have such interests would have been considered a political dissident, and so such interests would have been a risky business. Ideological heresy, in fact, for which the punishment was slow death in Siberia or just plain old death saving the transportation costs.

When the early American analysts compared the Soviet work to psychical research and parapsychology, they could look at the American versions and presuppose that the Soviets would get no further along than American parapsychologists had.

Even during the 1960s, parapsychology was considered a moribund field—since after decades of working at it, parapsychology had produced nothing “threatening” much less monumental enough to achieve State support and highest scientific endorsement. And it had clearly not produced anything resembling “practical applications”.

And so very few of the American analysts could figure out why the Soviet effort had achieved such high support, and apparently done so as early as Kazhinski's time.

All research had to be approved from the top downward, and in the early 1920s *the top* consisted of Lenin himself.

No documents bearing Lenin's signature have been unearthed regarding his approval of the Kazhinski research.

But quite good sources hold that such documents existed, and that Lenin further approved by stating “Well, if there is some gain to be had by our great Union, then we ought to have it”.

Lenin’s approval, whether explicit or tacit, must have come as early as 1920—or else no one within the Soviet hierarchy would have paid any attention to Kazhinski. And even the Brain Research Institute and the All-Russian Congress would have avoided him like the plague, as one would say.

To the early American analysts, then, nothing of all this made any sense—and some in their wisdom advised that the whole of it was just a smoke screen designed to confuse American and British intelligence communities. And there the matter rested until about 1969.

As was later, much later, discovered, the great Western mistake was in comparing the Soviet work to Western psychical research and parapsychology.

In other words, Lenin did not approve of so-called “Soviet parapsychology”. Indeed, he approved of something else almost entirely different. And, indeed again, the distinctions between Western parapsychology and what he did approve of must have been made clear to him—or he would not have approved.

After all, Lenin was not stupid. And neither was Josef Stalin who succeeded him.

Lenin unexpectedly suffered two strokes, the first in 1922 and the other in 1923 from which he died in 1924.

The formidable and deadly Josef Stalin succeeded him as the all-powerful dictator of the growing Soviet Empire.

Not long after Stalin’s accession to power, the work of Kazhinski, the Bekhterevs and Vasiliev more or less began disappearing from open view.

Few Westerners, of course, had any knowledge that the work had even begun. But among those who were weakly aware of those early events it was assumed that it had been done away with.

And *this* conclusion in the face of evidence that the Soviet military under Stalin was occasionally reported to be recruiting, from the far corners of its growing realm, numerous psychics, mediums, seers, hypnotists, Siberian shamans, Tibetan and Mongolian mystics, and etc.

In about 1967–68, the American intelligence services slowly began uncovering certain facts which caused many to begin looking at panic buttons and to wonder if they should perhaps push them.

In the first instance, no one was really interested in *what* the Soviets were doing. It was *who* was doing it which changed the picture entirely.

To the complete astonishment of American intelligence analysts, the Soviet work was now seen to incorporate at least nine, and probably fourteen, major Soviet research centers to the tune of about \$500 million (guesstimated) annually.

Furthermore, the work was directly controlled by the dreaded KGB and the even more formidable GRU, and involved all or most of the military services of the Union.

By all standards, what had begun as a small thing via the young Kazhinski had, indeed, turned into a big thing, a very big one at that.

Yet in the American scene, hardly anyone comprehended what “the Soviet work” was all about—largely because the CIA found it exceedingly difficult to insert operatives into any of the Soviet research centers.

Then, in 1969, an event took place when a very leading Soviet scientist came to the United States and read a paper at a rather obscure conference at Big Sur, California.

When the elements of this paper were properly sorted out and its implications vaguely comprehended, well, it was now relatively certain that whatever the Soviets were doing, it represented a potential “threat”.

At that point it ceased to matter if the Soviets were chasing empty psychic winds. What mattered was that a world superpower, an exceedingly powerful one in cold-war terms, had willingly involved itself in such research—and *might* have made ominous breakthroughs regarding it.

And this time panic buttons were pushed—for “distant influencing”, whatever it was, made everyone in the “know” quite nervous—for “distant influencing” was uncomfortably near the concept of “mind control via distant influencing”. After all, Russia had a long tradition of Svengali types who were alleged to effect mind control at a distance.

One of the amusing fallouts of all of this, and which I witnessed in part, was that many American intelligence analysts who had been academically trained to ignore and laugh at psychical research and parapsychology began scrambling to read a few books along those lines.

Only ultimately to comprehend, of course, that the Soviet effort bore very little resemblance to its assumed American counterpart—parapsychology.

You see, American parapsychology had only been interested in proving to science the statistical existence of very few PSI topics. The potential applications of mind-control via distant influence were not among those topics.

I have omitted certain substantive matters from this background chapter because I want to introduce and elaborate them in their proper contexts ahead.

But you might bear one factor in mind. Equating the Soviet effort with Western parapsychology was and still is a great mistake—a mistake which is still now in the 1990s occasionally being perpetuated just about everywhere—except, as I know for certain, deep within the exploratory sciences in China and Japan.

And I also know for certain the KGB itself encouraged this mistake to be perpetuated in our fair nation—for it enabled them to keep the CIA and etc. quite confused for a long time.

You may also bear in mind that had none of the above circumstances happened, then remote viewing would never have seen the light of day—at least in the superlimelight way it ultimately did.

What came to be called “remote viewing”, somewhat erroneously so as will be explained, began via my humble self.

And so it is to that humble self that we now must turn our attention—essentially to help resolve a number of background issues which equipped me at least partially to deal with what began happening to me in 1971—literally out of nowhere.

CHAPTER 3

Telluride, Colorado—1933

The panorama of the twentieth-century story of the superpowers of the human bio-mind would be greatly enhanced by autobiographies of the early Soviet researchers, especially of Kazhinski and Vasliev. I've not been able to discover if any were written. But it may be that something along those lines does exist, made invisible by the former KGB secrecy, or lost in the political turbulence when the Soviet Empire fell in 1989. Something along these lines may even exist inside the American intelligence community which always compiled information about important Soviet personalities.

One wonders, for example, if Kazhinski's 1919 event was the only one he experienced, or if he had been, as is sometimes said in the West, a "psychic child".

Indeed, one wonders in this regard about what *were* the personal experiential levels of all the early Soviet researchers of bio-communications and distant influencing.

One also can wonder about why this particular and very strange topic took on such early importance within the very serious upsets of the early years of the Russian Revolution.

There is a great, but quite hidden story here, one never brought to the attention of American readers.

But perhaps the answers exist within the Soviet research documents known to have been sold in their entirety to Japan after the Soviet fall in 1989 when the black-market transfer of such information was seen as an economic opportunity.

The crafty Russians then sold, it is rumored by insiders, a duplicate set of the documents and evidence to China.

I've also been told, on somewhat good authority, the Russians also sold another complete set to a volatile nation in the Middle East—from which the documents were shared with yet another volatile nation nearby.

So the story of bio-communications and distant influencing is by no means ended, and the inquiry into the existence of our species superpowers is here to stay, even if cloaked in secrecy here and there.

Although the phrase "the psychic child" didn't yet exist in the early years of my life, I did experience many types of so-called psychic phenomena.

But since it is one of the deliberate, but important goals of this book to demobilize the stereotyped, misinformative use of that decidedly ambiguous term “psychic”, I will here begin replacing it with the concept of “exceptional human experience”.

This is a concept originated either in whole or in part by the stalwart Rhea A. White, who set herself to the monumental task of gathering first-hand evidence of and cataloguing the superpowers of the human bio-mind under the general heading of exceptional human experiencing.

As a result, one can begin to see, among other types of data in her documents, the beginning outlines of the spectrum of the superpowers—a spectrum which should have been established and embellished upon decades ago but never was.

Anyone seriously interested in the superpowers might avail themselves of Rhea’s documents. [Exceptional Human Experience Network, Inc., 414 Rockledge Road, New Bern, NC 18561. Fax (919) 636-8371. E-Mail: 76460.633@compuserve.com].

To the so-called “psychic child”, and who probably knows nothing at all of things “psychic”, the exceptional experiencing undergone has to do with spontaneous shifts in perception and awareness. It is quite likely that all of the superpowers are matters involving different states of perception and awareness.

It is rather well known that the perceptions and awarenesses of very young children are “open”, although no one really knows very much about what that consists of.

If the child can articulate the experiencing, then he or she begins talking about it, asking questions which few can answer.

When it is seen by others that the child is reporting strange and weird stuff, then it is “encouraged” to suppress the experiencing, or at least stop reporting on it. Most young children would rather not be called a “weirdo”, right?

Eventually, usually by the age of seven if not before, the “open” perceptions and awarenesses become narrowed down or collapsed into whatever is thought of as “normal” in their socio-environment.

The child’s perceptions are now no longer open, but closed and reformatted to more or less agree with what is sometimes called “adapting the child to normalcy”.

This, of course, also means dis-adapting the child to his or her inherent access to various states of perceptions and awareness—and which then means that the child grows up with closed perceptions and awarenesses—simply because of social disciplines in this regard.

In any event, I was such a child and underwent all of the above, but with one exception. I did not forget the exceptional experiencing as most children do in order not to be bothered with such.

Such forgetting is useful in the pursuit of being seen as normal, since the person doesn't want to feel weird within self.

Beyond this memory aspect, and up until 1971, the basic contours of my life were not all that irregular. On the mundane surface of those contours, there was really nothing to suggest my person or activities would become a glitch in any issues much beyond my personal ambiance and "realities".

Thus, the basic outlines are as follow.

I was born and received a quite good formal education—not because any special efforts were taken to provide it, but because during my youth education was still being competently delivered.

I graduated with a BA degree in 1955, having carried a double major in biology and art. I did well in both subjects because they deeply interested me.

Had my life been completely my own in 1955, I would have gone on to obtain a MA degree in bacteriology, and ultimately to attempt a Ph.D. in genetics and genetic research.

Art was my other vivid passion, but I planned to pursue it only as an avocation.

But because of my memory of exceptional experiencing, I was deeply interested in all such matters—but only intellectually so.

However, in 1955, the life of young males in these United States was not theirs alone. The circumstances of military preparedness prevailed and intervened. All males were required to spend two years in military service and their lives could not proceed until that service had been rendered.

Because of this, I enlisted in the US Army, spending most of the tour of duty in Korea and the Far East. After basic training, I volunteered for Korean duty, much hated by most other soldiers, because I wanted to go to Asia and this was my first chance to do so.

It was in Korea, which I loved and adored, that I took the decision to go to New York and become a painter.

Thus, I duly arrived in New York in 1958—there to join with the 25,000 other struggling artists who also had come from far and wide to dwell (and hopefully "make it") in the world's leading Art Establishment.

To support myself until I had "made it", it was necessary to earn a living, and I elected to try for a job in the Secretariat of the United Nations.

This was duly achieved, and I worked at the dignified world organization at rather menial jobs until 1968 when I decided permanently to exit “wage slavery” and become “self-employed” as a painter and a writer.

With that achieved, my life then took a serious downturn regarding economic factors, and three times I was seriously tempted to resume my permanent contract at the UN, since the invitation to do so at any time was open to me.

But I managed to eke out something of a living—because, back then, my personal overhead needs were not very large. I mostly supported myself selling a few paintings—and by writing, under assumed names, a number of “sex books” which were all the rage back then since the Sex Revolution had gotten underway.

It was because of what I saw as my life’s commitment to art and painting that I was consistently stereotyped as a “psychic New York artist” which publicity began coming my way.

This stereotyping might dignify my humble self in the eyes of some few. But mostly it could easily be interpreted as being uninformed and inarticulate regarding all other matters, and otherwise quite wacko, since both psychics and artists are seen that way in mainstream contexts.

My intellectual interest in psychic matters, however, was very deep. But I never imagined participating in anything parapsychological, and in fact recoiled from any such things for reasons which will become clear in the chapters ahead.

Then, in 1971, a series of exceedingly unusual circumstances and events *suddenly* commenced, seemingly out of nowhere. And because of those, and to my great and everlasting surprise, I was sucked into situations I could not have anticipated or envisioned even in my most exotic imagination.

And it is those circumstances which are the backbone of this book.

As to autobiographical elements which are integral to the story of remote viewing, I shall take the lead from a particular question often asked of me by sophisticated people thoroughly acquainted with the *real* ways and byways of the human world.

That question has to do with how I came to *survive* for so long through the exceedingly difficult circumstances which arose after 1971, and how, at the same time, I managed to go so much against “prevailing wisdom” and introduce the new concepts I did—albeit much with the help of others much stronger and more powerful than myself.

To make this question intelligible, we must digress a bit here so I can have a stab at pointing up that the nature of those real ways and byways elude the

cognizance of compulsive optimists, bliss bunnies, spirituality-ists and others who are likewise illiterate, naive or stupid regarding them.

For the most part, those real ways and byways are hard, demanding, cruel, unforgiving, even unmerciful and completely and entirely competitive—and, it should as well be said, often deadly.

The softer more elevating worlds of the good and creative, of sweetness and light, of encapsulated optimism eternal, do exist, I think.

But hardly within the realms of human activity I unexpectedly entered into in 1971, when I was thirty-eight years old.

The above nutshell viewpoint has been rendered pointedly based not on philosophical speculation, but based on my intimate and long-term experience. The softer more elevating worlds *do not* really exist, or are only incidental, within the inner social workings of psychical research, parapsychology, science, skepticism, philosophy, politics, government, the American intelligence community—and clearly *do not* exist within the realms of international espionage.

All of those topics can be inspiring, of course, and redolent with creative purposes. But what is inspiring and what is real are two different matters.

Although I was not quite of the conviction back then in 1971, my conviction today is that the inner social workings of all of those realms are largely dehumanizing and *deadly* ones, realms in which the individual is virtually insignificant—unless he or she has the intellectual and experiential wherewithal to cope with what needs to be coped with.

In those deadly or at least certainly difficult realms, the only thing that matters is who has achieved a modicum of imagination, clever inventiveness, and power which are absolutely necessary if one is to survive more than three months in any of them other than as an expendable asset.

I readily admit that the above is a rather grim vision of things, and that many positive-optimist types will not believe it can be substantiated or justified.

But you might wish to consider the following. The modern culture provided no place for psychics except, if at all, in the Fringes. And certainly the modernist mainstreams rejected not only them, but the entire topic of PSI and PSI experiencing—and, as well, took active educational and deprogramming measures to ensure the cultural continuance of that rejection into perpetuity.

If nothing else, the American intelligence community is *very* mainstream. The odds of a “psychic” (as I unfortunately was to be dubbed) of even entering into the realms of mainstream-structured international espionage, much less

surviving for some eighteen *years* within the abundant machinations—well, such odds were nonexistent as of 1971.

And, as I will *clearly* show ahead, the survival of a psychic within the ongoing machinations in, of all places, parapsychology are also almost nil—even if any such psychic does demonstrate successful experimental results.

The answer, then, to the most salient question of survival within such ongoing, PSI-negative circumstances has to do with emerging not as a “psychic”—but rather emerging with the characteristics of lean, mean fighting machines well-endowed with substantial wherewithal’s to become such a creature. And so those of my autobiographical elements which contributed to such substantial wherewithals should be established. Unless these are forthrightly presented, much ahead will not be clear at all.

And it is in this aspect that, with some embarrassment, I have to toot my own horn.

To enter into my autobiographical situation vis-à-vis the real story of remote viewing, it is necessary to distinguish three important elements which will escape cognizance if they are not pointed up.

The *first* of those elements concerned the *needs* of the intelligence community when it was forced by Soviet circumstances to take an interest in so-called “psychic phenomena”, an interest admittedly controversial within the conventional Western mainstreams.

Within the scope of this first element, it was determined that the *needs* consisted of *two* factors. And it was those two factors which constituted the second and third elements having to do with the intermixing of my own autobiographical situation with the “sexy” story of the intelligence community interests.

Thus, the *second* element consisted of the need to determine if, indeed, ESP or any other PSI factor really did exist; and *third*, if such really existed, to determine if such could be refined and enhanced enough to be utilized for various *applied* purposes within the cold war or international syndromes.

I will now summarize the three elements on the chance that I’ve not made them clear enough, or on the chance that some few may be too dense to clearly recognize them.

1. The intelligence community was forced by Soviet circumstances to take an interest in the topic of PSI which was largely ridiculed and debunked within American mainstream contexts. To manage this interest, two needs were paramount.

2. As a first step in fulfilling this “novel interest” (as it was often called), there was a *need* to confirm if PSI powers really did exist.
3. If the answer was positive, or even minimally positive, then there was a *need* quickly to discover whether any developed and applied form of PSI was possible, and which, if so, constituted a threat potential to the nation.

Now, regardless of what many might think of the intelligence community, its overall mission is quite well recognized and supported—to protect and defend the security of this nation by identifying all threats to it. That the intelligence community often messes up in this regard does not reduce the importance of the essential mission.

As I will show in the narrative which begins in the next chapter, for some time certain elements within the intelligence community had been tracking and monitoring the realm of parapsychology.

As of 1969, the only thing parapsychology had to offer was that certain PSI effects existed on a statistically minimal basis—and clearly nothing which resembled a potential “threat” had been discovered within parapsychology. And so the general overview was that PSI was incidental and threatless.

But *if* this was the case, what, then, were the Soviets up to and why did whatever it was involve such enormous funding within the commitments of the KGB and etc.

Since the sum of conventional parapsychological wisdom in the United States, even in the entire Western world, apparently held no answers here, it became obvious that conventional parapsychological wisdom had to be bypassed—and, in fact, needed to be ignored in favor of fresh, novel and unique insights into the overall situation.

And, although I had not the slightest clue at the time, this situation constituted the American circumstances which shortly were to suck me into the two major needs of the intelligence community: *Did* PSI really exist; and *could* any element of it be developed into an applications-ready format.

Obviously, this “effort” (as it was called) needed to depart from Western stereotyped concepts of PSI and parapsychology. This meant two things, the first of which led to the second.

First, that the needs of the intelligence community could not be subcontracted or downloaded back into parapsychology, the very realm which had no answers to the needs in spite of its long history.

And so, second, the intelligence community would have to establish its own in-house program, and base it on novel approaches in the light of its own

problem, not in the light of the on-going but largely fruitless parapsychology circumstances.

And here I might mention that if anyone, especially in parapsychology, did or does not now think that the intelligence community thought parapsychology useless and non-productive, I will definitely put that into perspective in the narrative.

The point I've been laboring to make is that the autobiographical circumstances of my own life by 1971–72 had developed in such a way as to integrate with the first need of the intelligence community. Thereafter, largely because of my accumulated background knowledge, my big mouth, and my fighting, attacking vicissitudes, my own circumstances were commandeered on behalf of the intelligence community's second need.

I must point up, though, that before the 1971–1972 date I was very much a live-let-live, sweetness-and-light person much charmed and fascinated with the inspirational aspects of PSI, psychical research and parapsychology. But I had been mostly a devoted armchair researcher of those topics—and quite well encapsulated, as most people are, entirely in my own visions and “realities”.

But it was because I had been a devoted, and thorough, armchair researcher not only regarding PSI, but regarding life in general, that I was prepared when the time came.

It is this preparedness which is the answer to the question of why and how I survived, and it is this preparedness which constitutes my autobiographical parts which are germane to the real story of remote viewing and all that came to be involve.

I will attribute this preparedness to two factors which were vital to my life.

The first has to do simply with the fact that I was a bookworm from the age of four—and the staggering amount of books I consumed after that.

The second factor has to do with the fact that I worked at a very high echelon during my Army years; and then for twelve years at the United Nations.

Within the ambience's of those two “posts”, so to speak, I was able to witness and thus learn first-hand much of what goes on in the real world, as contrasted to visions of it from someone's superficial, illusion-making armchair.

Without the combination of those two factors, I would have been permanently smashed very early. Indeed, as we shall see in the narrative, I *was* smashed several times—but arose from the pulp with teeth longer than before.

There was also a third factor—one which might be called “daring do”. But I'll let that one unfold in the narrative itself.

My birth event took place at 2:30 a.m. on 14 September 1933 in Telluride, Colorado, then a tiny town quite isolated high in the vitalizing splendors of the Rocky Mountains.

Telluride was hardly populated until about 1880, and then at first only by prospectors and prostitutes avidly following the lure of gold in them thar mountains. Thereafter, when the gold and silver played out, there were still lead, zinc, and other lesser metals to be obtained by mining companies who had the economic feasibility to get them.

Telluride was then occupied only by miners struggling to make a living for their families—and a few others which made their living off of *them*.

Isolated back then with a population of about 210, today Telluride is a posh, very expensive, very over-crowded resort town—because of its amazing and remarkably beautiful surroundings, perhaps some of the most beautiful in the United States.

And if there is one fundamental element to my psyche, it was this utter beauty and the aesthetic realization of it. I was transfixed by it from my earliest memories—and, I feel, not only observed it but participated in it at some deep fundamental level.

High peaks and multicolored cliffs, waterfalls cascading, slopes of forest pines and aspens, crystalline air, clouds, rainbows, flowers, berries and abundant wild life—all majestic, all virtually overpowering. All somewhat scarred here and there by mines and remnants of them, but utterly gorgeous anyway.

And it was this beauty that made me very sensitive to its opposite—ugliness. And it is because of this that I have studied the elements of ugliness as well as the elements of beauty—not only in their material manifestations, but beauty and ugliness of mind and psychosocial behavior as well.

With regard to this, be pleased to refer back to the stunning observation of Leonardo da Vinci I have selected and placed at the beginning of this book.

All things considered, my childhood was wonderful—as has been, all things again considered, my whole life. And I will admit that in this I feel I have been blessed.

I was precocious. I read my first dictionary when I was three or thereabouts. When Mom was talked into buying thirty volumes of the Encyclopædia Britannica from a traveling salesman, I had them all read, entry to entry, by the time I got into kindergarten.

So I was a problem in kindergarten. I used big words when my peers were struggling with the alphabet and pictures of elephants, sheep and fishes. I could

already distinguish between elephants of India and those of Africa, while the teacher didn't know there was a difference.

I was also a problem to just about everyone—because I constantly experienced “paranormal and extrasensory” stuff.

No one was prepared to deal with such experiences very well—except my maternal grandmother who had experienced certain kinds of them herself.

Not even she, though, used the term “psychic” because no one had ever heard of it in Telluride—except the Sunday School teacher and the Minister. The latter warned me, practically in a whisper, that it represented something abnormal. And this example of attempted mind-deprogramming is perhaps why I've hated the term “psychic” to this day—in addition to the fact that it has no legitimate definition.

So Gram and I used other words—natural words, not artificial, such as sensing, feeling, seeing, hearing things that others apparently didn't or couldn't or didn't want to.

Very little in the way of culture-making managed to find itself imported into the isolated surrounds of Telluride.

But the 1920s and the 1930s were the age of “normalcy”, of behavioral and psychological normalcy. And this culturizing factor *did* make its way up to Telluride.

But whatever “the normal” consisted of, it had to be contrasted to what was “abnormal”—and of that there was plenty to choose from even in Telluride.

Many tests were given to find out if someone was normal or not. Those tests created various kinds of wide-spread crises from which, in my opinion, this nation has never really recovered.

The fear of being discovered to be abnormal is still a devitalizing and defeating social phenomenon trend.

As a child, I didn't actually comprehend the theoretical distinctions between the normal and the abnormal. And it wasn't until my college years that I discovered that the normal consisted of the lowest common denominators of what most people were—and, most importantly, are *not*. In other words, is “everyone is doing it, then it must be normal and acceptable”. On the other hand, if “everyone is *not* doing it, then it must be abnormal and non-acceptable”.

Thus, most people are not psychic, and so to have psychic experiences is abnormal.

But as a child I made a valiant effort myself to identify what was normal and abnormal. Thus, I got very good at noticing what seemed to be abnormal—and which tended to be more interesting than the normal.

Prostitutes, for example, were held to be abnormal. In my childhood, Telluride yet possessed three of those professional creatures who inhabited the two red-light houses down by the ice ponds. Naturally, I wished to examine them, the three ladies involved being quite amused with my questions and inquiries. It was also considered abnormal to have an interest in death—so I examined decomposing carcasses of wildlife and was fascinated by the mortician and his supply of caskets stored in a dank building on Telluride’s Main Street.

It was also considered abnormal *not* to read the Bible. So I did that several times—but went one step further by making diagrams of various parts of the Bible, including the Genesis story and family lineages.

It was considered abnormal to have any interest in Eastern mysticism. But Telluride, so deficit in many other culturizing things, had a quite good library run by the Sunday School teacher, Mrs. Emma Kuhlem, who was also the town and county clerk and one of the proverbial pillars of almost everything else.

It was my goal to read everything in the library. It contained a dusty copy of *The Book of Tau* by the ancient Chinese philosopher, Lao Tsu. Emma wouldn’t let me check it out because I was “too young to understand it”. So I stole it, read it several times, and made box-and-flow diagrams of what the ancient philosopher was saying.

I returned the book openly, along with the diagrams. A terrific ruckus took place—but Emma finally decided to “feed” my gargantuan “appetite for knowledge”. I thereafter owed her a lot—a wise and cultured woman originally from Sweden, marooned in a high mountain town by virtue of having married a miner.

I was seven when I first studied *The Book of Tau*. Today, psychologists say that kids do their final imprinting at that age. If so I imprinted on that book—rather, upon the wonderful and beautiful life-making philosophy it contained.

I also imprinted upon the awe-inspiring stories of PSI and ESP in the Bible, for I did notice those, and of which there are many—and some of those stores were even slightly consistent with my own direct experiencing of certain psychic faculties. [See, for example, Heron, Laurence Tunstal. *ESP In the Bible*. Garden City, NY: Doubleday, 1974.]

In the Bible, all ESP-like episodes serve to do God’s work. Hence, in the future when I heard Christians say that ESP is the work of the devil, I knew they were manufacturing psychological ugliness. When I later learned that modern science, psychology and psychiatry held that PSI emanates from a sick mind, I drew a similar conclusion regarding them.

I had what was called an “overactive mind” as a child. This worried my family and others, especially when taken beyond the reading dictionaries, encyclopedias and whatnot.

I also liked to take things apart and put them back together again. For example, not just Tinker Toys, but the kitchen stove, the plumbing, the telephone and clocks—everything including, to everyone’s horror, the piano. I got it all back together, but my Dad had to pay \$40 to get it retuned.

But I was consumed by discovering how things worked, and was serious and determined in this regard. I made charts and graphs and drawings. Most people don’t care how things work. They just use them.

And herewith was the beginning of those illustrations and graphs and box-and-flow charts which many years later were dragged from Stanford Research Institute into the Pentagon and DIA headquarters and presented to their oversight committees and consulting scientists. Diagrams of how, theoretically at least, the so-called “psychic mind” functions.

And herewith was the beginning of my conviction that the quickest way of *learning* anything was via visual illustrations and diagrams—not by linear words, which anyway appeal only to the left-hemisphere of the brain and which is said to be the “seat of the intellect”.

When I was five, one of my mother’s sisters, having noticed my penchant for drawing, gave me a set of oil paints and a few small canvasses.

The *smell* of the fresh canvas and paints brought about an instantaneous “peak experience”, one among the very many I underwent as a child. I “knew” that I would devote my life to art and painting—and indeed I mostly have, and the *smell* still is to me one of the most wonderful things ever.

I could create what I wanted on the canvas—and this brought to the fore an interest in how and why anyone could create anything. And this accounts for the beginning of my life-long interest in the “creative and inventive processes”, a topic I have researched and studied more than anything else.

Via paths and circumstances too complex to include here, the topic of creative processes and the topic of PSI experiencing came together, rather thunderously, in 1955.

I was then in basic training at Fort Knox, Kentucky, and in the base library I set about reading Aldous Huxley’s *Doors of Perception* [1954] which was the rage at the time.

This book is commonly reviewed as triggering the modern controversy on the relationship between drug experience and mysticism, and which is partly true of it.

But it is also much more, and which is directly implied by its title.

This book was the beginning of a watershed for me. For, you see, in spite of my voracious appetite for reading and bookworming study, no one else had ever said it, nor had it dawned on me that perceptions have “doors”—and that those doors can be *open* or *shut*.

This led almost immediately to the understanding that people probably have all kinds of perceptions. But the doors to them can either be open or shut.

This *revelation*, for that is what it was, that both the creative processes *and* PSI experiencings are, at base, almost certainly a matter of what doors of perception are open or shut in given individuals.

I was stunned by this concept, and still am. Thereafter, as a matter of serious research and amusement, I set about observing all kinds of people with regard to seeing or sensing which of their doors of perception are open or shut.

Statistically speaking, of course, there are more shuts than opens. This is something you can determine for yourself if you take interest in observing others with the goal of watching which of their doors of perceptions are open or shut.

Therein lies a very great tale to be told, and some full part of the saga and soap opera of remote viewing resides within it.

In 1959, I began an arduous study of a field which had interested me, but for which I'd had little time or available resources. This was the field of sociology, very big during the first half of the twentieth century.

This epoch had indeed been proclaimed as the epoch of progressive social experimentation, and sociologists had ardently devoted themselves to designing and planning such progressive endeavors—and which endeavors had achieved very large governmental funding.

The age of normalcy had consisted of one such progressive endeavor, for if it could be found out what was normal, then sociologists could plan for that normalcy to be socially reinforced.

Serious cracks in the sociological “egg” had begun appearing in the 1940s, and the field was certainly considered as failed by the mid-1960s.

And especially so, when in 1968 the Sex Revolution and the Hippie Anti-Military-Establishment Revelation took place—two powerful sociological phenomena which nary a government-funded sociologist had anticipated.

Soon after that time, the field of sociology was generally replaced by the new field of futurology, whose exponents took over the planning and designing regarding what societies should prepare to become. Futurology, so vitally alive in the 1960s and 1970s, has itself now “failed”—as will be briefly mentioned in the narrative ahead.

Since sociology's failure, various sociologists themselves have commented upon the reasons for its decline—essentially that sociology attempted to move forward based exclusively upon experimental theories, not upon direct observation of people and their social patterns. [See, for example, Horowitz, Irving Louis. *The Decomposition Of Sociology*. New York, 1993, Oxford University Press.]

To this I might add that during the two second decades of this century, sociologists and psychologists had opined that human nature didn't exist—and was a myth redolent with superstitions. Later futurology also ignored this topic.

This was in keeping with the scientific supposition that inherent behavioral attributes and patterns such as might be ascribed to “human nature” didn't exist, and so the human nature “fabric” didn't exist either. Man, it was said, was his own vehicle, and by logic and reason could self-improve without taking cognizance of the myth of human nature—which, after all, contained many destructive attributes.

Those destructive attributes, the early sociologists said, arose from faulty nurturing, not from any inherent nature.

All in all, the literature of sociology is quite boring and turgid. But my interest in it was stimulated by an idea of my own which amused me.

If open and closed doors of perception existed, then there ought to be a sociology of open and closed doors of perception.

In this sense, the sociologies of open and closed doors of perception ought to be dramatically different—and, as well, have meaning to creative perceptual processes as well as to psychic perceptual ones.

Both of these vital areas are, after all, entirely entwined with the parameters, vicissitudes and problems of *perceptions*.

In this sense, I needed to achieve a relatively good reading background in sociology itself and set about doing so. Sociology, in its purest context, involves every aspect of the circumstances which everyone finds themselves sucked into—in some form or another.

And whether one's perceptions are open or closed regarding this is an entirely relevant matter.

I never planned to do anything with the sometimes wobbly results of my excursions into sociology—save, perhaps, to one day write a book about the sociologies of open and closed perceptions. I considered the whole of this an interesting avocation only.

However, I had accumulated enough information in this regard to recognize, when in 1971 I began meeting up with:

- The sociologies of psychical and parapsychological researchers;
- The sociologies of various scientific disciplines;
- The sociologies of skeptics;
- The sociologies of Silicon Valley;
- The sociologies of government-funded research companies;
- The sociologies of the American and Soviet intelligence communities; and, as well,
- Some of the many sociologies of the international community world-wide.

Without some kind of background in this regard, no one can really diplomatically walk where even angels might fear tread.

Thus was my mind more or less prepared when the year of 1971 arrived, although I didn't at all realize it.

But one more important autobiographical factor needs to be entered into this brief review.

Until the circumstances which commenced in 1971, I was an introvert, as most bookworms are, and doubly assured of this since various psychological tests I had undergone during my academic years established as much.

In many ways I was an ivory-tower type, certainly not extrovertish, eclectic in reading and study, but with little interest in forcing my presence onto anyone.

As of 1971, I considered this aspect my life's greatest deficit and failure—but had to be content with living with it. As already mentioned, I was a live-and-let-type, the resignation-pose most introverts must take in order not to be damaged.

Which is to say, I was not yet transformed into a lean, mean fighting machine on behalf of what I was later to call the superpowers of the human bio-mind.

CHAPTER 4

Mrs. Buell Mullen—1967

What was to become the saga and soap opera of remote viewing probably began in 1967, a year of great changes in the world at large and in my life's directions as well.

As already mentioned, this was the year I took the decision to resign from working at the United Nations. The purpose of the resignation was to depart from wage-slavery and somehow to become self-employed and learn to exist solely on my own creative activities.

Resigning my permanent contract with the United Nations Secretariat was a long-drawn-out process, because a two year advance notice was required. I started that procedure in April 1967, changed my mind twice, but ultimately went through with the resignation and was then unemployed as of April 1969. Had I not become "self-employed", then remote viewing would never have come about for I would not have been free to, or even would have thought of, working in parapsychology labs.

Now, as you read through the following chapters, you will see that the real story of remote viewing is not mine alone.

It is actually the story of the very many wonderful and fascinating people who made it possible. Ultimately, it is also the story of those who decomposed it—or at least of those who fell into those circumstances which eventually undermined it.

I met the first of the fascinating people in 1967 in the form of two totally wonderful ladies. When judged against any standards, both were fabulous. The first of these was Mrs. Buell Mullen, the second Mrs. Zelda Suplee.

Both are dead now and few in the world will ever note their having existed. But both breathed renewing life into my soul when it faltered, and mere words hardly suffice to reveal my many debts to them.

Buell had been born in 1901 to a wealthy Chicago family, part of the influential Chicago 400 families' network within the worlds of politics and finance.

She grew up under the best auspices. Which means not only that she had advantages, but was extremely well-connected among the high and mighty—but behind the scenes. For she was a female and in her time and social circles females were behind the scenes where they were expected to remain if they were properly brought up.

The whole of this was a bane in Buell's life, and she complained of it many times.

She properly married, of course, but then scandalized her family first by obtaining a divorce, second by becoming an artist in order to, third, earn her own living. Back then, women of her social class did not work to earn their own living.

Buell's art was astonishing. As it developed she ultimately devised enormous murals on stainless steel panels and used virtually indestructible epoxy paints. She was the first to utilize such paints as an artistic medium, and thus attracted the grateful attention of those who had developed them.

She was relatively famous for this innovation, and was a leader in the various mural associations in the United States. Many of her quite dynamic murals exist in South America, Europe and the United States. A good example of one can be found in the Library of Congress.

When I met her, although famous as an innovative female artist, Buell was already suffering debilitating neurological disorders from long exposure to the highly toxic fumes from the liquid form of the epoxy resins.

It was increasingly difficult for her to walk, and she could no longer lift the heavy machines used to etch the stainless steel panels. She hired me to do this work. I became her student and friend.

In spite of her increasing afflictions, Buell's zest for life remained undaunted. One of her favorite topics was psychic phenomena. Buell also entertained, giving large sit-down dinner parties in her glamorous studio on Central Park South, its tall windows facing on Central Park.

An extensive collection of very amazing people attended her parties and dinners. Some of these were soon to play substantial roles in my life.

Among these were Dr. William (Bill) Bennett, then Dean of the School of Electrical Engineering at Columbia University, and his fabulous wife Vy. The Bennetts were utterly fascinated with psychics and psychic phenomena.

Indeed, Vy "collected" psychics, presented them at dinner parties, and generally facilitated their sittings and demonstrations. Vy favored British psychics and mediums of which there seemed to be an endless supply. The Bennetts brought a good selection of them to the States where they could strut their stuff through readings and séances. Thus, I met a whole lot of British psychics.

Through the excellent social auspices of the Bennetts and especially of Buell Mullen, most of the psychics were funneled toward individuals of standing and wealth very many of whom paid for psychic readings and advice.

And for the first time in my life, I was able to witness the actual but hidden extent of the demand for psychics among the wealthy, among politicians, Wall-street types, culture gurus, and even among the very powerful.

I, of course, was not yet a “noted psychic”, and indeed such had never dawned on me or on anyone else. I was an artist, but one who was socially acceptable because I could dress well, was comfortable among high-society types, and knew which fork to use at dinner.

But it was actually only as Buell’s protégé that I was accepted at all among her social set.

In this social ambiance, I was soon to learn that British psychics are among the biggest gossips in the world.

And from Vy’s collection of them I occasionally heard references to the use of psychics by, of all things, MI5 and MI6, the two top-dog British intelligence services.

It was also said, by several British psychics, that the British Customs Service also utilized psychics to help spot illegal aliens and illegal cargo being imported into the Kingdom.

I was at first somewhat flabbergasted and didn’t believe the gossip. But as Vy collected additional mediums, the same gossip kept coming up occasionally.

So I asked Buell about this. “Oh, yes”, she informed me. “Everyone on the inside of things know this although they will deny it publicly. Both Hitler and Churchill tried to use them. Many national leaders consult psychics before they make important decisions. The Russians are trying, too, and have been trying for a long time”.

“C’mon, Buell. How do you know this for sure?”

“Well, for one thing, I’ve arranged meetings with mediums for Madam Chiang Kai Shek, on behalf of herself and the Generalissimo. Madam knows everything throughout the world. And she and I have had long talks. Madam has her *own* intelligence service, you know, and the Generalissimo has his own, too”.

And indeed, both Madam and the Generalissimo had sat in Buell’s studio to have their portraits done on stainless steel”.

But what Buell next said simply blew me away.

“In the ’30s before the War, our own military were interested in psychics. They came to New York and went around talking to those I knew. They also came to talk to me several times, so I know of this interest for a fact”.

So I asked: “How do you know they *were* from the military? Did they say so?” I somehow had the idea that if the alleged agents were interested, they would have come in disguises and not admit to their military affiliations.

I remember what Buell said very clearly: “Well, it was obvious because they came in uniform. J. B. Rhine was making a fuss, and so I guess they were interested because of that”.

In their uniforms! “Are you sure, Buell?”

“Oh, yes, Very certain”.

“Which service?”

“The Navy”.

After that revelation I started paying more attention to the gossip of the British psychics and mediums.

In talking with the Bennitts about this—fascinating stuff, right?—I soon discovered that during the 1950s the famous Soviet Researcher, Leonid Vasiliev, had given papers at conferences in Brazil on “distant influencing”.

Years later (in 1975), I was to learn from classified documents that the “psychic warfare efforts” (so-called, anyway) of the KGB were in full part built upon Vasiliev’s original work dating from as early as 1924.

The second wonderful set I met through Buell Mullen was the team of Dr. John Wingate and his great and sensitive wife, Dr. Isabel Wingate. John was a professor at New York University, and on the boards of several important religious organizations.

Isabel, also teaching at New York University, was perhaps the world’s leading authority on textiles, their designs, and their history. She had authored the significant textbooks regarding these and which are still in use today.

The Wingates, of course, being intimate friends of Buell and the Bennitts, were also deeply interested in psychic phenomena and parapsychology.

Indeed, John had long been on the board of trustees of the American Society for Psychical Research (ASPR), the oldest psychical research group in the United States.

And, in 1971, it was to be John who introduced me into the ambiance of that venerable Society—and which was where and when remote viewing began.

Buell Mullen, the Bennitts and others, however, virtually sneered at that Society, considering it a non-progressive cesspool of parapsychological egos and incompetence.

For one thing, the contemporary functionaries at the venerable Society had no interest in psychics in spite of its name—while such creatures, after all,

were the focus of attention of Buell and the Bennitts and their enormously wide circle of friends.

However, even though this group sneered at the ASPR, and in general at parapsychology as well, none of them feared to gossip about ASPR and parapsychological luminaries—excepting the Wingates who usually did not say anything negative about anyone.

Buell's group knew where all the dead bodies were buried—and who buried them—and all this was stuff I couldn't find out by reading a book.

I, of course, was entirely fascinated—with the soap opera of psychical and parapsychological research.

The whole of this wide social circle was, I think, delighted with me. For although I was not a psychic, I was extremely well-read concerning psychical research and parapsychology. And so I could discuss and banter the bigger pictures and many small details—and which, indeed, made for compatible small talk.

At one of Buell's dinner parties I also met the woman who, at the time, was virtually considered the reigning “empress” of psychical research—Mrs. Lucille Kahn. For it had been she and her deceased husband, David Kahn, who had discovered and financially supported the famous Edgar Cayce who became the most famous “sleeping prophet” in history.

Up until David Kahn's death, for the better part of four decades Lucille had held what amounted to open salons for anyone who was anyone—not only in psychical research but for the seminal formulators of what later became known as “consciousness development”.

Lucille was extremely beautiful even in her advancing years, and entirely gracious and regal. But she had the precision-eyes of a hawk, although few would ever guess as much.

She was no one's fool, and possessed a tremendous amount of accumulated knowledge regarding all matters psychic—including the behind-the-scenes kind.

She was to become one of my most valued mentors and advisors in the years ahead. Two of her sons were also on the board of trustees of the American Society for Psychical Research.

The momentous events of the two years of 1967 and 1968 have largely been forgotten by now but need briefly to be reprised here for the contexts of this book. Those events acted to separate the past from the future, and induced an array of circumstances which forevermore changed the ways in which the human world was viewed.

The concept of the world as a Global Village had been introduced earlier of course, and whose exponents advanced ideas about the planet being one world and whose affairs and social designing involved everyone.

But the circumstances which united the “world consciousness” more than anything else, and which came to a head in 1967–68 with great social upheavals, did not really involve global village social designing.

It was universal fear of nuclear holocaust, and thereby the destruction of the planet’s ecosphere, which brought about a conceptual unity of world conscience and consciousness, and which resulted in the astonishing social upheavals which then came about.

Back then, this prospect of nuclear destruction caused everyone to pause who was reasonably awake with some kind of intellectual awareness of the world.

Since the 1950s, this fear had been contained within ideological precincts which justified the necessity of nuclear devices as deterrents on behalf of peace and the balances of Cold War political powers. But by 1967, the fear had transcended ideological values.

The Cold War was of course in full swing, and on whose behalf a very hot war was going on in Vietnam with the Soviets sending massive amounts of aid and assistance to the North Vietnamese Communists. The United States and other Western-nation participation was going down in flames and the horror of accumulating body bags—resulting in the wide-spread realization that the rationale for that war was nutso-whacko.

This realization, however, was more perceived at the public level than within official government circles—as was the threat of universal nuclear destruction.

Now occurred a phenomenon somewhat blithely remembered in history as “student unrest”. It was a phenomenon which no one predicted, and one which has never been submitted to the insightful scrutiny it should have been.

It was within this unrest that the Ban-The-Bomb commitment took on focus, and also in which War was not seen as a necessary and inevitable factor in human existence, but as a problem of human consciousness.

Two new circumstances now arose, almost overnight: the very powerful student campus riots against academic participation in any military-industrial activity; and the Consciousness Movement itself.

The campus riots proceeded for the next five years, and were to prove serious business. The Consciousness Movement is still going on today, albeit with several changes in formats and in many derivative directions.

One of the important fallouts of all of this needs to be pointed up because few today will recognize if not. Prior to the 1967–68 period, the existence of Consciousness had never been considered meaningful, and in fact was hardly ever referred to—except possibly within the contexts of Eastern mysticism. This is an area with which I am exceedingly familiar.

And so I can say with confidence that even within mysticism, occultism, psychical research and parapsychology—in whose arenas one would expect to find consciousness an important topic—such is actually hardly the case.

The term was occasionally used, of course, but not with the meanings and relevance attached to it because of the 1967–68 events and circumstances.

This is to say that in the West, and especially in the United States, the concept of Consciousness was not recognized as a thing in itself, not recognized as a thing which transcended the brain-mind relationship. In the revolutionary 1967 contexts, though, the existence of war was defined as a problem in consciousness, one which needed a permanent solution—lest the horrors of nuclear destruction come to shroud the planet in decades and years of radiation.

At the time there were few sources which saw Consciousness as a thing in itself—except the Eastern philosophies. And, as it turned out, within the experiential realms of psychoactive substances. And by 1969 these two sources had gone big time—all soon dignified by the phrase “Consciousness Studies”.

The whole of the issues discussed above was promptly subsumed into the Hippie Generation, or the Hippie Culture. Neither were present in 1966, but were vividly present by 1968—and to the utter astonishment of everyone, including the Hippies themselves who watched their venues explode into gigantic proportions and social impact almost overnight.

Those events have their pros and cons, of course, and the Hippies have been forgotten by now and discredited, too.

But in my studied opinion, the world owes a very great deal to those stalwart souls of the Hippie Generation. For it was their combined, if at times unintelligible thinking, which introduced the concept that the human being consisted of something other than just a bio-body with psychological balances and problems.

For example, that consciousness exists, and as such, incorporates the entirety of our species, was novel enough. But that it also has alterable or fluctuating states, whether by artificially induced psychedelic experiencing, or otherwise naturally so was, at the time, something along the lines of a Revelation.

That this was new can be seen by comparing it to the earlier modern age period—in which human experiencing was merely seen within the scopes of the modernist hypotheses as an intellectual or psychological situation at the individual level.

In other words, in those earlier contexts it was not that our species had problems of consciousness management, it was only individuals that did.

To emphasize the point here, in the Hippie Generation contexts Consciousness was seen as a species thing transcending all cultures, ideologies, beliefs and other lesser whatnot—seen this way at least by the more intellectually alert Hippies and affiliated advocates.

If I had space here to do so, I could show that there were many past preludes to this development, but that all of them had none the less reduced the scope to the individual level.

You may be wondering by now what all this has to do with remote viewing.

Well, for one thing, between 1967 and 1975 the conventional Western socio-political systems tasked with managing society had a very difficult time dealing with the enormous public aspects of all of the above.

It was one thing if some philosopher, mystic, or sociologist wrote a book or two about what was involved.

But it was quite another thing when, of all things, entire student bodies of the United States, France and even in England and Germany, rose in direct revolt to various conventional policies regarding war, the idiocies of the nuclear threat, social control, military-industrial combines, and even the essence and purpose of conventional education itself.

To put it mildly, if one was present during those years and remembers their staggering events, quite a number of past values and relevances and other Holy Cows were shattered, some of them to pass completely into dusty history without much comment about their passing.

Indeed, in my opinion at least, the Modern Age, which roughly began in about 1845, abruptly ended in 1967–68—and the somewhat brief Post-Modern Age began.

In any event, when in 1972 I first went to Washington to discuss PSI phenomena with a variety of officials, I cast the problems of PSI in terms of universal human consciousness—not in terms of parapsychology and past out-dated psychological mindsets.

At first I thought this would be a very hard-sell. But indeed almost everyone understood what I meant, at least vaguely so. Consciousness and its altered states had become a real thing, of and in itself.

No understanding of this kind would have been possible before the momentous events of 1967–68. In 1972 found no argument anywhere.

CHAPTER 5

Mrs. Zelda Suplee—July, 1971

Although my interests in psychic phenomena were somewhat fundamental—because of my childhood experiencing of them—those interests were only academic and, hopefully, leaned toward being at least somewhat scholarly.

I researched PSI phenomena and parapsychology by reading about them—and, within Buell Mullen’s crowd, having the opportunity to observe a number of psychics and mediums.

Those psychics and mediums were mostly British ones, mostly derived from the strong spiritualist tradition in England. They were, however, somewhat of a more convincing caliber than their American counterparts, with only a few exceptions.

As of 1971, the only real difference between me and others who might have interests in the topics was that mine were larger and more encompassing, and that I had read a very great deal more than most who usually had only superficially read what was popularly available.

I was completely comfortable with what I had read and studied, with the exception that I thought subjects of the past which had been studied by psychical researchers and parapsychologists had often been studied in a number of counter-productive ways.

But I was still comfortable with parapsychology concepts, and with the existing nomenclature which was used both in a scientific and popular sense. The limitations of the concepts and nomenclature had not arisen in my mind, with the exception that I thought there were several different kinds of telepathy.

You will have to take my word that I had never considered becoming a “psychic” myself, and never expected that I would or even could.

I certainly had never even dreamed that I could be an experimental subject in a parapsychology lab or be *invited* to become one. Indeed, I had reasons *not* to do anything of the kind, reasons I’ll review at the end of this chapter.

But then came the month of July, 1971.

During the summer heat of that month, a young couple, Bert and Sherri McCann (since divorced), and a group had come to Zelda Suplee’s apartment and office on Fifth Avenue and Eleventh Street near Greenwich Village in New York.

The two had a camera and some infrared film which was a relatively new product back then. They were interested in trying to photograph psychic energies in a completely blacked out room.

Zelda's bedroom was ideal for this because it had only one window with heavy draperies whose edges could be taped down. Zippo—a darkroom with no light-meter trace of even weak ambient light.

Zelda was to play a very big and important role in my life and its forthcoming events. And she was one of the truly fabulous people I've had the good fortune to encounter.

I had met Zelda in early 1968 when her boss, Mr. Reed Erickson, a millionaire, had come to my apartment to view a large painting which Dr. Jean Houston had recommended he should see. At that time, Houston was famous for research in psychedelic experiencing.

I had met Houston in 1967 when I had traveled to the Edgar Cayce Foundation (The Association for Research and Enlightenment) in Virginia Beach, Virginia. I had spent three weeks there on vacation from my job at the U.N. to research the famous seer's "readings".

Houston was deeply interested in art, and in "psychedelic art" which had a brief fashionability about then. She was preparing a book on the subject [Houston, Jean & Masters, Robert E. L. *Psychedelic Art*. New York, 1968, Grove Press.]

She had been somewhat impressed with slides of my paintings which I had brought along. Many thought that my paintings were "psychedelic", but I explained that they were not painted as a result of such influence, but were "occult" and "metaphysical".

In any event, Mr. Reed Erickson eventually came along. He was a small man with a mustache and elegantly suited out.

We talked, and he bought the large, three-paneled painting in gorgeous colors and gold leaf which I had entitled "Requiem for the Death of a Man". He bargained me down to \$1,000 and said his secretary would send a check.

His "secretary" turned out to be Mrs. Zelda Suplee, actually the Director of The Erickson Educational Foundation.

As Zelda later confessed, she was shocked that Mr. Erickson was going to spend \$1,000 on a painting and she wanted to come and see if it was worth it.

Zelda thus arrived at my apartment, then in lower Greenwich Village—and burst into tears upon seeing the painting. I naturally and promptly fell in love with her, a love and a deep friendship which lasted until she died.

Zelda had a remarkable *past*. With her former husband she had owned and managed no less than three nudist camps during the 1930s–1950s, and had the

honor of presenting her plump, Mother-Earth body as the first full frontal nude in *Playboy* magazine (in black and white).

Zelda knew just about everyone who was anyone, for most of them had come to her camps when it was daring and thus fashionable to do so—big movie stars, the early TV personalities, philosophers, cutting-edge scientists, physicians, etc.

She had a life-long interest in *sex* and was a consulting sexologist, an hypnotist and one of the first to do past-life regressing, and was interested in all kinds of psychic stuff.

I popped a couple of bottles of cheap wine and Zelda and I got drunk together while sitting before “Requiem”. She said I had undercharged Mr. Erickson and would write out the check.

The Erickson Educational Foundation funded a program at Johns Hopkins University for transsexual research and sex changes, and for a while also funded psychedelic research. So Zelda knew everyone involved in all that, too—and here we are talking about a cast of really “fabulous” persons.

Zelda and I became the deepest and closest of friends in more ways than one. I spent a great deal of my time at her apartment after her day’s work was done. Our favorite thing to do together was to cook, eat—and play heated games of Scrabble even while eating.

I was thus present at her apartment when the McCanns arrived with the infrared film. A couple of intense psychic types had come along to try to produce energies for the film, and I was mildly amused by all of the carrying on. But then one or two other people wanted to be photographed, and so everyone had to be.

I didn’t really want to go into Zelda’s blacked-out bedroom because, well, I didn’t have the least idea of how to produce psychic energies.

But it was a convivial group. I thought the two McCanns were wonderful and optimistic, and we had gotten a little tanked up on cheap wine. Since everyone was being photographed, I eventually sat in the chair and wondered how to make some psychic energies for the benefit of the infrared film.

“Just do what you want”, Bert suggested, and who was trying to manage the camera in complete darkness. The room was hot.

So I said, giggling: “Well, I’ll try to make a ball of light about three feet above my head”. So I “gathered my energies”, or thought I did, above my head. I “pictured” a ball of light about a foot in diameter.

When the film had been developed a few days later, Behold! A *tiny* orb of light was above my head in three separate film shots. And there were other lights outlining my body that I had not “pictured”.

No one else's photos had turned out.

I truly didn't know what to think. But everyone else seemed to know.

"*You are psychic!*" they said.

So more photos were taken—resulting in more "successes". I have two of those photos in my archives—but the McCanns kept the best ones and I've lost complete touch with them.

Now, there's that gossip thing—that "liquid" that seems to seep everywhere almost with the speed of light. Some call it "news". Others call it "up-to-the-minute information" or "jungle drums". Today it can be referred to as "smoking faxes" or "jungle-drum E-Mail".

The McCanns and Zelda had discovered not just a psychic but a "real one" based on the photographic evidence.

I was totally flummoxed.

Unlike Buell Mullen's uptown crowd, Zelda tended to congregate parapsychologists around her, most of them seeming to want funding from her employer, Mr. Reed Erickson. But on the other hand, Zelda was simply loved by everyone, too.

Thus, it transpired that Zelda's next few parties were populated with a few parapsychologists as well as a number of strange people who—called themselves—parapsychologists.

The first of the legitimate ones the first that I remember meeting was Dr. Stanley Krippner—and eventually the wonderful Dr. Gertrude Schmeidler, then the heir-apparent to the top of the parapsychological leadership pyramid.

The photos were admired, eye brows were raised.

But they were only "informal evidence" because they had "not been obtained under strict, scientifically-controlled laboratory conditions".

Since my higher educational background had been in a science—biology—I knew what the "scientific method" consisted of and completely agreed. I thought that this entire matter would fade away and end.

Zelda and others, however, were having a ball. According to them, they had witnessed the production of a very elusive psychological phenomenon—the photographing of otherwise invisible energies.

To further complicate the situation, I opened my mouth and blabbered like a knowledgeable parapsychologist. Not for nothing had my many years of reading taken place, and there was a certain fascinating beauty about what had happened—or what seemed to have happened.

That things could continue building up beyond this amusing and somewhat steamy sequence was beyond my imagination. I did not yet have the sense of

being sucked into something larger than myself. But six months later I *was* media news, and things being reported no longer consisted of just gossip.

In any event, this bit of amusing entertainment is how it all began—and which was rather quickly to turn into a great adventure which involved, of all things, international espionage of the strangest and most unexpected kind.

One reason why I assumed there was to be no future history as a result of this small event was that I never expected to be invited into parapsychology laboratories. In fact, I understood quite well that contemporary parapsychologists were not interested in photographic phenomena, nor even interested in psychics, real or so-called.

Although the historical basis of parapsychology rested on “testing subjects”, hard-core parapsychologists tested their “scientific” theories, and did not, in general, get involved with phenomena.

An elitist system (still presently in effect) had developed between (1) the hard-core parapsychologists, who considered themselves as scientifically legitimate, and (2) a large variety of soft-core “parapsychologists” who were interested in phenomena—with the hard-core elements sneering at the soft-core ones.

In some instances this division was deserved. But in others it was counterproductive and entirely inimical to the whole field of inquiry parapsychology was supposed to take on.

I’m not attempting to be deliberately caustic here. But the above represents a situation vastly misunderstood by the public. For it is generally assumed that parapsychologists are all rowing the same boat in the same direction and that the substance of their interests regards Herculean effort of identifying the nature of PSI phenomena.

Unfortunately, the sands of parapsychology shift around a lot, and so the whole situation is blurred and foggy. But it is not unusual, for example, for parapsychologists to try to condemn the work of other parapsychologists—and so we are in the familiar ballpark of behind-the-scenes stuff.

Something of this snarl will become clearer as I narrate through some of the events ahead—which, if painful, has to be done in the contexts of the real story of remote viewing.

You see, when the intelligence community *did* become interested in certain bio-mind phenomena, that community did *not* become interested in parapsychology or parapsychologists.

Why that was so needs to be understood—and above I have just laid the initial ground work for that understanding.

As it was, back in mid-1971 I neither dreamed of what was shortly to come, and I resented being called a “psychic”.

So I began a backflow of protest into the gossip lines emanating from Buell-central and Zelda-central.

“I am not a psychic!”

I was to lose that protest entirely—mostly because of the avalanche of confusions perpetuated by those whose knowledge and vision is limited by a rather narrow and simplistic nomenclature.

Everyone knows what a psychic is, right?

CHAPTER 6

Cleve Backster—September, 1971

In the way of small beginnings which turn into big things, the next circumstance-event along these lines now commenced when Zelda threw a Virgo Party on September 9, 1971.

She was, of course, a Virgo as was I, and we both knew many others. Virgos are the only sign of the zodiac which really like to be with each other. But they tend to sit quietly together without much fuss. This permits them to people-watch. Virgos are the great observers and voyeurs of the zodiac and will watch just about anything watchable.

Buell Mullen was a Virgo, too, and she came down to Zelda's for this party, even though it was hard for her to walk.

But a lot of people who weren't Virgos came to the Virgo Party, and among there were two who had recently become luminaries, Robert Monroe and Cleve Backster.

Monroe had been, as he was always to be, a successful businessman. A recent encyclopedia [*The Encyclopedia of Parapsychology and Psychological Research*, Berger & Berger, 1991] indicates he was "Famous in parapsychology for his books on his out-of-body experiences".

In more accurate fact, though, throughout his life and work parapsychologists avoided him like the plague. Like myself, he resented stereotyping labels, and some hard-core parapsychologists told me that he did not deserve the label as a "parapsychologist". Bob was glad enough to return the snub with what amounted to quite elegant élan couched in four-letter words.

He and I later developed a friendship which lasted to his death in 1994. Throughout that friendship we often compared notes on our experiences and situation, both technical and political.

In 1971 he had just published his first book, entitled *Journeys Out of the Body*. In it, among other more substantive OOB matters, he said that sexual desire was very strong in the out-of-body state. In that state he could invisibly reach back into the physical and pinch delicious female asses.

Sales of the book immediately went into the stratosphere—bringing to him instant fame. But even so, Bob was definitely grounded into the here and now and a completely sensible and charming person.

Cleve Backster was also famous, notorious in fact, and had been since about 1968 when he first claimed that plants have primary perceptions which can sense human thoughts and respond to them.

This was the same as saying that *plants* have sentient consciousness, are telepathic, and can process non-physical information. This, of course, absolutely shocked, angered and horrified scientists of all kinds, and Backster was pilloried in the media—much to the enjoyment of hard-core parapsychologists who, back then, had nothing good to say about him.

To help correct this dismal rejection of Backster, it wasn't until the late 1980s that neurobiologists discovered and confirmed that plants do possess “primary perceptions” because they have “rudimentary neural nets”.

The same recent encyclopedia mentioned above states that Backster's plant experiments “generated great interest among parapsychologists and the public alike”.

Well the public was all agog because “green thumb” people were excited. But parapsychologists pinched their lips and were *not* “greatly interested”. I know. I was around at the time, and deeply immersed in most of the relevant gossip networks.

I really find it disgusting when later writers and encyclopedia compilers can't get their facts straight and attempt to revise history.

I mention this here because much the same was to plague the topic of remote viewing.

Backster was (and still is) one of America's most noted polygraph experts who had refined and improved lie-detecting methods. But at some point he began experimenting by hooking plants up to polygraphs.

He lit matches and burnt their leaves, and the polygraphs reacted.

At some point after that, he began noticing that when someone merely *thought* about lighting a match to burn the plant, the polygraph readout showed big spikes in it.

The plants were reacting to *thoughts*—or so the evidence implied. This was more or less like a human reaction under the stress of being caught in a lie. You see, the polygraph indicates stresses in human *thinking* and emotional reactions.

Zelda's Virgo Party was quite mobbed and fully packed with everyone guzzling cheap wine. The infrared photos of psychic energies were again being passed around—stimulating appropriate oohs and aahs, and so I found myself something of a luminary, albeit quite lesser than Monroe and Backster.

But what I wanted to do was see plants responding to human thoughts. A mob was congregated around Backster in Zelda's little kitchen, and he had been backed into a small space by the refrigerator and a corner.

I wedged myself into the Backster groupies, sipped wine and listened to the talk. Finally I had the courage to ask if I could come to his lab to see.

He said "Yes".

And with this, the direction of my life changed forevermore—although I had not a clue at that innocent moment.

So, a few days later I made my way to Backster's lab and lie-detection school just off Broadway near Times Square.

The plant experiment room was a smallish, gray cubicle furnished with steel desks, galvanometers and polygraph equipment. And a stately *dracaena massengeana*, one of the plants which had officially ushered in the age of sentient plant reactions.

It was about five feet tall and already hooked into the polygraphs.

But there were only two people present: Backster and I.

So I asked: "Are you going to influence the plant?"

"No", he replied, "you are".

I protested that I had no idea how to influence plants. But he smiled and said that all I had to do was *to think* of harming it. "Just think of lighting a match with the intent of burning one of its leaves".

So, I thought as much while staring at the plant. And Behold! The polygraph needle went haywire—so much so that the tracing went off the paper graph sheet.

Backster, typically cool as a cucumber, now seemed to get a little excited. "Can you do that again?"

So I tried again, and bingo by Ingo! He asked me to keep on doing it. But after a few more attempts the polygraph needle started not to react as much and finally didn't at all.

"What does *that* mean", I asked.

"You tell me".

Then a very eerie thought occurred to me, so astonishing that it caused goosebumps.

"Do you mean", I asked, "that it has *learned* that I'm not serious about really burning its leaf? So that it now knows it need not be alarmed".

Backster smiled. "*You* said it, I didn't. Try another kind of harmful thought".

So I thought of putting acid in the plant's pot. Bingo! But the same "learning curve" soon repeated itself. Now I already understood in my own

“reality” that plants are sentient and telepathic, as all plant lovers know who talk to their plants.

But that plants could *learn* to recognize between true and artificial human intent came as a thunderbolt!

Among all this astonishment I came across the concept of the “learning curve” which ultimately was to play *the* feature role in the development of remote viewing.

But Backster was moving on. “Do you think you could influence some kind of metal or chemical?”

“I don’t know how to influence anything. But I could try”.

So for several weeks I went to the Times Square lab to try to zap metals and chemicals—and the march of what I was unknowingly being sucked into moved into October, 1971.

CHAPTER 7

Feedback and Subliminal Perception September, 1971

Before Cleve and I could really get to work trying to zap metals and gases, I had a serious bout with the flu. At the time I attributed this to the shock of the “new reality” I had experienced—that plants, of all things could intellectually distinguish between real and pretended intentions.

But more likely the flu came about because of the junk food we ate. Backster was a junk food junkie, and the Times Square area had an adequate supply of this.

Cleve spent the time recording base line charts of the electric potential shifts of the targets we were going to use. He did not tell me what these were to be, since I was not supposed to know ahead of time.

I took advantage of the flu time spent in bed to consume two new books. As it turned out, the information contained in both of those books was to have tremendous importance in the years to come.

I remind that the concept of remote viewing did not yet exist in anyone’s mind. I also remind that the real story of remote viewing must contain mention and reviews of the technical factors which contributed to its discovery and development.

As you will see ahead, the better part of the contributing technical factors which *enhanced* remote viewing were drawn from scientific papers and sources *already* published—not, however, with remote viewing in mind.

The elements which aided in developing remote viewing were *not* pulled out of thin air, but from published documents of sufficient merit to be accepted by the many oversight committees of the sponsors soon to collect around the remote viewing project.

When this book is finished, it will contain a bibliography of all of those authoritative sources—and which will greatly aid any other nation wishing to understand and develop some of the superpowers.

The first of those two books was the paperback version of Charles Hampden-Turner’s *Radical Man: the Process of Psycho-Social Development* [New York: Anchor Books, Doubleday, 1971].

At the time, Hampden-Turner was described as an expatriate Englishman who had graduated from Trinity College, Cambridge University. Thereafter, he

attended the Harvard Business School's MBA Program, experiencing thereby a culture shock which had "radicalized" him.

At the time, although I was interested in sociology formats, I was not yet very interested in psycho-social development or in radical formats largely because most of them were focused in political formats. But when I had leafed through the book I saw it contained lots of diagrams and organized lists of phenomena associated with creative processes.

Indeed, the blurb on the back cover indicated that Hampden-Turner "brilliantly analyzes the psycho-social development of the creative minority who stand against the dominant modes of their society. He supports his study with a fascinating and impressive array of evidence . . .".

As I've established earlier, diagrams and organized lists, especially regarding creative processes, really turn me on—and Hampden-Turner's book proved to be a paradise in this regard.

The concept of "Integration of Feedback" is one of the creative process phenomena which play a very important role in Hampden-Turner's thinking. And, in the future, *that* concept was to become one of the fundamental structures which enabled the development and enhancement of remote viewing.

It is frustrating not to be able anywhere to find a clear-cut definition of *feedback*, or the *feedback loop*, even in Hampden-Turner's book. That everyone possesses knowledge of what feedback consists of seems to be taken for granted.

Basically it means that if you do something, then you will experience a reaction or a response because of it.

For example, if, not knowing any better, you touch a hot stove you will get burned.

Thereafter, the knowledge that you will get burned by touching a hot stove is the integrated feedback loop now installed in your awareness and thinking processes. In other words, by experiencing something and by being certain what the result is, we have integrated the feedback into what is also referred to as a "learned *and* accurate response".

Basically, we all learn by experiencing feedback. We learn what's right or wrong by the responses of phenomena we experience as feedback.

In all probability, we learn nothing if no feedback is experienced or available.

I now invite you to remember this feedback thing throughout the rest of this book.

In Backster's lab, whether I was indeed influencing the plant was indicated by the output of the polygraph. This is called "hard" feedback, and does not depend on my own personal convictions or imaginings.

Such feedback creates certainty that my harmful thought was being received or registered by the plant—with the result that its electro-chemical response systems got disturbed (i.e., worried).

In his book, Hampden-Turner indicates that feedback results in much higher memory of the significant experiences. No feedback results in less or no memory being stored within the bio-mind systems.

If the feedback loop is examined and dissected, such results in increased intellectual and emotional understanding. The understanding permits integration of whatever is involved.

The feedback loop also permits the organizing of experiences along three distinct lines—intellectually, aesthetically and functionally—and thereby enlarges the capacity for further growth and development.

If there is one information point you should remember in this book more than any other, you have just read it—for the *feedback loop* was to become *the* central issue regarding the development of remote viewing in the years to come.

The second book I consumed while down with the flu was to become one of my many bibles.

I had discovered it one day while browsing in Weiser's occult book store which had two copies of it. I had postponed reading it, even though it contained very many diagrams mostly in the form of box-and-flow layouts.

This was *Subliminal Perception: the Nature of a Controversy*, by Dr. Norman Dixon [New York: McGraw-Hill, 1971]. At the time, Dixon was a Fellow of the British Psychological Society and Reader in psychology at University College, London.

In my opinion, however, the book's title was a little misleading. It might more aptly have been entitled *Information-Transfer Processes Within the Bio-Mind Systems*.

The definition of *subliminal*: "Inadequate to produce a sensation or a perception in conscious awareness; existing or functioning outside of conscious awareness".

The idea here is that there is a *threshold* which demarks between what we can be consciously aware of and what we are not. This threshold is referred to as the *limen*.

In a diagram, the limen would be pictured as a line (threshold) with the consciousness awareness above it and the subconscious beneath it.

CONSCIOUS PERCEPTION AND AWARENESS

Limen

Subliminal activity consisting of perceptions and processes not perceived by conscious processes—although conscious activity often experiences the results of subconscious activity.

Under other nomenclature, the existence of the subconscious had long been accepted before it was named that in modern times and then somewhat unfairly postured as a new discovery.

But Freud was one of the first to dissect, so to speak, the subconscious and divide it into different areas of activity—such as the Ego, Id, Anima, Animus, Shadow, etc.—all functioning beneath conscious awareness of them.

It was proposed, and correctly so, that the elements within the subconscious *were* active ones in their own right, and that they therefore must be incorporated into explaining the sum of human psychological behavior.

This concept was controversial at first, but subsequently accepted.

A new controversy began erupting after World War II, and consisted of two major factors. The first has had very wide exposure; the second very little.

The first factor arose when certain subliminal researchers opined that the subconscious could be influenced by means too subtle to register directly on consciousness awareness—and that the influences will modify not only subconscious but conscious responses and mental behavior.

Historically speaking, there really should not have been a “controversy” here, because the evidence for this is monumental, and this concept was easily accepted by psychologists.

But the second factor, the one which produced the controversy, had emerged not from conventional psychologists, but from those studying the topics of mind-control, behavior modification, and, above all, the elements of brain-washing.

Those topics *were* controversial, largely because they moved the subconscious too close to—well, too close to psychological mind-control possibilities and societal management via methods the general public were not aware of.

It can quite easily be shown that public knowledge of this kind of research was suppressed largely by common and unspoken consent among the conventional sciences, and which suppression has been documented by other researchers.

This particular controversy raged mostly behind the scenes until 1973 when a particular book attempted to blow the lid off of it. This was the famous book by Wilson Bryan Key unambiguously entitled *Subliminal Seduction: Ad Media's Manipulation of a Not So Innocent America* [New York: New American Library, 1973.]

This book gave copious evidence that subliminal “seduction” was indeed being utilized by money-makers to sell products.

The book’s information was produced to little avail, however, since Americans don’t really care about such complicated topics, and anyway deeply believe that their minds can’t be influenced in such obviously unfair and nefarious ways.

There exists another important factor regarding the subliminal, the one which *is completely* avoided like the plague even by those wishing to expose subliminal tactics and agendas.

That factor involves the distinct probability that “psychic signals” are received via the subconscious.

This can be explained as probably true. Psychic signals, so called, do consist of very subtle factors too weak to register directly into the crudities of conscious awareness.

The few researchers who have dared to work with this situation, usually Japanese ones, have established that PSI, or “PSIons”, are received by subconscious receptors—and that if the PSIon-information is to reach conscious perceptions and awareness, then it must somehow penetrate the liminal barrier in order to do so.

In other words, such signals, received by the hypersensitive subconsciousness, must cross the subliminal threshold in order to be detected by conscious awareness.

Since such signals are usually too weak to do this, they can be available only to those with very highly sensitized and refined senses or receptors.

But *this* topic moves dangerously close to the concept that minds *can* be influenced by invasive psychic signals emanating from others—and as such clearly touches upon the fear the superpowers of the bio-mind engender.

This particular fear was what mostly caused the initial interests of the American intelligence community regarding the mysterious work going on in

the Soviet Union—the possibility of “psychic” mind-control at a distance. And it was in this regard that a “threat analysis” had to be undertaken.

However, so feared is this factor regarding subliminal perception that it is almost completely obliterated. For example, *if* psychic signals are perceived by the subliminal subconscious, then it would seem that the subliminal processes would be of extraordinary interest to, say, parapsychologists.

However, and to my direct knowledge, subliminal perceptions do not figure very importantly anywhere in parapsychology research.

Inclusive of these factors, the controversy regarding subliminal perception had raged since about the early 1950s. In my omnivorous reading I had more or less been keeping track of it since then—largely because I felt that subliminal information and processes had something to do with creative processes. Indeed, this aspect had not gone unnoticed by subliminal researchers. [See, for example, *Subliminal Perception and the Creative Pre-Conscious* by K. Katz, October 1965, in *Dissertation On Abstracts International*, 34 (4-B), 1751.]

“Pre-conscious” is but another name for sub-conscious, but with the inference that there exists systems of information processing which are “pre” regarding “post” conscious awareness of the information.

Back in the 1950s, along with the revelation of doors of perception, it had already dawned on me that “psychic” signals were seldom consciously perceived because they were too weak or too subtle to register directly in the conscious mind. I believed, during the 1960s, that this connection was surely to be made in the future.

And indeed, as of the 1970s, many subliminal researchers began giving at least brief mention of the relationship of the subliminal subconscious to “extrasensory perception”. And such was referred to in Dixon’s book.

To my knowledge, Dixon’s book was the first to really examine the concept and, most importantly, the *faculties*, of subliminal perception. Many diagrams in his book give names to a large number of subconscious and conscious faculties which are involved in the processes of subliminal-to-conscious perception.

As he stated, “the hypothesis that stimuli which are too weak or brief to enter conscious experience may, nevertheless, affect a person’s *nervous system* (emphasis added) and therefore influence aspects of his behavior” by being processed through a number of information transfer entities.

Here I will direct your attention back to the content of Chapter 2, in which effects a person’s *nervous system* played the seminal role in Kazhinski’s original research, followed on by other early Soviet researchers.

If actual living human beings are considered, there can be little doubt that Dixon's hypothesis is true. We live in an ocean of stimuli we don't perceive or recognize—and our moods, physical and mental activity, and our behavior can very easily be modified or changed temporarily or permanently by those stimuli.

But what was most electrifying to me about Dixon's book were the many box-and-flow layouts which showed how the human bio-mind *processes information* of all kinds—for example, from input of subliminal stimuli to output of cognitive awareness. I'll not dwell on those processes here because some of them will be illustrated later on in this book.

The concepts in both of the books briefly reviewed above were to play significant roles in the years ahead—even though at the time I didn't at all conceive of years ahead.

I thought my participation in Cleve's lab would be over when he got tired of me—and then I could concentrate on my art and efforts to become a writer.

CHAPTER 8

The Repeatable Experiment — September, 1971 —

When I had recovered from the flu and was ready to begin working in Backster's lab, the concepts of feedback and subliminal information processes were rattling around in my head.

A synthesis of them had not yet been reached, of course. But when Backster and I began undertaking new experiments, I found myself trying to observe what was going on regarding subliminal perceptions and feedback.

Which is to say, I began *introspecting* into the phenomena of my own mental awarenesses and processes. Introspecting is, in all cases, a type of meditation—a focusing on internal activity whether of body or mind.

With the new experiments set up, we tackled influencing metals and chemicals at a distance.

I now have to start going a little technical because some scientists might chance to read this book—and, in any event, there is now no other way to proceed.

Graphite is a soft, black, lustrous carbon that conducts electricity and is used in lead pencils, crucibles, electrolytic anodes, and as a lubricant and a moderator in atomic-energy installations.

A small piece of graphite can be hooked into a Wheatstone bridge of two resistors. The bridge then conveys the electric potential shifts of the graphite into some kind of recorder, while the recorder then outputs the shifts on chart paper with a fluctuating inked pen.

The electric potential shifts drive the pen this way and that, and a path is traced onto the paper.

In its normal state, graphite has a small, continuous range of natural electric potential shifts, usually shown on the chart recorder as a slightly wobbled line without much deviation. This is called the “base line”.

When something extraordinary influences the graphite, its electric potential shifts increase, and the line on the paper starts wobbling or jerking this way or that.

This is a simple and straightforward arrangement. And if the influencing is successful, parapsychologists refer to it as psychokinesis (PK)—or “mind over matter”.

Backster had hooked a piece of graphite into a Wheatstone bridge and chart recorder and had let it run continuously while I was recovering from the flu. The continuously recorded base line had showed no significant deviations for several days. Other “subjects” had tried to influence the electric potential shifts, and some had managed something along these lines.

Sitting across the room from the graphite ensconced between the two Wheatstone resistors, I tried to influence it—to little avail.

Then, as I wrote in an earlier book to be cited ahead, “I felt I could sense what might be molecular motion within the graphite, or at least the ever-so-slight electrostatic aura that emanated for electromagnetic motion of frequencies. I wondered if this could possibly be disrupted by psychic overlap of intent of ‘hot’ or ‘cold’”.

I have no idea of why I thought of hot or cold.

So I tried that. Nothing happened. Why not, I asked myself?

Then, by ways completely inexplicable, I realized that my intent aimed at the graphite was off by at least an inch, but anyway was spraying wide like a hose nozzle fully open.

I narrowed the intent to a “beam”, moved it directly onto the graphite—and the chart gave a simultaneous feedback jog. I did this again and again.

I repeated the focusing beam again and again the chart recorder jogged again and again—with negative potential shifts to the cold “probes”, positive ones to the hot “probes”. (I possess several of the chart records, and were it possible to do so these would now be presented as visual illustrations).

Without thinking much about it, Backster and I began referring to these “beams” as “probes”. And to my knowledge, this was the first time that the term “psychic probes” came into use.

We quickly abandoned the term “psychokinesis” (mind *over* matter) when Backster asked me to describe my feelings and perceptions.

These, I described, consisted of an awareness of interacting *with* the graphite, not impacting upon it. The very great difference between interacting and impacting will become more clear in chapters ahead.

Thereafter we did a great number of experiments in which Backster told me when to interact with the target and when not to, when to think hot or think cold. These failed some of the time as all experiments do.

But over time, the “directed hits” became more frequent—because, in my opinion, I could watch the pen on the chart recorder do its gyrations and accept this as direct and instantaneous feedback. This permitted me to begin honing my interacting. Something in me was *learning*.

I believed then, and still do, that something in my subconscious faculties was achieving the learning. And, as I will show at some distance ahead, it does not matter how you appeal to conscious, intellectual activity. If the subconscious faculties do not awaken, then little of the superpowers of the human bio-mind will be available to you—except on a spontaneous and unpredictable basis.

The uninitiated will completely miss the significance of all this. So it needs to be sorted out here.

Psychic phenomena have a long history of being notoriously spontaneous—which means they happen when they do and don't happen when they don't. This, in turn, means the phenomena are unpredictable and discontinuous.

The scientific demand required that an "effect" be demonstrated as continuous and predictable in order to achieve the status as a real and acceptable effect.

Psychical and parapsychological researchers could produce short-term, spontaneous effects which randomly appeared and disappeared.

But their experience of long-term, sustained effects within proper scientific safeguards was exceedingly rare. In other words, predictable and reproducible effects was almost nil.

The average reading public didn't understand this—didn't really understand that what was *missing* from parapsychology research was the *repeatable* effect—i.e., the *repeatable experiment*. So great was this prevailing situation as of September 1971, that most parapsychologists had given up all hope of a reproducible experiment involving a test subject.

Now, however, in the case of the graphite experiments, Backster could ASK that the effect be produced, again, again, and again.

And the more times this happened, the more there came into existence the illusive experiment which was reproducible on the demand not of the test-subject, but on the demand of the experimenter.

At that point, I, myself, didn't really realize what had happened. But parapsychologists and some scientists soon did.

Firecrackers began going off in the gossip lines I've referred to earlier, first largely firecrackers of disbelief.

But, as our experiments continued, during October 1971, Backster wrote and circulated a small report entitled *Psychokinetic Effects on Small Samples of Graphite* which I helped in constructing.

With this, the proverbial excreta began hitting the slowly revolving fans of parapsychology.

And soon, although I again didn't realize it at the time, "the repeatable experiment" was to become my hallmark.

And it was this, and absolutely nothing else, which was to catapult me into increasing attention—the *repeatable experiment*.

Please to bear this in mind as you read ahead.

In the laboratory sense, it really doesn't matter if someone is psychic.

All that really matters is that the experiment be *reproducible*—for this implies *control*—and control implies *practical applications*.

Things that cannot be brought under control can't really be used for anything, can they?

And in this case, the repeatable experiment directed and controlled not by the subject (not by me), but by the person of the experimenter and under his or her control.

As a sort of silly metaphor here, I became a machine with off and on switches—and it was the experimenter (Backster) which turned them off or on.

A few weeks now passed, during which we experimented with zapping different kinds of metals, chemical and gases trapped inside vials.

At some point, I don't remember when exactly, Backster mentioned something along the following lines: "Boy, are the guys down at the CIA going to be interested in you".

This came out of left field. "Why should they be?" I asked in astonishment.

"They've always been interested in this stuff, and they're trying to replicate my plant work. I know because they've told me. I've taught a lot of them how to improve their polygraph techniques.

"But they don't understand the plant learning thing, or at least won't accept it. And so they think the reactions they get are just random noises in their equipment".

I just laughed about the CIA ever being interested in my humble self. I thought it ridiculous and all so unlikely as to be nil. And even so, I thought that Backster would get tired of the experiments, and that would be that for me.

By the way, as I've been editing this chapter a very good article about Cleve Backster has appeared. See *Fate Magazine*, May 1996: "*The Man Who Talked To Plants*", by David Fickett.

But now came the *next* developmental circumstance, one which was to redirect my life forevermore. The circumstance manifested via an invitation to participate in experiments with the noted researcher,

Dr. Gertrude Schmeidler of City College in New York—and then an invitation from Dr. Karlis Osis, then Director of Research at the American

Society for Psychical Research in New York—that cesspool of Buell Mullen’s crowd.

No one giggled at Dr. Schmeidler, of course, who also was then vice-president of the giggle Society. But the ASPR was generally considered obsolete, backward and incompetent by most Buell Mullen’s circle, and even in Zelda’s circle.

Meanwhile, more infrared filming was occasionally done in Zelda’s bedroom. In one instance, I tried to cause psychic energy to emanate from my hands, slowly moving them up and down in the blacked-out room.

When the film was developed, this time even I no longer doubted that something had happened. And a very eerie kind of thing began settling into my life. A feeling that, somehow, I was being sucked into something not really of my choosing.

But even so, and with all that was going on, I could hardly realize, as no one did at the time, that I was but about six months away from controversial exposure in, of all places, the national media.

CHAPTER 9

Dr. Gertrude Schmeidler—October, 1971

I had briefly met Dr. Gertrude Schmeidler in September at Zelda's Virgo party, and later encountered her at a gathering given by Bert and Sharon McCann of the infrared photo fame. Schmeidler was a noted psychologist, parapsychologist and researcher. She was also a wonderful and sensitive human being. Schmeidler's credentials as a psychologist were distinguished and her interest in parapsychology dated from the winter of 1934–35. In 1942, she began her famous "sheep-goat" experiments.

Those experiments involved a quite large sample of people who believed in ESP (the "sheep") and an equal sample of people who didn't believe (the "goats").

Both groups were identically subjected to a number of standard ESP tests under controls which passed muster regarding psychological testing.

The eventual results "suggested" that those who believed in the possibility of ESP did better at ESP scoring than those who did not. The disbeliever (skeptical) group had lower, sometimes very lower, scores regarding the tests, while the believer group had higher scores.

I was already familiar with Schmeidler's work, having read up on it, and I had longed to meet her, but had never found a way to do so. To me, the sheep-goat results were consistent with my door of perception idea. Obviously, the believers in ESP had some doors open along those lines, while the goats had some doors closed.

To me, this was a very simple concept—since it is quite true that those who cannot or haven't experienced something usually can't believe it exists.

This, of course, doesn't make them less of a person—except possibly in the case where the non-experiencers try to destroy the experiencers.

As it was, Schmeidler's experimental results had caused a humorous brouhaha to erupt among various scientific and psychological circles—probably not because of the experimental results, but because the results were evidence that skeptical disbelief in ESP somehow stigmatized skeptics as dysfunctional regarding it.

This challenged the self-esteem of skeptics for two rather obvious reasons.

First, most skeptics based their rejection of ESP not on evidence or experience, but on the basis of "scientific logic and reason"—*their* versions of

those. So if evidence for ESP seems positive, *their* logic and reason held that there *must* be something wrong with the experiments via which the “so-called evidence” was obtained.

Second, in a major and very brilliant strategy, Schmeidler had subtly changed the rules of the skeptical game by encouraging skeptical disbelievers to take part in ESP testing.

In talking with her in later years, I asked why the disbelievers had consented to participate. Most of them, she said, did so because of their firm conviction that the tests would show no deviations from the statistical “chance expectation” regarding either the sheep or the goats.

Although the deviations were sometimes *not* very large in the cases of some sheep-goat individuals, the combined statistics of all of them did significantly depart from chance expectation.

This clearly indicated that belief and disbelief played some kind of psychological role regarding positive and negative manifestations of ESP. And this was implicitly taken to mean that disbelief had something to do with ESP dysfunctionality—the possible existence of which had never dawned on the disbelievers. To my own way of thinking about this, it was just that certain of their doors of perception were closed, the ESP doors, leaving them as non-experiencers of ESP-like perceptions.

That the basis for rejecting and debunking ESP might not reside in logic and reason, but in the fact that disbelievers were dysfunctional regarding it, came as something of a bombshell.

Skeptics and disbelievers, of course, very much desired not to be seen as dysfunctional regarding something they were trying to debunk. Therefore, there must have been something wrong with Schmeidler’s experimental protocols. And so the experiment was replicated a number of times and by other researchers—more or less with similar statistical results.

And thereafter skeptics and disbelievers decided *not* to take part in ESP tests.

In any event, here was something to be swept under mainstream carpets, since within mainstream contexts, opposed as they were to ESP and PSI, nothing could be done to encourage belief in ESP. However, along with her subsequent and voluminous work, the sheep-goat experiments elevated Schmeidler to a leadership position within parapsychology—a position which was reinforced in that she was the acknowledged protégé of Dr. Gardner Murphy, the distinguished pioneering figure in psychology and in psychical research and parapsychology as well.

At the McCann gathering, Schmeidler and I talked a lot, not only about technical matters and larger overview of things, but regarding common-sense ones. She was the first, and one of the very few, parapsychologists to confess herself surprised by my “articulateness”.

So, of course, I promptly fell in love with her, and still am to this day.

This “articulateness” now needs to be explained, because it has a special meaning in parapsychology—and in the future was to have something of an important role when I discussed matters with government officials or their representatives.

Early psychical researchers had examined many kinds of psychics, and of course the researchers were interested in questioning them about the processes that went on in their heads.

When psychical research was transformed into parapsychological research, this kind of inquiry soon ceased and it was apparent that parapsychologists were no longer interested in the matter.

I asked Schmeidler about this, and her answer was as follows.

Almost all of the psychic subjects said different things, and in ways which were largely inarticulate to the researchers, and which made it difficult for the researchers to understand.

Most subjects did not possess a functional background regarding psychical research, parapsychology or the routines of science. And so the basis for direct communicating was very wobbly.

This ultimately created a morass of “inarticulateness” which was hard to negotiate by the researchers, and (in Schmeidler’s words) “everyone just gave up trying to do so”.

Articulate means “to give clear and effective utterance to or about something”. But it also means to discuss things in ways which permit *others* to comprehend what one is uttering.

In other words, one may be articulating something quite clearly within one’s own head and within one’s own realities. But the whole of this may be quite confusing, even alien, to others.

One may well be uttering something quite clearly. *But* even so, if another person is simply not understanding it anyway, then one has to sense that this is so and adapt one’s utterances to the other’s level of understanding. Otherwise all that will transpire is that the utterer will think the other person an idiot, while the other person will think the utterer an inarticulate fool.

Thus, being articulate not only has a logical definition, but is one of those things which must be deployed as an art.

I was not very good at this art during my childhood and college years. But I got quite good at it during my Army years, and during the twelve years I worked at the United Nations.

The “art” of articulateness therefore consists of uttering in ways which others can understand or at least grasp at.

Articulateness within psychical research and parapsychology thus depends on whether someone can, with precision and depth, talk in the communal terms of those two fields—and, I suppose, can otherwise express themselves in clear and concise ways regarding affiliated matters.

Schmeidler had thus extended to me a very great compliment—something of which meant that I could speak parapsychologese. Zelda was also at the McCann gathering, and thereafter said that I’d be impossible to live with now that the eminent Gertrude Schmeidler had extended this very flattering compliment.

And, yes! I may as well admit that my ego did pump up.

I have perhaps over-emphasized this articulateness thing, and it may seem merely egocentric to have done so. But it was to play a very important role in the years ahead when talking with various idiots and PSI illiterates within government and the intelligence community.

And, in those realms, if one is not articulate in more ways than one, one is soon made mincemeat of.

And, indeed, although I had no suspicion of it at the time, my “articulateness” was to become my first line of defense in the years ahead.

Schmeidler had a lot of common sense, a valuable element somewhat lacking among others here and there. She had, of course, heard of the “repeatable experiments” in Cleve Backster’s lab and she and I discussed in detail how they had been conducted.

She then asked me if I thought I could influence or induce temperature changes of a thermistor (a kind of thermometer) sealed in a thermos bottle. This would eradicate the possible criticism that the effects “could have been” because of random temperature changes around the targets.

A *thermistor* is a small electrical resistor made of a material whose resistance varies sharply in a well-known manner with the temperature it is exposed to. It can be hooked into a recorder and the temperature fluctuations recorded on a paper graph out-put.

If the thermistor is sealed in a thermos bottle which is heat-cold resistant from the outside, it should register the temperature *only* within the thermos. If, as a result of “mind-over-matter”, temperature changes could be induced into

the thermistor sealed within the thermos bottle, such would be evidence of psychokinesis.

I said I didn't know if I could do it or not—but that I would try. Considering Schmeidler's eminence in parapsychology, I boldly asked that her experimental protocols be submitted in advance to her peer community to discover any possible flaws in the experiment. She said that she already had intended to do so, but was gratified that I recognized the need for that pre-experimental process.

After that, I and my inflated ego then proceeded to imbibe a copious amount of the quite good brandy the McCanns had made available.

As we became quite cheery, someone asked me to make some psychic predictions. I had never tried to do so before, and protested that I was not psychic. But I was tanked up on the brandy, and with a little more encouragement made some predictions.

I remember only one of them—largely because it was so strange and out of left field.

At the time, there existed on Broadway near the corner of East Third Street in Manhattan a rather large structure of many floors—the Broadway Hotel—which had been elegant and fashionable in decades gone by, but which was then low-class and somewhat dilapidated.

I had never been in this hotel, but knew it had a reputation regarding nefarious activities, and otherwise I'd never given it a thought.

I was quite surprised when images of this hotel arose in my “mind's eye” and which images were quite out of context with anything at the McCann's party. “Gosh”, I said. “I think the Broadway Hotel is going to collapse at some time in the future”.

No one made any comment about this, and soon the party broke up.

About four years later (as I recall), I was in California working on the basic elements of “PSI spying” when the hotel suddenly collapsed killing some twenty people.

I immediately flew back to New York to see (as feedback) what had been seen in my mind's eye. As I stood looking at the ruins and the gaping hole, you can well imagine that I wondered about how this very out-of-the-way thing had occurred in my head.

I was very much into the concept of *mind-dynamic processes* by then—as contrasted to merely being interested in the phenomena which resulted *from* or *because of* those processes. In other words, I was beyond results and deeply into the processes which had to exist in order to produce them. The early

natural and spontaneous formats of remote viewing had shown that our species does possess faculties to transcend space.

But in the case of the Broadway Hotel, time had been transcended, and this with regard to a topic in which I had absolutely no interest in the first place.

Yet the whole of this was something like what the oracles of antiquity did—in ancient Egypt, Greece and Rome.

Of course the topics of prediction and prophecy have always been big ones throughout human history. But no one has ever comprehended how they come about—except in some vague way which depends on the concept of intuition. However, except for the use of the word, no one understood how intuition was possible either.

It was while standing before the ruins of the Broadway Hotel that I first got the glimmerings of a new idea.

In its preliminary outlines, the new idea consisted of this:

We utilize a few words to categorize so-called “paranormal phenomena” into separate categories—and then assume that the categories are distinct.

Yet, the categories define the different kinds of results of processes, but not the processes themselves.

For example, we accept that there are differences between, say, intuition and telepathy and clairvoyance.

But what if, I began wondering, the categories were *not* really separate ones, but only parts of a larger *spectrum* of superfaculties indwelling in our biological species.

If the spectrum was the case, then the different categories would not be independent and distinct categories. They would be *modulations* of and within the spectrum.

In other words, if the *spectrum* could be understood, then it would be seen that its sets of superfaculties could be modulated to result in different kinds of processes and their resulting phenomena. It was well understood that the tones or colors of sound and light spectra can be modulated to produce different sound or color phenomena.

If this concept was applied to the paranormal powers, then one could *never* learn, for example, how to be telepathic by studying “how to become telepathic”, since telepathy was a result of a modulation of the spectrum.

In other words, the Mother Lode regarding *developmental* ESP was in the superfaculty spectrum, not in bits and pieces of it washed down stream and conceptually found far distant from the Mother Lode itself.

But I’m getting far in advance of the story here, so I’ll pick up this conceptually advanced topic ahead in its proper place.

CHAPTER 10

Psychokinesis—November, 1971

In her lab at City College, Gertrude Schmeidler immediately began designing the protocols and physical set-up for the thermistor experiments. The physical set-up was examined by a number of electrical, thermistor, and computer and affiliated scientists—all of whom finally approved of everything.

It took a number of preliminary and “informal trials” to iron out all of the details, major among which was that I had difficulty in “psychically locating” the thermistors sealed inside the thermos bottles in order to “probe” them.

After the preliminary trials, there was to be a “rest period” for me, because Schmeidler had to write up the protocols and controls step-by-step—and then to submit them to an advance peer review process so as to discover and correct any loop-holes in the integrity of the experiments.

After all, there is no use in doing a “controlled experiment” only to find the experiment invalid because of some missed flaw.

Additionally, the sealed thermistors had to run by themselves for a long time so as to establish their base lines and ensure that no other errant temperatures were affecting them.

This involved miles of graph paper and computer analysis of the temperatures inside the thermistors to determine that they were working properly.

Meanwhile, I began responding to an invitation of Dr. Karlis Osis to become a test subject at The American Society for Psychical Research (ASPR)—which I’ll begin narrating in the next chapter.

Also meanwhile, the gossip lines were running hot and heavy, and various complex situations were building up.

For one thing, my emergence as a “psychic” seemed to mean in the minds of the public that I *was* one. Via Buell Mullen’s circle and Zelda’s, many requests for “readings” came in. Both Buell and Zelda first took it as a matter of course that I would give such readings, if only to buttress my vapid economic circumstances.

And here we run across the equation that if one is psychic then one is expected to do everything science fiction attributes to them, which is to “know everything”.

Both Buell, Zelda and others were somewhat confused when I declined across the boards. I had no idea of how to give readings, and didn't want to, anyway. As I explained, most people only want to know how to make more money, find a mate, get laid, communicate with their departed, or be made to feel good about their circumstances and their hopes for their future.

And, indeed, these are the traditional, long-standing interests of most people—even in antiquity where, as I already knew, the *same* questions were preponderantly asked of the oracles.

I have never given readings.

For another thing, parapsychologists themselves have a fair share of fixed ideas about what a psychic is, and certain rather opinionated confusions were emerging along these lines.

I found, for instance, that some parapsychologists who had never talked with me were venturing to introduce opinions about me into the gossip lines.

Although I thought I understood the basis for parapsychology, I now began to discover that I didn't completely understand *parapsychologists*—who, as a group, can demonstrate a range of behavior some of which is quite remarkable and mystifying.

I decided that I needed an experienced and knowledgeable mentor to help me out. Schmeidler, of course, was one such mentor.

But I also had met the insightful Dr. Jan Ehrenwald, a prominent American psychiatrist born in Hungary, who was also a recognized and highly gifted parapsychologist.

I had also met Mr. Martin Ebon, author of over thirty books on the paranormal. Ebon had also once been, for twelve years, the administrative assistant of the Parapsychology Foundation. He had the long opportunity to work with its founder, the very famous and formidable medium and psychic, Eileen Garrett—who had passed away just before I “entered para-psychology”.

Both Ehrenwald and Ebon knew everything about parapsychologists, their foibles, stupidities, sexual orientations, mistakes—and their successes, giftedness, and history. Martin especially knew “where all the dead bodies were buried”.

Then there was my wonderful Zelda. She really didn't know a whole lot about the technical aspects of parapsychology. But she knew practically everything about parapsychological personalities.

However, she never condemned any of them even in her own mind. “All of them”, she used to say, “are just people”. And if Zelda loved anything, it was “people”.

So when I was flummoxed and wanted to comprehend what the hell was going on, I had four wonderful mentors to help me out this way or that. I figured that all of this *learning* was part of diplomacy.

But were it not for my mentors, I think I would have been dead and buried almost from the start.

The world of parapsychology may be a small one compared to the enormous vistas of science proper. But it is a microcosm of the larger scientific worlds, overfilled with matters of status, who's who, competition, backbiting and backstabbing—and, as well, the thefts of discovery. And, it may as well be mentioned, concern and jealousy regarding who gets what money for which purpose.

There were to be much beauty and wonder ahead, of course, but a dizzying variety of ugliness as well. Between the beauty and the ugliness were to exist all sorts of circumstances and situations—many of which caused one to roll on the floor laughing. Such types of circumstances are even on-going today regarding remote-viewing.

Once Schmeidler's experiment protocols had been approved by her peer review processes, considered stringent, the formal thermistor sessions commenced in the lab at City College.

There were to be five formal sessions on separate days with me as the "subject", plus two post-sessions in which student volunteers tried to influence the thermistors.

All of the sessions were held in the City College laboratory. The Dynograph (the chart recorder) connected to a computer was placed where I could see the read-out—to see if I was on-target or not as a form of feedback.

One of Schmeidler's colleagues, Larry Lewis, took charge of all of the apparatus, including the computers which stored and counted the temperature-fluctuation information. At first he was somewhat dubious that the experiment would produce anything—but was soon blown away as I was also to be.

There were four target thermistors plus additional non-target ones, the latter placed in direct line with the target ones.

I was supposed to influence only the targets selected by Schmeidler. Some of the target thermistors were placed behind glass to see if it acted as a "psychic shield". All of the thermistors, whether target ones or not, were sealed inside thermos bottles.

During the second session, both I and Schmeidler moved into a separate room so that a wall intervened between me and the targets. Some of the target thermistors were then twenty-five feet away, some closer, the closest being the thermistor five feet away in its sealed thermos bottle.

Unknown to me, Schmeidler utilized preselected sequences which would follow the counterbalanced order ABBABAAB, which equated to her various verbal commands of rest, hot, rest, cold, rest, cold, cold, rest, hot, cold, etc.

All I had to do was to try to focus on the selected thermistor inside its thermos bottle, and try to do what *she* commanded and *in the order she did*.

As to the results.

Only the target thermistors were influenced, albeit sometimes weakly so, but majorly so in the preponderance of the trials. Glass, walls, nearness or farness from the targets made no difference.

In the abstract of her formal paper, Schmeidler phrased the success as: “Significant PK changes in continuous, automatic recordings of temperature were repeatedly produced”. Embedded in the paper’s text is presented the fact that the experiment was repeatable at the direction of the experimenter. [See PK Effects Upon Continuously Recorded Temperature, published in *The Journal of the American Society For Psychological Research*, Vol. 67, October 1973, No. 4.]

Drafts of her paper were almost immediately in circulation in December 1971, since the paper was widely circulated for peer review and Xerox copies of which were distributed by the peer reviewers in all sorts of directions.

And a tremendous ruckus now ensued, one which reached from the bowels of parapsychology to the guts of science proper—and from those venerable, if murky, realms—into the guts of the *media*!

The focus of the ruckus had not much to do with the experiment itself. What the focus was can best be explained as follows.

A confirmed example of controlled psychokinetic effects had been demonstrated by a subject in a laboratory. If he can trigger a thermistor could he not also trigger a nuclear bomb?

Schmeidler’s experiment didn’t come even close to implying any such thing, of course. But this hysterical wave grew, as one might imagine it would.

I began understanding the gist of all this when so-called “investigative reporters” from *Time*, *Newsweek*, *Life* and lesser media, etc., began trying to get me on the phone for interviews—as was likewise the case regarding the delightful Dr. Gertrude Schmeidler.

Affecting a thermistor inside a thermos bottle was *not* news, of course, but the imaginative, sci-fi potentials of doing so were. Psychokinetic powers, if they existed, were dangerous!

And therein was the story which could be pumped and hyped.

And, of course, the extensive gossip lines from and back into Buell Mullen Central and Zelda Central were overheated and smoking and blowing things out of all proportion.

Thus, barely six months after “entering parapsychology”, I discovered, and very much to my amazement, that introverted little me needed a *press policy*—of all things!

Now, it was not for nothing that I had worked in the Office of Public Information at the United Nations.

I understood quite well what press policies *and the press* were—including their pitfalls.

I hastily consulted all my mentors by telephone and chewed over the situation with them. All of them felt that I should grant media interviews because Schmeidler’s experiment was an important one, and all of them felt that Schmeidler herself should issue a press release.

In the end I decided to go against their advice—and that *my* press policy would be *never to talk with the media*, and certainly never with mainstream versions of it.

Having thus decided, I telephone Schmeidler and pointed out my greatest suspicion—that mainstream science, academe, and media were very ill-disposed to anything positive about PSI. Therefore, to attempt to cooperate with the media probably would turn out to be nothing more than shooting oneself in one’s own feet.

After all, when the venerable magazine, *Time*, reported on anything parapsychological, they put the report in their long-standing and disgusting *Fraud Box* occasionally published within black borders meaning “death”.

Even the very great parapsychological luminary, Dr. J. B. Rhine (and his wife) had found himself featured in the infamous Fraud Box.

I don’t remember that Schmeidler was planning to issue a press release, but I do remember asking that no one should. There was only one place one would end up—either in someone’s fraud box or victimized by skeptical “hit men”.

Everyone felt that I should work to do my part in convincing our PSI-negative culture that PSI did exist. Alas for that. I had researched how PSI, etc., had been treated during the nineteenth and twentieth centuries. Herein is one of the very ugly stories of “our times”.

Only two people fully and immediately approved of my decision—Bill and Vy Bennitt. All of the rest learned to live with it. And here, perhaps for the first time, some few recognized two factors which were to play significant roles in the future. That I had a mind of my own, and that I could be *stubborn*.

Zelda, however, long accustomed to media exposure because of her nudist camps, said that any publicity *is* publicity. “Just make sure they spell your name right”.

Zelda found the whole of this absolutely wonderful and exciting. Said she: “I’ve never met anyone who *did not want* media attention”.

One evening while we were eating and playing Scrabble, I giggled to her: “I’m gonna to make *time* get rid of its god damned *Fraud Box*”.

Her eyes widened in astonishment. “Don’t be silly. You can’t do that. No one can”.

“Well, we’ll see”.

Inflated Ego? Probably. (This particular little story will be continued in chapters ahead).

CHAPTER 11

Encountering the Parapsychology Power Syndrome Winter 1971–1972

In terms of on-going circumstances that people get sucked into, the matter regarding *who is to have power over whom, and for what reasons* is tremendously important.

The contours of this ageless problem or situation are easily visible regarding power structures, hierarchy, societal arrangements and interpersonal relationships. Since those contours are visible, I would, in this book, handle the power syndrome more indirectly as most writers do.

However, the power syndrome became a very important factor not only regarding the history of remote viewing (as might have been anticipated), but regarding the remote viewing *faculties* themselves.

As will be described in chapters distantly ahead, it *was* discovered that unless the omnipresent power syndrome is acknowledged and intimately dealt with regarding the faculties, then it can degrade, abort or distort them, or wipe them out altogether.

What this means at this point may be unintelligible. But before long you will have an increase of comprehension about it.

Thus the power syndrome is important from two perspectives. I've therefore decided not to evade or soften the issues, but, perhaps somewhat stridently, to tackle them head-on. This chapter is therefore a preface to aspects of the power syndrome which will be encountered ahead.

Nowhere is anyone free of those on-going power circumstances, albeit there is an enormous variety of them.

Power circumstances can be gross and very visible—such as the power structures of the military.

But many are very subtle, even as to be identifiable—such as in optimistic, sweetness-and-light sub-cultures or groups.

After the real story of the remote viewing faculties themselves, the next most important backbone of the story has to do with the ever-present power syndrome, especially as regards the Saga and the Soap Opera sectors of the real story.

Indeed, very many elements of the real story of remote viewing hinge on power circumstances—and the power-seeking agendas of many individuals within it.

Unless the reader is made fully cognizant of the fact that *power* circumstances constitute several of the structural threads in the history of remote viewing, then the real story itself won't hang together very well.

Indeed, *no* stories of human circumstances hang together unless scrutiny of the power syndrome is admitted into them—the syndrome of who is to have power over whom, and for what reasons.

There are many power-less in the world, the vast majority of people. But among these is an extremely tiny population, so tiny that it has never been identified.

Psychical research and parapsychology themselves are of course tiny (powerless) social sub-groups within larger pictures of bigger social factors.

But within those social sub-groups there exists the tiny population of laboratory and experimental test subjects who are not only completely powerless but often are even kept completely anonymous when their existence needs to be mentioned. Subjects A, B & C, for example, or Mr. or Madame X, Y & Z. There are, of course, power groups just about everywhere, and power groups within power groups within power groups.

Parapsychology was, and is, no exception. Indeed, nothing is an exception—and certainly not the American intelligence community.

Cleve Backster has never been considered a parapsychologist by the parapsychological community, and so his work, quite excellent, was of no official interest to that community.

So my “entry into parapsychology” took place within the excellent auspices of Dr. Gertrude Schmeidler—at that time one of the few notable pillars of that community.

The “entry”, however, was as a test subject—to be studied and later dispensed with. And meanwhile, as was thoughtlessly taken for granted by everyone, to willingly suffer all of the thoughtless indignities carelessly extended to test subjects thought of as experimental rats or guinea pigs.

I understood all of this quite well in advance. I didn't at all mind it because I believed that my stint in the laboratory was only a temporary phenomenon in my life. This belief was entirely typical of all those who had preceded me in parapsychology lab testing. Lab testing was considered a temporary thing for the subjects.

I didn't even mind the anonymous procedure. When Schmeidler asked me if I wanted to be mentioned by name in her report or identified as subject X, I replied that I'd leave that to her.

"Oh, well", she eventually said, "they're going to find out who you are anyway, so I might just as well identify you by name".

But suffering *indignities* during my temporary tour of being a test subject was entirely a different matter. I never suffered any indignities within my relationship with Schmeidler, of course. But when "entered" slightly further into parapsychology, some of those soon appeared.

All of them were based in who was to have power and power over whom.

And unfortunately for all who were concerned and involved then and later, in the case of *this* test subject, all of them encountered a guinea pig who was not only "articulate" but well-grounded in his long-term study of power.

Who had power, and why, had fascinated me at least since my high-school years. I had collected and diligently read everything I could locate.

I had never planned to utilize my accumulated (and clearly only avocational) knowledge of power—largely because I was of the opinion that having power over others was usually a disgusting affair and business. I am still of that opinion today—an opinion based on even better evidence than I had back then in 1971.

It must be established within the relevant contexts of this book that if I had not been subjected to *indignities*, then I fully believe that I would have quickly passed through parapsychology and returned to my life as an artist and a hopeful writer.

The experimental results would have quickly passed into parapsychological quasi-oblivion, into which most of parapsychology passes anyway. Our cultural mainstreams see to *that* in strategic ways, and parapsychologists have never figured out how to outwit those ways either strategically or tactically.

As it happened, not long into the year of 1972, many were saying that I was "making waves" in parapsychology. The "waves", however, did not particularly concern experimental results. They concerned my responses to test-subject indignities, power games, power agendas, and power stupidities.

And here was the subtle beginning of my transformation from an introverted, bookworming nerd into a lean, mean fighting machine within the battlefield of open-and-shut doors of perceptions.

You see, *power*, who's to have it and who's not to have it, is largely a matter of controlling doors of perceptions, doors inherent in the fabulous bio-mind of our species, doors which every specimen of our species *does* possess.

Power is a fundamental ingredient of the “human condition”, so-called anyway. Various attempts have been made to study it, to dissect it, to pull its internal elements apart so that it could be better understood. But in the end, it’s surprising how little is really known about it. Various psychologists studied it during the last and the early parts of this present century—*Man as a Power Animal*, for example.

The “social dynamics” of power have been noted and somewhat inquired into. We are somewhat familiar with the existence of power structures, the distribution of power, “dressing for power”, “power ties (for males)”, power competitions, power mongers, power dealers, “power games” and power “balances”.

The list is very long of other power whatnots—including self-help courses which teach one how to “visualize that one is powerful” with the expectation that the visualizing *will* increase one’s power. And, above all, it is broadly accepted that all human situations turn on power of some kind—rather, turn upon who has power and who has not. We even know that power influences, that power corrupts, but that it takes power to get anything done.

Power, then, is a huge and very fundamental aspect of humans everywhere—a *mega*-fundamental aspect. And via all of the above, it is thought that we know something of it.

In fact, though, we don’t know very much about its intrinsic nature and “workings”—and via such workings many sets of circumstances arise and suck people into them.

There is, I think, a central reason or explanation for this, one which few really want exposed too much.

It is this: No one wants others to have power.

And so there is a general and very broad silent consensus that the real elements of power should *not be openly exposed* for general consumption—since if they were then they would be accessible to just about everyone.

Then where would everyone be!

No, no. Power is defined relative to those who do not have it. And so the existence of the powerless must be maintained in order for power to be defined.

Indeed, those who do manage to have power have probably won or seized it from someone else—usually by trashing that someone else, whether subtly or overtly. Had I space herein to do so, I could quite easily demonstrate that this is the case even *within* power groups bonded together by communal power.

In any event, power is fundamental—so fundamental that the lack of formal educational and academic courses regarding power is noticeable by their nearly complete *absence*.

There is very little in the way of educational tutoring about power and its constituents. Children, of course, are expected to grow up and take their functional place within some kind of power structure or system. But when they manage to find that “place”, they are expected to be completely illiterate about power, power games, power structures, etc.

So meaningful is this topic to me that I’m planning a book regarding it and about power in general. Anyone interested?

By now the reader might be wondering why I’ve temporarily diverted into this topic and what it has to do with remote viewing and the other superpowers of the human bio-mind.

Well, the real unearthing of the superpowers, and their development for practical applications, would automatically change power systems, structures and edifices. And, as well, would shift the definition of power itself—and the definition of who is to have power and who is not.

And as I’ll again remind, when the intelligence community *did* take an “unconventional and scandalous” interest in “potential powers of mind”, it did so *not* because of any intrinsic meaning regarding it, but because of the *worry* (and even *fright*) that discovery and applied powers of the bio-mind by that *other* world superpower would shift the balances of power in very irregular and unanticipated directions.

Indeed, the very phrase *powers of mind* is entirely redolent of potential disruptions of the various status quos of existing power systems, their balances and controls of them.

Meanwhile, back in the winter of 1971—and you can believe it or not—I already had a good grasp of all of the above. In fact, Cleve Backster and I had mused it over, and such musing and implications were variously discussed within the contours of Buell and Zelda Centrals.

Here you must not make the mistake that those Centrals were composed only of Fringe types, of mainstream rejects. They were nothing of the kind, and Buell Mullen’s circle especially radiated out to incorporate CEOs, embassy people of high standing, scientists, and politicians.

Zelda Central radiated out to incorporate media representatives constantly requesting interview for “fill-in” articles about nudism and/or the transsexual activities of her employer, Mr. Reed Erickson, who was funding such research at Johns Hopkins University and medical research center.

I am very much of the opinion that about the only “waves” one can really make is to somehow impact on, or even tickle, the status quo of some kind of power structure. I also realized that anyone who even tickles such status quo is certainly to be targeted to receive a cow dump of you know what.

I had no desire at all to disrupt the parapsychology status quo, simply because I was quite certain that my “entry” into it would quickly be followed by my “exit”.

Within its higher-minded contexts I honored parapsychology, as I still do. But there was no money to be made regarding being a test subject, and anyway most parapsychologists had to fight tooth and nail to get any funding at all.

When I was invited to act as a test subject at The American Society for Psychical Research (ASPR), I decided to accept for a month or two—and then get back to the more serious business of my artistic and hopeful literary pursuits.

But it was at the ASPR that I encountered circumstances out of which arose my first indignities. These did not come from a hostile media or mainstream, or from skeptics—but from certain parapsychologists who were in leadership positions and exceedingly good standing in parapsychology.

When the circumstances of the indignities began unfolding, it took me about ten seconds to realize that I had inadvertently become incorporated within the ageless on-going syndrome of who was to have power over whom, and for what reason—this the very syndrome which introverted bookworms take extreme caution to avoid altogether.

And, again believe it or not, it was those indignities and my responses to them which *themselves* brought into existence an entirely new set of circumstances—into which I ultimately *agreed* to get sucked.

For one thing, I’m quite certain that I would not have agreed to fly to California and meet with Dr. H. E. Puthoff—for reasons made clear ahead.

In that case, remote viewing would have remained the “blip” it was within the precincts of The American Society for Psychical Research. There it would have been passed over, forgotten and retired into the dusty oblivion where much psychical research and parapsychology ends up.

CHAPTER 12

Dr. Karlis Osis Winter 1971–1972

While I worked with Dr. Schmeidler on the thermistor experiments, I was also continuing to poke around with Cleve Backster in his lab.

We tested “PSI probes” on gases pressurized in small metal containers into which electrodes had been inserted. If the gases were affected by the probes, then the atoms of the gases might move in ways which were called “excited”.

This kind of set-up is standard and familiar science. The use of excitable gases in measuring devices is well understood.

For example, gases are utilized in Geiger counters which measure radioactive waves. In this case, the gases may be amyl acetate, ether or alcohol, etc. When the Geiger counter is in the presence of x-rays and gamma rays, those rays penetrate the tube containing the gas excite it. The electrode devices which within the tube measure the electron excitement of the gas.

Thus, the only unconventional aspect of our experiments was that “mind-rays” or something like them were being used to excite the gases.

Cleve also suggested we move on to *biologicals*. These first consisted of one-celled animals purchased from standard biological supply houses. Cleve also scraped up some biologicals from the bottoms of the urinals in his building which were seldom cleaned or sterilized.

Then, with a sense of rather high drama and daring, we moved on to testing the PSI probes with regard to two very important biologicals—human blood and seminal fluids.

Sometimes the experiments were *not* very successful. But at other times the probe effects were pronounced and undeniable. The frequency of the effects increased as I got “more psychically familiar” with the targets. Almost everything, though, showed some kind of electric potential shifts, but some of them were not repeatable.

I found that my own blood (harvested from a sterilized pin prick in my finger administered by myself) was *very* sensitive to my own projected probes and continuously reacted until the blood cells weakened and died.

If you think carefully now, you might realize the “psychic threat” potentials of this particular kind of phenomena. Cleve and his small circle of friends

certainly did. We mused these over while eating junk food in the Times Square area.

If anyone knew what was going on in the world regarding things like this, Cleve certainly did because of his extensive network of contacts in law enforcement agencies and within the CIA.

“Well”, he suddenly blurted out through a mouth stuffed with frankfurter, “you’ve just done something the Soviets have been working on for a long time”.

I didn’t quite make the connection and asked him to explain.

“The potential of invading someone’s body by mind alone”.

Seminal fluids, however, reacted in a very strange way. As we described, they seemed “too faint” if the probe was one of making it cold or making it hot. Which is to say, it seemed to lose its electric potential activity and the chart displayed a straight, or “dead” line.

This seemed to mean that PSI probes would have impact on the vital nature of the spermatozoa within the seminal fluids.

I suggested to Cleve that no papers be provided regarding those experiments. “Not to worry”, he replied. However, all of this made for very good conversation at the Bennitt’s dinner parties—at which I was now sometimes the guest of honor—and such also excited Buell Central and, above all, Zelda Central whose lines of gossip were always fascinated by anything even remotely having sexual implications. Soon the gossip lines were aflame and blowing out all sorts of exciting information, sometimes ludicrous in nature.

At some point during these adventures, Dr. John Wingate thought that I should go to the American Society for Psychical Research and “get tested there”.

Without thinking much about it, I now made a very important statement: “I don’t get *tested*, I only work with researchers on well-designed experiments”. And so the matter was dropped, or at least so I thought.

As it turned out, the ASPR did have a well-designed experiment, and Dr. Karlis Osis was busy setting it up and seeking volunteer subjects.

I said that I couldn’t consider *applying* to participate, that I worked only as a result of firm invitations to do so. After all, I was not job hunting.

In Early October, 1971, in consultation with other members on the ASPR, John took the initiative to have this invitation extended to me. He was a member of the ASPR board of Trustees, and without telling me anything about it, he had called up several other board members and discussed the “invitation”.

Although I completely adored the two wonderful Wingates, I was not amused. The functionaries of the ASPR believed their Society to be traditionally important as the top of the parapsychology system.

On the other hand, other groups interested in PSI phenomena felt differently. Buell Central considered the ASPR a stinking cesspool of intrigue, palace coups, vendettas, and other demoralizing whatnot. Even Zelda Central, typically condemning no one, somewhat agreed.

The American Society for Psychical Research, more briefly called the ASPR, was founded in 1885 largely by the efforts of the British physicist, Sir William Barrett (1844–1925), and one of America’s foremost psychologists, William James (1842–1910).

The new Society was meant to be the American counterpart of the British Society for Psychical Research (SPR) founded in 1882.

Prior to the founding of those two Societies, psychical phenomena and other mysterious events were generally treated in two particular ways.

This purpose, however lofty, was only the idealized basis—and thereafter both Societies soon experienced various ups and downs, sometimes departing afar from the idealized basis.

My survey of the histories of the two Societies shows that all went well at first. The disruptions, when they came, were the result of who was to have power over whom, and for what reason.

John Wingate telephoned me to advise that the board members of the ASPR had agreed that I should be “invited” to take part in new experiments starting up at the ASPR.

The invitation was to be a firm one and that I therefore need not petition to be included in the experiments, nor did I need to strut my stuff beforehand.

I would also be given ample opportunity to study the experimental protocols in advance—a thing very unlikely in many other experimental set ups where researchers prefer that the subject is kept completely in the dark about everything.

I would, Wingate said, be contacted by Dr. Karlis Osis, Director of Research (who, indeed, telephoned the next morning), and that he hoped I would see more of the merits of the Society.

When I marched into the ASPR sanctum, located on West Seventy-third Street just behind the famous Dakota apartments, I had no idea at all that I was also entering the first portal to international espionage. Who could have thought it? I certainly didn’t.

I had been at the ASPR many times earlier, to use its library which was quite good—but not as good as the one at Eileen Garrett’s Parapsychology

Foundation then still on Fifty-seventh Street near the Plaza Hotel. Everyone at the ASPR seemed snobbish, but friendly and helpful at the Parapsychology Foundation.

I'd long decided that the ASPR was housed in the dumbest building conceivable for such an organization. It had once been an elegant townhouse, a residence.

It's rooms were inefficient regarding both the library and the research needs. And someone had painted the entry hall (most of the first floor) a mixture of Schiaparelli pink and white to cover the original darkness of the fine mahogany wall panels. The whole effect resembled the interior of a lady's rest room in several fine hotels in New York.

But the building had been a gift of Chester B. Carlson, the inventor of Xerox and that organization's CEO, who had also endowed the Society with a principal fund of \$2 million.

The Carlson gifts had been bestowed largely by the efforts of Dr. Karlis Osis, the Director of Research—who, nevertheless, was never to be a Board member, but only a paid employee.

I had earlier met Dr. Osis back in 1962 when the Society was yet in an apartment on upper Fifth Avenue, before the Carlson gifts.

At that time, Osis was interested in artists and if they also possessed some kind of psychic aptitudes. Somehow he had found out about me as an artist and had invited me in with a group of about fifteen other artists.

Artists, however, tend to articulate themselves through their works—not through their words. And so the whole thing was something of a scramble to comprehend what anyone was saying.

Including the words of Osis—who, born in Latvia in 1917, spoke a form of English which needed a translator standing by. None of the artists could understand most of what he said, including me. And few of the artists could understand each other—and probably didn't want to, if you intimately know what artists are regarding each other.

I didn't go back to the next meeting, and heard that few did.

Now, nine years later in October of 1971, I stepped into the ASPR not merely and anonymously to use its library, but as an *invited* test subject, and, moreover, one with something of a track record.

This time no one was snobbish and everyone was agreeable and nice—at least here at the start-up.

Something now needs to be interjected because it has a slight importance on the one hand and inspires a very great misunderstanding on the other.

The American Society for *psychical* Research had long since abandoned interest in *psychics*, and certainly did not “test” them. Neither did it recommend or identify psychics. It did not hire as staff workers anyone known to be psychic. And, as we will see ahead, it forbade any psychic consulting on its premises, especially regarding its employees.

In effect, the Society had been converted into a parapsychological establishment—but had retained the term “psychical” because of the long tradition of the Society and direct links to the eminent founders who *were* psychical researchers, not parapsychologists.

At some convenient point ahead, I’ll work you through all of these subtle, but important distinctions.

One thing in my favor which might have aided my entry into the ASPR was my voluminous protests that I was *not* “a psychic”. If anything, I was a consciousness researcher who sometimes had experienced “altered states of consciousness”.

Osis had a great experiment going, indeed.

In a chamber on the third floor, actually one half of someone’s former bedroom, was a tray suspended about two feet from the high ceiling. One needed a ladder to get up to it and place “targets” on the tray, completely out of sight from anyone on the floor of the room.

Just beneath the tray was a chair and a lot of wires (electrodes) leading through a small hole in the partition into the other side of the former bedroom.

This was the kingdom of Janet Lee Mitchell, then Osis’ research assistant.

The electrode wires led into a Beckman Dynograph, a brainwave recorder.

The procedures and the goal of the experiment were thus. The subject was to sit in the chair and have the numerous electrodes attached to the scalp. A blood-pressure instrument was attached to one finger, and this, too, fed information into the Dynograph.

Hooked up this way, the subject had very little in the way of freedom of movement. He couldn’t stand up, or all the leads would become disconnected. The head had to be kept still, or the muscle movements of the neck and head introduced artifacts into the brainwave recordings.

In this position, the subject was supposed to go out of body, float up the fourteen feet or so to the ceiling and then look down to discover what the concealed tray targets were.

After, or while, doing so the subject was to narrate the sightings into a tape recorder in Janet’s kingdom but with the small microphone attached to some place near the mouth.

The decor of the room was bland, and of such ugliness that it wouldn't have served as suitable chamber in the most disgusting brothel in the world. The partition dividing the former bedroom also divided the former bedroom's window in half. That half was securely covered with a bilge-colored drape.

I suppose there are far uglier rooms in the world. But it was in this one that remote viewing began—and whose beautiful wonders far exceed any rooms anywhere.

There were two basic ideas involved in the experiment: the perceptions of the subject and the brainwaves manifesting while the perceptions were taking place.

This was during the period when it was assumed that PSI perceptions coincided with alpha brainwaves, alpha also being characteristic of a state of slight drowsiness and/or reverie—such as during meditating, in daydreaming or in de-focused intellectual states. Alpha states occurred in both the left and right hemispheres of the brain, and Janet monitored both of those hemispheres.

Rather, did so *if* the Beckman Dynograph worked as it should. This piece of equipment, quite expensive back then, was very disposed to throwing snits.

I wanted to know how the results would be judged. The verbal transcripts of the subject would be compared to sketches of the targets by an independent judge. The judge was to be a conventional perceptual psychologist outside of the ASPR, who also would *not* know that out-of-body perceptions were the topic of the experiment.

The judge was to match the transcripts with the most likely target.

My only remaining question concerned how one was to know if the results were obtained by OOB perceptions, or by some kind of clairvoyance or telepathic contact with the mind of the person who had set up the targets.

This was to be accounted for because the subject in the out-of-body state was supposed to indicate whether the sighting was from the south, north, east or west. Sometimes certain aspects of the targets could be seen only from one of those directions.

The first sessions of the experiment would permit a lot of “trial runs” so that the subject could get used to the affair, and which would also permit Janet to accumulate a lot of baseline brainwave data.

Osis also hoped that I would participate in a number of other kinds of experiments.

I asked if the subject would have feedback immediately at the end of each session, so that a learning curve, if any, could be noted. Yes, that was possible—although no one had thought about the possibility of a learning curve.

Here, by far and large within my knowledge of psychical research and parapsychology, was a simple, common-sense experiment—and a rather brilliant one, all things considered. The OOB hypothesis was a little weak, but what the hell.

My estimation of Osiris rose quite considerably—and ultimately I became a great admirer of his body of work, now largely forgotten.

My only reservation was that I did not have the least idea of how to float up to the ceiling. I was well aware of the famous OOB phenomena reported world-wide and since antiquity.

I had gotten all of the appropriate books, tried everything suggested in them, to little apparent avail. Although many, including some of Osiris' other subjects, claimed they could "go OOB at will", evidence of this was quite slim.

Indeed, if anyone could go OOB at will, then the world would certainly be a different place, and psychic spying in the OOB state would have already been incorporated into you know where. In 1971, out-of-body experiencing had not yet been hysterically hyped as it was soon to be.

I told Osiris that I believed OOB to consist only of spontaneous factors, and usually within some kind of unusual situation, and that I did not know how to do it.

Osiris then invited me into his office upstairs. Once closeted there he waved aside all of my concerns. He then said the magic words.

The experiment would require many weeks to conduct, and if I agreed to work on other perceptual experiments my presence would be required at least two days a week, or more if circumstances warranted.

The ASPR would pay me \$50 per day! Money! Yes! I'd try anything Osiris wanted.

I promptly asked to try an experiment right then. After a scramble to get a target ready, and after the laborious procedure of getting glued to the electrodes, I tried to float up.

To my surprise, the first result was (almost) a very good match for the target.

This first result, however, was disposable because it was just a practice session.

CHAPTER 13

Psychic Powers vs Powers of Bio-Mind October-November 1971

While the events so far narrated were subtly beginning to incorporate me into their circumstances, a peculiar reality shift regarding ESP and other PSI phenomena had commenced within the public at large. This needs to be introduced into the history of remote viewing for what it was *back then*, and doing so will aid in understanding nuances that were at work behind conventional mainstream knowledge.

The book *Psychic Discoveries Behind the Iron Curtain*, by Sheila Ostrander and Lynn Schroeder, had been published in the autumn of 1970.

Since the topic of *psychic* discoveries in the Soviet Union was considered nonsense, the book at first got off to a slow start. After all, “behind the Iron Curtain” was the citadel of Marxist-Communist territory, and the science and sociology prevailing there were adamantly based in the philosophy of materialism.

In particular, the adherents of this philosophy stringently (and somewhat frivolously) reject anything which is supposedly tainted by immaterialism—and which rejection includes, among other important phenomena, the phenomena of PSI. This was as true of American materialists as of Soviet materialists.

It needs to be vigilantly pointed up that materialism was the dominant mainstream philosophy of the modernist twentieth century—at least until the mid-1980s when the concept of post-Modernism arose. Within post-Modernism was recognized that perhaps some factors rejected, arbitrarily and without anything resembling due examination, within the auspices of pure materialism ought to be reexamined. Something along the same lines had already been going on within, of all places, the cutting edge of physics, that former bastion of pure materialism.

In any event, the publication of *Psychic Discoveries...* presented the mainstream Western world with something of a dilemma—and within which certain real, but inconvenient issues were permitted to remain obscure.

In any event, it was largely believed that the Soviets, as entrenched materialists, would vigorously denounce any psychical activities in their Empire.

In fact, though, the book showed that such was not the case, and probably had not been the case for some time.

When the initial shock of all this sort of wore off, the book then quickly became a best-seller. I, of course, ran, not walked, to the book store, obtained my copy and began not only reading it, but studying the hidden “texts” in it.

When I felt thoroughly exposed to its contents, I discussed the whole of it with one of my prized mentors—Martin Ebon—who not only had written many books about PSI, but who was and still is one of our nation’s leading experts on Communism, Sovietology, Russia, all other East European nations, and the KGB before and after the fall of the Iron Curtain. [See, for example, his *KGB: Death and Rebirth*. Westport, Conn. Prager, 1994.]

It was from Ebon that I first learned that there “would be”, as he said, a distinction about what foreign writers, such as Ostrander and Schroeder, were allowed access to, and what they were not allowed access to. The KGB “would have” no goal of permitting Western access to hidden information, in an Empire in which *all* information was controlled by the KGB machine.

One of the puzzling things about the book was that it did not contain much in the way of the nomenclature which the internal Soviet scientists were openly known to be using—such as “bio-information”, and “bio-information transfer processes”. The more correct term for “psychic powers” would probably be “bio-mind powers”.

In a certain sense, Ebon said, this shifts the emphasis from immaterialism to materialism, with the added advantage that it incorporates whole-body processes versus thinking of PSI only as strange mental phenomena.

This information byte came as a thunderbolt for me. For in spite of *all* I knew about PSI phenomena, it had never dawned on me that the phenomena could be referred to under other nomenclature.

But I had known that “PSI” was an arbitrary term coined by latter day parapsychologists to incorporate *not all* psychic phenomena, but only some of them. “PSI” meant nothing in itself, being only a letter in the Greek alphabet.

I was thereafter introduced to Sheila Ostrander and Lynn Schroeder by Mrs. Ruth Hagy Brod (whom we’ll intimately meet ahead). “The girls”, as they were fondly called, then came to dinner at my place and we had long talks about what really was going on in the Soviet Union.

As to the title of their book, it differed grossly from their original title. I don’t remember what the original title was, but the girls said that the published title was the product of their publisher who thought it a more sexy title and would help sell the book. Which it did.

I may be putting words into the girls' mouths, but a more apt title would have been something like "Power-of-Mind Research Behind the Iron Curtain".

The reason at this point for this slight digression is this. When I commenced work at the lab at the ASPR, I found I was already thinking more of "bio-mind" rather than PSI, ESP, OOBIE and other Western nomenclature whatnot. Somewhat later in this book, I will show that there is a great functional distinction between bio-mind and mind.

I now invite readers to shift their understanding from "psychic" phenomena to concepts of "powers of bio-mind". Doing so will make it easier to comprehend almost the whole of what lies ahead.

(To be continued with Chapter 14: *Inside The Venerable American Society For Psychical Research*—Winter, 1971).

CHAPTER 14

Inside the Venerable American Society for Psychical Research Winter, 1971

My first stay as a test subject at The American Society for Psychical Research was to last about seven months.

The stay was to be a bittersweet experience, laced with triumph and failure—and backstabbing farcical soap opera.

The venerable Society was to manufacture yet another one of its embarrassing and toxic scandals—to the utter horror of all, even to those particular individuals who brought it down on the Society.

Like all scandals everywhere, though, it was soon swept from view into ASPR closets where it has remained among other moldering skeletons. And so few remember it today.

In retrospective analyses of that scandal, it is clear that its fulminators did not at all anticipate the magnitude of its explosiveness. Nor did they have any clues, psychic or otherwise, that the repercussions would result in circumstances which would compel little me into full-blown media limelight as nothing else might have.

In this context it's worth mentioning that most, but not all, parapsychologists seldom demonstrate any of the PSI faculties they research—in this case precognition, premonition and foresight.

In this regard, I must make haste to point up that since then the trustees and working personnel of the ASPR have changed many times. And so this particular scandal must not in any way be laid at their feet. Indeed, I have since been treated with a fair amount of kindly consideration by most of them.

It is now important for the reader to understand that when I stepped into the ASPR as a test subject, I did not merely step into an experimental lab merely to attempt ESP experiments.

Rather, I stepped into a small *society* populated by a number of fitted and misfitted people whose realities were seriously inbred—not only with visions of the importance of the ASPR, but as also regards a limited number of concepts.

Although I did not realize it at the time, this was ultimately to mean that new and innovative ideas were not welcome.

I also did not realize that the position of Dr. Karlis Osis as Director of Research was a thorn in the side of certain other parapsychologists who may have wanted themselves to obtain it. Had it been possible to remove him without undergoing several legal disruptions, it's quite likely he would have been long gone.

To help make all this more clear, the American Society for Psychical Research (ASPR) had been founded in 1885, in emulation of the Society for Psychical Research (SPR) in London.

Since its founding the ASPR was composed of the traditional pyramidal power hierarchy typical of most human institutions. There was a very narrow top to this pyramid, and a very broad bottom.

At the top was the board of trustees and officers who made all the decisions, or at least tried to do so, and just beneath those was a curious mix of officers and committees sometimes composed of trustees themselves. Those officers, also as trustees, of course voted for themselves and their projects.

Throughout its long history, the ASPR had produced a lot of good work—and a chain of scandals and palace revolutions inside its hidden machinery.

The whole of this involved intense politicking. And so to render the whole system more equitable, a strata of “voting members” had been set up and who were to consider issues more objectively.

But this had long resulted in convincing the voting members to vote this way or that, with the result that the ASPR was often characterized by what equated to internecine warfare.

And it was this particular fearsome activity which the members of Buell Central referred to as the “cesspool”.

Beneath all this were the hired managerial people, and beneath those were the “members of the ASPR” consisting of the public who paid a yearly subscription fee to be a member. In 1971, the membership was alleged to consist of some 8,000 strong.

Beneath the members was the raw public, from which the ASPR hoped to solicit contributions, funds and bequests. To acquire its non-profit status, the ASPR proposed to educate the public regarding its own work and as regards PSI in general.

This noble goal was the sole purpose of the *ASPR Newsletter*, which in 1971 was managed and produced by Mrs. Marion Nester.

Along more scientific lines, the ASPR also published a *Journal* to which parapsychologists as a whole could submit papers. These were then given over to peer review and if found suitable were then published.

The *Journal*, produced quarterly, was overseen by a publishing committee. By far and large it was a very good publication—but the scientific papers published in the *Journal* were somewhat inaccessible to the raw public which found it a boring read.

Beneath the public were the psychics, none of whom interested the higher ASPR hierarchy, and were therefore deemed undesirable. This avoidance was not true of the ASPR's past, but was true in 1971. There was no open and published information regarding this, but it was subtly enforced within the system.

This embargo against psychics was somewhat at silly odds with the title of the ASPR as a *psychical* research organization. But the embargo was very strict and enforced, as we will see somewhat farther ahead regarding the scandalous treatment of Mrs. Laura F. Knipe, the long-term Executive Secretary of the ASPR.

The only way I achieved an invitation to the ASPR was by claiming I was not a psychic, a claim I made from the start of July 1971 and have maintained until today. I was an ordinary person who volunteered to serve as an experimental subject regarding powers of mind.

In any event, the ASPR was a smallish microcosm of larger and equally inbred social macrocosms—one of which, as I was to discover, was the whole of the American intelligence community.

The whole of the above can be easily synopsisized. The venerable ASPR was almost exclusively run not on behalf of its research directions, but on behalf of its internal politicking—otherwise known as power games.

Other than that, the chief product of the ASPR was the publication of its *Journal* in which parapsychologists could publish their papers—if they were on the right side of the officers who comprised the publishing committee.

It is now completely necessary for the reader (and the historian) to understand that Dr. Osis' out-of-body (OOB) experiments had been fully approved by the board, including the experimental protocols, methods, and arrangements. It is equally important to point out that Dr. Osis was a paid employee of the ASPR, never an officer on the board.

In the light of the pre-approvals for the OOB experiments, it was fully understood and expected that Dr. Osis would conduct the experiments and thereafter provide a concluding report which would be published in the ASPR's scientific *Journal*.

His OOB experiment had been up and running *before* I came to the ASPR, and so it was not especially designed for me—as many later experiments were to be in other places.

Even at this early date, the last thing I wanted to do was to take part in experiments which were not foolproof since this was a complete waste of everyone's time even if I was going to get paid for it.

I examined the experiment, discussed it with my mentors, and concluded, as had the ASPR's board, that Dr. Osis indeed had designed a very elegant and efficient experiment.

In any event, the targets were on the tray far above the subjects' heads, while the subjects themselves were strapped to the chair by the brainwave electrodes.

I hope you now have the overall picture here. For now begin the triumphs and the soap-opera spectacle of the ASPR completely abandoning its logic, legitimacy, honesty and honor.

CHAPTER 15

Out-Of-Body, and the Emergence of the Picture-Drawings November, 1971

All business arrangements at the ASPR now agreed upon, and work schedules established, Dr. Osis, Janet Mitchell and I began doing unofficial experimental sessions.

But I took the precaution of ensuring asking Dr. Gertrude Schmeidler occasionally to oversee the work and note any progress or difficulties. She was the current vice-president of the venerable Society.

Regarding the purpose of the trial experiments, I was expected to practice floating up out-of-body to the ceiling and utilize my out-of-body “eyes” to spy down on the targets hidden on the suspended trays.

I was also expected *not* to flex a muscle or even move my real eyes too much, since doing so put artifacts into the brainwave recordings.

Getting ready to do each session took some time. First I had to ensure that I wouldn't need to take a leak (or a number two) and that I wasn't hungry.

When I was ready, I was required to enter the experiment chamber and under watchful eyes sit immediately in the Out-Of-Body Chair. Then I had to sit patiently while Janet pasted the electrodes to my scalp, neck and finger.

Then the temperamental Dynograph which measured the brainwaves had to be got going and seen to be working properly. If not, the machine needed to be fiddled with. If the electrodes needed to be readjusted or repasted, then that had to be done, too.

Then the intercom between the experimental chamber and Janet's Dynograph room on the other side of the partition needed to be tested.

Then the recording equipment which I would speak into to narrate what I was “seeing” on the target trays above also needed to be got going.

Dr. Osis left the whole of this to Janet, and so she sweated away, raced back and forth between the two rooms, and said “goddamn it” a lot.

The whole of this might take twenty minutes when things were going well, but it usually took about an hour since all things usually didn't go well.

Finally, Janet would close the intervening door, and through the intercom would say: “Well, Ingo, whenever you are ready. Take your time, don't feel nervous because that raises your blood pressure and distorts the brainwave feed-outs”.

At that point it was up to me.

I hadn't the faintest clue of what to do to get out of body—and this after years of having tried every recommended method except psychedelic drugs.

But, as has already been mentioned, the first practice trial had somehow been a success. I was later to identify this as the “first-time effect”, often experienced by gamblers, etc.

In our working sessions thereafter, the “decline effect” soon set in, and if anything I only “got” bits and pieces of the targets.

So the experiments got harder and difficult because failure was more common than successes. I had to practice not agitating my head or body since this disrupted my brainwaves. I thought my head must already be disrupted because I had agreed to do the experiments.

At some point thereafter, I got to wondering why all of this had gotten harder rather than easier. So after a failed session, I decided to have another look at the experimental setup to see if I had missed something.

At first I could see nothing amiss or wrong. So, during the next session, I examined my own behavior while attempting to float up and see.

It was thus I discovered that I was having difficulty regarding a very usual aspect of the experimental setup.

I was having trouble with, of all things, articulating what I thought I was seeing into the microphone and tape-recorder. I found I had to stop “seeing”, and think about how to say what I felt I was “seeing”. Then I had to verbalize it.

It is now necessary to point up that parapsychologists typically had their subjects *speak* their impressions into recording machines—so that their “responses” could be transcribed to enable judges to examine and analyze them.

This procedure certainly seemed sensible enough. After all, how is someone to tell anyone else what they have experienced except by verbalizing it?

However, I already knew that most verbalizing is a function of the left hemisphere of the brain and which hemisphere does not process images very well. The same hemisphere is also mostly the source of judgments and decisions.

The right hemisphere, on the other hand, processes images quite well, or at least mostly does so.

Even in 1971, it had become commonly accepted that image information belonged more or less to the right hemisphere of the brain, while linear, nonvisual information belonged to the left. I was certainly familiar with this

because of my research on the creative processes, especially those of artists who painted images.

Here, then, was a very subtle “artifact” within the overall experimental design.

The OOB subject was supposed to see the images. But after doing so it was taken for granted that the subject should verbalize what had been seen.

Furthermore, some of the items used as targets were so nonsensical that even when viewing them with my physical eyes I did not understand what they were supposed to be. After all, most people have difficulty in verbalizing what they don’t understand.

Parapsychologists often used nonsensical targets:

1. to guard against the mind filling in unexpected parts with imagination, and
2. that if the subject correctly identified something that didn’t fit or was unexpected or nonsensical, then that was a better “hit”.

At that point I had not achieved the power to suggest that a target had to be sensible and recognizable to enable the cognitive mind to make adequate sense of it.

But if you think this through, nonsensical PSI targets (or nonsensical *anything*) do induce mental confusions—and so the processes of articulating what one thinks one is seeing becomes more difficult. Even *this* was understood by perceptual psychologists by 1971.

With all this in mind, I now made a simple suggestion. But it was one which barely nine months later, and when more fully understood and fleshed out, was to produce a type of information which staggered many minds, and especially some within the intelligence community.

And it is for this reason that I’ve dragged you through the paragraphs just above.

I explained the following to Dr. Osis and Janet and also to Dr. Schmeidler.

“I’m having trouble verbally expressing what I think I’m seeing. What I’d like to try to do is just sketch out what I think I’m seeing. Would that be all right?”

Janet and Schmeidler immediately understood what I was getting at. Schmeidler was, after all, a perceptual psychologist among her other wonderful achievements. Janet specialized in brainwave functioning, and thus understood the differences between left-brain and right-brain functioning.

And Osis understood, too, although seeming somewhat more vaguely. As he explained: “Well, the reason we use tape recorders is that most subjects claim that they are not artists and can’t draw. So no one has bothered with it”.

“Well”, I said, “I *am* an artist and can sketch and draw”.

So, at the next session I was equipped with a clipboard balanced on my knees, pages of white paper, and a pencil.

When it was seen that the minimal motion required did not produce artifacts on the brainwave read-out, we were set to go.

At the last moment, though, I asked for an inked pen—so as to help ensure that the sketches could not be modified after the experiment was concluded.

And *lo!* The targets, or at least big parts of them, undeniably began appearing on the paper before me—even if I hadn’t the faintest idea of what they were.

The verbal transcripts were still typed up, but the efficiency of the sketches soon made it apparent that they alone could be compared with the targets—and the judges need not read through dozens of pages of largely disconnected verbiage.

Unbeknownst to everyone, including me, here we had tripped across a very important element regarding remote viewing. But neither that term nor that concept had yet emerged, and so of course no one could imagine anything of the kind.

I also made one more subtle shift, but it was so subtle that even I did not realize it had been made for a few months.

In retrospect, it was because of my discussions with my wonderful mentor, Martin Ebon, that I had begun thinking not in terms of the legendary out-of-body seeing, but in terms of “the perceptual faculties of the biomind”.

Ebon was one of the best Sovietologists in the United States, and he had indicated that the Soviets were involved in biocommunications and biomind, rather than parapsychology.

There were two exquisitely subtle fallouts from this. I didn’t need to live up to the legends and try to emulate them. I also didn’t need stereotyped labels to categorize what I was seeing or experiencing.

All I really needed to do was to *perceive*.

After all, *perception alone was the goal*, and this is bigger than trying to fit into words and stereotyped labels.

CHAPTER 16

The “Picture Drawings” and My First “Ambiguous Success”—November 24, 1971

My sketches of the concealed practice targets were now referred to simply as “picture drawings”.

The picture drawings and descriptions of the targets were, as was to be expected, being circulated among the staff of the ASPR who were beginning to “ooh” and “aah”.

So the news of these informal successes began going out into gossip lines—and into the extensive combined networks of “my local espionage community” of Zelda, Buell, the Wingates and the Bennetts. It needs to be stipulated that researchers were quite used to experiencing subjects’ responses which did not at all correlate with ESP targets. So any shred of correlation was always made much of.

In my own estimation, most of the first picture drawings were actually not all that good when compared with the targets. I considered them as revealing some minimal kind of perceptual contact with the targets, but only in a kind of ambiguous way.

Enough of the targets could be seen in them though. And so everyone was experiencing tremors of encouragement.

Then came the experiment of November 24, 1971.

My archives show that I arrived at the ASPR with a light head cold, and Janet’s record of the experiment indicates that I did it with a runny nose.

This, of course, was not considered ideal. For I could not wipe the nose dribble because doing so would disrupt the brainwave charts. But \$50 were at stake, and it didn’t really matter if I did well or not because the session was still a practice “run”.

I now regret that images and pictures cannot be introduced into the text at this point. If this book was assisted by illustrations there would be over fifty of them. These would need to be scanned, and so the cost would add up.

But I’ll do my best to describe the targets and my sketched responses. The targets were not yet being photographed, but Janet made a sketch of their layouts during the session. She *never* knew what the targets were in advance.

My picture drawing shows that I did not “see” five of the seven of the target items. The target tray contained a pencil, a small yellow plastic dipper, a subway token, and a small cross. I did not indicate those in my sketch.

But my picture drawing contained a smallish rectangle, identified as red, a “something” which was indicated to be about 1/2-inch thick. This target turned out to be a small, red address book which was of that thickness.

My picture drawing also indicated a circle, identified as “red or pink”. Inside the circle in my picture drawing I had indicated a *tu* or a *ut* thing which was black. If the *ut* or *tu* thing had been joined together by one more strokes, it would have made the number 5.

When the target tray was taken down, it did contain an off-colored red circle (of paper) in the center of which was a largish number 5.

Everyone was very impressed, almost into silence—as was I. But I immediately told Janet and Osis: “This has to get better than this, or we will only end up with yet another of those ‘statistically significant’ experiments”. The kind just minimally above “chance expectation”.

You will note that my “perceptual mind” did not quite identify the figure of the 5, but that I got its elements. In other words, I had no cognitive idea that the figure was a 5, but I felt that my perceptual processes should have known that.

As a result of this yet ambiguous “success” I began thinking that there existed a hidden extrasensory perceptual system that functioned with rules and a logic of its own. And that *this* system functioned beneath the levels of conscious control of it.

In other words, the perceptual process was *subliminal*.

In my mind, the question arose as to how or why the cognitive intellect (which could have identified the 5) did not *match* the subliminal perceptual processes which produced the *ut*. Turn the *ut* on its side and it will assume the basic shape of the 5.

I’m now going to ask you to remember, even memorize, the three paragraphs just above, or the three enumerated concepts just below—for upon them rests almost the entire future creation of America’s remote viewing spies. Think of this as follows:

1. A hidden extrasensory perceptual *system* that functions with rules and a logic of its own;
2. How the cognitive, conscious mind interfaces (or does not) with that hidden system; and

3. Can the *interfacing* be improved?

Without considering the implications contained in the two trios above, you will never understand what remote viewing is.

And, as well, you will never understand the basis for anything which goes under the heading of *intuition*.

CHAPTER 17

The Emergence of Remote Viewing — December 8, 1971 —

A number of things now happened, mostly as a result of the picture-drawings.

People could now simply look at the drawings and the target trays laid side-by-side. The lack of correct information in the drawings was visible, but one also could quickly distinguish between ambiguous and unambiguous aspects of the information which *was* visible.

This was different from the usual method of recording the subjects' responses on tape, having them transcribed, and then sifted through by the experimenters and judges in order to discover which verbal components matched which visual components of the targets.

The verbal record was, after all, a verbal interpretation by the subject of what was being seen, while the "sifting through" involved interpretations of the subjects' interpretations.

All of this meant that the results of the experiment trial were inaccessible to people other than those examining the responses.

Regarding the picture-drawings, a "quick appraisal", as it was sometimes called, was now immediately available to anyone who cared to look.

The difference here was to become exceedingly important in the future. So I'll explain it more clearly.

One can listen to or read a foreign language and understand none of it. But the content of pictures can be recognized worldwide.

A good example regards the "Fasten your seat belts" advisory seen on airplanes. This can be verbally expressed in all languages, to be understood only by the speakers of those languages. But the visual image (sign) showing a picture of fastening seat belts is universally understood.

In other words, pictures talk more than words do.

The picture-drawings revealed the absence of target information, ambiguous target information, and unambiguous information. After a few picture-drawing experiments, a curious phenomenon was observed in them.

There was an absence of incorrect information.

Certain elements of the targets were missed by the subject. But among the elements not missed, ambiguous or otherwise, very little in the way of completely incorrect information appeared.

This was immediately interpreted to mean that the subject *did* achieve some kind of perceptual contact with the target materials, albeit in some cases a contact which was wobbly.

Some kind of correct information *did* appear in all of the picture-drawings. Just a few years ahead, and under other auspices of other more dramatic circumstances, this “perceptual contact” was scientifically to be referred to as a “perceptual channel” regarding the acquisition of information from beyond the limits of the ordinary five physical senses.

Perceptual contact with the target materials could now be somewhat consistently seen simply by casting one’s eyes on the subjects’ picture responses and the targets themselves.

As a result, Dr. Osis, Janet, Schmeidler, and others began talking in terms of a “repeatable experiment” because the perceptual contact was repeating itself—albeit sometimes weakly, sometimes strongly.

The only issue now outstanding was whether the perceptual contact was a true out-of-body one, or if it could or should be attributed to some other PSI perceptual process, such as clairvoyance, telepathy, mind-reading, etc.

In my mind, though, the quality and quantity of information was important. And so I suggested that we needed to practice “enhancing the perceptual contact”.

The picture-drawings had a magical effect on the mood and tone of the people at the ASPR—not unlike what other picture-drawings were eventually to have within the intelligence community.

Everyone awaited the results of the next experimental sessions so that they could at least see some kind of ESP at work. It may be too much to say that the mood became excited, but it certainly became elevated.

A subtle shift regarding my “place” now took place. I was articulate, well studied in matters regarding not only parapsychology, but creative-perceptual processes as well.

My relationship with others now sort of shifted from merely being a test guinea pig to a tentative colleague status. Everyone was focused on the goal of the experiment, and everyone was feeling very good about it.

The news of the picture-drawings leaked out, of course. Many board members came to view the visual materials, as well as many otherwise affiliated with the ASPR but who seldom attended upon its premises.

Among these were two wonderful women in the category of “influential matrons” of which the ASPR had quite a number.

These were Mrs. Judith (Judy) Skutch and Mrs. Ruth Hagy Brod. Both were to play important roles within what was soon to follow, and I am eternally in their debt. Ruth, however, was quickly to become my chief mentor regarding media situations, and a very close and dear friend until her untimely death.

The news of the “evidential” picture-drawings of course circulated into Mullen and Zelda Centrals—and the ASPR soon began getting a few calls from media types.

So far as I knew back then, such calls had been few and far between—largely because, in my opinion, the ASPR had never had the sense to hire at least a part-time publicity person and which might have helped in raising funds always needed.

All in all, the experiments were now going well and my responses were beginning to improve. So I seized the bold opportunity to ask for two things.

As I explained it to Dr. Osis and Dr. Schmeidler, I found doing the same thing all of the time very boring, and that I felt the boredom was detracting from my efficiency as a responsive test-subject.

Now, encountering bored test-subjects in parapsychology labs was not unusual. And it was generally admitted that many experiments failed only because of boredom of doing dozens, hundreds or even thousands of trials regarding the same kind of experiments. So my little complaint was understood.

As long as the ASPR was paying me for the day, I asked if some other kinds of experiments be devised so that my interest factors might be maintained.

This was readily agreed to, for in fact Dr. Osis already had other experiments in mind.

I then said that I had a couple of ideas I’d like to try out, and I wondered if Janet and the ASPR’s resources could help me to do so. I would pursue these ideas after the daily work routines were completed.

I had already discussed this with Janet whose help I would need, and she was agreeable.

No one saw anything wrong with this since all would be exploratory and informal.

One of the ideas had come about, as I explained, because in a recent practice session after being hooked up with the electrodes, but while waiting for Janet to deal with the temperamental Dynograph, my “OOB perceptions” seemed to have gone through the wall into the street outside.

There was snow on the ground, but there was a woman going by dressed in a ridiculous orange coat.

This had been something of a spontaneous event. While waiting for the experiment to commence, I was just suddenly outside of the building—in a “pop” kind of way. I had made no deliberate attempt in this regard, nor had even thought about doing so.

This event was so unusual that I wanted immediate feedback as to whether there was an orange coat in the street.

I tore off the electrode leads, jumped into Janet’s room, explained as I dragged her down the stairs to the building’s front door.

Once outside we were just in time to see the orange coat turning the corner onto Central Park West.

So I had got to wondering why out-of-body viewing should be confined only between the subject and the targets inside the room. If such viewing really existed, might it not travel to far distances—much like the ancient literature had suggested?

Everyone agreed that this was a good possibility and should be checked out in our spare time. But how, Dr. Osis asked, could we specify a distant target and get feedback as to whether the distant viewing was a hit or a miss?

So I described a procedure Janet and I had quickly worked out between us.

Someone should prepare a series of sealed envelopes containing the name of a major city in the US Also included would be the telephone number of the weather service there.

The goal would be to try to describe the weather conditions at that city, and then Janet could immediately telephone the local weather bureau there to discover what the actual weather conditions were.

The costs for this would only consist of the long-distance telephone charges.

It was agreed that this novel experiment be tried. If it showed signs of working, then other more fool-proof, long-distance experiments could be designed.

In this way, I got to try the first of my own experiments.

The Emergence of Remote Viewing

Thus, after the morning and afternoon OOB practice sessions on December 8, 1971, and while I was still hooked up to the brainwave contraption, another ASPR worker, Vera Feldman, then handed Janet Mitchell a sealed envelope.

Through the intercom Janet said (I remember her words very clearly): “Ingo, I’ve got the envelope. Let me know when you’re ready”.

“I’m ready”, I replied, even though I was also quite nervous.

So through the intercom I could hear Janet tearing open the envelope. Then she breathed hard and said: “The target is Tucson, Arizona”.

Now something wondrous and magical occurred.

Of course I really had no idea how to “get” to Tucson from the rather ugly experimental room in New York. And when I first heard the mention of “Tucson, Arizona”, a picture of hot desert flashed through my mind.

But then I had the sense of moving, a sense that lasted but a fraction of a second. Some part of my head or brain or perceptions blacked out—and *there* I was—*there*. Zip, Bang, Pop—and there I was... something I would refer to years ahead as “immediate transfer of perceptions”.

So fast was the whole of this, or so it seemed to me, that I began speaking almost as soon as Janet had narrated the distant site through the intercom.

“Am over a wet highway, buildings nearby and in the distance. The wind is blowing. It’s cold. And it is raining hard”.

I didn’t even have time to sketch this, for it was easy enough to articulate into the tape recorder.

Having said as much, I noted that there was water glistening on the highway—and then said: “That’s it! Tucson’s having a fucking big rainstorm”, although the forbidden word was not entered into the record of the experiment.

“That’s it?” questioned Janet through the intercom.

“Yeah, that’s it—only that I’m slightly dizzy. I thought this would take longer. It’s raining and very cold there”.

“Okay”, Janet replied, again breathing hard. Through the intercom I heard her dialing the number of the weather service in Tucson.

I was sweating, and started to pull off the electrodes. I noticed that my spine was tingling—if that’s the correct word.

Before I could stand up, though, Janet said through the intercom: “Well, you’re right on, baby. Right now Tucson is having unexpected thunderstorms and the temperature is near freezing?”

I remember all of this with extreme clarity, largely because it was my first consciously experienced Zap-Pop biolocation thing. It is indelibly etched somewhere in “my mind”.

It wasn't until I got home that evening that I realized while “at” Tucson I had completely lost perceptual and sensory contact with the experimental room at the ASPR—even with my own body.

And I had no idea at all that this simple small thing would eventually lead into a very big thing, indeed—and into circumstances which were so unusual that they bewildered very many.

Everyone was suitably impressed with this first long-distance experiment. But, of course, it was only a first experiment, and many more had to follow to see what the error ratio was, and how to determine the chance expectation thing.

But now the problem arose regarding what to call this kind of experiment.

We had already become involved in attempting to “see” the targets Dr. Osis set up on his coffee table in his office upstairs. We were becoming involved in “flicker fusion” experiments. We were also getting ready to attempt other kinds of experiments.

Simply in order to be able to put a category of experiments on the pages of reports which were beginning to accumulate, I suggested the term “remote sensing” or “remote viewing”—since a distant city was, after all, remote from the experimental lab in New York.

Osis and Schmeidler, however, preferred the term “remote viewing”, since it was viewing which was the object of study—such as in out-of-body viewing.

So the term “remote viewing” stuck—and was later to be added into the English language and caused to represent a somewhat confusing number of formats.

For some reason, the long-distance remote viewing experiments always refreshed me and even one or two of them took care of my boredom.

Since this first remote viewing experiment, I have never been bored even once with this kind of thing.

To experience it is exhilarating. And to watch others achieve and experience it is even more thrilling.

CHAPTER 18

Janet Lee Mitchell, PhD

Janet Mitchell was one of the most unusual and wonderful people I've had the good fortune to meet, much less to work with for so many months.

She was direct, honest, forthright and felt that people ought to be able to deal with facts instead of beating around the bush or otherwise mess them up. And by this she meant *all* facts. So she sometimes didn't fit into the world we all live in.

But among other things, this meant that she noticed cases of stupidity more than the average person does, and one of my favorite images of her is discovering herself to be face-to-face with some kind of stupidity.

Her mouth would open a little and her head would nod up and down as if *trying* to comprehend. And if she chanced to look my way her eyes would be big and bright with eyebrows sort of arched.

She was quite expert at diagnosing cases of stupidity. But when a new fresh one came up she was always surprised anew—almost as if she found it unbelievable that there were more than ten cases of stupidity in our wonderful world.

One of her biggest assets, in my opinion anyway, is that she had a good sense regarding what she *did* and *did not* know—this in a world where many pretend they know a lot, sometimes everything. So far as I know, Janet never pretended anything.

When I first went to the venerable Society, I wasn't quite sure for some time whether she liked me. She was, I guess, reserved—perhaps withholding opinion, for I later realized that she didn't jump to conclusions too fast—that she thought things through, mulling them over slowly.

At the time she was research assistant at the ASPR, beginning in 1967. She didn't talk a whole lot about her background, but she had been born in Charleston, Virginia in April, 1936, and carried a slight southern drawl. I think the circumstances of her younger years had been difficult, and at one point she had been in the Army.

When I met her, she was busy providing herself with a college education, and in 1972 graduated from Hunter College in New York with a BA degree in psychology.

She later obtained her PhD in experimental cognition at City College in New York, under the guidance of Dr. Gertrude Schmeidler.

She was to receive an ASPR graduate scholarship in 1974–75; was awarded a grant to study psychokinesis (PK) in England during 1975; was awarded another ASPR grant to study PK in 1975; and was research fellow at City College during 1974–75.

Parapsychology was one of the greatest loves of her life, to which she was devoted and worked exceedingly hard. Her other great devotion was to the rights of women.

In later years, she was to publish *Out-Of-Body Experiences: A Handbook* (McFarland, Jefferson, NC, and London, 1981). This book dealt with what was really known about OOB, as contrasted to its confusion of myths. This was a seminal and straightforward book, and even today is well worth the effort of tracking it down.

A few years later, Janet went beyond the limits of the known, although keeping firm footholds in them, and published *Conscious Evolution: Understanding Extrasensory Abilities In Everyday Life* (Ballantine, New York, 1989).

“A profound shift”, the book said, “from self-consciousness to cosmic consciousness is underway; humankind is on the brink of an evolutionary leap in consciousness that will change the way we think, the way we act toward each other.

“Yet before this transformation can fully take place, it will be necessary to shed our cultural psychophobia and to overcome the major conceptual blocks now constraining humanity from further progress”.

And she managed to write about the complex topics involved in a simple, straightforward way. Although she didn’t at all think of herself as such, Janet was a “seer” and a “foreseer”, and after mulling things over in her own special way could usually get to the nub and heart of them, and could utilize her extraordinary sense of logic to do so.

Back in 1971–72, though, I found her to be a hard worker, immaculate in research, record-keeping and the smallest details, and enthusiastic about new ideas and possibilities.

In the years to come, I was to work with many other researchers. But of all these (all fine people or I wouldn’t have worked with them) only three managed to do immaculate research right down to and including the last small detail.

Janet was one of the three.

She left nothing to chance, often demanding pure performance and “suggesting” that the bullshit be left outside of the lab.

She didn't hesitate to softly and gently put me in my place when I needed to be, and I was grateful for this. And she was as hard and pointed as nails—for she was a born Aries female, these being among the toughest of the zodiac.

Along these lines, and to clarify Janet's temperament, the military has made a terrible strategic error by not forming squads and battalions composed solely of Aries females. Such could put things in order in no time at all even on the battlefield—and kick ass for enjoyment while doing so.

While working at the ASPR, and the increasingly complicated situations to develop there, she and I never had even one conflict or fight. We merely sat down and talked things out in an orderly fashion.

I had to work very hard and behave myself as well as I could in order to earn her friendship—which I did, and I shall die very much honored in this.

CHAPTER 19

A “Communication” From the Hard Drive Faculties of Our Species — December 30, 1971 —

Between December 8 and December 30, additional long-distance remote viewing experiments had been tried, yielding a rather high rate of success—more so than the OOB practice sessions had, although these too were improving.

But the result of the OOB experiment on December 30 was to blow me away.

Why this was so, needs to be explained.

Somewhere inside my mental processes lurked a thing—a thing of some kind of skepticism.

The most straightforward way to put this is that I really did not believe, at some level, that any of this was possible.

A more indirect way of putting it is that I believe in everything while at the same time managing to believe in nothing. From my learning in astrology, I know that only a Virgo can manage to pull off this two-step dance kind of thing—the dance of believing and not believing.

Thus, most Virgos tend to demand direct, hard evidence of something. And it is very difficult to find this evidence considering how societies tend to balance on a point between non-fiction and fiction—while the latter is often given some kind of precedence.

Of course, I believed in PSI ever since my childhood experiences along those lines. I had also studied everything I could get hold of regarding it and its many different formats.

But there are different, and difficult, psychological levels of disbelief and belief and they can lurk unknown and unexamined—and, I think, confuse each other without the conscious intellect knowing why.

Even so, whether I believed or not, I was always astonished *each time* I witnessed even my own PSI functioning, and have never lost this astonishment to this day. I am equally impressed with the PSI of others when it can be shown to be functioning.

There is an exhilaration—a “high”, if you will—that takes place when one witnesses PSI functioning, whether someone else’s or one’s own.

The OOB practice experiment of December 30 began in the usual way.

But the result was very impressive due to its remarkable aspects.

I remember the day very well. I had come to the ASPR in the afternoon, and there were light snow showers outside. But it wasn't very cold, so the snow was a mixture of icy rain.

I felt very good, actually more excited about the long-distance remote viewing stuff than the OOB experiment. So I was anxious to get through it so we could to another RV experiment.

Yet when I had produced my picture drawing, I felt an initial sense of disappointment. My sketch somehow resembled the earlier one of November 24, and I wondered if Osis or Vera perhaps had used the same number 5.

I had also come to expect several objects and paper cut-outs on the tray, but in this case I had drawn only one.

I had drawn a rectangular shape which I labeled "a green thing". On it I had indicated "Letters? Maybe Arabic letters".

The experiment didn't take very long—so that Dr. Osis had to rush downstairs to grasp the picture drawing firmly in his hand while the ladder was brought in. Vera Feldman climbed it and brought down the tray box.

I stayed in the OOB Chair, careful not to move much, since I was still hooked up to the electrodes because we were planning to do another RV experiment.

But I could see the contents of the target tray when it was brought down. I was immediately disappointed in that I had not gotten any of the other four targets which were highly visible.

And the "green thing" turned out to be a 7-UP can, not a green thing with Arabic letters.

Dr. Osis was studying the picture drawing and the targets. I started frowning—and I felt I was doomed. Then he turned the clip-board upside down.

In his heavy Latvian accent, he then said: "Vell, Ingo, if you turn zee drawing upside down 'an' look at it, you haf drawn a perfect rendering of zee 7-UP can!"

He then broke into one of his wonderful ear-to-ear smiles—which was about the only demonstration of excitement he permitted himself.

And sure as shoot! With the drawing upside down, the "Arabic letters" in the picture drawing were an unmistakable "7-UP" on the "green thing". Back then, 7-UP cans were vividly green.

Something really weird now began happening in my brain, or wherever. I think I actually blacked out for a moment. Then there was the immediate sense of some synapses undergoing rearranging—that as best I can put it.

Then I calmly began detaching myself from the electrodes and said that I didn't think we'd do the long-distance experiment. I then staggered into the brainwave room. I was sweating, and with a shaky hand lit up a cigar even though it was forbidden to smoke in the cranky Dynograph's room.

Osis grabbed up the 7-UP can, and ran out to show the drawing and the can.

Janet was in tears, and my eyes (and nose) watered, too. We hugged each other.

I had to get out of there. In the ASPR's disgusting pink lobby, looking like a big lady's room, others were looking at the can and the drawing.

I fled past them. I walked in something of an "altered state" and got to the subway stairs at the corner of the Dakota apartments on Seventy-Second Street.

Half way down the stairs it hit me.

I sat promptly down, blocking the way of others rushing to catch the subway. It was getting dark, and huge white snowflakes drifted gently down to settle on my hands and face.

Holy shit! This *is* possible. This really *does* exist. And *it* exists somewhere inside of myself, in a place I don't know where!

What had happened, or so I figured, was that there was a perceptual process of some kind which itself could do that kind of thing—a process completely detached from my cognitive consciousness, from my intellectual appreciation of it.

It had silently and without any mental fuss done *its* thing, and my intellect made no sense of it—and it had done its thing upside down, but perfectly so.

It had done its thing in its own, well, in its own space-time-shape continuum, not in that of the awake, conscious intellect which is used to seeing things right-side up.

This could only mean *one* thing—to me, at least. That the perceptions we were after in *all* of the experiments belonged to *another perceptual system* other than those utilized by our cognitive consciousness.

But this meant another thing. I could not be unique in this regard—but that the other system probably inhabited the whole of our species.

And now I quickly understood a few things—among which was that I didn't want to be unique. If everyone in our species possessed the other perceptual system, then I was not unique.

For the first time, I finally felt at home among humans—a feeling which had never really occurred, a feeling one can't identify until it happens.

A number of things I'd read in the past now began falling into place—things which had seemed disconnected before.

There was another level of functioning consciousness! It functioned with rules and laws of its own—most probably so, anyway.

Well, if that was so, then the only thing to do was find out what those other rules and laws were—and emulate *them*, not try to impose our intellectual realities on them. Our intellectual realities are always limited anyway.

In that moment arose the decision (its many details to be worked out later) to work on behalf of uncovering our species' potentials along these lines.

I now knew I was not unique—one of the factors which I realized had put the disbelief incredibility at work in my systems. The only difference with me was that *circumstances* had worked to place me in a position of finding things out along these lines.

Circumstances beginning with the strange energy photos and progressing along as they had.

And one part of my mind began wondering about circumstances, while other parts of my mind continued to be boggled.

I don't know how long I sat on the subway stairs. But I do remember I slowly smoked five cigars one after another. So that would be about an hour. The traffic into and out of the subway had increased.

I finally stood up—and noticed a strange orange light in the cloudy sky above.

The circumstances thing was rumbling around somewhere in my head. And I got to wondering to where circumstances lead.

Then! I got this together with the long-distance experiments!

And at that very moment a sort-of vision of the future flashed briefly by, like an arrow of light zipping past.

I was going to become a psychic spy!

I didn't know how this was to come about—*those* particular circumstances flashed by too fast.

But it was only a matter of time.

I didn't want to call this precognition, foresight or intuition. This seemed to be something different.

Somewhat recovered, I decided to go to Zelda's—missing the correct subway stop by a couple of stations, so dazed and euphoric as I was.

Once at Zelda's, though, I told her of the developments—and that I was going to become a psychic spy—for the government. I added that because who else could one spy for?

Zelda's mouth dropped open—even though it was very hard to flummox her. “I love you dearly”, she said, “even your flights of imagination”. And so we both giggled at the silliness of it all.

Thereafter we settled into a good, vicious game of Scrabble. The logical part of my mind came back on line, and the psychic spy part of my experience seemed ridiculous. Indeed, I forgot about it—until it actually started happening.

I was invited to six New Year's Eve parties and Zelda and I went to all of them.

And thus ended the year of 1971. I was only six months into my adventures in PSI research. I didn't all think of this as a new career. Yet it was to become one and last for eighteen years.

CHAPTER 20

New Year's Day 1972

On New Year's Day, 1972, and with a horrible hangover from the parties the night before, I took some aspirins and bemused my brains with setting up the outlines of a second strategic policy for myself.

I worried myself about this because it was beginning to seem that there might be a future involved at least regarding taking part in experiments.

I couldn't see, though, that taking part in experiments would constitute any major form of work or remuneration. I had other things in mind along those lines. But it was for sure that I was going to be called a "psychic", even though that term was entirely inappropriate for me.

But by that New Year's day, I had received about ten requests from other researchers to take part in *their* experiments. Some of the projects seemed quite kooky, but then so did the whole of what had happened so far.

My reading so many sources had familiarized me with what in the past had happened to other psychics and test subjects. And the tales of the behavior of other psychics in the past and in the present made for some great, but kind of sad, reading.

Our modern world had a good history of psychics, readers, mystics, channelers and other kind of psychical entrepreneurs who temporarily bathed in limelight, only to disappear from view a year or two later.

Many of them made outrageous claims which excited people, even the media. But then the claims came to pieces or bombed, and that was that. Public attention moved on to the next temporary luminaries who might appear and make an ass of themselves.

Regarding laboratory test-subjects, it clearly seemed to me that many of them came to the lab with quite good paranormal abilities.

But they were ground to dust by undergoing excessively tedious and boring experiments.

Some test-subjects had been made, for example, to attempt as many as 10,000 ESP trials per day. Well, anyone's brains would give out.

I used the analogy of taking a diamond and grinding it into dust by simple and unconscionable wear and tear. Most test-subjects lasted in labs only for three months or less.

I had already compiled a list of a few former lab subjects, both in early psychical research and some from the parapsychology epoch which began

about 1935 with Dr. J. B. Rhine. I'll mention and describe some of these in later sections of this book.

I also knew very well that many parapsychologists design really bad experiments. In any event, their experiments are *not* designed to test for PSI abilities, but to check out their own “scientific” theories.

If the theory is bad or flawed, or just plain stupid, then so will the experiment be.

I also have good things to say about parapsychologists, but only in general—and which I'll embark upon narrating at particular points ahead in this tale of sagas and soap operas.

There was also the matter of lies people tell about each other. There is an impressive history of this. There was also the matter of separating fact from fiction, and the matter of people who couldn't do so, or didn't want to—or were even aware that such a matter exists.

Zelda, Ruth Hagy Brod, and my mentors joyously kept me informed that wider interest in my humble self was building up, and I understood that also.

So some kind of self-governing policy had to be designed by me for me, designed to negotiate me through all of the above dangers the best way possible.

So, on New Year's Day, 1972, I designed and imposed on myself the following policy decisions.

One

I would never *claim* anything, any ability. And indeed, I had so far never done so. All I had done was said I would *try* other people's experiments, or try experiments of my own design if such opportunities came about. To this date I have never once claimed I could do anything psychic—even though many since have attributed such claims to me. Even some of my closest past colleagues who should remember better than they do—should remember the sometimes bitter disputes which raged over this precise topic. Well, not once have I claimed anything. Never. All I have ever said was that I'd try, or let's try this, etc.

Two

As a trained scientist during my higher education years, I firmly appreciated and supported the major scientific methods, mainly those which are designed to protect (hopefully) against error and mistakes. Almost everyone forgets that I as an “artist living in New York” was also a biologist with a perfectly good degree based on almost straight A's while in college. In

fact, almost all of my formal education was very good. So I decided that I would work only with qualified scientists, and with only two exceptions have maintained that position for twenty-five years by now.

Three

I decided that I would never demonstrate anything to anyone, not even to scientists I might chance to encounter and who might demand demonstrated “proof”. What I would do is try their experiments. So to get me to work with them they first had to present me with an experiment, and it was always to be considered an experiment only regardless of any outcome. Although I have stood before audiences, some of them quite large, I’ve never demonstrated anything—with the exception of one momentous instance in 1988 just before I retired, and which I’ll narrate some distance ahead. The only other psychic I’ve known who never demonstrated anything was the noble Mr. Harold Sherman. When I had the very good fortune of meeting this remarkable man and his wonderful wife, Martha, we became devoted friends in the first five minutes.

Four

I decided that the results of experiments, whether negative or positive, would speak for themselves, and that it was up to the experimenters to defend their experiments and the results whatever those might be. If I never claimed anything, then I never need defend anything. Let the *researchers* take not only the falls, but the glory too if there was to be any.

Five

However, based upon my knowledge of what proper experiments consisted of, it would have to be I who ultimately decided whether they were worthy and workable experiments or not. If I could not myself decide that, then I would consult with independent sources who could advise in this regard. Even so, I would not attempt or take part in any experiment, or even work with any researcher that I did not like.

Six

I also decided that even if the experiment was a good one, I would not take part in it if I intuitively felt I would not succeed.

Seven

Becoming publicly accessible and give “readings” was out of the question, even if I had wanted to do so anyway. And I didn’t want to.

Eight

I decided that if doing so was feasible, I would try other people's experiments for free, if those experiments met my criteria. I would hold out for money only if money had been raised for the experiments and which money included salaries for the experimenters, at which time my participation should be paid for.

Nine

I decided that I would never talk to media types—unless I could scold media for treating PSI phenomena in a negative, shabby and demeaning light. Please note that certain circumstances along these lines have changed today. But back in 1972 media chose only to demean PSI phenomena as irrational.

Ten

I decided that I would never, under any circumstances, talk or interact with a skeptic or enter into any debates with them. I decided that if I needed to, I would attack them, their credentials, and make every effort to reveal their fundamental stupidities. This meant that I would utilize their own tactics against them, and show the public why it should not believe too much in them. After all, I had not for nothing studied the history of anti-psychic skepticism from the early days of Anton Mesmer down into the present.

Please note again that the decisions just above were particularly relevant back in 1972. It is now 1996, and the existence of PSI and psychic phenomena are now generally accepted as real.

Twenty-five years ago they *were not*, and were vigorously condemned by the scientific, academic and media mainstreams as hallucinatory and/or the products of deranged minds.

Various formats of PSI are still referred to that way—for example, in the *Diagnostic and Statistical Manual of Mental Disorders* published by the American Psychiatric Association.

And, it's worth pointing out, that it was because of this prevailing condemnation that the intelligence community of the early 1970s had enormous qualms about getting mixed up with things that were so "controversial".

Eleven

I decided that I would never seek to emphasize or aggrandize myself or other psychics, but would seek to distribute the knowledge that psychic potentials are indwelling in our species, and thus in everyone.

On New Year's Day, I typed up a final version of these eleven principles. I first passed them by my beloved Zelda, who was shocked. "Well", she said, "certain researchers are not going to let you get away with prejudging their experiments. You're just a subject, after all. Things don't work that way".

"Well, Zelda", I replied, "you'll just have to love my imagination *and* my big, swollen head, too".

"But the skeptics will be interested, too".

"Well, I've done my research on them also. I know their personal quirks, their backgrounds, and where a few hidden skeletons are stored away".

"But no *demonstrations*. Everyone wants to see something, you know". This didn't go over too well with Buell Mullen Central either, who were disappointed. But I didn't lose one friend.

I nervously made an appointment with my mentor, Dr. Jan Ehrenwald, so as to pass by my strategic decisions in front of his remarkable wisdom.

When he had finished reading through them, he seemed somewhat pale. His big eyes, somewhat always sad, were bigger. He wasn't smiling, and he studied me in silence for a moment.

Finally, he asked: "Would you like a glass of sherry?" Wow, this was the first time I'd been asked that by him. Our meetings had always been rather formal and staid.

We each drank a modest three glasses—until the glow became dangerous—and then talked for a couple of hours about the functioning of the right hemisphere of the brain.

When we parted he sort of whispered: "Well, I'm going to watch you closely now".

In this way, I now imagined myself to be a lean, mean, fighting machine—one that would work for the psychic powers of our *species*.

And it was as such a creature that certain people in the future found themselves encountering very much to their surprise.

Meanwhile, I would smile, be light, laugh a lot, perhaps be a bit sardonic here and there, but would treat everyone as nicely as possible. In other words, I would try to become a diplomat—a quality generally absent in the then world of parapsychologists, bless their hearts.

With the exception of the media thing, I've stayed very close to all of the other decisions. For I found out that the media represents a special situation—as we will encounter at various junctures ahead.

With all this decision-making in hand, I then strode back into the sanctum of the ASPR—and there to find brewing the first and completely unexpected

difficulty among all that so far had been composed only of wonder, excitement and beauty.

CHAPTER 21

The First Upset at the ASPR — January, 1972 —

On the surface of things, parapsychology appears to be a rather calm field in which experiments are conducted and reports are published. The many steps from experimental design through formal reports are quite well known and accepted.

By far and large, though, much beyond the field itself, the final reports are published in parapsychology's own journals—and thus find little in the way of excited outside or public interest.

This is somewhat to say that the field has become encapsulated within its own tightly woven cocoon—and the nature of the cocoon has not varied since the first formal psychical research organization was set up in 1882.

All things considered, it could be said that parapsychology, its products and especially its inner workings are almost invisible regarding the public at large.

This might be interpreted in ways indicating that parapsychology is a world or a subculture of its own, and that it doesn't directly interface with other scientific disciplines or public appreciation.

The reasons for this cannot be blamed on parapsychology alone—reasons I will be forced to comment upon as this tale and soap opera extends into bigger and more dramatic realms.

One of the fall-outs of this isolation, and as I've directly experienced, is that parapsychologists are not used to having *outside* influences penetrate into their midst.

They like the processes and motions in their subculture to be predictable and more or less under the control or influence of their recognized leaders. I can't fault them for this. But it does raise the matter of status within the subculture, the matter of who's who, and who has power over whom.

During the period of my "entry" into parapsychology, there were four sources of outside influences parapsychologists, as a group, tried to guard against.

The first three of these sectors consisted of psychics, skeptics, and independent, radical researchers working outside of the pale of the inside lines of parapsychology—such as Cleve Backster and others we'll meet ahead.

All of these brought unpredictable influences into parapsychology—but which even I agree needed to be sustained by some kind of central core so as to remain as scientific and proper as possible.

There were never any published documents along these lines, though. But such was commonly “understood”.

There was a fourth influence which tended to disrupt parapsychology matters and to introduce visions of serious, even threatening unpredictability.

It is difficult to nail down this influence.

You have to get the larger picture that parapsychology was a very small, quite introverted subculture and which wished to proceed in its affairs without much in the way of outside intrusions into its midst.

One potential source of such intrusion consisted of “official inquiry” or investigations by anything resembling, for example, organized law enforcement agencies—up to and including the FBI.

Such implied that “something was wrong somewhere”, and which introduced all sorts of apprehensions—even though back in 1972 hearsay had long existed that police, even the FBI, occasionally consulted psychics to help solve difficult, clueless crimes.

Work on the OOB “seeing” experiments and on the new remote viewing ones had recommenced after the New Year of 1972. If I remember, the first “glitch” in the works occurred just before the second working session of that month.

I arrived at the ASPR and sort of noticed that everyone was nervous. No one smiled a greeting, and some looked at me out of the corners of their eyes.

Even Janet Mitchell was out of sorts and not smiling as usual.

As we were getting set up to proceed with the experiments, I felt the presence of a disruption which seemed to hang in every room.

So I said: “Why is everyone in a snit? What’s going on”.

Janet looked at me rather remorsefully. “Well, I’m not supposed to tell you, but some guys were here checking you out. I wasn’t here when they came. But everyone thinks you are being investigated for some whoop-ti-do”.

“Investigated—for what?”

“How the hell should I know? No one tells me anything”.

Now, I had a particular horror about being investigated. This stemmed from undergoing the “morals and character clearance” investigation which the U.S. government demanded for American citizens working at the United Nations. No other Member government of the United Nations imposed this on their citizens working in the world body.

I had security clearances for civil service work when I was in high school and other clearances while in the Army. But the UN thing was wild, absolutely wild.

The extent of the UN clearance was awesome. For one thing, it took *two* years to process.

Investigators dug into every possible aspect of my life—even in the town I was born, everything down to my personal habits, what I read, who I hung out with, and on and on.

Of course, reports of the inquiries flooded back to me—and I was outraged and furious about some the really dirty and visceral questions which had been asked of other people.

Many horror stories were shared with me by other American citizens who had survived what had happened to them and their reputations *because* of our government's desire to make sure one was suitable to work in the international civil service headquartered in the Secretariat of the UN. Meanwhile, I worked for the two years under a temporary contract, as was required for all Americans.

At the end of the two years my clearance was approved—but I felt like I'd been through an extensive inquisition which was done on the rack.

My reputation suffered more from the investigation than anything I could be capable of doing. I don't know if today the same goes on regarding American citizens at the United Nations—but anyhow I was terribly sensitive to this kind of thing.

Since Janet didn't know anything, I got myself down to the toilet-pink lobby and to the desk of Mrs. Laura F. Knipe (Fanny) and who *did* know everything. She was then Executive Secretary of the ASPR, and ruled the venerable organization with an iron fist the likes of which would give Godzilla pause.

"So", I said, "who were they?"

They turned out to have been two guys dressed in suits who flashed some credentials and asked to see Dr. Osis, and who had asked some questions of him and Fanny about my humble self.

So I got myself up to Osis' office on the fourth floor and nailed him down. He had talked with *them* behind closed doors, wasn't free to tell me what was discussed, and then had shown them the experiment rooms, described the experiments, and showed them some of my experimental results.

Dr. Osis had not thought to ask to see their credentials, and so no one seemed to know who *they* were—except possibly Fanny because *no one* got past her. But she never told me.

With this mystery unsolved, I bombed regarding the targets all that day—and went down to Zelda’s to play Scrabble, drink more than enough wine, and speculate.

Zelda smiled knowingly—saying something like “your reputation goes before you, even into the highest places”.

“What the hell does that mean?”

“*They* are interested in you”.

“Who?”

(No answer from Zelda).

“Well, *they* scared the shit out of everyone at the ASPR. I’ve a feeling that my days there are numbered”.

News of the two guys at the ASPR leaked through the parapsychology gossip lines, of course. Yes. Parapsychology has vital and visceral internal gossip lines, and deadly sewage occasionally flows through them. So I was now suspect—although no one seemed to know what for.

And as most people realize, where facts are not available our species has a penchant to fill them in with imagination.

In this way, I thus became an irritant within the introverted parapsychological subculture—become some outside official interests seemed to be focusing on me for some unknown reason.

CHAPTER 22

Mrs. Ruth Hagy Brod — January, 1972 —

The next morning was not an ASPR working day. So I went to visit Ruth Hagy Brod and told her of the situation. I had a certain amount of savvy regarding all of this, of course—and Cleve Backster had certainly hinted at it earlier.

But I needed to talk it out with someone whom I knew did know how things like that worked.

And now it is my great pleasure to introduce Ruth (and her husband, Al Brod,) so that they do take their wonderful place among all the other people who were so kind and supportive during my early years in the “field”—and without whom I would have been scrambled into soggy fish cakes long ago.

Even in her matronly years, Ruth was an exceedingly beautiful woman, with jet black hair parted severely in the middle and drawn tightly into a large bun in the back—in a Spanish style kind of way.

She was also extremely elegant and stylish and liked to wear vast amounts of bold and very good quality jewelry, none of which was too much or out of place with her affable nature.

Al had a seat on the stock exchange, and dealt with money people, while his dark, piercing eyes could get his points across all by themselves.

In her earlier years as Ruth Hagy, she had been a quite famous journalist during the 1940s up through the 1960s.

The walls of their small apartment on Park Avenue were papered with dozens and dozens of framed photographs of her with just about every famous person who had existed—presidents, cultural and religious leaders, and various important culturati.

She and Al were thick inside things in Washington, and were often invited to presidential dinner parties and balls. And it was through Ruth that I was eventually to be introduced to various Washington types of all kinds—mostly under the veil of secrecy, though, for no one wanted openly to be seen talking with a “psychic”.

Ruth listened to my tale of woe regarding the two guys, and then smiled. “Don’t worry too much. They have been tracking you. This is a good sign”.

“What the hell does that mean?”

“*They* keep track of all notable psychics. They have for years. They’ve had dark programs for a long time. Everyone knows that. They’re probably just interested in your progress at the ASPR. They *already* know everything else about you”.

I mulled this over. “You mean some kind of surveillance? In psychic stuff? But who *are* they?”

Ruth smiled calmly. “Well, one never knows for sure”.

Ruth then took me to lunch at the Press Club just near her apartment. Once there, I had collected my senses enough to ask: “But surely *they* can do their stuff without anyone knowing about it, can’t they?”

“Oh, yes. So they *want* you to know you are under scrutiny. That’s how they work. They want to find out how you will behave”.

After I had worked my way through this bit trying to decide if it was true or not, I decided it represented a challenge of some kind. I was angry, and embarrassed, but this mysterious event did constitute a perhaps positive scandal—if interpreted the way Ruth had done.

The problem was that with only a few exceptions, those who inhabited the field of parapsychology would not interpret it in this light.

The upshot of this was that I determined to begin the *formal* OOB experiments at the ASPR—and let hang out whatever was to flutter from them.

Perhaps this was because of the martinis though, *three* of them Ruth and I had each imbibed *before* lunch was served. (In those years I could still drink martinis).

Ruth spent the rest of the luncheon bowling me over by narrating a litany of who’s who in Washington and which psychics they consulted—in their closets, of course.

She mentioned that someone should write a tell-all book about “The Psychic Connections in Washington, D.C”. She herself could not write it—because she and Al would be stricken from all invitational lists down there.

As it turned out, Ruth, who knew every journalist of any standing, couldn’t resist talking up this situation. And Zelda and Buell Centrals went haywire with the news that “Ingo is being monitored by the CIA”—which I doubted, and still do.

But the same news was busily being “leaked” in whispers from the ASPR itself. The only bad thing about this is that I, at least, was quite certain that parapsychologists would shortly become alarmed—as some of them did.

I wasn’t stupid, even if I had naive pockets here and there. I fully understood that in a short time I would be News—if the formal OOB experiments succeeded.

If they did not, I knew I would be mud and fodder for skeptics and *Time* magazine's infamous "Fraud Box"—which in the past had featured the eminent J. B. Rhine, and even stooped so low as to feature his wife, Louisa. I hated that "Fraud Box" without reserve or limitations.

I think it was this "Fraud Box" hatred which compelled into existence a factor which was to serve me very well ahead.

I developed a kind of *determination* for which English has no precise word. Perhaps that kind of determination soldiers must arouse in the face of going into deadly battle—the "well, here we go for better or worse".

Somewhat in this way, I now fancied myself not only as a lean, mean fighting machine, but as a warrior on behalf of the subtle perception potentials of our species.

So I told Zelda, mostly to pump myself up a little, "Well, I now have to make myself into a Warrior, not just into a test-subject".

And indeed, barely two years later, the somewhat startled media were to publish articles about such imaginary psychic warrior creatures.

No one ever found out who *they* were, those two cretins who dared so openly to challenge my nerves at the ASPR.

Yet, far, far worse lay ahead.

And at this point, we were but six months distant from the first infrared photos. To me, it already seemed like a lifetime.

CHAPTER 23

The Calm Before the Storms — February, 1972 —

As February 1972 opened, there were shortly to be two major storms at the ASPR.

The first merely involved an invasion of my civil rights.

The second shook the venerable Society to its foundations.

But the early weeks of the month were peaceful. The event of the two unidentified “agents” was quickly forgotten, and it seemed that positive developments and progress were being made on all fronts.

Within her circle, Buell Mullen had complained that the small remuneration I was being paid by the ASPR to do the experiments was not enough. I thought it was, and anyway was glad to get even that. Buell argued that it was I who had the abilities (whatever they were). I also had, she said, the intelligence and vision to figure out how “to make them bear fruit”.

So, as honestly as possible, I explained to her, and to the Wingates and Bennetts, that I really didn’t know what I was doing, that I needed to study and experience more.

In the end, she, the Wingates and the Bennetts had offered to give some small, tax deductible donations to the ASPR specifically so that my fee might be raised a little.

I asked them not to do that, explaining that my tenure at the ASPR probably depended on the outcome of Dr. Osis’ formal OOB experiments.

“If the formal experiments don’t turn out well”, I said, “my name is probably mud—and that will be that. I can then get back to writing the novels I’ve got in mind”.

However, for the first time I now experienced that what I wanted and didn’t want had no bearing on anything—as was to be much the case in the future.

Buell had experienced some dreadful defeats during her life. But she had many glorious successes to her credit. She was staunch about most things, and never gave up easily.

In my long friendship and experience of her, she was one of those types who, when they make up their minds to do something—well, it’s best to just get out of the way or get rolled over and flattened.

And Buell Mullen was known for her “fighting spirit”.

I had, of course, met many important “movers and shakers” at Buell’s place, among whom were many CEOs and other kinds of business executives—and some of their companies commissioned murals from Buell.

Among these was Augustus B. Kinzel, then of Cybertek Corporation. He lived in California, but he seemed to be in New York quite frequently. He and Buell seemed to have a quite intimate friendship, and to me it was obvious that he was an important figure.

He was deeply fascinated and interested in what I had experienced, and Buell often arranged for me to talk with him alone before her other dinner guests arrived. He was very attentive to details regarding PSI experiencing, and almost always wanted to talk about things most people missed entirely—and which was a whole lot.

One of the major topics concerned why PSI research had not made more progress. I, of course, had a big mouth and felt in touch with some of the reasons.

He agreed with Buell’s crowd that the ASPR was a non-productive “cesspool”, and thought I should seek other working arrangements where more expertise and technical support would be possible.

I sort of giggled, making a comment that corporate America was not ready to get caught doing psychic research.

I defended the ASPR, or at least the Osis-Mitchell experiments, pointing out their merits.

One day (in late January, if I remember correctly), Buell called and asked me to visit her. She had something she wanted to discuss.

This turned out to be the following.

A small group of her high-placed friends had begun establishing a pool of money to help *me* in my research. Already some \$70,000 had been pledged from several sources.

The larger goal was to collect a million or more and which Buell and the Bennetts said was entirely feasible.

I was flabbergasted by this development. I’m sure that the ostensible donors had been prodded by Buell and perhaps Dr. Kinzel who seemed to be connected with everyone everywhere.

Buell was also very friendly with the top management of General Electric and International Nickel—and, if I remember correctly, one of John Wingate’s brothers was CEO there.

The pool could be donated to the ASPR—or to my own research group should I decide to set one up.

Quite naturally I was flattered on the one hand, but horrified on the other—and somewhat frightened also.

“But Buell”, I protested, what if the formal experiments at the ASPR screw up? What then? How will you explain that to all the donors of this pool?”

“Never mind. People bring their own money to projects all the time. We’re talking about sensible people here, businessmen who know what working on spec is all about. Most business leaders *want* to know how to increase their own ESP. Besides, the experiments won’t fail, and so you have to start planning for your future. We’re all interested in this, you know”.

“But we’re not talking about sensible businessmen here. We’re talking about the ASPR—about parapsychologists. If such an amount of money entered into the picture I’d be resisted anyway, because I’m not a trained parapsychologist.

“I’d be accused of trying to buy my way into the ASPR—can you imagine a mere test-subject trying to buy his way into—well, anyway I thought you felt the place was a cesspool”.

Buell and I now had, of all things, a *fight*—our first and only one. I didn’t have a tape recorder, but it went something along the following lines.

“Ingo”, she said, “you are so mature and insightful on so many things, but utterly immature on others. You know the way the world works . . .”

“I know it well enough”, I interrupted, “to know that where such money is concerned in parapsychology, it would be seized by others for their own goddamned ends. Even if you attached the pool to my continued employment, it won’t work that way in parapsychology.

“Look at Osis. He raised the Carlson money for the ASPR—but he has remained only a hired director of research—he’s never been invited to sit on the ASPR’s board and has to do only what they will permit”.

Our argument now descended into a few four-letter words—which Buell seldom ever used and which I’ll omit.

“You don’t need the ASPR—you have every right to establish a new front of some kind—your ideas are insightful, convincing and revolutionary . . .”.

“You don’t get it, do you? I’m only a test-subject. Test-subjects can’t ever arrive anywhere in parapsychology because they can’t be considered impartial regarding their work or any work. It’s science which demands this. Name me *one* parapsychologist who will admit to being psychic”.

“*You* don’t get it, do you? Why don’t you start up a new psychic research institute, one run by psychics? “Oh My God! On the whole, psychics are more competitive than parapsychologists, if that’s possible. I wouldn’t know where or how to begin”.

We didn't get anywhere. In the end Buell took her cane and painfully wobbled to make us stiff drinks in one of her beautiful crystal glasses which once had been owned by some Bishop or another.

"Well", Buell finally said. "We can't abort the fund raising now. You think your way through this". "Buell", I replied, "if one word of this leaks out my name is dung. I'm very much honored, but there's a real problem here.

"You must promise me *not* to leak this. It's the same as an artist buying his way into a gallery and paying for his own exhibitions. No one ever takes them seriously after that. As to going independent, I'd have to be able to guarantee some kind of product—and I don't know of any such critter yet".

"Having money is power, Ingo".

"No. It's who has *control* of the money which is power. Let's wait until we see how the formal experiments turn out. Perhaps a way of some kind will be indicated by then".

Eventually, we hugged and made up. But we didn't speak on the telephone for about two weeks. I had to repeat this debate with the Wingates, the Bennetts and with Dr. Kinzel—and eventually with Mrs. Lucille Kahn, and the Brods.

Al Brod thought I was a lunatic. Zelda Dearest was the only one who really understood. "If there's money available", she said, "others will kill to get their hands on it".

Times have changed since then, of course. But the money-control factor has not—and unknown to me back then there were to be many bitter disputes over this in the years ahead. Still, this gratuitous money-raising gesture was one of the most wonderful things which has ever happened to me. Although I didn't really know what to do about it, I felt stronger by this—well, by this evidence of substantial support.

During January and February of 1972, I began realizing that I didn't know nearly enough about how the human organism biologically *perceives*.

I knew a great deal about this regarding art and the creative experience and its processes. But this had more to do with aesthetics, creative imagination and mental imagery.

Our modern mainstream culture had distinguished between these and so-called "psychic" perceptions (but managed to utilize the term "perceptions" for both categories, while science held that real psychic perceptions didn't exist. You figure it out).

I decided that I was weak regarding the biology of perceiving, and so when I wasn't working at the ASPR I undertook the one thing I liked best back in those years—library research.

The situation was this, and it needs to be described as concretely as possible since it became terribly important in the years ahead.

During the OOB and long-distance viewing experiments at the ASPR, it was apparent that information regarding the external or distant “targets” was external and distant.

The question then arose, in my mind at least, as to how that external and distant information was picked up and became integrated into the human bioorganism—so that it could be perceived by the awareness centers or whatever does the perceiving.

The prevailing opinion in parapsychology was that ESP, etc., was a function of mind—not of body. But on the other hand, the “perceiving mind” is very closely affiliated with the biobody, and I began to wonder if PSI perceptions were actually a product of mind alone.

One clue along these lines was that many psychics and anecdotes of spontaneous PSI episodes indicated that the sensations associated with “targets” could actually be experienced by the biobody. Rather gross examples of this are narrated by psychics re-viewing violent crimes when they try to help the police. Some even have felt the murderous blows and passed out because of them.

And this had proven to be the case with the long-distance viewing experiments where—for example, my body actually *felt* the cold weather at Tucson, Arizona.

This situation, in my case, had only come to light regarding the long-distance viewing experiments. Typical targets utilized by parapsychology work were cards or some other non-physical-response type which would require mental activity—but not necessarily activate whole biobody responses and the physical senses.

In any event, I didn’t know enough about the physical senses and their processes. And so I spent long days at that grand old pile, The New York Public Library (and other libraries) pulling up obscure scientific papers and technical papers regarding what was understood about the physical senses. About noon, I’d dash out into the street for coffee and a cheap frankfurter and often again for dinner.

In the end, I had three thick folders of notes and technical references, and kept myself busy drawing charts and maps (one of my passions) regarding what was known about the physical senses.

It’s worth mentioning that I later took these folders to my office at Stanford Research Institute. They turned up missing one day, and were never found. I might have misplaced them, but the other option is that they were stolen.

The intricacies of the biological senses are extremely astonishing and marvelous—even so *majestic* that I am at a loss for words. And yet most of us just use them, not at all understanding at all how really incredible they are.

But the ongoing “mystery” of the biomind’s physical senses is dumbfounding, for as of 1972 (and since) a great deal was known about them—except that *why* they should result in perception was and still is a greater mystery.

For example, I’ve already mentioned, I believe, that every physical aspect of the biology of eye-vision is understood—except why it should result in seeing.

At certain places in chapters ahead I’ll drag you through some of what is involved, since doing so will be appropriate when we come to various aspects of controlled remote viewing.

But while I was doing my initial research along these lines, a glimmer of an idea began dawning.

I got to wondering why a distinction was made between physical perceptions and “psychic” perceptions. Indeed, if one looks up *perceive* in most standard dictionaries, one will find it defined as:

1. to attain awareness or understanding of;
2. to become aware of through the senses—especially to *observe*.

In other words, a *perception* is the *result* of the processes which render the attainment of awareness and understanding. Meaning that if one does not attain awareness and understanding of something, then no perception will occur. One does not perceive *first*; one becomes aware first. If one is not aware of something, then it will not be perceived.

This is the opposite of how we normally think of this. We believe we perceive first, and then become aware.

The attainment of awareness and understanding is equally applicable to the physical and the psychic senses. And, as well, the psychic senses necessarily must be processed through the sensory systems of the biomind—which is to say, through body *and* mind.

It would be only this which answers why the body can experience the physical situations obtaining at distant locations during remote viewing experiments—or during “psychic” crime detecting.

One of the by-products of this early thinking was to comprehend that perception is not a thing in itself.

In other words, we do not have perceptions of and in themselves. Rather, they are the results of whatever is being encountered in the way of incoming information—and which information must take on the form of attaining awareness and understanding it in order to be called a perception.

This realization was vague at first. But it broke down the artificial distinction within me regarding the physical and psychic senses. All was a matter of detecting *incoming information*, as I put it back then. And it didn't matter if it was the physical or some other senses doing the detecting.

This explained in part why the picture drawings were more efficient than trying to verbalize the responses during experiments. The picture drawings were thought to be processed of and by the right hemisphere of the brain—even though the language brain, the left hemisphere, didn't comprehend.

One thing most people didn't understand, though, was that the right hemisphere of the brain deals with many basic or fundamental words, too. Not in linear, linguistic form, but as symbols.

This line of thinking seemed to improve my responses on the OOB and distant targets. It was a good thing, too, since at the ASPR we had begun the formal series of the OOB experiments.

Other potentially meaningful experiments had been added to the workload at the ASPR. We had undertaken the “flicker fusion” experiments set up by the perceptual psychologist, Dr. Carole Silfen.

Also working at the ASPR was the “equipment man”, James Merriweather. He was actually a trained physicist, but his major job at the ASPR was to keep the equipment running and design other equipment for other kinds of experiments.

Once in a while he muttered that he could design some special equipment of his own inventiveness for ESP testing.

I like to see that others have their chance. So I suggested to Janet and Osis that we let him set up a system for viewing multiple targets flashed on a screen in another room. He provided an excellent experiment. He also designed and fabricated the ESPteacher equipment.

The only “problem” with these additional experiments was that they required lots of repetitive trials—sometimes sixty to two hundred at a pop.

This was my first exposure to repetitive trials. It was fatiguing and soon boring beyond belief. But I was made of staunch stuff, and determined to learn all I could from the increasingly numerous experimental trials.

If I had at all realized that I would be doing thousands upon thousands of such trials in the years ahead I certainly would have promptly retired and worked on the novels I had in mind.

But a few years later at SRI, we ultimately stopped counting the trials when they numbered over a quarter of a million.

CHAPTER 24

Some Background Regarding the First Storm at the ASPR — February 1972 —

I don't recall the exact date the first real storm began at the ASPR. But I remember it was just after the second of the formal OOB experiments, and just after I had begun wondering about what perceptions consisted of—why certain perceptions are called “psychic” while others are not.

I became a “survivor” of this first storm, and the second more powerful one, too. Both storms were disgusting and abysmal—and for a long time unfortunately blighted my overviews of parapsychology, organizations like the ASPR, and the whole of human nature.

The first storm at the ASPR aroused a stigma—one which conspiracy addicts can't get much beyond even today. It was a stigma which, in the heads of the simple minded, was occasionally to blight the history of remote viewing.

Otherwise, remote viewing enjoyed vigorous incredible support from a wide spectrum of sensible people who could sort facts from fiction.

To make the rudiments of the first storm somewhat accessible, I have to divert here into a rather longish autobiographical background having to do with who I am—and who I am not.

In this, although I don't like to talk very much about myself, I am willing and even enthusiastic to talk about what I have learned—and from where I have learned it.

You see, to me the world is filled with great minds, many of whom have been diminished by social outcries of intolerance and rejection, by the distinction between the conventional and the non-conventional. Indeed, as I will discuss farther ahead, great minds which advocate interest in the superpowers of the human bi mind are largely those pushed into the unacceptable Fringes.

There's that old axiom which holds that money is the root of all evil. This may or may not be true, while something here depends on the circumstances.

In my opinion, long considered by now, *persecution* is more likely the root of more evil than money could ever be—and so I'll take the trouble to ensure it is correctly defined here.

Persecute: to harass in a manner to injure, grieve, or afflict—specifically to cause to suffer because of belief, natural qualities, inequality, or because of freedom of opinion, expression, or choice.

It's worth mentioning here that psychics or multidimensional types have frequently been persecuted throughout history. And at some point ahead I'll begin building my case along these lines—because ultimately I helped provide a requested background paper on this topic for the Defense Intelligence Agency having to do with the historical social treatment of PSI.

Like the down-to-earth Janet Mitchell, who spoke what was on her mind, I tended to talk about my experiences, what I've learned, and myself as if my life was an open book.

I've never hesitated to discuss the fruits of my learning—although I do realize that people can absorb only what they are worth to each of them.

Back in 1972, though, I was still in my naive period when I thought truth and facts more important than their opposites—although I had learned while at the United Nations that their opposites more often do rule affairs far and wide.

In spite of our astonishing qualities, our species is a dissimulating one, chameleonesque in nature. Sometimes what you see is what you get. But often what you see has nothing to do with what you end up with—and sometimes you get things without at all being able to see where they are coming from.

Prior to July 1971, before I ever thought of actively working in parapsychology labs, and before I could even imagine that such could occur, I had studied many topics, movements and their leaders, especially if there were mind-or mental-development issues involved.

After all, I came from a generation in which “improve your mind” was still a very emphasized issue—although this issue seems somewhat alienated today.

Very early, though, I found that this “improve your mind” thing actually meant improve it only so far as it does not end up going beyond the syndromic thinking one is born into, going beyond educational entrainment, group thinking or socio-consensus opinion.

In my earlier years, if one went much beyond these one was in danger of stepping into the Radical Lunatic Fringes. These Fringes still existed back in 1972 then—although today they have been largely eradicated. The distinction today is between fundamentalist (or conventional) and non-conventional thinking, a much weaker social palliative.

In other words, in my earlier years it was *daring* to improve one's mind *beyond* whatever passed for normal improving.

It was thus that I dared to go beyond—for there was a sustaining, derring-do excitement about it.

Pursuit of this derring-do was assisted by a very important factor. I located to Manhattan (after the Army in 1958) as soon as it was possible to do so.

The basis for this move had to do with my art and painting. But one of the by-products was escape from conventional overloads usually present almost everywhere else in this great nation.

And it was in that cosmopolitan, culturally rich metropolis that I found myself completely free to pursue my derring-dos regarding mind improving.

There is, I think, a basic “secret” to mind improving—to know a lot about a lot of things, as perhaps distinguished from knowing a somewhat little about a few things.

This was not a problem to me, for I was a bookworm anyway. But in New York were large or small groups constellated around every possible topic or subject or behavior, some of which have never been considered in book formats. And I could study and interact with them first-hand—groups ranging from the gutter on upwards into the high ethereal aspects of thinking.

And without reservation I can say that my years between 1958 and 1972 were the happiest ones of my life. After that things got increasingly complex and complicated with stresses of all kinds.

In line with my mind-improving, I first had to study the esoteric traditions of the Far East—for most of them, after all, are directed precisely to this topic and purpose.

I’m talking here about deep immersion, not just superficial scanning, and I had the time to devote to this. But after a while, Far Eastern thinking leads into other directions and to other resources, and ultimately one cannot escape noticing the former presence of one of the most formidable females and thinkers ever born.

Depending on one’s limits or dimensions of awareness-cum-understanding, this was the famous or infamous Madame Helena Petrovna Blavatsky (1831–1891), the founder of Theosophy, and sometimes referred to as the “intellectual bridge” between East and West. And so she was vigorously supported or attacked.

Whatever one thinks of Blavatsky, she and Theosophy made a tremendous impact and which began diminishing only after 1933 when the heir-apparent to the Theosophical “throne”, Jiddu Krishnamurti (1895–1980s?) abdicated his position.

Among other factors of heightening one’s awareness, Blavatsky’s concepts of “mind” are radically different from typical Western thinking, while some of those radical ideas have since been accepted within advancing mind research.

If only one-fourth of her concepts are real and valid, well modern Western psychology is merely in its kindergarten stage, even today. She was also one of the seminal thinkers on those sensitive topics which resulted in the modern feminist movement.

For those who might chance to have an interest here, I can recommend H.P.B.—*The Extraordinary Life & Influence of Helena Blavatsky* by Sylvia Cranston (Putnam, New York, 1993).

One of the problems with Blavatsky's outputs (and those of other Theosophists as well) is that they produced *big, thick* books and which cannot be superficially scanned. Indeed, big books were soon to weigh down my shelves. It took me two years to consume most of what I could locate about Theosophy.

I used to bring them to the UN where I read them at lunch and in my spare time. Some few there soon stigmatized me as "a Theosophist" and laughed because I had gone non-conventional.

Blavatsky's and the Theosophical works lead into other directions and into largely "occult" sources. And so my next love-research affair concerned the works of Sigmund Freud (1856–1939). This interest was originally stimulated by his book *Interpretation of Dreams*, largely because it had given rise to the Surrealist movement in art.

But his works also gave a not too complex "map" of the mind and how the various segments of it function, and which map had become the basic reference for modern psychology and psychoanalysis.

But he also wrote lesser known essays, among which were *Psychoanalysis and Telepathy* (1921); *Dreams and Telepathy* (1922); and *The Occult Significance of Dreams* (1925).

In his *New Introductory Lectures on Psychoanalysis* he dealt directly with telepathic phenomena. He thought that telepathy might have been humankind's archaic way of communicating. (If so, in my opinion we should never have lost it).

My colleagues at the UN and other circles of friends breathed a sigh of relief—for at least I had gone conventional again. Except that Freud's "psychic" topics had been relegated to the Fringes.

Anyhow, for a while I was a Freudian, quite enthusiastic at that.

Next, of course, came the works of the famous Swiss psychoanalyst, Carl Gustav Jung (1875–1971), and whose voluminous outputs not only had to do with mind but with art and aesthetics and, ultimately, the occult.

I invested in *fifteen* of his *thick* volumes which then sold for about \$8.50 each (The Bollingen Series, Pantheon Books). This was at least a good

monetary investment, because today most of them go second hand for about \$200.

Jung became most famous for his concepts of the collective unconscious. Simplified, this concept holds that the collective unconscious pertains not to one individual only, but to a whole nation and to the whole of mankind.

The collective unconscious is composed of congenital instincts and primordial forms of apprehension and expressing—these primordial forms being called the “archetypes” of the collective species unconscious.

These archetypes arise in all societies, such as the Mother archetype, the Wise Man archetype, the Sexual archetypes, etc., and are responded to accordingly by everyone.

Some hold that the famous actor, Marilyn Monroe, was a personification of the Sensual or Sexual Venus archetype (after she had changed her hair to blond) and was universally responded to as such. And I agree completely.

Throughout Jung’s voluminous works a “map” of the mind is portrayed, one far more complex than Freud’s. The “collective” concept holds that our species unconsciously holds a great deal in common when it comes to “mind”.

And it was from Jung’s work that I later derived the concept of the inherent faculties existing within our species “hard drive”—of which the superpowers of the human biomind are but a few.

I was a Jungian for a while.

The works of Blavatsky, Jung and Freud lead inexorably into the occult, and into past occultists—such as Emanuel Swedenborg (1688–1772) in whom psychic and/or multidimensional abilities were superactive—but still as spontaneous episodes. Once entered into the list of my occult interests, the list of serious sources becomes very long while the list of superficial and useless sources is even longer.

But one of course eventually encounters diverse perspectives, such as the Kabbala, Amerindian psychic philosophies and the Hawaiian disciple called “Huna” (meaning “secret”). In these are hints, sometimes more than hints, of Far Eastern mind-development—and then secondary hints of Western traditions for the same.

Then there was alchemy to study. Indeed, one of Jung’s most important books is entitled: *Mysterium Coniunctionis—an Inquiry Into the Separation and Synthesis of Psychic Opposites in Alchemy* (and, in my opinion, just about everything else, too).

I was enormously attracted to the life and works of Rudolf Steiner (1861–1925). If I were the predisposed follower type, both psychologically and

spiritually, I'm quite sure I would have selected the philosophy and mysticism of this undeniably great visionary.

But alas, somewhere in my childhood the old axiom “Never a follower or a leader be” had made some kind of ineffable sense to me.

I was after knowledge, or at least information. I was *not* after leadership or fellowship, and I found out very early that I was not co-dependent. I was after direct personal experiencing from some kind of source naturally existing within me.

I was not into “receiving” mind-programming, or mind-modeling myself in the image and works of others. And philosophical or mystical robotism put me off.

None the less, Steiner represented some kind of a paragon to me. He had been born in Austro-Hungary (now Yugoslavia). But he had been a seer and much of his insight was derived from clairvoyant perception.

He had studied philosophy and attended lectures at the Technical High school at Vienna. He later became a tutor, and he edited the works of Goethe. He had once been involved in the O.T.O occult order.

Developed from early Theosophical interests, he ultimately formulated the Anthroposophical Movement. *anthroposophy* is derived from two Greek terms—*anthropos* (man), and *sophia* (wisdom)—but which, in my opinion, should be translated as Higher Minded Human Wisdom (something always in short supply).

I read all of his many books, and studied at the Anthroposophy center in New York for a while. Anthroposophical Schools had been going out of business at the time, but it was known that even retarded children achieved remarkable results by attending them.

Steiner placed great emphasis on color, form, rhythm and the life of nature. He was also a pioneer of biodynamic farming, which dispenses with the use of chemical fertilizers—the meaning of which has become somewhat crystal clear today.

Had I wished to affiliate myself with a movement and call myself as a member of it, I could easily and willingly have styled myself as an “Anthroposophist”, perhaps even an abject one. This was as close as I ever came to being a true-believer “member” in anything.

Although Anthroposophy was in decline when I took an interest in it, Rudolph Steiner has very much to teach one, even today.

Naturally, in surveying all the available literature on such topics, one will run across the voluminous works of Alice Bailey (1880–1944), a noted Theosophist.

She is often described as the “intellectual heir” to Madame Blavatsky, and around her works the Arcane School was formulated to propagate a “Great Universal Plan” dictated by a hierarchy of spiritual masters.

And with Alice Bailey we are talking *big* books, and lots of them, for example *The Treatise on Cosmic Fire*, a particular favorite of mine.

The Arcane School was located quite near the United Nations buildings, and it possessed something quite remarkable. An extensive library of what seemed to be all of the occult books in the world. The library didn’t loan books, and so I practically lived in this library (or in Weiser’s Occult Bookstore), and consumed huge quantities of information.

I became quite familiar to the librarian at the Arcane School, and he started recommending sources I’d never heard of or might not have run across.

I bought all of Bailey’s books and pamphlets, and once more my colleagues at the United Nations were dismayed—for instance, when I read her *Esoteric Astrology* at lunch. I had gone non-conventional again.

I kept this and other non-conventional books visibly displayed on my desk—so as to upset those of more conventional expectations (this was a full part of my derring-do).

Now I was an occult “believer”.

I defended myself by saying that this was a free country in which one could read what one wanted—without fear of persecution in the form of ridicule.

Since this freedom was at the United Nations a serious issue—with so many Member States and their cultures—most critics there of my non-conventional interests backed down.

The Arcane School offered a mail-order course on spiritual, psychic and conscious development.

One was supposed to enroll and pay in order to see these materials, but when I was reluctant to do so the librarian showed many of them to me.

All in all, these materials were quite good—for anyone just starting up and wishing to acquire something along the lines of knowing more about holistic consciousness. But they were useless to me—largely because I already knew everything in them and more.

I had, of course, attended many weekend seminars and other conferences on these topics. Some of these were quite good ones back in the 1960s, for it is still those years I’m talking about.

So I had gotten used to paying something for information and immediate experience of what was being offered.

But after several years of this kind of research, I eventually had concluded that merely reading about stuff only did so much for mind-development—and

what was offered at seminars was usually the lowest common denominator the masses were capable of taking on board.

Thus, I started looking around for contemporary developments along these lines. And when Silva Mind Control came along, I paid my fees to learn something directly from a Silva Method “practitioner”.

The term “mind control” worried a lot of people—largely because it implied mental control of *others*. Thus, some of my work colleagues and friends now accused me of being “into mind-control”.

And for the first time a few friends walked away from me, especially after the media had a field day with “Silva Mind Control”.

But in fact, in the Silva method the “control” was directed to the control of one’s own mind by virtue of learning to identify one’s own states of consciousness—and especially, but not exclusively, pertaining to enhancing and optimizing clairvoyance and which clairvoyance could be used for purposes of physical and medical diagnosis.

I didn’t do too well with the Silva method, or at least with various aspects of it. But I had read all of the books on mind control (and hypnosis) which had come out during the 1950s and 1960s (quite a lot of them as it was).

I felt that Silva’s use of “mind control” was ill advised, and that clairvoyant medical diagnoses would probably present a threat to the American Medical Association and this would lead to subtle forms of persecution—which it did in large part.

After all, there was a history of such persecution. The persecution by the French Medical Academy of Anton Mesmer who was credited with curing many psychosomatic ills the then medical profession could not.

Mesmer’s “cures”, it would seem, were largely effected by restoring the natural balances of the body’s electromagnetic fields, albeit via very strange “equipment” the likes of which have never been exactly duplicated after Mesmer was persecuted out of France.

It seems that the restoration of the fields also stimulated immediate resurgences of sexual energy, so much so that in some cases the experiencers suffered spontaneous orgasms and ejaculations. And so there was indeed a lot for the conventional-minded to get worked up over.

It was my research of Mesmer which ultimately led to my interests in the Orgone energy of Wilhelm Reich (1897–1957). Again “orgone” energy was sexual based, and many cures of psychosomatic ills were claimed. So of course Reich ended up in jail where he died of a “heart attack” or so it was officially diagnosed.

Years later, I had the opportunity to talk with Wilhelm Reich's daughter—who insisted her father had been murdered in his prison cell.

He had been put in prison not because anything nefarious had been proven against him. Indeed, charges had been dropped. But merely for contempt of court—probably because he had a big mouth and didn't know when to stop using it. Meanwhile, the FBI had burned all of his books and research papers.

And which is to say, *book burning* in this great nation as late as 1957. Those interested in the whole story of Wilhelm Reich might read *Fury On Earth: a Biography of Wilhelm Reich*, by Myron Sharaf, St. Martin's Press, 1983).

It was the sad tales of Anton Mesmer and Wilhelm Reich which first got me interested in the overall social treatment of PSI, the occult, and the superpowers of the human biomind. And we might as well include the treatment of the non-conventional.

As I distinguished back then (in the middle-late 1960s), there was nothing really wrong with studying the past history of the “paranormal”—with the exception of Madam Blavatsky who *still* today is an occasional issue with polemics occasionally published to demean her and her otherwise stellar reputation. But when it comes to contemporary, in-the-flesh non-conventional figures, and especially if their teachings threaten existing vested interests—well, a great ruckus and alarm are entirely possible.

Such was certainly the case regarding Blavatsky—who not only was a vociferous philosophical female in a male dominated West at the time, but proposed the wholesale importation of Far Eastern “religions” in to the Christian West.

The ensuing ruckus was tremendous—so much so that the venerable *New York Times* published every morsel about her, including her daily agenda.

Much the same can be said of Georgei Gurdjieff (1877–1949) after he came to the United States, and, as well, of Mary Baker Eddy (1821–1910) after she got her act together and founded the Christian Science Movement. Great social and persecutorial hubbubs followed in their wakes.

Then there was the perhaps somewhat deserved case of Aleister Crowley (1875–1947) who was both brilliant and stupid. His dark magic philosophy, practices and claims of “astral communications” didn't get him in as much trouble as did his claimed rediscovery and well-advertised practices of Tantric Yoga (sex-magic).

And then there is the case of modern parapsychology itself, virtually hounded into if not complete social extinction, at least into scientific, psychological and psychiatric extinction by subtle and not so subtle persecution

formats. Since this will be discussed in detail at some point ahead, I leave it at that here.

All of the above (and much more) had taken place before 1967, and so at one time or another you could say, as some accused, I was an ardent devotee of the topics and personalities of my research.

But *devotee* is defined as an ardent follower, supporter or enthusiast. I'll add, an ardent follower often (but not always) with closed-minded circuits which often obliterate anything else—one who is unaware of a lot and hence can make no perceptions about it.

With the exception of enthusiasm about what I was learning from these sources, I was never anything of the kind.

After all, one can study stuff—and not become a stupefied android or automaton of what one is studying.

Accepting mind-programming is a matter quite different from learning about things, about what went on in other times and places, about what's going on in one's contemporary times.

I don't remember when I first heard of Scientology, but I do remember purchasing in 1961 a May 1950 copy of *Astounding Science Fiction* magazine because it contained an essay by one L. Ron Hubbard entitled *Dianetics, an Introduction To a New Science*.

Even though Hubbard had been quite famous before 1961, I had never heard of him. I bought the magazine because of Hubbard's essay and which had to do with the author's ideas of how the mind worked—the topic of one of my passions.

I then learned that the essay had been expanded into book form as *Dianetics: the Modern Science of Mental Health*. So I acquired a used copy of that, too.

The book stood around for about two years in my to-read piles. When I did read it, I was impressed by quite a number of his observations. Among these he insisted that intra-uterine memory was possible and did occur and that the unborn baby began recording memory and other impressions well before actual physical birth.

This concept is rather broadly accepted today. But even as of 1963, it was anathema to science, the medical professions, and to psychology.

I felt I had such memory—and as a young child I used to refer to events and situations which occurred while my mother was pregnant with me. My family used to say: "Who told you that? You couldn't remember that because it happened before you were born".

There is of course, the small detail of where and when the mind begins.

For quite a long time it had been understood that during the later months of pregnancy, the senses of the babe become formed and functional, especially during the seventh to the ninth month. Convincing cases also abound regarding the pre-birth baby's capability of sending empathy and telepathic signals to their mothers. Today, mothers are sometimes encouraged to read out loud so their pre-birth babies can hear and begin their learning processes. But one must draw one's own conclusions about all of this.

Most encyclopedias having an entry for Dianetics indicate that Hubbard's book became an over-night best-seller, and which was indeed the case—and for quite a long time.

I also began occasionally running into people who were into Dianetics. As a group I found them a rather odd lot, but most of them were also “occultists” interested in topics of my passion, and were enthusiastic about the developmental possibilities Dianetics held for those topics.

I first became really apprised regarding Scientology in a strange way.

In the winter of 1962, at the United Nations I met a woman hired to work for the duration of the General Assembly. She was exquisitely beautiful and was lusted after by males everywhere in the UN buildings, and I was intensely attracted.

She was a bit older than I—which caused my mother's eye brows to arch a little. But what the hell. I wanted her, and I got her, and our affair lasted nearly four years. I will call her Pauola, because she has long been happily married to someone else and wouldn't want her name spread through the Internet.

At the time she was deeply passionate about the work of Georgei Gurdjieff and the movement which had formed around it. This coincided with my own interests in reading about Gurdjieff and his works, and so we were happy as clams.

After about three years of our bliss, and etc., Pauola became interested in Scientology and thought I should become likewise interested.

She took me to a Scientology franchise center far uptown in Manhattan—and which center was composed of the ugliest interiors possible.

I remember it clearly. Old dark green wallpaper with large PINK palm trees, the paper torn here and there. The furniture—well, one could actually find better stuff in the streets in those days. I'm not prissy, but I tended to associate aesthetic conditions with states of mind—and the center flunked this in all regards.

Central, or basic, to Hubbard's thesis was the “reactive mind”. This can be described various ways, but I'll do it my way—since I was ultimately to agree in principal and in details as I still do today.

The mind sets up “circuits” based on earlier experiences, and these circuits thence tend to work on automatic and subconsciously.

When one encounters future experiences, they are automatically processed through these pre-installed circuits in a “reactive” kind of way. One then is not dealing with the new “present time” experiences, but is being influenced, usually negatively, by the past circuits.

The new experiences are stimuli which automatically reactivate the old circuits—often with deplorable results especially regarding emotions, behavior, intelligence, abilities and other kinds of mind-dynamic activity and often resulting in dire physiological circumstances.

Here, then, was an extension into humans of the automatic stimulus-response mechanisms which the early Russian researcher, Ivan Pavlov (1849–1936), demonstrated existed in his experimental dogs and other animals.

Hubbard postulated that everyone had a reactive mind—and by extension the entire planet was populated with reactive minds and reactive (as contrasted to causative) situations. One can, of course, either be cause or effect—and the reactive mind caused one to be the effects of *it*.

Hubbard proposed that the way to “clear” one of one’s reactive mind was to identify the reactive circuits and “erase” them by consciously digging them up and re-experiencing them in “present time” until the circuits lost their dynamic energy and vanished.

Once this happened, the person would then be “a clear”, as it was put in Scientology. From this resulted the “steps toward becoming clear”, a series of strict processes to be administered by a “professional Scientology auditor”. Each of the steps cost dollars.

Naturally, vested interests in our American culture felt that Scientology represented an “aberrant” form of psychotherapy, a term which Hubbard turned back onto his critics by holding that *they* were aberrant because of their reactive minds.

I don’t know for sure if this was the original cause of the persecution of Scientology and Mr. Hubbard. But soon his spreading organizations were being raided by the FBI, etc., which seized equipment and confiscated literature and files.

Hubbard, however, proved to be something of another order. I never met him personally, but the last thing which could be said of him was that he *was* not meek, and didn’t take things laying down.

He made himself perpetually unavailable—and took his persecutors into the courts of this fair nation. Thus began the Scientology “scandals”, and which

were eventually to achieve monumental and quite startling proportions. And conspiracy addicts had a field day.

From the onset of the persecutions, Scientology became in large part Mr. L. Ron Hubbard against the reactive-mind world. But this is too long a story to even summarize in this book.

What mattered to me, as in all things I've studied, was what I got from Hubbard's ideas, concepts and theories—and which was considerable, and none of which I'm ashamed of or regret in anyway.

The story of what I got, and the evolving, complicated story of Mr. Hubbard's organizations are two different matters.

People who want to learn and know more always have to labor to separate the wheat from the chaff—while throwing the baby out with the bathwater gets one nowhere.

Here, of course, was a new derring-do for me. My “entry” into Scientology occurred in April 1967 a few days after I first gave my two years notice of resignation at the United Nations—and which resignation I thereafter withdrew and resubmitted twice.

But I never “entered” Scientology. I became a paying client to undergo the processes and techniques which would result in Clear and the Levels above that. I became enthusiastic about certain of Hubbard's concepts, and less than enthusiastic about others.

I exited Scientology of my free will in 1975 and under reasonably amicable circumstances. I might have exited earlier—had I not personally been persecuted in the minds of some as “a Scientologist”, always instead being a student of Mr. Hubbard's ideas and techniques.

However, my so-called “entry” into Scientology was delayed. Although Pauola grew insistent about my doing so, wild horses couldn't have dragged me into that stinking miserable center uptown in Manhattan—and which didn't even provide toilet paper.

So one day, without much fanfare, Pauola came to my apartment, collected her tea cups (she was English), threw a couple against the wall and walked out. Then, to my chagrin, three weeks later she married a man she had met in Scientology.

Well, what the hell. It was good, very good, while it lasted. Eventually she and her husband became good friends, and which friendship has lasted to this day. They are no longer “Scientologists”, either—and as most know, the list of former Scientologists is a rather long one.

So, I was a Theosophist, an Arcane School-ian, and a lot of other temporary things, to which I ultimately added “being a Scientologist”.

I made no secret of anything along these lines, and both liked and was encouraged by interested people to talk about what I had learned from very *many* sources—and to which sources I’ve added many since.

For instance, the wonderful “peak performance” philosophy and psychology of Abraham H. Maslow and various versions of “metapsychology”.

After all, one cannot be confined into ideological constraints if one wants to learn something about Life.

CHAPTER 25

The First Storm at the ASPR — February 1972 —

I don't remember the exact day when the first storm arose—seemingly out of nowhere.

But it was just after the second of the formal OOB experiments, and just two or three days before the first of the outbound “beacon” remote viewing experiments which was conducted on February 22.

This first storm was awful enough, but not as bad as the second much greater storm which still lay in the future coming closer.

One might wonder, of course, why there should have been *any* great storms at the ASPR. The experiments had been pre-approved by the board and the research committee. In spite of the many session failures regarding my “perceptions”, the work was efficiently organized and going well and many successful experiments had accumulated.

The gossip about the experimental successes had energized everyone. As a result, the ASPR, somewhat an antiquated non-entity within the whole of parapsychology, was beginning to receive a great deal of renewed interest.

I would not drag the reader through the details of the two great storms except for the fact that it was because of them I eventually decided to accept Dr. H. E. Puthoff's invitation to visit Stanford Research Institute in California.

As you will see ahead, without the stimulus of the two storms, I believe I would not have accepted the invitation.

But there is another reason to reveal the details of the two storms here.

For they demonstrate the traditional Western way to keep knowledge hidden about the superpowers of the human bio-mind. To wit: discredit and destroy experiments, evidence and individuals which might bring that knowledge to the surface.

Such, of course, is typical of most skeptical tactics. And I knew this years before it came about that I could work as a test-subject in laboratories.

But at the time in 1972, I was astonished to find the same tactics employed in parapsychological research itself. This Machiavellian issue was also occasionally to hound the work at Stanford Research Institute in the years ahead.

Western information and knowledge about the superpowers has been immeasurably retarded thereby.

Several members of the ASPR's board had taken the kindness to get to know me, among which were Dr. Alice I. Bryan and Mr. A. C. Twitchell, Jr., of former fame as a Broadway producer, etc., and who resided in the famous Player's Club in New York.

He had invited me several times to lunch at the Player's Club, and was interested in my views. Of course I hardly ever held anything back, and my mouth was yet quite big.

Twitchell had a very good, self-studied background in psychical and parapsychological research, was reasonably wealthy, and sometimes contributed small sums to the ASPR.

My telephone rang quite early one morning. It was Twitchell, who finally got around to saying: "I've something to tell you which I probably shouldn't, so don't say you got it from me.

"There's a move afoot at the ASPR to have you ejected on the grounds that you are a Scientologist. It's circulating that you are Hubbard's spy and seeking to take over the ASPR on his behalf. What are you going to do about it?"

"Who's putting *that* out?" I asked.

"That I don't think I should say. This is supposed to be a deep, dark secret. What can you do to prevent this?"

Since I hadn't the faintest idea, I replied: "You'll know when it happens, I guess".

I was surprisingly calm at this news. After all, I'd been persecuted as a bookworm sissy as a child—since my body was frail and I stood only five feet tall. This condition took me out of rough and tumble ball games, and it was difficult for me to hit a ball because the bats were too heavy.

I learned to live with this persecution—a childish persecution because of an inequality and a differentness. It wasn't until my twelfth year in high school that I suddenly spurted up one foot.

I was still slender and a "weakling", certainly no George Atlas or Arnold Schwarzenegger. But I had put on enough musculature sufficient to make a sudden strike and punch out an erstwhile jock persecutor. When word of this got around, the persecution *merde* stopped—with the additional result that several female peers took interest in me.

In mulling over the ASPR situation, I knew I couldn't stride into the venerable Society and start protesting and defending myself because I was interested in Scientology. Even if someone had decided that the Scientology

thing was my vulnerable spot, to me it was not, of course. But in the minds of the gullible the accusation might be made to seem meaningful.

I certainly had never made a secret of my considerable interests, including those of Scientology which was among the many topics I openly talked about.

But I felt I now knew something of what a Jew, a member of a minority race, or someone of a different religion might feel upon an occasion of prejudice or persecution of them.

Besides, this great nation was one in which certain freedoms and civil rights were supposed to be guaranteed. I had a right to study what I wanted, and a right to form opinions either of my own or because of my studies.

And there was yet another consideration. For the accusers clearly did not understand especially Mr. Hubbard—who would have no possible interest in the ASPR nor even in parapsychology itself. This idea was especially laughable—if one understood the goals of Scientology. And indeed, I was working at the ASPR against the recommendations of almost everyone except the kindly Wingates, everyone including a few Scientologists themselves who thought the whole ASPR/parapsychology effort a complete waste of time.

In any event, no one *tells* me what to do—as my family, friends, and a few future colleagues found out to their dismay. I don't respond very well to outside pressure, either—unless it pleases me to do so. The sudden persecutorial event at the ASPR did not please me.

Admittedly, though, I was flummoxed during the hour after Twitchell had telephoned me. Strangely, I didn't get angry, but rather thought of this as a push-comes-to-shove event.

And here was a test provided regarding the nature of my self-designed lean, mean, fighting machine concept.

Then I knew what had to be done.

It came in one intuitive swoop which sometimes happens with me under stress or duress. This accusation represented a dirty war of disinformation—and it was not for nothing that I had studied “dirty tactics” in the past regarding my interests in reading about conspiracy theory.

The persecutorial gossip about me was being conducted in secret. So my first strategic move had to be making the “secret” a non-secret, to draw it into the open.

After all, intrigues and Machiavellian plots don't survive very long if *everybody* knows about them.

So my lips pressed tightly together, my eyes narrowed, I calmly called Ruth Hagy Brod Central, Zelda Central and Buell Mullen Central—and narrated this

dreadful attack on my name, honor, reputation and my freedoms and civil rights.

After all, what good were my three Centrals for, my own spy and active measures networks?

I then went back to bed since I wasn't going to work at the ASPR that day. I knew that shortly the telephones would be smoking far and wide. I remember falling into a deep sleep, muttering "to hell with it all and the world, too".

The phone woke me out of this deep sleep at about 2:30 p.m.

It was Janet Mitchell. "What the fuck is going on. The phones are ringing off the hook here. Are you

ever going to come back. I can't blame you if you don't. The OOB experiment will be trashed if you don't do something".

"I'll be in tomorrow as scheduled, don't worry".

"Worry!" Janet almost screamed. "Are you joking. Everyone knew of your Scientology interests before you came here. This is awful. It will wreck the experiments. Some on the Board hate this OOB experiment, anyway".

Next was the hard part.

When I walked through the ASPR's door the next day, there I was again in the titty-pink lobby.

Godzilla's worst nightmare was at her desk. Before I could open my big mouth, she stood up to her full five foot height and said: "Ingo. I swear that no one in this building had anything to do with it".

"Is Dr. Osis in?" I asked.

"Yes, but he's asked not to be disturbed".

"Come with me. I think you should hear what I've to say".

We marched up to the fourth floor, strode right past Vera Feldman, Dr. Osis' secretary and assistant. I left the door open so she could hear.

I then delivered the following speech somewhat reconstructed from my cellular memories so deeply is it stored.

"I would be quite glad right now to leave this place that many call a cesspool of parapsychology intrigue.

"But this situation has made it impossible for me to bow out with any dignity. I can now see why it's called a cesspool of hidden intrigues and shoot-yourself-in-the-feet place. You can put back into this ugly gossip line that I will not put my tail between my legs and fade away into oblivion.

"If the formal experiments fail, I will also be glad to depart under my own will power.

"But my choice to study Scientology, or anything else, is guaranteed in this nation of the free—free to choose, free to have and hold opinions and voice

them, free to study. These freedoms are guaranteed by this nation's founding documents.

"While in the Army I was required to die if necessary to protect and uphold those freedoms.

"This situation is *not* about the experiments. Nor is it about Scientology or anything else I might study and investigate. It's about my civil rights guaranteed—and I shall interpret it that way, and only that way. "For the record, but not as a defense here, I can guarantee you that Mr. Hubbard would have no possible interest in this Society, or in anything else along these lines. In fact, if Scientology proper knew I was here doing what I'm doing here, the chances are that I might get expelled from Scientology.

"I will not leave the ASPR for this ugly reason, this ugly far-fetched conspiratorial gossip.

"If I am forced to leave for *this* reason, you can be sure that I will lodge a battery of civil rights violation lawsuits which will keep your Board busy for the next twenty years.

"The Board can depend on it. I trust you will make this clear to those concerned.

"Do I need to repeat or simplify any of what I've just said?"

I felt sorry for Dr. Osis. Obviously he was not the culprit, but he, and Godzilla's worst nightmare, were the only ones who could convey the message to the Board.

No one said anything. The entire staff of the ASPR was lurking just outside the door trying to be nonchalant.

"Well, then", I said, "Janet and I have the third formal experiment to do, and I propose we do that and the next one until the Board makes up its mind".

And that's how the third formal experiment—and all the rest of them—came to get done.

You see, I knew the Board of the ASPR feared one thing more than anything else—lawsuits. You see, it pays to thoroughly research everything one gets involved with.

But I *was* serious—and still am about my freedoms and my civil rights.

But as you will see ahead, "they" managed to demolish the formal experiments in an entirely different and even more disgusting way.

It wasn't until 1974 that Arthur Twitchell, after binding me to eternal secrecy, told me the names of the two principal Board members who were behind this persecutorial plot—who were trying to install the elements of fear and suspicion. But I'll not give their names since both are now dead.

Both were noted parapsychologists, and should be remembered for their contributions. In any event, I've no desire to jump with persecutorial revenge on their graves (as some few other parapsychologists have, and in print—in one case, believe it or not, in the *Journal* of the ASPR itself).

After the third formal experiment, Janet and I went to a local coffee shop for hamburgers. There we discussed this miserable little storm with a stream of mighty four-letter invectives. I felt like a flea-bitten dog.

But this event was a “learning experience” regarding being directly in the field of fire. I was to benefit from it in the difficult years ahead. At first I thought this event was merely the product of a few scumbaggy minds. Later I found it indicative of something far more insidious, even diabolical—as we'll see somewhere ahead.

Unfortunately, this little miserable event blighted my overviews about parapsychology proper, at times perhaps even unfairly so.

But such Machiavellian intrigues went on within all the organizations I reviewed in the preceding chapter—*all* of them. And all of them suffered internally because of intra-organizational persecutorial gossip.

The noble and brilliant Madam Blavatsky, for example, was actually ejected from Theosophy proper, the very organization she had founded.

CHAPTER 26

The First Outbound Remote Viewing Experiment — February 22, 1972 —

As the month of February began drawing to an end, I was beginning to lose patience with the ASPR and the workload there.

With all of the different experiments involved, I was now doing very many repetitive trials for different experiments—especially regarding the “flicker-fusion” experiments of Dr. Carole Silfen, and the ESPteacher machine designed by Jim Merriweather.

I didn’t do very well a lot of the time. The targets followed the concept of the conventional ESP cards (Zener cards)—i.e., the targets were usually symbols. But now the symbols were converted into mechanized light projection targets and the choice was wide as to what could be used as a target.

But everyone was satisfied that we were learning something because, as they said, I had the “staying power” to work for long hours at repetitive trials.

For example, patterns began emerging as to which colors and shapes were easier to “see” (red and other warm colors). Angular shapes were often very easy to identify—circular shapes were usually very difficult.

We also found out there were good and bad days regarding the “seeing” and the results. On some days my “seeing” was a wreck. On others it seemed near perfect.

Why? I didn’t have a clue about why until about seven years later—and which I’ll discuss in a later chapter.

I was very dismayed regarding two factors, though.

For one thing, since July 1971 I had put on nearly thirty-five pounds, mostly around my middle and my face. Where I had been slender before, I was now suddenly getting *fat*, and this made a problem of fitting into clothes.

The very many parties and dinners I was invited to probably had something to do with this. But I felt that there were obvious and hidden stresses in doing this kind of work—of having to try to succeed, and of fearing failure.

But second, except for the long-distance few of the experiments were very challenging any longer. Even if I had staying power, I was very much aware that boredom and PSI perceiving don’t go together too well—and that many past parapsychology experiments had dwindled into extinction because of this.

I voiced this boredom, my fear of failing because of boredom, to Dr. Schmeidler, Dr. Osis, in fact to almost everyone.

Buell Mullen Central, and even Zelda, noted that parapsychology was known for creating boring experiments that had nothing to do with real life.

I felt that if our species possessed PSI faculties, they must have been “designed” for real life functioning, not for repetitive testing on artificial targets.

I don’t remember who it was that first got the idea of the “beacon” experiments. It wasn’t me, and I seem to remember that the idea came from Janet, Vera Feldman and perhaps Jim Merriweather.

In any event, here was the experiment which was to become famous, not because of anything done about it at the ASPR, but in the future hands of Dr. Hal Puthoff and Russell Targ at Stanford Research Institute.

It was an experiment which could easily be replicated, as it was later done by other research groups.

It was also the type of experiment which first introduced the term “remote viewing” in everyday parlance.

The design of the experiment was simple enough.

The experimenters would go to some place a little away from the experiment room. They would act as “beacons” for the subject left sitting in the experiment room at the ASPR. The subject would try to see not the beacon, but the surrounding location they were at.

The subject would verbalize, make notes (or drawings) regarding what was “seen”. When the experimenters returned, their notes and other information about where they were would be compared with the subject’s notes.

Now, ever since I had begun working at the ASPR, I had of course tried on my own to enhance my aptitudes. I was familiar with shops in Greenwich Village, and which had display windows.

One type of practice I had designed was as follows.

When walking down the street I would try to visualize what was being displayed in the windows before I got to them.

Sometimes the reward was very great, sometime not so much so.

But it was good practice. Anyone can try it—provided they continue to do it over time and not get disappointed by their first failure. This was a type of “remote viewing” practice experiments.

In any event, the new outbound experiment at the ASPR was a new challenge, and an interesting one. There was some concern as to whether the ASPR could afford this type of experiment, because it wasn’t in the OOB series.

I suggested that we transfer the time needed to our agreement to let me test new ideas 50 per cent of my time, an agreement that had already been approved.

So, on February 22, 1972, Vera Feldman acted as the outbound experimenter. As usual, I was hooked up to the brainwave leads, and once more sat imprisoned in the OOB Chair.

The arrangement was that Vera would arrive at the location at 10:45 AM. At an agreed start time, I would commence trying to describe where she was. At five minute intervals, Vera would move to another location, and again I would try to describe where she was.

The target location was the Museum of Natural History in New York, only a few blocks away from the ASPR building.

I don't remember if I knew in advance what the target was to be, and have nothing in my archives which would indicate this.

But I think I did know because I remember discussions about the enormous size of the Museum and its exceedingly different areas and exhibits. And Vera could get any place she wanted within five minutes, and would be in a completely different surrounding.

I also had not been in the Museum for about ten years, and things were always being changed around there.

Because the outbound remote viewing experiment did become so famous worldwide in the near years to come, I believe the full text of the first one should be included in this book. And Janet Mitchell, as meticulous as always, kept a very good record.

The experiment was to start at 10:45 AM—and at that time I would give my first impression.

But in trying to focus on Vera, I entered my first impression at 10:35.

Below, I have reproduced Janet's formal record. But I will add the feedback regarding each impression. The time intervals given based on Vera's wristwatch synchronized with the clock in Janet's and the testy Dynograph's office.

Swann—2/22/72—Responses (taken from record) First Museum Trip 10:35 AM—She's there already.

(Feedback: Unexpected, approximate time of arrival correct).

10:45 AM—I think she's in a room that's round with a hallway and a flight of stairs to the south. There are large paintings on the wall.

(Almost correct. Vera was in a large octagon-shaped room. The walls were lined with glassed exhibits of monkeys and so forth—but the specimens were

displayed against very large backdrop paintings. I didn't discriminate between the painted backdrop display and the specimens just in front of them).

10:50 AM—She's in a large room that is darkened. There are lots of animals.

(Correct. She was in one of the great Animal Exhibit Halls, which were darkened).

10:55 AM—I guess that must be a long corridor and there is a telephone booth nearby.

(Correct. Vera was a little behind her schedule, and at 10:55 was rushing through a long corridor. She first said that there was no telephone booth. But when we later went to the museum to photograph the targets for the record, there was not a telephone booth there. But there *was* a telephone hanging on the wall near a doorway.

I was particularly pleased with this one result. It consisted of a telephone I had seen, but which Vera had not. This, then, was *not* telepathy, but a traveling form of clairvoyance proper. This meant I was scanning the surroundings, not Vera herself, or her own impressions. *this* aspect was to be extremely important in the years ahead when doing operational sites for you-know-who).

11:00 AM—That's the room with the dinosaurs in it.

(Correct. Vera was in a room with big dinosaur bones).

11:05 AM—I see something red. Maybe it's a series of stones of some sort. That one seems confused, whatever it is. Lots of cases filled with things.

(Correct. Prior to the Museum's later construction of more dramatic displays for its gemstone collections, the stones had been placed in dozens of large glassed-over cases in a tremendous room.

Other larger crystals and stones, some of them very large, were displayed without glass and separately or in large collections).

11:10 AM—I guess she's outside on the steps. There are steps anyway.

(This was an apparent miss, although Vera said she was thinking about how to get out of the Museum).

The results of this experiment were very exciting and encouraging. My boredom disappeared for a while. And we began joking about the fact that ESP could be used for psychic spying, etc.

Little could I have imagined that it ever would be.

In any event, our imaginations were fired up and the overall mood was very good—and I decided to knock off the last three of the formal OOB experiments before boredom was once more reached. In a few days' time, the OOB experiments were completed.

CHAPTER 27

Circumstances Begin Shifting Directions — February/March 1972 —

As in Chapter 1 of this book, I've made a philosophical effort to discuss the topic of *circumstances*—that we get sucked into them, and how they change the directions of our lives.

I was not yet quite aware of this as of the beginning of 1972. But as later events unexpectedly and soon changed the directions of my life I realized that it was important to begin considering how circumstances drag one along in their pull.

For example, one is aiming at a certain direction within the circumstances already present. The direction end up activating new circumstances—and one ends up someplace altogether different from the original direction.

During February and March, 1972, it was widely understood that the experimental work at the ASPR was going well, all things considered, and this news had spread far and wide.

Even so, I could not see a future for me in doing more and more experiments. There was hardly any money in it and I felt I needed to go full-time into some other kinds of projects.

In any event, the various experiments were coming to closure at the ASPR, and the experimenters were already busy constructing their first draft reports concerning them.

I anticipated that the ASPR work would be concluded at some time in May, and I determined not to do any more PSI experimenting for a while. And I needed some kind of life outside of parapsychology which for me was declining in its luster.

I had met a rather wild literary agent, Mr. Sidney Porcelain, and showed him some of my early literary outputs. He felt I had “promise”, and we set about discussing a book he might be able to sell.

The Sexual Revolution had just begun, and the demands for sex-type literature were on a drastic upward swing. Sex was one of my, and Zelda's, favorite topics, and I felt I could write something original and daring along those lines—about extraordinary sexual experiencing.

Porcelain had taken on one of my early novels entitled *Pink Neon*. This was a somewhat surrealistic adventure into the strange sex life in the 1960s gutters of the lower East Side of Manhattan.

Surrealism had been one of my favorite forms regarding my paintings; but the literary format I turned out bothered a lot of people whose minds think in ordinary, mundane ways and can't think in surrealist terms. None the less, most found the novel had intrinsic merit.

Porcelain submitted it to a number of publishers—all of which thought it down. The publishers all agreed, though, that it was not obscene, was not pornography, but that it challenged too many social taboos. *Pink Neon* was never published.

One important publisher had turned it down on the grounds that there was too much sex in it. Another equally important cutting-edge publisher turned it down because there was not enough sex in it.

But we were enthusiastic regarding future novels.

Meanwhile, my New Year's resolution never to interact with the Media had become troublesome to just about everyone—even to Janet Mitchell and Dr. Karlis Osis at the ASPR, and certainly to my three powerful gossip and espionage Centrals.

By now there were lots of requests from major and minor media for interviews, and my friends were bringing pressure along these lines—majorly by calling me “stupid” for not opening up a little.

Finally, Ruth Hagy Brod convinced me. “You”, she said, “have a chance in a thousand to make a difference here. The world of PSI needs your voice. You speak very well, and you have the power to change the public perception of PSI”.

“Well”, I replied, “most media have editorial policies to trash PSI. There's no hope as long as those policies are on-going”.

If I recall correctly, Al Brod simply said I was acting “like a chicken shit”. Al could usually come directly to the point—and there was probably some truth in his astute observation. We all broke out laughing. “OK, OK, I'll do it just once and never again”.

In the end, I surveyed the numerous requests for interviews. I finally selected the then WABC *Eye Witness News* anchorman, Mr. Kevin Saunders. I had watched the program for a long time, and he seemed to me to be sensible, clever and straightforward.

My appointment calendar for 1972 records that the interview took place on 25 February, and that I spent \$25.00 for “coffee and scotch”. When he and his camera crew left, the scotch was all gone.

I don't remember Saunder's brief piece at all. And if the interview was not in my calendar, and my archives did not have a letter of appreciation to him dated March 4, I would have forgotten about it completely.

My memory triggered now, I do remember that Zelda had a few people in for wine and snacks and we all watched the piece together. I was terrified—and got drunk (this first stress of TV exposure was unbearable).

As a result, I decided to give the BBC in England an interview at some near time in the future—on the grounds, back then, that American media were dangerous to “psychics” and parapsychology.

I had also begun receiving numerous invitations to be a speaker at conferences.

In the latter part of February 1972, I met Mr. Robert D. Ericsson, then Executive Director of Spiritual Frontiers Fellowship (SFF), which had been founded in 1956, largely by the efforts of the renowned American medium, Arthur Ford.

The goals of the SFF were to sponsor, explore and interpret the growing interest in psychic phenomena and mystical experience within the church, wherever these experiences relate to effective prayer, spiritual healing and personal survival (after death).

I had been introduced to Arthur Ford, once at Buell’s place and at a dinner party at the Bennetts’ place when Ford was in town doing mass mediumistic displays at places like Town Hall and Carnegie Hall. He was kept quite busy being lionized, but I had the opportunity to observe him at a distance. He was affable, but seemed to have a little difficulty putting up with being lionized.

Well, I concluded, *that* will never happen to me. And indeed I’ve done my best to prevent that until today—much to the disappointment of many—and I guess, to the loss of potentially good and/or socially powerful friends. Many have commented that I shoot myself in my own feet in this regard.

When Bob Ericsson tentatively asked if I’d be interested in giving lectures at SFF Retreats, I said I would. For here I saw a developmental line regarding not only psychic phenomena, but spiritual *art* produced from within strong spiritual artists.

SFF had numerous grassroots Chapters throughout the United States, and so this was a circumstance set in motion. I couldn’t go for top American media and be shot down by editorial policies against ESP, PSI—and as it later turned out, against UFOs, too.

So, if I had to have a public policy in order to help change the “face of PSI”, I decided it would be among the spiritual grassroots—from which, after all, I came myself.

As it ultimately turned out, I was to participate in dozens and dozens of conferences and seminars until I terminated doing so in 1988.

Also in early February, Buell Mullen telephoned one day to say that Dr. Kinzel would be in town on 17 February. She was having a dinner party and he wanted to know if I could attend. I said, “Yes, of course”.

Then a few days later, she called again and said that Dr. Kinzel would have a few “friends” who wanted to talk with me. The friends wouldn’t stay for dinner. Could I be at her place at 4:30 sharp.

Now occurred one of the strangest, or at least most mysterious encounters in my life.

When I had made my way up to Buell’s studio and residence on Central Park South, she answered the door and asked me to wait in her small entry hall. Then Kinzel came from the studio.

He would introduce his “friends” only by their first names. I wasn’t to ask any questions about who they were. I was to speak as openly as I wanted about all other matters.

This meeting was “strictly confidential”. No one was to know of it, and Buell had gone up to her bedroom where she couldn’t hear what was being said.

My mouth was open. The only thing Kinzel would say was that it might concern big-time funding for a new research organization—of which his “friends” were in a position to set up.

For the first time in my life I felt completely and suddenly paranoid.

I asked if this had to do with the donor pledges which were being accumulated. No, this was something entirely different.

There were four “friends”, and we sat around Buell’s large dinner table which hadn’t yet been laid out with dishes and crystal.

Three were “tycoons” of some kind, if judged by their obviously expensive, but refined clothes. One wore a suit which was obviously store-bought.

The “meeting”, if that was what it was, went well. The principal questions seemed to be directed to my new ideas I might have about utilizing PSI faculties for practical purposes.

I had a lot to say about new ideas, about the deficits of conventional parapsychology approaches, about science’s rejection of PSI potentials. I was open, and my big mouth finally had its place. I had the idea I was talking to corporate leaders perhaps interested in setting up a “secret” project along these lines.

The questions and conversations lasted one hour precisely. Then Kinzel and his “friends” went into Buell’s entrance alcove and stood talking.

I could smell Buell's leg of lamb perhaps getting overdone, and so I quietly went into her small kitchen to tend to it. The kitchen was just off of the entry alcove.

This I overheard:

"He probably won't go for plan A. He's not committed enough. I recommend switching to plan B".

"He's stalwart enough to resent being caught in a pincer. He might walk once he learns the facts".

Then the group went into the hall to wait for the elevator and closed the door.

I never heard one more word about any of this. I was tremendously mystified.

Some years later I made one of my few visits to the Defense Intelligence Agency, then still located in Laurel, Maryland—just outside of Washington proper. I waited in the crowded lobby for my escort. When we got to the elevator doors, one opened up—and out walked the man in the store-bought suit. There was no mistaking him for one of the conferees at Buell's place.

"Does that man work here?" I quietly asked my escort.

"Him? Oh no. He works at a company over in Virginia".

Well! That meant only one thing. He was, and had been, CIA.

Back in March 1972, the experiments were going very well. The formal series of OOB experiments had been concluded.

We next had to wait for the independent judge to compare my impressions and sketches with photos of the targets—and hopefully match them correctly together.

Meanwhile, I had become very impressed with one aspect of the experiments I had not noticed at first, but which had increasingly become apparent.

This aspect will be dealt with in detail ahead—because it became central to controlled remote viewing. I'll only briefly summarize it here.

There is a myth or legend in psychical research and parapsychology that PSI subjects need time to gather their wits and for their impressions to start coming in.

This does seem to be a notable characteristic of mediumship where a lot of delay waiting for the action seems to take place.

But I was finding this anticipated slowness not true at all regarding the experiments at the ASPR. I found, or eventually noticed at any rate, that the moment I set my attention onto the target—well, there it was. Bang and pop.

Instantaneously.

I first noticed this on the informal, long-distance remote viewing experiments. When Janet said she was ready to record the brainwaves, my attention went to the target—and there it was. No delays.

I then noticed this had also been true in the case of the OOB experiments as well, and with all of the other kinds of experiments, too. When I laid back waiting for impressions of the targets—well, they had already come and *gone* if I wasn't right on the instantaneous dot.

Fast—we are talking of *fast* here. Immediate, instantaneous.

Because of this phenomenon, I got interested in, as I first termed it, the “speed or velocity of PSI signals”, or “instantaneous connection to the PSI signals”.

No one knew what I was talking about.

At some point in the latter two weeks of March, I was again visiting Cleve Backster's lab near Times Square. I happened to mention this phenomenon to Cleve and we went out for junk food to talk about it. Returning to the lab, Cleve pulled out some papers from one of his file cabinets and handed them to me. “Hal Puthoff”, he said, “is a physicist out in California. He is very interested in tachyons, particles which go faster than the speed of light. You should be in touch with him about this”.

I was scanning the papers when Cleve said: “He has a very prestigious reputation. You two might get along. He's into Scientology, too”.

I looked up at Cleve incredulously. Then I simply threw the papers into the air over my head. They fluttered to the floor.

Cleve looked at me as if I'd lost it.

“Jesus, Cleve. You know what I went through on this thing. I can't possibly be in touch with *another* Scientologist. The whole world will be sure there is a plot here. This is out of the question”.

Cleve just laughed and gathered up the fluttered papers. He made me copies and said that I should take them home and read them.

I was determined *never* to read them. But curiosity got the better of me.

I found the papers to be stimulating and exciting, somewhat begrudgingly so.

In the end, I wrote Dr. H. E. Puthoff a letter dated 30 March 1972.

And with that letter, the sucking-into circumstances of my life changed forevermore—although I hadn't the least idea that they would.

All I wanted to achieve was a discussion about the velocity of PSI signals. Instead, I got the involvements for the next seventeen years of my life.

CHAPTER 28

My First Letter to Dr. H. E. Puthoff — March 1972 —

This present book is probably the first and the last ever to be written by an “insider” who was strategic regarding the development of remote viewing.

Other authors have taken an interest in the topic, and might continue to do so in the future. But all other authors have their egos, their viewpoints, their personal agendas, their different slants and attitudes. Certain issues are over-emphasized, others which are significant to the real story of remote viewing are avoided or ignored—usually in favor of creating text which, to them, displays something they think of as scandalous.

In the oncoming future, though, remote viewing will not be thought of in the contexts of its past “scandals”, and which anyway have been manufactured by idiots of both the stupid and intellectual kind.

This author, of course, can hardly be much different from other ones—except for his living memory of the *entire* remote viewing affair.

This memory is quite good and vital (so far at least), and is backed up by many file cabinets of documentation.

Since this book is the historical record of remote viewing, it needs to contain the documentation regarding why Puthoff and I got together.

To begin this, I would like to emphasize that if Hal Puthoff and I had not gotten together, it is *completely* likely that there would be no story to tell.

I will next frankly state that without Puthoff, remote viewing would never have come into functional existence and the high visibility it did.

I may have been the lean, mean, fighting machine (as many were to discover, including Puthoff).

But Puthoff was the diplomat-warrior who held the enormously complicated remote viewing “package” together—a feat I could not have pulled off myself.

Getting a little ahead of the story here, you will soon see my relationship with Puthoff was very bumpy at times.

Therefore it is important to establish that our relationship was held together not because of affiliations of any kind, but by issues which were relevant to the larger picture of human potentials regarding the socially rejected superpowers of the human biomind.

No matter how many fights we had in the future (and there were to be many), the issues functioned to bridge them.

If, in reading the pages of this book, the concept of the larger-picture issues gets forgotten, then the essential real story of remote viewing will promptly pass down into the silly social dilemmas which surround all of the superpowers.

Cleve Backster had given me certain papers by Puthoff. But I was determined not to be in touch with him because of the Scientology thing.

It was Zelda Dearest who rather rudely resolved the situation for me. I described the situation to her over a game of Scrabble. She thought about it for a while—and then said: “But aren’t you subjecting him to the same prejudice you just underwent at the ASPR?”

In her own way, Zelda could get to the nub of things as could Al Brod Dearest.

“This isn’t prejudice”, I replied. “It’s a serious issue”.

Zelda didn’t reply for a while. Then: “Yes it is. It’s prejudice. You are avoiding him because of his affiliation to that organization. There’s no difference here. Science proper avoids those affiliated to PSI research—then there are Jews and Muslims and Christians, sexual preferences, the races, the money, the poor . . .”

“All right already”, I said.

So I went home and licked my wounds for a most of one whole day. Finally, late at night in bed, I read the Puthoff documents Backster had copied for me.

There was one particular document which both impressed and amazed me. The result was that the next morning, 30 March 1972, I wrote a letter to Puthoff—and was eager to do so.

These two documents will now be introduced at this point in the remote viewing chronology in order to help make this book as complete and orderly as possible.

Aside from the fact that remote viewing originated at the ASPR, you will soon see the circumstances there were not propitious for it, although I didn’t realize that at the time.

I introduced these same documents in a book I wrote and published under the title of *To Kiss Earth Good-Bye* (Hawthorn Books, New York, 1975). I had hoped that readers might realize the vast panorama of Puthoff’s overview and why I was willing to be in touch with him.

I've no evidence from anywhere that his concepts presented in the book were appreciated by anyone. Well, what the hell. After all, as the author of that book I was just a "psychic" test-subject, a nobody.

The following extracts are taken from *The Physics Of Psychoenergetic Processes, Research Proposal* (1971, unpublished) by Dr. H. E. Puthoff.

"Please note the use of the term *tachyon*—from the Greek word meaning "swift". The term originated with the Columbia University physicist Gerald Feinberg. (See G. Feinberg, Possibility Of Faster-Than-Light Particles", *Physics Review*, No. 159 (1967), p. 1089).

Puthoff wrote: "Recent experiments in parapsychology, especially in the Soviet Union and Czechoslovakia, have indicated anew that sufficient evidence exists to warrant serious scientific investigation.

"Experiments in telepathy, psychokinesis (PK), etc., are now being conducted with sufficient rigor in scientific laboratories [in the Soviet Bloc countries] to indicate the possibility of developing not just a catalogue of interesting events, but rather a pattern of cause-effect relationships of the type that lends itself to analysis and hypothesis in the forms we are familiar with in the physical sciences.

". . . A careful survey of the characteristics of certain phenomena in this category has suggested to the author a theoretical foundation within the framework of present-day scientific considerations and which lends itself to straightforward experimental verification or rejection.

"We advance here on the hypothesis that 'tachyon' phenomena predicted on the basis of relativistic quantum theory—but not yet observed—may be involved (tachyon is the name given to particles with space-like four-momentum which presumably travel faster than the velocity of light in vacuum, the descriptions of which satisfies the requirements of relativistic quantum mechanics)."

Somewhat into his paper, Puthoff made statements which electrified me—since they had to do with my own understanding that PSI phenomena were species-wide, part of our species life potentials.

"When one considers basic life processes within the framework of modern scientific theory, particularly modern quantum theory, two basic viewpoints emerge.

"One is that quantum theory as now understood is, in principle, essentially capable of encompassing the biological and psychological principles of existence as manifested in life processes.

“From this viewpoint, the fact that we have not done so is due simply to the complexities of analysis presented to the theorist by even the simplest of living processes.

“This viewpoint we refer to as the reductionist viewpoint. Here it is considered that even the most complex of life processes can in principle be reduced step by step through layers of complexity, to the basic principles encompassed by present quantum theory”.

Wow! Here Puthoff was talking about *basic* life processes, and was including PSI phenomena among them. *processes!* And processes at the fundamental quantum level, processes which, if faster than light, might help account for the instantaneous perceptions I had noted during the ASPR experiments.

Well, I had never encountered this view in parapsychology (as it existed at that time). I was not a quantum physicist, of course, but I felt from my own experiential levels that I completely understood what Puthoff was talking about.

In reading his ideas, I felt I was reading a version of my own concepts.

So. If you had been in my position and hunting for knowledge that might help elucidate complicated things, and all other things considered, what would you have done?

I didn't need to decide to write Puthoff.

I just sat down and did it with a letter dated 30 March 1972.

After saying that Cleve Backster had suggested I be in touch with him, I wrote:

“I have been working for several months now in two directions, firstly at the American Society for Psychological Research on trying to increase visual capacity by extrasensory modes, and secondly at City College with Dr. Gertrude Schmeidler on certain psychotronic and psychokinetic effects.

“. . . In the case of paranormal perceptions I have already decided that indeed a field of vision exterior to sensory data inputs exists, but the fields of viewpoint and dimensions are cluttered with perceptic overloads and packed with black particles which seem to be, surprisingly, the physical universe itself. “The problem is to differentiate between particles and certain wavelengths without the use of the eyes, at which time certain perceptual effects did begin to take place.

“There are, however, considerable variables yet to be considered, and I wanted to sound you out as to your having an interest in discussing these possibilities”.

Although neither Backster nor Puthoff ever told me, I am sure that Hal telephoned Cleve and that they discussed me and my exploits. I do know that he checked me out with Osis, Schmeidler and Ehrenwald, since I have copies of his letters to them.

The upshot was that Hal didn't write back. Instead, the phone rang one afternoon.

"Hello? This is Hal Puthoff calling for Ingo Swann. Is he there?"

And with that call—and had I truly been "psychic" enough—I might have heard the clatter of certain nuts and bolts of *circumstances* falling into a totally new direction.

But I was somewhat distracted. For between my letter to Puthoff and his telephone call to me, the greatest of the two great storms at the ASPR had begun.

At first it seemed that I couldn't possibly survive this one. And I was sure that once this scandal (an understatement) was spread about, well, no one would have interest in me, much less the respectable physicist at Stanford Research Institute.

Like all scandals within organizations everywhere, this one at the ASPR has long been swept under the dusty rugs at the venerable ASPR.

But it is important to the formative history of remote viewing. And so I will now drag it out and painfully relive it for posterity—that is, *if* I can survive the resurgence of the anger and hatred which arose from it.

CHAPTER 29

The Calm Before the Second Great Storm at the ASPR — April 1972 —

The days in late March and early April at the ASPR held no hint or clue of the second great storm soon to descend—and shake the venerable Society to its foundations.

Events and experiments moved very quickly during this period—so much so that my archives are missing a lot of documents which would help me reconstruct this brief period on a day-to-day basis. So I shall not mind at all if someone else's memory can contribute in this regard.

One of the problems was that so many documents regarding various experiments were stacking up that making copies of them on a daily basis had become difficult. I had no idea back then that posterity would ever be involved.

Also, the ASPR Xerox machine often broke down for days at a time. I suggested to Fanny Knipe that the ASPR should invest in another better one.

She rolled her eyes, and brusquely informed me that this simple matter took Board approval—and that the Board seldom approved any expenditure unless it absolutely had to do so. Bureaucracy and broken machinery were soon to become a constant pain in my you-know-where in the years ahead.

However, if not on a daily basis, my living memory of the major events is quite clear.

Primary to this period, the formal series of the eight OOB experiments had been concluded and everyone was tense waiting to see what the independent judge would make of them.

No one knew who the judge was except Dr. Osis, Dr. Schmeidler, and perhaps Vera Feldman. Her identity was kept a complete secret—so that no one could say that she might have been gotten to.

But it was known that she was a professional perceptual psychologist of high reputation and that she was *not* informed that the sketches and photographed targets referred to a PSI experiment.

Her function was simply to try to match the response sketches to the photographed targets.

Meanwhile, the experimental workload had quadrupled, largely to my own demands and interests.

There were the “ESPateacher” experiments utilizing the equipment designed by Jim Merriweather, and which he kept improving on.

There were Dr. Silfen’s “flicker fusion” experiments, and an interesting set of her experiments referred to as “brightness comparator” experiments. A great deal was learned from the brightness comparator experiments.

Since the yield from these particular experiments was eventually to play a seminal role in the work at SRI, I’ll briefly review them.

As I remember the brightness comparator equipment, it consisted of a big black box whose open end was some kind of photo-projection screen.

Upon the screen various shapes could be projected in a back-lit fashion and the light intensity of the targets could be adjusted so that they could be dim, medium strong, and very strongly lit.

The targets themselves were painted with phosphorus, the kind which glows in “dark light” in the ultraviolet band of the spectrum. The intensity of the ultraviolet light could be modulated by a rheostat device.

Whether the target was strongly lit or dim, it was indicated by a slightly illuminated circle.

The successive experiments were run for twenty or more trials before the subject received any feedback as to “hit” or “miss”.

The goal was to see if the test subject could better “see” the dim or bright targets—and so the brightness comparator experiments had to do with light values and intensities.

As I remember it, the equipment was kept in Jim Merriweather’s “engineering cubical” in the hall just outside of the main experiment room and Janet’s Dynograph office.

To ensure that no one in those two rooms could peek, the screen was turned so that it faced away from them.

Brainwave recordings were taken regarding these (and all other) experiments—for the major focus of the ASPR work was to identify brainwave values, not simply to test for clairvoyance and other PSI whatnot.

At first I didn’t do very well with the brightness comparator experiments—and of course began thinking about why.

As the days went on, I began wondering if “OOB vision” or “clairvoyant vision” were the same as eyesight vision.

Of course the test subject would struggle to see and identify the target. But why would only the target be seen? Would not the “seeing” be able to “see” everything? Everything, such as the light rays and halos themselves?

The distinction between the different light intensities of the targets gave me a clue: variations of light intensity would make it easier or difficult to “see” the

targets. But anyway, all concerned *light*. Even physical eye vision is a matter of various intensities of light reflection and light refraction.

We physically see things if light is being reflected from them. When dim light is being reflected, we see things more poorly. And when no light is being reflected, we see nothing at all except blackness.

If light is being *refracted*, then we might not see at all what is refracting it, but just the refraction rays themselves.

So I decided to report not just on the targets themselves, but on *everything* I felt I “saw”.

Some improvement in the results began occurring.

A breakthrough of sorts in this regard came on 22 March 1972—and which was to have tremendous importance when controlled remote viewing was later developed at Stanford Research Institute.

Thus, for this permanent record of the real story of remote viewing, I will enter Janet’s daily report for 22 March 1972.

“Ingo was doing the brightness comparator test with Dr. Silfen today. He enjoys this test and also working with her.

“In the beginning he was missing the comparison by one trial [i.e., seeing the last trial, not the present one. This is called “displacement” in parapsychology lingo.]

“He came up with a possible solution to this missing pattern. It seemed that the air ionized around the target, which is phosphorus. When Ingo stayed back behind Dr. Silfen (his point of view in space, that is), he saw the ionization which had a time lag and this possibly accounted for the one trial off misses. “When he moved in real close (within a half inch of the target), he could make the discrimination better and the ionization did not interfere.

“Silfen asked him to position himself [i.e., to position the center of clairvoyant perception] on the border between the inner and outer circle. It looks as if position has everything to do with accuracy on this particular test.

“It is not a problem of seeing too little, as we thought before, but *seeing too much* [emphasis added.] It may be possible that he can see all the waves in the atmosphere from infrared to ultraviolet”.

As will be discussed in detail ahead, this “seeing too much” regarding perceptual states external to eye vision was ultimately to become a workhorse in the development of controlled remote viewing.

To simplify here a little, though, PSI vision is at first lost within a sea of undulating light, and so one can usually not identify the target. It takes but a little training work to become able to “condense”, so to speak, the light into the targets or subjects.

If you don't immediately grasp this here, not to worry. It will become crystal clear later in this book. Although I did not realize it completely at the time, here was the first and principle "secret" of all forms of PSI "seeing".

During this period, we continued with informal OOB experiments. At some point I began noting that all of the targets concealed on the overhead trays were laid flat—in a sort of two-dimensional way.

Some of the targets had three dimensions, of course, but they all lay flat on the trays. Most of the other targets were merely cut-out pieces of paper of different colors and shapes.

So I suggested that sometimes the targets be put inside small cardboard boxes, not only flat on the bottom, but vertically on the inner sides. At times, even a real three-dimensional target could be placed in the center—such as a statuette or a piece of modeled clay figure. I wondered if three-dimensional shapes could better be seen this way.

Additionally, the tops of the boxes could be sealed, eliminating any possible "other explanation".

This suggestion at first caused some consternation—because nobody knew how to model simple shapes in clay. But this was somehow overcome, and the first box targets duly were presented. Osis felt the box should have a small light in it so as to better illuminate the targets.

Then the boxed targets soon appeared which had small "peep holes" in different sides of it, so that the subject could "go" OOB and peak into this or that hole.

Inside, one would be able to see the target on the opposite wall. Sometimes mirrors were used to see if one was seeing the real image or a reflection of it.

All this now had to do with learning from which direction this or that target was being "seen".

Here, then, were the first experiments regarding "dimensions", and which too was to play a seminal and significant role in the later development of controlled remote viewing.

After all, we do live in a three-dimensional world, not a two-dimensional one—although the thinking apparatus of some appears to be only two-dimensional, and often only one-dimensional (i.e., the infamous "tunnel" vision).

The second of the box experiments was a comical affair. It was completely sealed (with tape) and so there was no way to see inside of it except by getting the center of one's OOB perception inside it.

The inside seemed very dark, in fact black. In the record I commented that “it’s dark here. I think the light bulb has burnt out”. And so that was the end of that session.

No one could think that the bulb had burnt out, since it had been a new one. Some suggested that I try again. “No”, I responded. “Blackness is what I see, and that will be my response on this experiment. I can’t begin to doubt my perceptions, for where would that lead?”

So Vera Feldman had to drag in the ladder and take down the box—to find that the bulb had burned out. *This* was considered a significant “hit” on my behalf—because no one, no one could believe the bulb was out. This was one step toward eliminating telepathy as an explanation.

Throughout all these sometimes tedious experiments, we did a long-distance remote viewing thing regarding weather conditions at various cities.

For some reason, these relaxed me—and there was always an uplifting thrill regarding this form of “traveling clairvoyance”. All of these experiments were exhilarating—as all controlled form of remote viewing were to be in the future, no matter who was acting as the “viewer”.

At some point during late March, someone had started up the idea that the ASPR should honor me by giving a reception on its venerable premises because of all the time and work I had taken part in—and because of my thermistor experiments with Gertrude Schmeidler.

I was horrified. “Oh, no”, I protested. “That would be seen as making something special of me”.

I showed my New Year’s resolutions to several people, and pointed out that I was working on behalf of our species’ PSI abilities—and not on making individuals seem special. I couldn’t accept a reception, because doing so would have been inimical to my concepts.

I remember saying: “I will live and die, as will all other ‘psychics.’ And with all of us go the abilities. It’s our species’ inherent abilities which need to be identified and acknowledged, and once this might be done, then special individuals will not be the focus of all the admiration and attention”.

I thought I had squelched the idea of a reception. But such proved not to be the case.

As March flowed into the very early days of April 1972, Hal Puthoff and I had talked on the phone several times in only a few days. I found him to be a fountain of knowledge and willingness to consider novel insights.

But somewhere along the way, he began suggesting that I consider coming out to SRI for a couple of weeks to do some simple experiments and “poke around theoretically”.

I explained that if the formal OOB experiments failed, then I would be “gone” from the experimental field altogether.

Besides, in my heart I had more or less concluded that by summer I would slowly depart the ASPR, which I now loved, in order to spend some time trying to write salable sex novels and make some money.

Sex novels (of all kinds) were the utter rage in 1972, and the market for them was booming. Every housewife and college professor was struggling to produce one.

And I bought and read dozens of them in preparation for my new career in this regard, a career which I hoped would launch me as an author into bigger and better novels. Most of what I read in this regard was really very bad and sexually not very stimulating.

In any event, although my heart was still with the experiments, they now took up most of my active brain—and I was tired of them and the constant challenge to succeed.

I only wanted to exchange some ideas about theoretical stuff with Puthoff—and that we could do through the mail or over the telephone.

He continued to broach the topic of my coming out to SRI. I kept saying “perhaps”, or “maybe”.

Besides, SRI had never had a psychic research project, and it *was* the nation’s second largest very mainstream think-tank.

I could easily imagine the ensuing difficulties—and all of which in fact later did come true.

Meanwhile, whether or not the formal OOB experiments succeeded or failed, Janet and Dr. Osis had already decided that they had achieved significant information regarding brain activity.

Although Janet did most of the work and writing, she and Osis had begun outlining a draft of a paper in this regard, to be published in the *Journal of the American Society For Psychological Research*.

The paper was entitled *Physiological Correlates of Reported Out-Of-Body Experiences*.

Dr. Carole K. Silfen also prepared a draft of a paper entitled *Pilot Investigations Of Perceptual Variables During OOB Experiences of Ingo Swann*—this the first of three papers she was to write.

Gertrude Schmeidler has also prepared a draft of a paper, a follow-on to her first paper regarding the PK experiments with the thermistors. It was entitled *PK In Temperature Records, and Suggestions About How It Occurs*.

So it now looked like I could retire (in June, I thought) from laboratory research, at least for a few months, having done my best bit for the field of

parapsychology and having provided something of a small patrimony for posterity.

Buell Mullen, Zelda and Ruth Hagy Brod were horrified at my talk of retiring in order to write—of all things—seamy, steaming sex novels.

“My God!” Buell exclaimed. “Do you mean you are going to abandon all this excellent research to become a pornographer!”

So I explained that my novels would be under assumed names, and be erotic art, not pornography. Erotic art had become quite fashionable.

“But what are we to do, then”, Buell asked, “with the pledged funding which has been accumulating? I thought we were going to give it to the ASPR”.

“Buell”, I said, “I can’t really live off of other’s funding. I really have to try to make some of my own, you know”.

Besides, I didn’t really know what to do with this promised funding.

The pledged funding was supposed to be kept secret, and so I couldn’t discuss it with my mentors. This worried me, for I knew I needed advice—lots of it, in fact.

But I had discussed this several times with Dr. Augustus B. Kinzel. In his letter to me of 14 March 1972, he had suggested using some of it in the following way. “My suggestion is that you get the [thermistor] phenomenon itself accepted by some group not now involved in the psychic in any way. For example, the Physics Department at C.C.N.Y”.

What he meant, of course, was to go mainstream with this kind of research. Such, in 1972, was entirely laughable—as it largely remains to this day, except in certain secret enclaves worldwide.

I was on the verge of suggesting that the pledged fund ultimately be given to the ASPR, and if this could be worked out I would go back there at some future time to do more work.

So this was the situation just before the great storm broke over the ASPR.

CHAPTER 30

The Great Storm at the ASPR — April 1972 —

The great storm at the ASPR in April 1972 has been shoved in one of those closets which hold skeletons of scandals, and so it has been conveniently “forgotten” about.

But in some full part it was the first of the reasons I ultimately decided to visit Hal Puthoff at Stanford Research Institute, and out of which arose remote viewing proper.

Just before this storm I had more or less decided *not* to go to SRI—not only for the reasons mentioned earlier, but because he also was a Scientologist. I fully understood that this “connection” would stick to one’s boots like wet, red clay and distort the work in the distorting minds of many.

And so it has.

The great storm of April, however, was not the straw which broke the camel’s back, however, *that* straw occurred in the next month of May.

As the early days of April opened up, I discovered that the plan to give the reception at the ASPR in my honor was *still* underway, despite my pleas that it not be held.

I was furious about this, which I felt was in bad taste. I knew very well how mere “psychics” were viewed in parapsychology, and in any event I was a mere test subject.

I bitched at length about this to Zelda Dearest—and to the Wingates, only to find they were fully in favor of it.

Zelda especially was in favor of the reception, too, and thought I was being silly—and said as much several times.

Finally she counseled: “You know, you have to learn to let other people do things for you. You’re not very good at that. You insist in doing everything for yourself. They obviously admire you, and you should accept it with grace”.

What I accepted, though, is that when women get an idea organized, one should just as well get out of their way—for it was a cadre of women members of the ASPR which had decided that the reception should be held. Indeed, the reception would cost the ASPR nothing, since they themselves were funding it.

At this point, the reception would include only members of the ASPR and their friends. It was anticipated that about sixty people would attend.

The reception was scheduled for the early evening of April 26.

Also during the very early days of April, the judge of the formal eight OOB experiments returned her findings—after which she was told that she had judged an experiment regarding out-of-body perceptions. I was told she was very surprised, since she thought she had judged a standard visual perceptual series of tests of some kind. I was also told that she had no idea at all that OOB perception could be so efficient.

In other words, she had attempted to match the eight picture drawings with the photographs of eight of the tray targets on the assumption that the responses were some form of visual perceiving.

We hoped that she would match at least six of them to bring the success rate just slightly above chance. If she matched four or less, then the rate would be at or below chance expectation—and therefore useless.

My calendar for April 1972 shows that 4 April was the first day of that month I went up to work at the ASPR.

When I arrived, Fanny Knipe said that Dr. Osis was waiting for me in Janet's office. So I bounded up the two flights of stairs—to find Janet and Osis with big smiles spread across their faces.

Janet was obviously bursting with something to say, but it was Dr. Osis' lab and she waited for him to say whatever it was.

The independent judge, blind to the fact she had judged an experiment regarding OOB perceptions, had correctly matched all eight of the formal trials. This was a 100 per cent match, far above any question of chance expectations.

Another independent judge was later asked to judge the same targets and picture drawings again. He, too, correctly matched all eight of them.

But here I must caution that my picture drawings were not completely exact regarding *all* of the elements on the target trays. However, enough of the major elements were exact enough to permit the matching.

I enter these comments here because of the myth that ESP perceptions can be as perfect as eye vision. I will discuss much more regarding this myth in chapters ahead—for it was to become a vital component of tutoring regarding controlled remote viewing.

I was very relieved—not only because the judging confirmed the efficiency of the Osis/Mitchell experiment, but it also confirmed that once again the experiment had been *repeatable* regarding all eight of the formal trials.

I was also relieved because now I could leave the fighting ring of parapsychology lab work as a “winner”, and get back to my life and try to make some real money.

Furthermore, I would do my best to cause the secret, accumulating donor fund to be given to the ASPR—although Buell Mullen Central did not favor that and still considered the ASPR a cesspool of intrigue and stupid mismanagement.

Osis warned me to keep the judging a secret until the publishing committee had a chance to review the two papers.

“Two?” I asked. “I thought there was only going to be one paper, the one on physiological correlates”.

No, now that the judging of the eight formal experiments had turned out so well, he and Janet would quickly prepare a shorter, separate paper regarding them.

Then Dr. Osis asked one of the strangest questions I ever heard. He sat down in a chair right next to the temperamental Dynograph and leaned one arm on the top face where the tracing pins were. I saw Janet’s face wince.

Osis was quite tall, thin and lanky. While sitting, he had a strange way of wrapping his legs around each other so that they seemed to form a single intertwining coil.

In this position, he smiled and asked in his thick Latvian accent: “Vell, Eeengo, vy is it ju can do it—and I can’t?”

Well, I had no answer as to why I could “do it”, much less why others couldn’t. But I sensed, or thought I did, a trace of jealousy or envy—and was shocked at this tip of a hidden iceberg.

I mention this here not to discredit Osis in any way. For by now I thought he was a genius at conceiving and designing the OOB experiment, and which conception and design had achieved full ASPR Board approval *before* it had started up.

Rather, I mention it here because it was the first time I experienced even a possible hint of envy—and bigger and better examples of which I was to experience in the years ahead, both in subtle ways and in ways no one bothered to conceal.

And some of those who didn’t bother to conceal their envy/rage, or whatever it was, were some noted parapsychologists themselves.

And the whole of this envy constituted discrimination and persecution of noted psychics, even if subtly deployed behind the scenes.

Osis and Mitchell went ahead and immediately submitted the draft of the physiological correlates paper to the ASPR publishing committee, indicating that the shorter paper would quickly follow.

No trouble was expected here, because it was standard procedure for the papers to be published in the ASPR’s *Journal*, and because the OOB

experiments had been pre-approved by the Board. Whether the papers reported on success or failure, the *Journal* was obliged to publish them.

The Chairman of the Publishing Committee was Dr. J. G. Pratt, a noted parapsychologist. Mrs. Laura A. Dale was Editor of the ASPR's *Journal*.

I, myself, obeyed Dr. Osis' instructions of secrecy, and told no one, not even Zelda, about the outcome of the OOB experiments judging.

But on the next day, 5 April, I had three gentlemen to my studio. They were from Spiritual Frontiers Fellowship, and who had come to visually inspect me as a suitable "psychic" to take part in the seminars and retreats of that Fellowship.

I had prepared coffee and cakes for them. But not long after they arrived, they began congratulating me on the successful judging of the eight formal OOB experiments.

In fact, they seemed overwhelmed—and so I undertook to caution them about reading too much into the experiments. By that evening, my phone was ringing constantly. It seemed that *everyone* knew Dr. Osis' secret. Buell Mullen, Zelda, and Ruth Hagy Brod complained that I had not alerted them earlier.

As a result of this news, the ladies planning the reception took it on themselves to enlarge the invitational list and make it a public open house affair. Buell and Zelda went to their telephones accordingly, while Ruth Hagy Brod notified her very many contacts in the media.

I merely shuddered.

A few days later, Janet received a letter dated 12 April from Laura Dale, Editor of the *Journal*, regarding the draft paper on physiological correlates. Janet provided me an excerpt of this letter, and which read:

"Assuming that the Publications Committee okays the paper as I am positive they will (although it is quite possible they may have suggestions for changes and/or clarifications), I plan to use it in our January, 1974 issue (deadline July 1 [of 1972]).

"Many thanks for everything and I think you have a marvelous piece of work".

To this, Janet added: "That, my friend, is what is known as a *compliment!!!*"

You see, Mrs. Dale had quite a reputation as being stern, tough, and unforgiving, and whose devotion to immaculate details was legendary.

I myself only twice saw Laura Dale at the ASPR, but I was never introduced to her. You see, I was merely a test subject.

Dr. Osis had been to my studio several times to visit, discuss various matters informally, and to view my artwork. He had a very fine eye for art, and a good deal of knowledge about it.

He was a bit short on compliments, though, and I was never certain he liked my paintings.

But he telephoned one day, and asked: “Eeengo, vy don’t ve haf some of your paintings at zee reception?”

Oh horrors! This would really draw things out of proportion—to have a show of my own paintings at a reception for my humble self. Parapsychologists would certainly think I was trying to become a psychic personality and was using the ASPR to flaunt my own art work.

So I complained: “That would be too expensive for me. The trucking and all that (some of my paintings were quite large). The ASPR walls were not lit enough for artwork, and so some temporary light fixtures would need to be installed”.

Osis was undaunted. And when the Ladies Auxiliary got on my back about this I gave up and provided a budget for the costs—which ultimately came to \$164, and which was reimbursed from somewhere.

The labor, though was something else. It took me, with Jim Merriweather’s help, two days to get the lights and install them.

And so I would get to see some of my outer space paintings displayed against the ladies-room pink walls. I was quite early in my outer space period, which lasted from 1971 through 1977. My goal was to make *art* out of the star fields, not merely sweetness-and-light or science fiction illustrations of them.

The storm came as a gigantic meteor falling out of space, on about 17 May 1972.

When I arrived that day for work, I found Janet a wreck, and she had obviously been crying.

“What’s the matter?” I asked.

“Well”, Janet began as if she were about to burst into incandescent energy, “you won’t believe this one. The publishing committee has refused to publish the papers! And they won’t say why!”

I was so astonished that I failed to comprehend what she had just said. So I asked: “What did you say?” She clarified the issue by a stream of four-letter words—which I understood much more clearly.

I was so stunned I had to sit down—and light up the biggest cigar I had with me.

Thus began one of the biggest scandals which was to shake the venerable, historical Society to its foundations. Even Dr. Osis, the Research Director of the Society, had tears in his eyes. Indeed, everyone did.

And, to make matters worse, the reception was but nine days ahead.

No one, not even various Board members could influence the publishing committee to change its mind. The arguments and fights were tremendous.

But an excuse was rendered up by the publishing committee under tremendous pressure to do so.

The results, it was said, of the OOB experiments were so good that there “must be something wrong with them”.

This is exactly what devoted skeptics say when confronted with many other excellent PSI research results.

The publishing committee, however, did not consist of devoted skeptics, but of “devoted” parapsychologists of high standing.

And these parapsychologists had now completely rejected the Osis OOB experiments—experiments whose designs and safeguards had previously been approved by the Executive Board, and of which the publishing committee officers were also members.

The whole of this was, of course, a direct attack on the integrity and competency of Dr. Osis, Janet, and, of course, on my humble self.

What this meant for me was that my name as an experimental test subject was mud—and would have stayed mud unless I had not gone on to bigger things.

This, however, was not the time to feel sorry for myself. My heart went out to Osis and Janet—as did the heart of Mrs. Marion Nester, the editor and producer of the quarterly *ASPR Newsletter*.

If I remember correctly, Marion had the summer issue of the *Newsletter* almost ready to go to press.

But she was as outraged as everyone else was. She said that she would scrub what had been prepared, and publish the results of the eight formal experiments (I will quote at length from this *Newsletter* in the next chapter).

This, however, was not the same as having papers published in the *Journal*, and which parapsychologists everywhere considered a scientific one.

I don’t believe Dr. Osis ever fully recovered from this disgusting event—although he continued as Research Director for some years more. Although he and I were to have one big fight in May, I nonetheless honor and respect him completely.

At that time, he was one of the very few parapsychologists researching the question of whether there is some aspect of the human being that can go out-of-body and which might survive after death.

I did not fully realize at the time how hated was this concept by parapsychologists everywhere.

Dr. Osis was a member in good standing of the American Psychological Association, the Eastern Psychological Association, the American Association for the Advancement of Science, a Fellow for the Scientific Study of Religion, and was on the Board of the Academy of Religion and Psychical Research. He had published over seventy scientific articles, and had researched and authored the particular book which first brought the concept of Out-Of-Body to public awareness: *Deathbed Observations By Physicians and Nurses* (1961).

Ethically speaking, I felt that the publishing committee had no right to refuse his papers, considering that the Board had preapproved the experiments and their safeguards.

I felt that surely some other parapsychologists, and even the American Parapsychology Association, would come to his assistance—or at least review his situation.

But to my knowledge, no one did. As I was lately reminded, the same “powers” which refused to publish his and Janet’s papers were *also* powers within the American Parapsychology Association.

To all practical purposes, this great innovator was left out in the cold as far as parapsychology was concerned.

What this amounted to was yet *another* example of discrimination and persecution—one far more serious and disgusting than what had happened to me.

I was not to learn the real reason for the refusal to publish the papers. But five years later I did so—and from an impeccable source.

Dr. Gaither J. Pratt (1910–1979), who was the Chairman of the publishing committee, was also the foremost advocate in the United States for the *non-repeatable* experiment.

As mentioned earlier in this book, this was the concept that parapsychology would never have a repeatable experiment—such as I had done with Backster, Schmeidler and Osis.

Backster, of course, was not considered a parapsychologist by parapsychologists. The *Journal* published Schmeidler’s papers on the repeatable thermistor experiments—but only perhaps because of her extraordinary standing in science and parapsychology.

Some parapsychologists on the Board of the venerable Society also felt that the ASPR *should not* itself conduct research, and wanted to do away with the office of Research Director.

And, indeed, when Osis finally did retire, the office of Research Director was not filled again.

In the end, the Osis-Mitchell OOB experiments have been mentioned in almost every reference and popular book since.

Long after Osis had given up, Janet Mitchell continued to try to get published the paper on physiological correlates—and which was avoided like the plague.

It was finally published in 1977, after I had become known as a “psychic spy for the CIA” and etc.

But it was published not by an American source, but in England in the *Journal of the British Society For Psychical Research*. I will refer to this paper ahead, because some of its findings were unusual and crucial to the development of controlled remote viewing.

In April of 1972, however, it was quite likely that the publishing committee of the ASPR did not realize what the ultimate outcomes of this disgusting event would be.

The publishing committee probably didn’t know of the existence of—get ready for this—of the Buell, Zelda and Ruth Centrals, and which tripartite kingdoms were extensive and reached everywhere, including into the influential, the parapsychological and the media.

All three of my wonderful gals were completely outraged, and seemed to take the rejection of the Osis-Mitchell papers as a personal affront to their *dynamic selves*.

Thus, I personally know of five individuals who, on their deaths, were prepared to bequeath their considerable estates to the ASPR, but who changed their minds.

And during the first year after this storm, the ASPR lost over a thousand members and their subscription fees, and another thousand during the following year.

Meanwhile, the *Journal* proceeded along as a forum through which parapsychologists could get their papers published—even though Chester B. Carlson, largely because of Osis’ efforts, had set up the venerable Society with his \$2 million endowment for *research*, not exclusively as a publishing house for papers.

He had invested in Dr. Osis’ concepts regarding out-of-body research and survival after death.

It was at this time that I first encountered the idea of getting the money under any pretense possible—and then utilizing it for entirely different things.

Buell Mullen, and the two lovable Bennetts, were not ones to gloat. But they couldn't resist telling me "I told you so"—that the venerable Society was a cesspool of pointless intrigue and backbiting, and expert in shooting itself in its feet.

In private, Buell asked: "Well, you still want to give the pledged donor fund to the ASPR?"

At this point, the covert pledges amounted to just over \$350,000.

I, of course, was completely embarrassed. I explained that I had volunteered to leave the ASPR so I could get on with my own life.

But Osis, Mitchell, Schmeidler, Ehrenwald, the Wingates and Arthur Twitchell had asked me to stay in order to complete outstanding experiments.

It was even thought we might do another fresh set of formal OOB experiments all of which would be filmed on camera this time.

"I would like to support Osis", I told Buell. "But right now it's not at all clear how to do it". Indeed, *nothing* was clear any more.

CHAPTER 31

Reception for Ingo Swann at the American Society for Psychical Research — 26 April 1972 —

Over the phone I told Dr. Hal Puthoff about the disgusting affair of the publishing committee's refusal to publish the papers.

I remember having to go two times through the facts of the event because Hal had difficulty in making sense of them. He was, I think, bewildered.

So I clarified a number of issues, including some which were ethical ones—in my mind at least.

I explained that the disgusting event had taken place so fast that the publishing committee obviously had not had time to submit the Osis/Mitchell papers to the peer review process, and which would have taken at least a month or more. So the decision not to publish had been an “executive” one.

Translated, this meant that the decision not to publish had been based in authoritarian or totalitarian overviews of only a very few individuals.

Then I said: “What this really means is that I am done for in parapsychology—on my way out. And so I plan to fade into obscurity and write novels”.

Anyhow, this event had given me a very good excuse *not* to go to Stanford Research Institute. “If I came there, the chances are that *your* reputation would get ruined, too”.

Hal mumbled something about making up his own mind about things, and renewed his invitation. He also sent letters of inquiry about me to Osis and Dr. Schmeidler, copies of which were later given to me for my archives.

Anyhow, I was relieved that I didn't have to go to California and try to strut my stuff before a noted physicist.

I suddenly felt *free* of parapsychology. By this time, my “career” as a test subject had lasted only nine months—and which was par for the course in parapsychology labs.

There was only this stupid reception to get through.

I tried to impress on everyone that if there was to be a reception, it should honor not only my humble self, but especially, and even more so, Dr. Karlis Osis and Janet Mitchell.

After all, it was their experiments which were more notable than my mere participation in them as a test subject.

I was very frank about this, believing that credit should be given where it is due, but often avoided or ignored. I have not changed my mind about this since.

But no one would hear of this, including Osis and Mitchell. Janet said: “Well, Ingo, you have burst over parapsychology like a roman candle. You have to accept the credit”.

“Yeah”, I replied, “and gone out as fast as roman candles do”.

I tried to find out when the ASPR had last given a reception. No one seemed to know, and so if one had been given it was way back in the history of the venerable Society.

The prospect of the reception terrified me, frankly put. I felt that no one would come—because the refusal to publish the papers directly implied that someone had cheated—specifically myself.

But there was no getting out of it.

And so I tried to resolve my second problem—by now I was so *fat, fat, fat* I couldn't fit into any nice United Nations suits, of which I had an even dozen. During the week before the reception I had drunk only liquid protein in an effort to reduce. This effort was futile.

I had no money to buy a new suit. So in the end I selected a nice Nehru jacket, a style which had briefly been fashionable about 1969. I couldn't get it buttoned, of course, but it hid some of my accumulating belly. I chose a big white tie which filled in the unbuttoned space and somewhat hid my bulging belly.

While dressing, I felt I was getting ready to volunteer for the guillotine.

Well, what the hell. While slowly and reluctantly squeezing into my clothes, I smoked ten cigars and drank five vodka and sodas.

And so I arrived at the dreaded reception a half hour late.

On the street, I didn't see anyone else going into the venerable Society, and so I expected the worst.

Just inside the door I found the welcoming committee waiting. It consisted of Dr. Alice I. Bryan of the board of trustees, and a dowager lady whose name I'm sorry I don't remember, but who was a constant benefactor of the ASPR. The welcoming committee also consisted of Dr. Isobel Wingate, Ruth Hagy Brod, and my Zelda Dearest.

I hugged each of these ladies, and there was a sudden bursting of flash bulbs and applause.

When the glare had subsided, I saw that the venerable premises were packed to the hilt—with hardly any standing room left.

I spent the next hour with the welcoming committee being introduced and shaking an endless number of hands.

Janet was busy on the third floor showing the lab and demonstrating the brainwaves of those who had the courage to get hooked up.

Dr. Osis was busy on the fourth floor giving short lectures about the OOB experiments to groups of people.

I later found out that 353 people had signed the guest book before it ran out of pages.

But many guesstimated that a thousand or more packed all four of the ASPR's floors. At least thirty media types were in attendance, and it seems that all of the New York area major media sent reps and photographers along.

I shall now begin quoting from the ASPR *Newsletter* (No. 14, Summer 1972) produced by Mrs. Marion Nester, and which came out about two weeks after the reception.

To my knowledge, this is the only “official” record of the event, and it needs to be entered into their present record of the real story of remote viewing, and which record will probably be the only real chronological record of remote viewing.

“*Reception for Ingo Swann*: A showing of seven paintings by Ingo Swann, ‘expanded Awareness in Art,’ was featured in a reception at the ASPR on April 26. Mr. Swann is participating extensively in ASPR experimentation on out-of-body states. The gathering provided members with an opportunity to relate visually to his subjective experience of out-of-body travel, and to hear about the scientific study of this aspect of parapsychology.

“When Mr. Swann became involved with psychical research he discovered what for him is a new painting style. His pictures convey his experience of expanded consciousness. ‘Aft-Ship’s view of Sagittarius’, for example, reproduces [this type of experiencing] on canvas, so that viewers may get a feeling of it, his awareness of the cosmos during his out-of-body states.

“More than 300 people were present at the event, which was made possible by the invaluable help of ASPR members: Mrs. Ruth Brod, Mrs. Judy Skutch [now Mrs. Whitson], Mrs. Rita Livingston, Mrs. Lucille Kahn, Mrs. Sandra Ohrstrom [now Ms. Wright] and of the administrative staff.

“Included in the program was a tour of the laboratory. Demonstrations were conducted on the ESPteacher and the Polygraph: Dr. Osis gave an informal talk on visual perception and on the current research”.

On the second page of the *Newsletter* exists the only report of the OOB experiments to be put in print. I will quote it in its entirety, since many of its elements served in the future as a basis for the development of controlled remote viewing.

“*New ASPR Research on Out-of-the-Body Experiences*: Karlis Osis, Ph.D.—Director of Research, ASPR.

“In the current research on out-of-body experiences (part of the program undertaken within the scope of the expected James Kidd legacy), our central hypothesis is that a human being has an ecsomatic aspect [i.e., outside of the body aspect] capable of operating independently of and away from the physical body.

“This part of the personality may also be conceived of as leaving the body at death and continuing to exist. We want to combine all our information from OOB, apparition cases and deathbed-observations experiences, to see whether this ecsomatic-existence hypothesis is strengthened by our new data and its theoretical integration.

“If the hypothesis indeed proves justified (in opposition to the counter-hypothesis that OOB consists only of ESP coupled with fantasies of traveling), we expect to arrive at something like Myers’ concept of a phantasmogenic center which operates outside the body.

“This concept assumes that the center of the projection is capable of perceiving from the point of view of the location in space to which it has projected itself—rather than from the subject’s actual eye-level.

“We have now contacted over 100 individuals who responded to our appeals for participants. Out-of-town subjects were invited to project themselves to my office and try to identify target objects arranged on a coffee table there. Several people obtained very encouraging results.

“Our major subject to date has been Ingo Swann, with whom Janet Mitchell has conducted exploratory sessions.

“The general procedure has been as follows: Mr. Swann sits quietly in a semi-dark experimental room, attached to a polygraph (in the adjoining room) which records data concerning his physiological state, i.e., brain waves (EEG), heart rate, respiration, etc.

“The targets are on a shelf suspended two feet from the ceiling of the experimental room. This shelf is divided by a partition, on each side of which is a tray containing an arrangement of target objects, placed so as to look distinctively different as seen, say, from the south or from the north.

“We used objects having strong form and color, e.g., an umbrella, a black leather scissors-case, an apple. We asked Mr. Swann to tell us the position

from which he saw the objects. He gave us verbal descriptions of the targets, as well as sketches [i.e., the picture drawings]. We developed psychological scales for rating the quality and clarity (as subjectively described) of his OOB vision, which varied from time to time.

“The results were evaluated by blind judging: that is, a psychologist was asked to match up Mr. Swann’s responses without knowing which target they were meant for.

“She correctly matched all the 8 [formal] sessions (the likelihood of getting 8 out of 8 by chance is 1 in approximately 40,000.

“*Perception*: Ingo Swann sometimes (though not always) was able to give very clear identifications, e.g., the shape of a black leather case on a red background, or a blue cross.

“His OOB perception was organized in much the same way as if he were indeed looking at the stimulus shelf from the point where he felt he had projected his spiritual self.

“So OOB vision seems in one respect at least to be more like normal vision than does ESP. Whereas the ESP processes mostly elude conscious awareness, OOB vision appears to be directly observable [by the subject]. For instance Mr. Swann was keenly aware of the lighting conditions in the stimulus area [referring to the burnt out light bulb.]

“Does OOB vision follow the laws of *optics*? On the high self we arranged stimulus material (for example a small letter ‘d’) inside a closed box with a small opening and a two-mirror system.

“We wanted to see whether in the OOB state Mr. Swann could see the target through the opening, as he would normally see it from that point (as reflected via the mirror), or whether he would see it directly by clairvoyance, without using the mirrored image.

“On the basis of our [successful] preliminary results, we are now developing sophisticated optical systems for testing the ecsomatic hypothesis of OOB. Several physicists, engineers and psychologists are enthusiastically cooperating [names given at the end of this longish quote.]

“*Physiology*: What is happening to Ingo Swann’s body at the times when he feels his spiritual self to be somewhere else? We have accumulated a considerable mass of physiological records, now in process of analysis.

“The autonomic nervous system responses seem quite within normal range, indicating that there is no danger to the organism during OOB states.

“Mr. Swann was also given biofeedback training for the slower brain-wave frequencies (alpha and theta). He identified these states and after a while could reproduce them at will.

“Until our analysis is complete, we can say nothing definite about brain-wave activity during the OOB, but the voltage changes do appear to be important”.

“Members who have generously donated their time and advice for the Out-of-Body Research:

“*Physicists*: Mr. L. F. Barcus, Mr. Thomas Etter, Mr. Robert J. Kleehammer, Mr. James Merewether.

“*Psychologists*: Miss Bonnita Preskari, Dr. Carole K. Silfen.

“*Engineers*: Mr. Kenneth Cohen, Mr. Martin Ruderfer, Mr. G.M. Smith”.

The above longish quote, then, is the nexus of the papers the publishing committee refused to publish. For the reception, the ASPR staff had prepared 150 copies of this statement by Dr. Osis on behalf of his rejected research. I wanted one for my archives—but the copies had all been gobbled up by the time I arrived.

The reception had been scheduled from 5:00 to 8:00. But it was still rather thickly populated as of 9:00. As the crowd began to thin a little, I had a chance to talk longer to various people. Ms. Ann T. Johnson was the staff photographer at the time and kindly provided me with a set of photos.

I treasure them to this day.

It was thus that I have a wonderful photo of Janet Mitchell smiling beside the temperamental Dynograph (brainwave/polygraph) machine.

Another of my humble self and my past love Paula standing before my large painting, *Aft-Ship's View of Sagittarius*.

And another of my humble self talking with and being nice to, of all things, one of the then-leading editors of *Time* magazine, i.e., that magazine of the Fraud Box infamy. And with this my “adventures” with *Time* magazine had just begun.

Everyone felt the reception was a tremendous success, but I’ve sort of resented it to this day, for it was held somewhat over the bodies of Janet Mitchell and Dr. Karlis Osis.

And so the reception was over, but not quite.

The original plan for the paintings displayed at the ASPR was that they should hang there for three months, in order for ASPR members to come in and view them if they wanted.

A few days after the reception, though, I was told that a member of the Board was objecting to the paintings on the grounds that the ASPR should not be used to display a private person’s artwork.

I was told that this was Mr. Charles Honorton, then Assistant Secretary—and a noted parapsychologist. Honorton was much later to do much

constructive work to change the skeptical viewpoints regarding PSI of several noted scientists, and altogether his work in this regard was unquestionably admirable.

He is dead now, unfortunately passing well before his time, and I regret his disappearance from the scene. And I had the honor of sitting to the left of his boxed ashes at the memorial to him held at the ASPR—a very sad event, indeed.

Rather than have the ASPR go through another conflict about my paintings, of all things, I volunteered to remove them, and did so immediately.

Together with three other works, two of the ASPR paintings, including *Aft-Ship's View Of Sagittarius*, ultimately found a permanent home when they were solicited into the “space art” collection of the Smithsonian’s National Air and Space Museum in Washington, DC. I gave these paintings (five of them) to the national patrimony for free, although it is certainly a very tiny patrimony. I was proud and honored when the Smithsonian packing crew came and carefully boxed them up.

I left one painting behind, though. It was the working sketch in oils for the triptych *Death of a Man*, the one Mr. Reed Erickson, Zelda’s employer, had bought in 1969 at the recommendation of Dr. Jean Houston. Dr. Osis had been especially fond of this painting when he had visited my studio.

In removing the paintings, I found him gazing deeply into it. I was touched and said: “Why don’t you personally accept this one as a gift”.

He did, and I was pleased.

CHAPTER 32

The ASPR Disruption — May 1972 —

I was to continue to work off and on at the ASPR for the next three years following the reception. Although I cut back my work schedule there after the reception, I felt I had to stay for Osis' and Janet's sake. And indeed they asked me to stay, as did the entire staff at the ASPR.

And I wasn't to be driven out by dark, largely anonymous forces which apparently lurked here and there. I still fancied myself the lean, mean fighting machine—albeit apparently neither lean or mean enough. I was to toughen up much later.

Osis, Mitchell, Schmeidler and I and other supporters on the Board had many discussions about what to do, about how to get the experiments, and which experiments, up and running again.

At first my heart wasn't entirely in it. But when strange gossip began surfacing about me, I knew I had somehow to get stronger.

I had my tripartite spy organizations of Zelda, Buell and Ruth Centrals, and all of which combined to inform me of *everything*. I was ready to quit lab research. But I wasn't going to be driven away from the ASPR by demeaning gossip, of all things.

It is somewhat painful to include the following in this book, and many might at first consider it out of place—even vulgar.

But in the years to come, enormous efforts were made to debunk and debase remote viewing.

These efforts were made not only by chronic skeptics who could easily be identified as the “enemy”. Some of the efforts were made by a few noted parapsychologists, and some self-styled ones who had risen into visibility. I will touch on some of these events ahead.

All of these efforts included very ugly gossip, and so *gossip* has its place in the real story of remote viewing.

In the first few days immediately following the reception of 26 April which, all in all, had turned out to be a rather glorious event,

I soon found it being spread about that I was, among other things, a drunkard; a debaucher; an alcoholic; a homosexual. I wasn't married, and so, it

was said, I “must be” one. I also must be a pornographer because I was interested in, well, whatever they thought I was interested in.

On the other hand, I was also said to be a seducer of older wealthy women, and which caused some of my older female friends to smile—somewhat with a gleam of hope as I sometimes interpreted it.

It was *also* said that my overall behavior was probably mentally deranged, that I was a mindless Scientology clone and spy. I was also a skillful mind manipulator, that I could read minds, and that I was a danger and threat to the integrity of parapsychology.

I was quite disturbed by this cloaked gossip at first, and thought it quite cruel.

But Zelda said, and she was serious, that “any publicity is good publicity. Just make sure they can spell your name right”.

And Zelda reminded me that I had designated myself as a lean, mean, fighting machine, and ought to ignore the obscene accusations. Buell advised that I *should* read minds, for doing so was the only way of protecting oneself.

Well, I did like my drinks. So at least the drinking part was partly true. But in fact, I didn’t drink very often or very much except on occasions when I had no lab work forthcoming.

You see, drink caused my PSI functions to degrade or cease altogether. I also couldn’t drink and paint or write, which I did most of the time, because doing so caused my inspirations to vanish.

But there was another side to the gossip, and I found going before me a fabulous reputation, one entirely out of proportion to my humble self.

I was a genius, an experimental innovator, an inspired mystic, and could travel out-of-body anywhere I wanted to go.

The appellations of “superpsychic” and “superman” (with X-ray eyes, no less) now first surfaced for the first time.

Some of this fabulous gossip held that I was the best thing which had ever happened to parapsychology.

I shuddered on hearing this, for I well knew what parapsychologists would think of it.

The only part of this which was partly true was that I loved designing innovative experiments. Although I couldn’t have known it at the time, this particular trait was to stand me in good stead in the future.

In the end, Zelda and I had laughing fits when new gossip tidbits came flowing in. “What next?” we would laugh.

As I've mentioned earlier, Zelda was the "Earth Mother" type, and had enormous connections everywhere. And she was a veteran sexologist, and people liked to talk with her and felt they could freely do so.

Thus she knew of some of parapsychology's sexual closets—for example, who was a cross-dresser in secret; who was into S&M leather scenes; who was a compulsive satyr type trying to hop every female encountered; who was into drugs and psychedelics and what kind; who was a prude, who was ambidextrous even if married; who was impotent, who had prostrate problems; who couldn't get it up.

I must remind here that all of this was alleged to me by Zelda and a few others at times. In only three cases did I encounter first-hand knowledge.

But in the end, all of this only meant that behind the rather prissy surface of parapsychology, parapsychologists themselves were human just like anyone else.

As psychologists say most people do, some of them presented an official public side—but there is also a hidden side conducted in private and secrecy. Several books, I think, have rather recently been written about this.

Hal Puthoff and I twice talked on the telephone, and both times he repeated his invitation to come to SRI. But I now had a second reason not to go. I told him of the sudden upsurge in vile gossip. "If I come there", I said, "you will have an alcoholic, faggot, mind-manipulator on your hands, one who also seduces elderly wealthy women. I'm sure you don't want such an odious creature under your wings".

In any event, I had firmly decided to slip out of the work at the ASPR and get back to my real life. I told him of this intent, and said "No. Thanks for your offer, but I'll not come there".

I was not the first to undergo the "gossip torture treatment", as I sometimes referred to it.

When Bob Monroe published in his first book that he could pinch female asses while out-of-body, the gossip exploded that if he could do *that* he could do all the rest, too.

Soon two or three women surfaced who claimed that they had been taken wonderful and satisfying advantage of by him while *he* was roaming about in a lusty out-of-body state. He was also accused of invading and reading minds, and mind-controlling situations to his own advantage.

When word got about that Cleve Backster was conducting experiments on sperm, the gossip lines exploded regarding how and from whom he got his specimens and under what circumstances.

I'll leave it to your imagination here—and in any event, imagination rather than first-hand facts always takes precedence regarding these kinds of things.

Besides the soap-opera drooling, the lascivious thrill of such speculations, the real purpose of such gossip probably had more to do with discrediting and stigmatizing certain individuals who might be making breakthroughs outside of the central and organized pale of parapsychology.

If the reputations of such contributors can be destroyed, or at least brought into question, then their work need not be considered or contended with.

In my direct experience of them, Monroe and Backster were paragons of propriety and hard work. But neither were accepted as parapsychologists by the hard, inner core of parapsychology—although certain recent encyclopedias published in the 1990s have restored this well-deserved appellation to them.

All this “negative” gossip ultimately had a tentative outcome.

“Zelda”, I said, “why don't we write a book on the sexual proclivities and phenomena of psychics, psychical researchers and parapsychologists beginning when the first Psychical Research Society was formed?”

Zelda was a bit flustered at this. “I've thought about it”, she replied.

For my part, I decided to research these topics with the view to ultimately writing such a book. After all,

I intended to be a writer, and this project certainly was a fascinating one during the years I dug deep into various sources.

In the end, I decided not to include personal stuff about psychics, psychical researchers and parapsychologists. My book would be about sexual phenomena encountered while doing research dating from the time of Anton Mesmer.

I finished that book two years ago, under the title of *Psychic Sexuality*. Like this present book, it was turned down by all the major publishers my wonderful agent, Ms. Sandra Martin, submitted it to.

Most of the rejection letters stated that it was fascinating and written very well, but it was not their “type of thing”. In other words, it was too hot and far out to handle.

I may self-publish it one of these days. And, indeed, I might self-publish a whole lot of stuff.

I probably compounded the negative gossip thing because of a strange, but welcome, shift in my attitude about myself.

After the reception at the ASPR, I began receiving invitations to dinners and parties by the score, often from people I didn't even know. I suppose everyone wanted to see what this odd mixture of gossip looked like.

I became mildly amused by watching people try to fit me into *their* usually limited stereotype concepts—and took a small revenge by doing everything I could *not* to fit into any of them.

Since I couldn't fit into any of my clothes any longer, I bought “new” ones at used clothing stores, and wore them boldly everywhere I went. But these tended to be religious, police or military clothes of one type or another.

I mixed these with ordinary clothes—and went to the dinners and parties wearing them. I was expected to be abnormal, and so it was a pleasure to present myself as such.

After the reception, though, it was for sure that I was considered at least an oddity of a wide variety.

Prior to this, I had tried very hard to *not* be considered an oddity. But there it now was, anyway.

So I said to myself: “To hell with *not* trying to be an oddity, let me just experience being my true self for a while”.

And so I started appearing in public dressed in various strange ways. I didn't go overboard, though, but added discrete costume elements to my daily attire.

When Al Brod saw I had gotten into “costumes”, he gave me two duffel bags full of *his* WW II Army clothes. He had always been somewhat portly, and they fitted me perfectly—until I got even *fatter*.

There was a somewhat liberating fallout from all the negative and positive gossip, at least in my mind. It freed me to be what I wanted to be at any given time—where hereto I had forced myself to conform to respectable conventional standards. I luxuriated in this new-found freedom of alternating identities.

And there was one great and unexpected reward to this change in dressing style.

Because of my “costumes”, I suddenly found myself easily accepted into a social substrata which had mostly rejected me before. Which is to say, into the realms of New York *artists*—and most of whom tend to dress and act radically anyway.

In any event, the first part of the New Age Wave was in full progress, and to be even a small part of it meant that one could not wear conventional clothes which the “tuned in” New Agers had “dropped out of”.

But even within this new-found “freedom”, I felt that the negative, ridiculous gossip was designed to drive me out of the ASPR—and terminally out of parapsychology itself.

So Zelda and Ruth helped me trace back some of the gossip to its original source. In those instances where we succeeded, a parapsychologist was often found, and on some occasions other psychics.

My calendar for 1972 shows that I worked at the ASPR only ten days during May.

When I arrived for work on 3 May, I expected to do more of the tedious ESP teacher experiments.

But things went differently. I take the following from Janet's log for that day.

"Ingo arrived late in the rain. It was a surprise to both him and me that Dr. Osis had planned another experiment at the Natural History Museum. Dr. Haraldsson and Vera were to go there and Ingo was to find out what they were looking at".

Dr. Haraldsson was Dr. Erlendur Haraldsson, the noted psychologist and parapsychologist from Iceland, who was spending a period at the ASPR.

He had received his Ph.D. from the University of Freiburg with a dissertation entitled "Vasomotoric Reactions as Indicators of Extrasensory Perception". He later undertook research in Sri Lanka and India regarding cases of reincarnation.

Haraldsson and Osis had very much in common, including their body types, and so they seemed from the same planet. Dr. Haraldsson was genial and charming, and I liked him very much.

Janet and I later learned that this particular out-bound remote viewing experiment had been planned for a week, at the beginning of which Haraldsson and Vera had again gone to the American Museum of Natural History to plan their route.

This was to be the fifth experiment of this type. Of the four others, three had worked out quite well, but one was a bust as far as my perceptions went.

Janet had been omitted from the loop in this fifth case—which she and I interpreted as questioning her integrity, and had somehow aided me in cheating.

But she was as "blind" to this experiment as she had been to all the others. She had not known the locations selected inside the Museum. But here was the first open suspicion that perhaps she managed to cue me in some fashion.

In the case of this experiment, the two out-bound beacons were to be at their first target site at 2:25 PM. They were to stay there for four minutes, and then spend two minutes moving to their next pre-selected location.

I enter the full text of this experiment into this permanent record, because of a highly unusual aspect—one which scared the bejesus out of the experimenters, and parapsychology as well.

2:25 PM. Well, I'm having a little difficulty, but I suppose they are in some sort of a dark corridor. I can see a lighted hall at the other end, maybe in one of those rooms where they have those glassed-in exhibits, but I can't be sure. That's all. Did you get that? [I asked Janet through the intercom.] I now seem to be over a banister of some sort, a railing. Yes, a wide wooden railing. They seem to be moving now.

Feedback. The two beacons were late at getting to their first pre-selected site and were still in a corridor at 2:25 PM. They then emerged into a large room with glassed-in exhibits protected by large wooden railings. They quickly proceeded to the next location in order to make up for the lost time.

2:31 PM. Well, again I am uncertain. It doesn't seem—it doesn't appear that they've moved too far from where they were before, but if I position myself in back of where I think they are standing, they seem to be standing in front of a large window of some sort. I don't [pause] have the clarity [pause].

(*Note:* The last pause was a rather long one, and Janet noted that I picked up the verbalizing at 2:35 PM. and which was out of order according to the established, pre-timed schedule).

2:35 PM. They now seem to be moving. I think they must have moved towards the right from where they were standing. I seem to feel that they are trying to decide which way to go next. There's a choice of corridors there or directions.

Feedback: Haraldsson and Vera had gone to the Museum a week earlier to plot out their locations in the Museum, and the routes to get quickly from one to another. During the intervening week, the Museum had thrown up alternate wooden corridors and blocked off others because of renovations which had gotten underway after the two beacons had planned their routes, and of which the two were unaware. At this point, they were *lost* and didn't know how to get to their next location. The Museum is very big. Thus, they were confused as to which way to go next.

2:37 PM. At this point I see that they are passing some cages or—not cages but shelves or displays which have glass fronts to them, where I can't quite discern what is in the glass case. Yes, I sort of got the feeling that they have stopped. Well, as usual in situations like this where there is so much in the environment, it is very hard for me to specify any thing. I can't see anything that I could specify except glass. They just moved location somehow.

Feedback: The two beacons were again in a construction zone, a room of glassed-in exhibits, but most of the exhibits had been taken away leaving empty glass cases.

2:43 PM. I get the impression, and this is an impression, that they are not as cool and collected as they might be. Well, I can see a corridor and stairs, but I can't quite seem to correlate how close they are to it. That's what I can't figure out. I can't quite locate them. Well, it's almost as if there were some confusion around which makes me withdraw from them. I'm not quite certain what it is. I'm afraid that's going to be it [for this session.]

Feedback: The two beacons were lost again because of the construction work. At this point they encountered a set of stairs but which were roped off. For a few moments they split up and went in different directions to find their way. They were confused, and I was picking up the confusion.

Dr. Osis waited with Janet and my humble self until the two beacons returned. We felt I hadn't done well regarding my remote viewing perceptions. I was quiet, trying to figure out why I had experienced so many confusions during the experiment.

Then I got it. "Ah ha, I have a feeling they got lost at least *twice*".

Osis didn't see how that could be since they had planned their route a week earlier.

But I had faith in my perceptions. When the two out-bound beacons came in-bound into Janet's office, I spurted out: "You got lost, didn't you? That's why you were confused".

Yes! They had gotten lost because of the unexpected construction work.

Vera seemed pleased that I had detected this.

But Haraldsson's face had turned somewhat pale. "Does this mean you can *read our minds too?*", he asked.

And here I had inadvertently tripped across the most feared of the hidden wires in parapsychology research—*mind probing*.

I hadn't done anything of the kind, of course. I did *not* say in my responses that I was telepathically probing their minds, just that they were confused about which way to go next.

But in my gut I intuited that my career in PSI was over with. A "psychic" was not supposed to read minds, at least those of the of experimenters and parapsychologists.

In any event, Haraldsson remained at the ASPR for the month of May. But I remember that he was cold toward me.

For the rest of May we limped through various experiment. But tension was everywhere.

When I arrived at the ASPR for work on 29 May, Janet said that Dr. Osis wanted to see me in his office. Her face was pinched up.

So I bounded up the stairs to Dr. Osis.

The upshot was that we were to do no more remote viewing experiments, that the ASPR was not to permit time for ideas I wanted to test out.

I was furious. And, I'm sorry to say that I treated Dr. Osis to one of my most volatile outrages—and for which I was later to become somewhat noted as the “prima donna superpsychic”.

I remember saying: “Is this your idea, or the idea of some of the scumbags on the Board? Does this mean that we will dispense with all my concepts—including the picture-drawing one?”

No, the picture drawing idea had been a good one, and “we” (the ASPR) would continue to use it.

But in essence, I was henceforth to do only what the experimenters wanted—and nothing else. I was to become a standard test subject.

The argument was tremendous and went on for about fifteen minutes.

“I quit”, I shouted, “as of this moment. I will go somewhere else to work”.

Then Dr. Osis managed to say the one thing which managed to break this camel's back.

I don't know how he managed to say this one thing. I remember it verbatim.

“Eeengo”, he smiled. “Ver would ju go? Zer is no place else for ju to go”.

“Vell”, I said, rudely mimicking his accent (to my eternal regret), “Ve'll jus see about that!” and stormed out of his office with my fists clenched wanting to break holes in the wall.

I briefed Janet, and then left the ASPR. I got to the stairs of the subway and once again sat down on the same spot where I had my transcendental experience the October before.

I calmed down a little, and smoked a package of cigars, astonished at the vigor of the adrenaline arousal of a complete hatred—not for Osis or the ASPR, but for the parapsychology establishment in general.

I remembered Dr. Kinzel's advice to get some other more conventional place to test the PK stuff.

I stood up. There was now only one option open to me. If I didn't try for it, then my short-lived career would be not only mud, but sewage.

For reasons I can't explain, I've always had a peculiar kind of philosophical overview. It is this.

When all of what is to be known about a situation is known, and you don't like it, then marching into the completely unknown is more preferable—for better or worse.

When I got to my studio, I went directly to the phone and rang up Dr. H. E. Puthoff at Stanford Research Institute.

When he answered, I said: "OK, I'll come. When do you want me? I don't have enough money for an air ticket. How will we handle that?"

"How about tomorrow? If you can get up the money, SRI will reimburse you for the travel expenses, and some per diem while you are here". (*Note.* It took SRI, with its millions or more of dollars, *six months* to reimburse me).

I called up Zelda Dearest. "I have to have some money to go somewhere urgent. Can you loan it to me.

It will be paid back".

I didn't tell her where I was going, or anyone else either. "Just say I've gone to screw my head off in Acapulco".

I arrived at San Francisco Airport on 4 June 1972. Hal Puthoff was waiting to meet me.

Until this day, and considering all that happened since, I've wondered if I did the right thing in making this first visit to SRI. I still don't know for sure.

In any event, I had stepped into the completely "unknown". It and its forthcoming circumstances were to be awesome indeed.

to be continued as...

Part Three: The Two Visits To Stanford Research Institute—1972

CHAPTER 33

Airborne Into the Impossible

When on 4 June 1972 I departed New York to visit Dr. H. E. Puthoff at Stanford Research Institute, I was quite sure I had finally taken leave of my senses. During the long taxi ride to the NY airport I was encased in dark, foreboding feelings of gloom and doom.

Frankly put, I felt stupid—which is one of the worst feelings one can have—and why, I suppose, so many pretend they are not stupid.

But there were two reasons I dared to make the trip.

Dr. Karlis Osis had quipped that I had no place else to go other than the American Society for Psychical Research. It was of course quite infantile of me to make the trip to SRI just to show him and everyone that I *was* invited to another place.

But second, I was sure that the respected Dr. Puthoff would want to see some convincing experiment conducted under his supervision and control. Without such an experiment, at the nation's second largest "think tank" to boot, all of the Schmeidler and Osis work would soon disappear under the cloying onslaught of doubt which would come in from all possible directions, including from within parapsychology itself.

I absolutely adored Gertrude Schmeidler, and aside from Osis' relative innocence regarding scumbaggy human machinations, I admired and respected his experimental designs. If, then, I did not at least dare to try elsewhere to take part in some kind of experiments, I felt I would be abandoning them because of simple cowardice.

Then! Oh my God, and even worse! There were also my three networks to consider, composed of the Buell Mullen, Ruth Hagy Brod, and Zelda Suplee Centrals. *they would not* appreciate cowardliness. If I didn't go to Puthoff, surely the word would circulate that I had been invited by him, but had declined because I really couldn't produce. Would not this be a visible signal to opportunistic skeptics everywhere?

I believe I could have lived with the loss of face if it involved only myself. But for the first time in my life, and much to my surprise, the current situation involved many of others, all of whom I respected and whose friendships were entirely meaningful to me.

I, poor little Moi, was caught between those painful circumstances typically described as the damned if you don't try and damned if you do try—and fail.

But there is no shame in failure *if* one gives one's best shot at trying. Right? After all, that's what sports competitions are all about.

And here was my first real intimation of the “circumstances” thing I presented in Chapter 1 of this book. I had never before really felt I was sucked into circumstances—other than those which seemed to be of my own making.

The circumstances now surrounding my trip to California were not made by me, but had come about because of situations which involved others—situations which I had been sucked into simply because I had volunteered to try lab experiments. And I was caught into them as a portended victim is caught between two pincer prongs—thereafter to be jerked around as the circumstances desired.

To be more clear, I had always felt that my life was more or less under my own determination, for better or worse. In large part, I could take part in what I wanted, and I always could walk away from whatever. No one cared one way or another.

In any event, the experiments with Puthoff would at least be under excellent auspices—auspices far beyond anything parapsychology had to offer anywhere. Stanford Research Institute *was* an eminent *science* center. The whole of parapsychology was, if anything at all, only a fringe science affair, with the mainstream and academic emphasis on “fringe”.

Back in 1972, “fringe” still meant “looney tunes”... “wacko”... “deranged”. Today in the 1990s, use of that term has virtually disappeared—replaced by “cutting edge”.

The SRI adventure could have only two possible outcomes.

1. I would fail, but only by having demonstrated the courage to try—at which time I could finally put an end to this whole affair;
2. Perhaps some small positive result would result by having tried, at which time I could rest on those small laurels and finally put an end to this whole affair.

Either way, I could finally *stop* this whole mishmash and get back to painting, writing or whatnot.

God, how I wanted all of this to *end*, and to fulfill Janet Mitchell's wonderful analogy when she said I had burst over parapsychology like a

Roman candle—to which I had replied that their beautiful lights don't last long.

Finally, I really *did* have to stop all this parapsychology stuff and bullshit. You see, for one thing there was *no* money in it for a “psychic” research subject. The only problem was how to get out of it the best way possible—and it was Dr. H. E. Puthoff who would provide me either of the two face-saving avenues to do so.

It was with all this in mind (and I do remember it very well) that I stepped into the plane completely certain that all of this incredible silliness would be over with one way or another within a week's time—and everyone's face would be saved at least in some respects.

In other words, Dr. Puthoff was to be my vehicle of *escape*, my route back into my mundane *freedom*, after which I could get my nerves together and resume writing erotic novels and painting metaphysical paintings.

Alas! The best laid plans of mice and men oft go astray, as the old cliché goes.

As it turned out, I didn't escape anything.

You see, whereas I had all of the other factors appraised quite well and accurately, I completely failed in even noticing one which needed to be appraised more than all the rest of them together.

That one factor was Dr. H. E. Puthoff himself.

CHAPTER 34

Harold E. Puthoff, Ph.D.

It is now not only my great pleasure, but an honor, to introduce Dr. Hal Puthoff. He is the sole and only reason that what came to be called “remote viewing” saw the light of day, and in the big-time way it achieved its extraordinary visibility.

And in this sense I want very clearly to say that as all roads led to Rome in antiquity, so all remote-viewing roads in our time led to Puthoff. Everyone else connected to RV, including myself, were incidental to Puthoff’s great thrust on its behalf.

Because of his importance, I want to take some time here to present Puthoff, and I will do so by first stepping outside of the usual biographical description. In that usual biographical sense, in the same way I am stereotyped and over-simplified as an “artist”, so too is Puthoff stereotyped as a “physicist”. Indeed, he *is* a physicist, and indeed I am a painter of canvases.

But Puthoff exemplifies dimensions which extend far beyond the confines of his chosen profession, physics. And in that this book is an historical memoir, what I will now say about him may be the only place posterity might find a more complete rendering of him. You see I have *memories* of him extending throughout our close association for over fifteen years.

Some years ago, the now venerable consciousness researcher, Dr. Jean Houston (who is noted for making short statements poignant with very deep implications) quipped that we should try to put a man on Earth before attempting to put one on the Moon or into space.

Implicit in Houston’s remark is the concept that human specimens of our species dwelling on Earth are less than their enormous potential which might be realized if someone really and definitively goes to work. Also implicit, I might suppose, is that just because one is born of the human species, well, that is no indication that one achieves true human-ness or humanity or becomes representative of our species potentials. I am sure Jean will straighten me out if I have erred in interpretation here.

In my long studied observation of Hal, I believe him to be one such man, the scope of whose human-ness and humanity are stupidly hidden behind the stereotype of him as a mere “physicist”.

In any event, even if some will believe I have overblown something here, I will hold that Puthoff is a great man.

As will unfold in the many chapters ahead, he and I were to work closely and creatively together, and also to have disagreements, shoot-outs and Mexican standoffs many of which achieved high dramatics. But none of these ever altered my basic sense and appreciation of him as a great human being, a title I've learned to use very sparingly throughout the long and now tedious years of my living experiences with thousands of others.

And indeed, as I now begin my descent into advancing age, I think I can say without remorse that there *is* a distinction between scumbags and human beings—even though both walk about in relatively similar bio-bodies often “dressed” in similar social and material trappings.

In order to organize this chapter regarding Puthoff, I've had to consider at length how I arrived at my estimation of him.

My first introduction to him was not a face-to-face one, but via the papers handed to me by Cleve Backster in March 1972. In Chapter 28 I have already reviewed those papers for the purposes of this book. I now refer to his proposal entitled *The Physics of Psychoenergetic Processes, Research Proposal* (1971, unpublished), and now direct your attention to page 154 of that Chapter.

In his proposal, Puthoff had reviewed experiments in the PSI phenomena of telepathy, PK, etc., and was proposing that the advancing science of quantum theory and physics be enlarged to incorporate their possibility. But Puthoff then went on to speculate that the PSI phenomena were aspects of *life processes* themselves.

“When one considers basic *life processes*”, Puthoff had written, “within the framework of modern scientific theory, particularly modern quantum theory, two basic viewpoints emerge”.

These two viewpoints were that quantum theory is capable of encompassing those principles, but that the processes had not been brought into the fold of quantum theory because of the typical reductionist methodology which (in my words) infected the whole of modern science.

I now need to elaborate a little. Modern science indeed considered biological and psychological processes, and it was (and still is) those processes which scientists of all kinds tended to think of in terms of *life processes*.

But biological and psychological processes are the *result* of life processes—and in a specific sense cannot really be considered as the processes of *life* itself. In other words, biological and psychological processes are manifestations of the life processes, without or in the absence of which there would be no bio-psycho processes.

And, indeed, that scientific entity which once had considered *life processes* as such had earlier been known as *vitalism*—a discipline which, around 1920, had been “conquered” and terminated by the modern materialistic sciences. You see, scientific vitalists assumed the existence of a number of phenomena which were entirely antagonistic to materialist philosophy and doctrine.

Within my knowledge as it existed at the time, Puthoff was not the only mainstream scientists to propose that PSI phenomena might be looked at under the auspices of science proper.

Before 1920 there had been several notable scientists who had suggested as much. But after the modernist scientific door had slammed shut, few “conventional” scientists dared suggest anything of the kind. The fear of losing tenure, prestige, professional standing, or being laughed out of town, was everywhere pervasive in modern sciences. Cleve Backster had assured me that Puthoff was a respected scientist who had already achieved a visibility in physics. I remember thinking that Puthoff, whoever he was, was very brave to circulate a proposal which could easily demolish his entire career and future as an acceptable physicist.

As I write this in January of 1996, a number of changes have taken place in this regard. But back in 1972 this scientific trespassing was vigorously forbidden by a number of scientific brotherhoods. What I understood was that I was excited by Puthoff’s proposal—but also that he was standing on the edge of professional death.

The most I could think in March, 1972, was that this Puthoff would perhaps dally with PSI-cum-quantum theory, but in the end he would diplomatically advance back to more conventional prospects.

But indeed, such was not to be the case. It was only later that I really learned of the depth and breadth of his commitment in this regard.

I will now utilize the typical reductionist method to simplify all of the above. As I said to Backster in 1972 after I had read the papers. “Gosh! This guy has a remarkable daring and a hefty set of balls!”

Did you get it so far? If not, I’ll reiterate: Puthoff was brave, daring, and had balls. In other words *before* I knew him, he was walking where angels might fear to tread.

What I did *not* imagine (for how could I have) at the time was that I, too, was going to have to deal with those three Puthoff items just as everyone else had to do in the years ahead.

When Puthoff met my in-coming flight at San Francisco, I was somewhat startled to find myself looking at a boyish guy with a length of thick black hair that would more properly belong to an Asian or an Amerindian. He was shorter

than I, and I was pleased to see that he also had something of a fat problem. Mine mostly was the beer-belly thing; his was mostly sort of relegated to the posterior.

But of course it's usually not the bio-body itself which matters. It's the mind and the mental wiring that counts—in the end, anyway.

Beyond my appreciation of him as a bold physicist, my first intimation that there was something else special about Hal came in his car on the drive from San Francisco airport to Palo Alto. I was nervous, filled with dread. But he seemed excited and wanted me to tell him everything.

So I began my yap and sad story—and on this or that point he would ask me how I interpreted whatever it was. In a certain sense I felt he was aiming at discerning larger meanings of things.

He had things to say, too, beyond asking questions. And this encouraged me to depart a little from my apprehensions and to begin asking him how he interpreted this or that.

I shortly became aware of two very rare phenomena, at least to my way of thinking.

First, I became aware that Puthoff was actually *listening* to what I had to say—this in a world where everyone appears to be listening but actually are not.

Second, I became aware that he and I were trying to *duplicate* each other's "mental information processing grids"—as I later came to call them (and regarding which I'll have a great deal to say later on).

To try to make these phenomena more clearly identifiable, I will try to adumbrate a little. The reason for adumbrating is that hardly anyone in the future could figure out why Puthoff and I had a link (or a bonding, if you will). Which is to say, that since he and I were so dramatically different in so many respects, hardly anyone could comprehend why we put up with each other for so long.

With regard to the *listening* issue, it is very clear that most people listen only to what they want to hear, to what fits in only with their own realities, their personal preconceptions, hopes, aspirations and expectations.

Sometimes such people will appear to be listening to everything, but in actuality they are not. In the past, I used to think this non-listening was deliberate and sometimes mean. But I now know otherwise.

The fact is that although people seem to be listening, they cannot actually hear what is being said if it doesn't somehow fit within their existing frames of reference. What doesn't fit is simply not registering, although people often have to pretend that it is.

My major source of learning regarding this came from, of all places, the publishing industry—which during the late 1970s adopted the maxim that in order to achieve a mass market success one must publish only what the general public can understand, or, better still, produce for that public what it wants.

With regard to Puthoff, I was very sensitive to this non-listening issue. I had, of course, encountered it from childhood, as I dare say most people have. But you see, I had just come out of six months direct experience during which I had been made painfully aware that most parapsychologists *never* listened to what “psychic” subjects had to say, and in fact sometimes even took extraordinary steps *not* to do so.

In his car zooming down the freeway, I gradually became aware that Hal *was* listening to whatever I had to say about anything, and as this awareness peaked into recognition I was mildly shocked.

And it was at that point I *felt* I was actually talking to a real human being, one also equipped with a very fine and penetrating “mind” as I suppose we must call it, whatever it is.

The duplicating of mental information processing grids is a little more difficult to articulate. I wish I did know how many people have experienced this, but I don’t. I think this phenomenon is relatively rare, mostly because it takes two to tango here.

What most encounter, I speculate, are barriers of some kind, and I know for sure that many do experience others who do not or cannot really listen, much less duplicate. After all, one cannot duplicate what they can’t hear even though they appear to be listening.

In any event, it is my studied conviction now that real human beings can and do duplicate the mindworks of others. This of course requires the art of stepping outside one’s own frames of references without the threat of those frames suffering invalidation.

As it was, Puthoff could *listen* and could *duplicate*. I was later to learn that in the same way birds have feathers this was natural and perpetual to him—and, of course, these complex faculties made of him one of the most extraordinary diplomats I have ever encountered.

I now want to be exceedingly clear. Puthoff possessed the extraordinary and highly developed faculties of what I’ll call “true listening” coupled with no defensive fear of duplicating. These combined to make him an extraordinary, although somewhat low-keyed, diplomat.

I will submit that it was this trio of capacities which permitted Puthoff to take the “PSI” phenomena we were to work on into the highest reaches of

science, government, politics and the intelligence services—and succeed in doing so often against insuperable odds.

Whether or not people agree with the phenomena we were to work with, even just *one* of these three characteristics is the hallmark of great men and women everywhere. But one cannot duplicate others very well if they don't partake of true listening (unless they be highly achieved telepaths), while diplomacy is an art which must be learned, usually at the cost of bitter experience.

I don't know if Hal ever realized it or not, and so what I will say next may come as a bit of a surprise to him when he reads it.

From the moment I realized that he could and would listen to me and would and could duplicate what I had to say, whether it was worthwhile or not, I became clay or putty in his hands.

I think even the most dense will understand this, for I know that people everywhere and in all walks of life would give very much to find someone, anyone, who would really listen to them.

True listening is rare indeed, but without doubt the signal hallmark of the true and great human being. [It will be necessary ahead to dig deeper into this topic, because it proved to be of exceeding importance to the development and tutoring of controlled remote viewing.]

As to myself, I have some small component of the true listening thing. But it is more my nature to observe and sense by non-verbal methods. As it is, most would rather have someone really listen to them, and many don't like to be observed and sensed for such seems intrusive, whereas yapping-listening doesn't.

In any event, my affinity for Hal Puthoff began when I realized he could and would listen to me, not just selectively so, but in some kind of so far undescribed holistic sense. If I have to pick the single thing that accounts for our long-enduring relationship, this was that I could *depend* on him listening to me—and I'm not at all ashamed to admit that I sought this kind of thing as does everyone else.

It was this particular thing which made a kind of virtual-reality communication possible between us, at least as far as I am concerned. And it was out of that virtual-reality interchange that remote viewing and all its discovered phenomena emerged, were researched, then confirmed.

Puthoff possessed at least two other characteristics which should be noted in this memoir, for they were meaningful regarding what was to come.

First, this true human being hardly had a shred of a mean streak anywhere within him—and I would assume that the lack of a mean streak is a concomitant of the true human being.

There was not a taint of scumbaggery about him—and which is also to say that in my appreciation he was not a used condom filled with vindictive acid ready to spurt out. Indeed, he had to be severely pushed for a very long time before he could or would get it together to push back.

I know he got angry about this or that, for I sensed as much. But it hardly ever showed. When driven up against a wall, Puthoff never bitched. Rather, he took definitive and constructive action, the surprise of which usually sent his antagonists running never to return.

In my memory, he only took me to task once and bluntly pointed out why and how I had overstepped my bounds—although I know I drove him to the point of distraction many more times than that.

After *that* dressing down, I promptly ceased being sloppy about overstepping my bounds and forthwith took great care that I did not—unless there was *more* than adequate reason to do so.

The second characteristic refers to what is commonly called “rebound” or “recovery” potential. I can recall many times when things, trends and events got Hal down—at least for ten minutes. The comeback rebound usually then promptly occurred, along with completely renewed enthusiasm.

On my part, it could take me two weeks to get over something—and, like most people, I like to hold on to some of my more profound resentments long past the time, as the actor Bette Middler says, I should “get over it”. I know that resentments don’t matter, and that one just as well get on with what does matter.

I don’t know that Hal consciously knew that resentments don’t matter, or if he ever deliberately thought about the matter. But I do know that resentments were somehow always deactivated, and slid off of him like water off a duck’s well-oiled feathers.

As you will see in the chapters ahead, it is rather a marvel that Hal put up with me through so many years. Indeed, I have to admire him for having done so, since I do admit that few others have survived such a task.

But in this, whether rightly or wrongly, he extended to me perhaps the most premier honor of my life—and, although the mere word cannot do justice, I must take the opportunity in this memory book to thank him for it. And so I do.

Harold E. Puthoff was born in Chicago on 20 June 1936, but grew up in Florida.

As strange as it may seem, he and I never discussed our early years very much except in snippets and flashbacks most of which I've forgotten. In any event, it's not necessary to reconstruct his early life—save to say that it probably was a typical American one, and thence progressed by the usual educational steps culminating which his Ph.D. received from Stanford University.

Both he and I discovered that we felt ourselves to be future-oriented, and in this sense the past seemed to matter little except as regards information retrieval from it. I had been close to other future-oriented individuals before and since, and as a group they tended not to cling to their own past, or at least not give it undue importance.

This tendency makes for clear conversation and speculation about what lays ahead, and if there are misfortunes in their past such people tend not to moan about them, more or less not dragging them into their future.

There are people whose past means something to them. But there are some people to whom it doesn't. Although I considered myself a future-oriented type, Hal was much more of a where-are-we-going type than I was. But we both were interested in the future, the unknown, in discovery, in destiny. So we didn't talk much about the past, at least in any solidly egocentric manner.

After his doctorate at Stanford University, Hal became a lecturer there in the electrical engineering department, and supervised Ph.D. candidates in electrical engineering and applied physics. By 1969, when he was thirty-three, he had a patent on a tunable Raman (infrared) laser he had invented, and had co-authored a textbook entitled *Fundamentals of Quantum Electronics* which quickly became a standard volume in physics in general.

The field of laser physics was on a great upswing by then, and by all accounts, as many later told me, Hal Puthoff was destined for laser engineering limelight, a field in which his scientific reputation had already achieved luminosity.

A short while earlier in New York, Cleve Backster had advised me that Puthoff was a genius. Others I later met in the Silicon Valley area said so, too, and I accepted this as a matter of fact, albeit somewhat intimidated by being in the near proximity of a genius.

How and why it was that Hal's interests changed from laser physics to biofield measurements was never clear to me, and so I'll not be able to articulate much in this regard. We did discuss the matter, but somehow whatever we discussed has faded.

In any event, Hal had quit teaching at Stanford University and had moved over to Stanford Research Institute (SRI), which was where I found him in the

summer of 1972. SRI was known as the nation's largest "think tank" after the Rand Corporation, and for a long time had constituted the research arm of Stanford University whose funding came largely from government contracts, often of the military research kind.

I'm now going to ask the reader to accept one thing on my say-so.

As you will see in the chapters ahead, the "relationship" between Dr. H. E. Puthoff and Ingo Swann was to be punctuated by many remarkable—how shall we say it—*fiights*.

Even so, these hardly ever extended past our "work". As a person Hal and his perceptive wife, Adrienne Kennedy (of whom I'll have more to say later,) *always* treated me personally with respect, kindness, warmth, and sometimes undeserved graciousness, and both often went out of their way to do so.

My concept of Hal as a great human being was consistently present within me through the years and I *never* had any reason to change it one iota. And this concept of him has not changed until this day. For how could it? Great men *are* what they are. It is only the failure of perception on the parts of others which may be in question. And I do not believe that my perception regarding Hal Puthoff is in question.

CHAPTER 35

Stanford Research Institute (SRI)

Before moving on with the story, it is necessary to describe the functional nature of Stanford Research Institute. The reason for taking time out for doing so is that there are many misunderstandings about the place, and which sometimes figure into and distort various popular versions of how and why remote viewing came about.

But the reader should understand that SRI has a public relations department and that the Institute publishes information about itself and the various research functions that come and go within it.

What now follows constitutes *my* understanding of the facility as I acquired it beginning in the summer of 1972, for it is my understanding of the place that figures into the many why's and wherefore's of my future behavior. Since 1972, the name of Stanford Research Institute (SRI) has been changed to SRI International.

SRI is located in Menlo Park, California not far from the southernmost tip of San Francisco Bay, and, more or less, is on the Western side of what is known as Silicon Valley, one of the largest research preserves in the world.

This is a vast outspread collective of private and corporate research facilities which reaches eastward, includes many towns, and ultimately incorporates San Jose. So thickly populated are all of these towns that there is no visible demarcation between them except road signs. But Silicon Valley proper also would incorporate the entire Bay area and include San Francisco, Oakland, and other cities to the north. Impressive freeways have been constructed on the edges of the towns for speedy access to the various research installations. The main drag that links them centrally is El Camino Real.

Menlo Park itself had a small town atmosphere, somewhat sleepy and "laid back". In a certain sense, it was a place one would pass through, hardly noticing it, to get somewhere else—except that SRI was there—SRI, often described as the nation's second largest "think tank" after the Rand Corporation.

The facility sat on about thirteen acres of land, formerly occupied by fruit tree orchards, and under which ran a branch of the great San Andreas earthquake fault. The thirteen acres were mostly composed of a collection of two/three-story buildings and rather large parking areas to accommodate the moving vehicles of all who worked there.

In 1972, I was told that there were about 3,200 such workers, composed of scientists, administrative echelons, support staffs, maintenance and security personnel. The various branches of science research activities were somewhat separated into various buildings, or at least on to various floors. But they were all linked together by the central administrative complex containing offices, reception and conference facilities, the main dining room, and an excellent library.

Neophytes to the place needed a map in order to figure out how to get to here and there.

Hal gave me a tour of the facility on our first morning, Monday, June 5, and I remember that he seemed proud to have found a place therein. I think he was a bit surprised when I took the place aboard somewhat calmly.

But I felt at home almost immediately—because although SRI was spread out horizontally rather than towering vertically, its population size and internal organization and divisioning were almost like the United Nations Secretariat where I had worked for so many years.

The only real difference was that whereas the United Nations was a diplomatic body, SRI was a scientific research and development one. But the organizational superstructures of both were nearly identical.

One small difference, though, was that I noticed that there were metal bars everywhere, protective fences. So I mentioned this to Hal, and thus learned that Stanford Research Institute was no longer a part of Stanford University. They had been forced to become separate entities because of the recent student campus riots at the University of the type, if I remember correctly, had begun at Kent State University. One of the major objections of the Stanford students was that the University's research arm was intimately connected to the government/military/industry machine, and insisted that this link be terminated.

Expecting demonstrations and riots, SRI had quickly installed protective bars everywhere in anticipation of the kind which had trashed the University campus itself. Thus the research arm was detached from the auspices of the University and reincorporated as a separate entity.

After lunch, Hal gave me a car tour of the University campus. So in the central area I was able to see the extent of the destruction. All windows everywhere were crashed in and boarded up, including the book store, and as well there had been extensive internal damage.

So, now in 1972, SRI was a private research institute or “think tank”, and indeed the major part of what was called its “funding” came from government sources. The annual extent of this funding was said to be in the range of \$70 million.

Here is one major reason that Puthoff once indicated to me regarding why he had resigned from the University and came to SRI. He wanted to do research—as, in my own mind, all great scientists want to do. He could no longer really do it at the University. Merely lecturing at university was trapping oneself in the past. Research is the direction to the future.

And whatever else might be said of Puthoff, he was a doer not a mere lecturer focusing only on academic tenure.

It is this “funding” situation which is most misunderstood by the public and even by many writers and reporters. It is commonly assumed that the government, etc., contributed money to SRI for research purposes.

It is this assumption which now needs to be corrected, because it was to constitute a terrific source of problems regarding what lay ahead for remote viewing and for Dr. Puthoff’s several projects.

Scientific researchers who proposed to work within the SRI umbrella had also not only to bring their own brains with them, but their own funding, too. They had to write proposals for research, circulate the proposals to various potential “sponsors”, fight over the amount of funding required, and then bring that money to SRI.

In 1972, SRI promptly cannibalized \$1 out of every \$3 the researchers had managed to acquire. This one-third amount went to cover the general overhead costs of the entire SRI organization. The remaining funds went to the researcher’s project in terms of salaries, equipment, and whatever other expenditures were needed to complete the research project.

To be clear here, each researcher was not hired by SRI and none received any money from the organization itself. All had to bring their own money with them, and keep it in-flowing—or they didn’t work at SRI.

If such money was not coming in, SRI management might support the researcher’s project for about eight months on overhead, expecting to be repaid when new money did come in. If it didn’t, the researcher had to get out, move elsewhere, often into obscurity.

Dr. Hal Puthoff hoped to establish at SRI a project to research, in a completely scientific sense, certain paranormal phenomena, to bring to those phenomena the expertise of physics and etc. To do this, he had to write proposals and flog them to potential funders.

In essence, well, let’s get into the proper vocabulary, Puthoff was proposing to conduct *psychic* research at SRI, right in the middle of the nation’s second largest “think tank”.

As I remember it, this was the first time I simply broke out giggling in front of Puthoff—for what he was proposing was something the entirety of

parapsychology and earlier psychical research had never been able to achieve, even though those two fields had been populated by some very eminent scientists and not a few Nobel Prize winners.

Puthoff took my giggling in stride, as he was always to do in the future, and asked me to explain.

So I briefed him on the many of the well-known and little-known fiascos and horrors of funding in parapsychology, how parapsychologist stabbed one another in the back in order to sequester any possible funding, no matter how small, for themselves.

Then! There was the absolute resistance to PSI frequently demonstrated by science proper, resistance elaborated everywhere by science groupies of the skeptical bent. Then! There was the *media*—*Time Magazine*, for example, whose smug enthusiasm destructively put every real PSI research effort into their broadly-read “fraud box”.

Puthoff took me to lunch in SRI’s main dining room. There I remember saying that “not only will you have to raise funding no one else has ever been able to achieve, not even J. B. Rhine for all *his* visibility—and this place is, I think, a very expensive one. But you will also get clobbered from far and wide”. I’ve paraphrased this a little, but I do specifically remember the word “clobbered”.

I’m afraid I was the doubter here, but I’ll freely admit I have a pronounced streak of pessimism. But, considering all things, pessimists usually prove to be more correct than optimists do. You see, it’s really hard to get anything constructive going, since there are many smashers and scumbags lurking everywhere—and we will meet some prime examples in chapters ahead.

However, I didn’t know Harold E. Puthoff very well at this point. Had I known him better, doubtlessly I would have never giggled and would have kept my mouth shut—even though it is very difficult for me to do so.

Anyhow, it seemed Puthoff was about to attempt a self-launch into the impossible which *was* impossible from almost every standpoint—whereas I was about to begin my descent back from the impossible to my mundane and hopefully more predictable realities. So it didn’t matter very much—or so I thought.

And Monday, 5 June 1972, was the first of the five days I was obliged to spend with him. Only four more days to go, I silently said to myself—and then I’ll be free again, one way or the other.

The real fact of the matter, though, was something neither Puthoff nor I could have imagined. For unknown to both of us *we had but some thirty-two*

hours to go before both of us were plunged into the *three* strangest attributes of the *impossible*.

You see: (1) the impossible is invisible until it happens; (2) after it has happened, everyone makes very serious efforts to explain how it didn't or couldn't happen—which is to say, to re-invisibilize it; and (3) efforts to re-invisibilize something serve to make it *more* visible.

And, as I might point out, here in a nutshell is the entire history of PSI during the modern scientific period—and which might be further reduced to four words: *keeping the impossible impossible*. Yeah!

The event that occurred on 6 June 1972 was to galvanize the pathways that led into the next fifteen years of research at SRI. Even so, had it occurred elsewhere and under the auspices of anyone else except Hal Puthoff, doubtless it promptly would have been re-invisibilized—as have all great moments in psychical and parapsychology research.

But Dr. H. E. Puthoff was now on the case. And thereby hangs the very slim thread he wove into the mighty rope which came to lasso *all* of this nation's great and not-so-great intelligence agencies.

There is a definition of personal power which should now be presented. It is this: personal power is the ability to create a context in which others can play.

Puthoff created such a context. And many indeed were those who came to play in it—including the many who ultimately served to trample it into once-again empty meaning.

CHAPTER 36

Social Introductions and Magnetometer Experiments — 6 June 1972 —

As Puthoff and I leapt into action on Tuesday morning, 6 June 1972, neither of us could imagine that before the day was finished two things would be achieved:

1. I would have the crucial element I needed to retire from all of this parapsychology bullshit; I could rest on my shaky laurels, return to New York and begin getting on with my life;
2. Puthoff would have one element he would advertise far and wide on behalf of getting his desired project afloat.

But, as that day began, certainly I had no hint of what was to happen—and I don't think Puthoff did either.

He and I more or less began the day with what was to become a constant ritual for almost everyone connected with the long-term project I was convinced would never come about.

On Menlo Park's main drag, not too far from SRI, was Pete's Coffee Shop. This establishment sold a very large selection of coffee and coffee-making materials, usually of the more elegant, costly kind. But tucked in a front corner behind the street window was a small coffee bar which brewed and sold cups of some of the most delicious coffees I had ever tasted before or since. I was especially fond of Italian espresso liberally laced with milk.

In somewhat the same way that people went to the South or North Lounges at the United Nations to discuss substantive matters, in Menlo Park people went to Pete's to do so.

On the morning's work agenda were a number of experiments Puthoff had set up having to do with psychokinesis (also known as PK). Also, he was to introduce me to Dr. Bonnar (Bart) Cox, Executive Director, Information Science and Engineering Division.

"Well", I said, "please don't introduce me as a 'psychic'. I can't stand being thought of as one".

And with this began discussions about something which was forevermore to cause more heads and asses to ache than any other thing: the problem of

nomenclature, a problem somewhat akin to the fabled “black hole of Calcutta” into which much goes and nothing ever comes out—a problem of extraordinary importance—a problem no one pays any attention to—and a problem which most people absolutely refused to believe *is* a problem.

As I told Puthoff, I never claimed to be “a psychic”. I did not give psychic readings and never intended to do so. And in any event the term didn’t have a very good definition in the first place and therefore acted merely as a stereotyping label.

Indeed, I have always had, and still do, much disgust with stereotyping labels since these always serve as the method others use to *reduce* a human to a simple object.

I learned very early, via my favorite avocation of people watching, that *everyone* is composed of many things, everyone is very complex. Therefore I didn’t at all see why such multi-faceted creatures should be reduced to a single label.

As I explained to him, all I had done during the last twelve months was to volunteer to be a “subject” in certain parapsychology tests. But the term “subject” was a reductive label, too. What so-called subjects actually do in experiments is to *collaborate* with the experimenters who design the experiments. After all, no experimenters’ experiments are any good unless someone agrees to collaborate in the role of trying to produce the phenomena the experimenters want.

There is therefore no such thing as a subject—but there are such things as participating roles which when put all together make up the experiment.

This type of conversation led me to begin tearing apart a number of other standard parapsychology terms—an examination we continued in the car going back to SRI, an examination that ultimately continued through the next fifteen years.

And an examination that will be continued in this book at various important junctures—for if anyone wants to comprehend what remote viewing is, the standard parapsychology nomenclature is useless and, in fact, misdirecting.

I thought all of the existing terminology should be done away with—since it contributed more to stereotyping than anything else. Stereotyping, I said, reduces a person’s thinking mechanisms to such a simplistic point they no longer need to really think.

I don’t remember exactly when I was taken into Bart Cox’s inner sanctum. But I found him, in my own assessment, to be a noble man, very erudite, somewhat gentle, but not likely to put up with too much bullshit.

I found myself wondering what it took to achieve his position at the nation's second largest think tank. I was somewhat intimidated by what his credentials must consist of. We exchanged courtesies, and the meeting was brief. He and I were to have far longer discussions ahead.

On the way into and out of Dr. Cox's office, I also met Mrs. Judy Schmickley, his assistant and secretary. At the time, this was an "oh, by the way, this is Judy Schmickley" type of thing.

But as we shall see ahead, this wonderful woman was to play a significant role in what lay ahead. She was to be put to many stresses and situations which dumbfounded her and challenged her realities—not only about unusual situations, but how people *behaved*.

And I was to be rewarded with the life-long friendship of this most excellent and extremely ethical person, a friendship which is still extant today.

Puthoff and I tried a couple of magnetometer experiments he had set up.

A magnetometer is an instrument for measuring magnetic intensity, especially of earth's magnetic field, but also of many substances, chemicals and elements. The magnetism produces an "electric potential". You will recall from my descriptions of Cleve Backster's work that if a magnetic intensity changes, the change will be accompanied by an "electric potential shift" usually indicated on some sort of chart recording the electric potential and any changes in it.

I don't believe there was anything significant achieved in these preliminary experiments, or if so, then the effects were minimal. Puthoff's "toys", as all such things were later to be called, were very elegant and up-to-date ones. But I noticed, and discussed it with him, that his toys were powered by the electric outlets of the wall, and therefore inundated with 60-cycle alternating current.

The toys in Cleve Backster's lab, on the other hand, were powered by batteries and utilized direct current. I also noted that Backster had told me that alternating current was very strong, and tended to occlude the more refined, and weaker PK interactions with his plants and substances.

The basic theory was this.

In considering an experimental PK design, if the equipment is run by electric power, then the electricity itself must be considered a full part of the experiment.

The electricity element was not usually considered an important part in most PK experiments—because the experimenters thought that the "target" was some mechanism within the equipment that would be sensitive to PK impulses from the subject.

Backster thought that the human trying to influence the target must in some way actually interact not only with the target, but with the whole system involved. The smaller and more separated this system is from all other electrical energies, the better the experiment, and the easier to make PK “appear”.

A direct current system can be set up with a battery, and which isolates all of the equipment and experiment from all other electrical sources—and so the whole system is quite small and contained.

In the case of equipment being plugged into a wall socket, the whole system must actually be very extensive, and ultimately include the gigantic generators which are producing the electric power.

The “system” would also include the enormous electric grids that distribute the power to many users, and smaller grids which download the alternating current into SRI, and into the magnetometers sitting on the table.

In any event, the literature of psychical research and parapsychology contain quite a number of apparently successful PK experiments which utilized direct current versus alternating current situations.

Then there is the matter of “shielding” the experiment from other kinds of electromagnetism. For example, our planet has a magnetic field, and various parts of its surface have variations within that field. An individual’s body also has some kind of field. And so the whole concept of an electromagnetic environment becomes problematical.

Puthoff understood all of this completely, but for my part it turned out that I knew nothing at all about what such shielding would consist of.

Of course we had lunch in SRI’s main dining room where I was introduced as a “New York artist” to a number of scientific types. But everyone knew I was *thuh* “psychic”—with the result that most were rather nervous not knowing exactly what to say since there had never before been such a creature upon the think-tank premises.

I do recall, though, that at least two or three of the scientific types quietly asked if I could read their minds.

Not knowing how to reply, I just smiled and changed the subject—which made them *more* nervous. I already knew that everyone had their own idea of what a psychic is—and that they project that idea onto psychics.

In any event, we may be ourselves to ourselves. But to others, we are not ourselves, but *their* idea of what *they* think we are. And that is usually the beginning and end of *that* story, right? Right!

I don’t remember what happened after lunch—except that I had to go into a men’s room and throw up the lunch.

The next thing I do remember about that day was that about 4:15 in the afternoon Puthoff said something like “Oh, by the way, there’s a shielded magnetometer set up over at Stanford University.

How would you like to try that?”

I said I thought that would be a good idea. “Will it be hard to arrange before I go back to New York?” No, Puthoff didn’t think it would be difficult at all.

“Are you sure it is an impeccable experimental design?” I asked. “I don’t want to take part in anything that can be debunked because of some design loophole or flaw”.

Puthoff thought it was a perfect design. And we could do it early in the evening—if I felt up to it. I didn’t feel “up” to anything, and had visions of yet another miserable piece of technological equipment sitting on a table.

CHAPTER 37

The Varian Hall of Physics, Stanford University — 6 June 1972 —

In a book I later published in 1975, entitled *To Kiss Earth Goodbye*, I gave a version of what happened during the evening of 6 June 1972. That book was not really under my editorial control, however, and much was chopped out of it.

In any event, it is now twenty-five years after the fact, and I've found that those involved don't remember the same things.

So, the best I can do herein is present what I remember.

But I'll first explain that my memory is quite good in this case—because I got rather angry in that Puthoff *did not* alert me to the fact that this would be a different kind of experiment.

I was being asked to try to influence yet another magnetometer. And all such pieces of equipment were of a size that could sit on a table. So I naturally thought that was what the experiment would consist of. Anger has a way of deeply etching memory traces.

The Stanford University campus was about a fifteen minute drive from Stanford Research Institute.

The sun was nearing the western horizon when Puthoff and I finally arrived at the Varian Hall of Physics. The early evening was already bathed in a delicious pink atmosphere and the darkening palm trees of the campus looked like something Hollywood could design for a movie.

I am very partial to great sunsets. But I was somewhat worried—because I didn't think the magnetometer experiments earlier in the day had succeeded very well. I felt like I was about to step into another failure, this time under the watchful eyes of Puthoff and the physicist in the Varian Hall.

As we made our way into the building, Puthoff explained that the equipment was in the basement. So we descended to that level and found our way first along some gray corridors, then into a big room.

The most notable image of this big room was that it contained a number of huge, round structural supports for the floors above built to withstand earthquakes. The pilasters were all painted a bright *Orange*. There was also a confusion of all kinds of pipes everywhere.

We proceeded to a slightly better lit area where I was introduced to Dr. Arthur Hebbard. A Dr. Marshal Lee was also present. Puthoff managed to

whisper to me that Lee was a noted and extremely important physicist from China. Also present were six doctoral candidates, students of Hebbard.

I didn't think that witnesses were appropriate, but there was nothing I could do about it. So I shook hands all round, but noticed everyone was a little uptight, including little me.

There was a somewhat elaborate chart recorder in operation, and its pen was slowly, very slowly tracing out a wavy line, up and down in graceful curves. This, I was told, was monitoring the magnetic stability of the magnetometer and had been doing so for some weeks without any change in the rhythmic fluctuations.

However, the magnetometer itself was nowhere to be seen. And so I asked where it was.

Puthoff replied: "You're standing on top of it".

Now was explained to me the nature of the "magnetometer".

As of 1972, the existence of a strange cosmic sub-particle was suspected. It was small and fast enough to go right through the planet as if the planet was composed of empty space. The suspected particle had been dubbed a "quark".

A slight explanation is needed here. Back in 1972, physicists had theorized that the proton is composed of three sub-particles called quarks. The actual existence of these were not identified until some years later.

Thus, the "magnetometer" at Stanford was actually a quark detector, the first of its kind, still unique in 1972, and had been constructed at very great expense and with copious work in an effort to capture the passage through it of one of those sub-particles.

The whole of this contraption was encased in an aluminum container and insulating copper canister. As well, it was in a super cooled, hence superconducting shield.

The centerpiece inside the detector was a Josephson junction and which would "detect" any variation magnetic flux in the super cooled equipment.

The whole of this was buried in solid concrete some five feet down in the floor beneath our feet.

The horrible implications of all this dawned on me without much difficulty. I was being asked to "poke around" with a "target" I could not see, or even know exactly where it was in the ground beneath.

In retrospect, I don't know why I got angry. But my eyes narrowed upon Puthoff—because he and I had already discussed the desirability of a subject being completely informed regarding the experiment he or she was to undertake.

We had also discussed the matter of observers and witnesses. In order to give the subject the best chance possible, why should the experimental task be made more difficult by the presence of unneeded witnesses who would make the subject nervous. Subjects could easily be affected in many ways by the presence of other people.

An experiment, after all, was not a stage performance for the enjoyment of others.

In this case, there were no less than nine people in the area—and some of whom were smirking with certainty that nothing would come of this.

But I lost sight of all of them except Puthoff. Even my humble self ceased to be a body, becoming a yellow haze with eyes in it.

Those eyes focused on Puthoff, whom I asked: “How the fuck am I supposed to influence something I can’t see???”

But Puthoff was ready for me. “Now, Ingo”, he began, “you wanted an experiment that has no loopholes in it. Well, here it is”. And he then went on to explain.

And I now explain here. First of all, since the equipment was buried in concrete, no one could say that anyone could have an opportunity to fool around with it.

The quark detector, the magnetometer inside it, had been subjected to tests with large electromagnets, and no signals had been induced in the shielded portion.

Prior to our arrival, a decaying magnetic field had been set up inside the shielded chamber. Its steady, slow decay with time provided a background calibration signal that registered as a sine wave output on an x-y recorder, the frequency of the sine wave corresponding to the decay rate of the calibration field.

Further, this system had been running for something on the order of an hour before our arrival with no “noise” showing up in the sine wave. The quark-detecting function of this instrument was not in operation, and so the experiment would pertain only to the operating magnetometer housed deep within the various shieldings.

Puthoff explained that if I were to affect the magnetic field in the magnetometer, evidence of the effect would show up as a change in the output sine wave recording. This would be seen as some kind of variation in the sine wave—which was slowly moving up and down in a wavy line with an obvious equal rhythm. I was angry—but not stupid. If I walked out on this one there would be no less than eight witnesses. And this was not parapsychology where experiments and results are messed about all the time.

This was *science*, and *this* had witnesses, and *this* was the first time, in my case at least, there had ever been any witnesses except those necessary for an experiment.

I had always been willing to try parapsychology experiments. I had never said I *could do* anything except to try.

In such experiments, one has a fifty-fifty chance of some kind of success—and so there was no real reason not to try. You see, even if one failed, one could always try again.

In the case of *this* magnetometer, though, failure was *the end*—most certainly because *science* didn't want parapsychology or PSI stuff in the first place.

I could walk out—and never know if I would fail or succeed.

I suppose I should say, in retrospect, that this was a challenge. And it certainly was—an awful one. One of those “damned if you do and fail”, and “damned if you don't try”.

Far worse (and very much more dramatic) “challenges” were to come in the years ahead. And in retrospect, I'm glad I decided more or less to look death in the face, for the experience at the Varian Hall gave me some familiarity along those lines.

Puthoff is not an unkind man. But he had put me between a rock and a hard place—deliberately so, because he too needed to find out things.

So I asked Dr. Hebbard: “Do you know exactly where the magnetometer is?” The answer was no. It was down there, but exactly where no one knew.

So, as in Cleve Backster's lab, I started “probing”—whatever that means.

Shortly, I felt I could sense some metallic differences, and I tried to affect them, explaining what I was doing as I went along.

All eyes were glued not on me, though, but upon the sine wave.

I tried “affecting” the equipment several times.

Nothing! Zap, Zero.

Except for Puthoff and little me, everyone breathed a sigh of relief. Two of the doctoral candidates even smiled a little.

“Well”, I said, “I can sure as shit see something down there. Let me try to sketch it out, and that might help me focus a little better”.

But there was no paper anywhere. So Puthoff suggested I draw directly onto the chart paper.

So I sketched a this, and then a that: “Is this the Josephson junction?” I asked. “If so, I think I can see it quite well”.

With that comment, the inked pen which was slowly tracing out the mathematically perfect wavy line gave the smallest jerk.

Then it *stopped* for a brief second.

And then it began *lifting* up above its previous pattern. And somewhat above this it wobbled along for no less than about *ten seconds*—long enough for two wavy line intervals to have occurred.

As we watched, I heard someone mumble “Jesus Christ”.

“Is that an effect?” I asked.

No one answered. Puthoff and Dr. Lee were whispering. I think Dr. Hebbard was somewhat pale. Puthoff asked: “Can you do that again?”

“Give me a moment or so, and I’ll try—if that’s what you want”.

Now, let me explain. When the distortion in the sine wave line took place I was *not* trying to effect the equipment. I was simply trying to sketch what I could “see”.

In other words, I didn’t *do* anything except just sketch. But maybe drawing it set up some kind of connection.

“Is that an effect?” I asked again.

Puthoff looked at Dr. Hebbard for the answer—and he and Puthoff began muttering in inaudible tones.

Now, I noticed that the doctoral candidates were unobtrusively evacuating the room. The last two turned and virtually ran, one of them crashing directly into one of the big, and totally visible, orange structural supports.

“Gosh”, I said. “I hope he didn’t hurt himself”.

“Who?” Puthoff asked.

“The guy that collided with that pillar”, I replied.

The *second* perturbation was not quite as dramatic as the first one, and didn’t last as long.

But from the looks on the three remaining faces, I knew I had done something. I then said I was tired, and which I was.

Puthoff now asked Drs. Lee and Hebbard if they would sign their names as witnesses directly on the chart paper. Both agreed, and did so. The next thing I remember about all this was Puthoff and I getting into his car in front of the Varian Hall of Physics. It was dark, and I could see stars. They were very beautiful. And I, well I think it’s fair for the purposes of this archive to say that my head was in the process of swelling up with smugness.

Puthoff said something like “Jesus, Swann . . . you want to have dinner or something?”

We might have had dinner, but the next thing I remember was that we went to Puthoff’s favorite ice cream place. He and his soon-to-be wife, Adrienne, were ice-cream freaks.

I don't eat much of it. But in this instance I had, first, a chocolate milk shake, then a strawberry one, and then a sundae (minus banana) with five types of ice cream.

Puthoff and I talked, of course. He was in Seventh Heaven. But all I could think of was that I had *done it*. I could now go back to New York—and totally forget about all this parapsychology Mierda del Toro. Puthoff was waxing very enthusiastically. But I said that Science would have to debunk this. There was no way Science would let it stand as a true PK effect. They will *have* to say there is “some other *rational* explanation”.

I could not have known it then, but the sine wave page became one of the most frequently xeroxed pages in the history of the phenomena. The quark detector set-up was left running for hours afterward—with no additional perturbations showing up.

In preparation for this chapter, by telephone I reviewed the entire episode with Puthoff. Through the years, he had presented the magnetometer data at many scientific conferences. He said that there had of course been occasional flack, but that positive interest and curiosity had been the main thing.

Puthoff mentioned that Dr. Hebbard had had many official and unofficial opportunities to explain the effects as something else, but that to his knowledge Hebbard had never done so.

So? Was this PK or not?

I can only consider things via my own understanding.

In the first instance, I don't see why we have to get locked into, and stay locked into, the term “Psychokinesis (PK)”.

As the next few years passed, and this “poking around” experiment became the Big Deal it did, I began to note that people focused on the so-called PK squiggle. And in this light, I've heard of at least one skeptic who said the squiggle has a more “rational explanation”.

But on the *same* piece of paper is another factor—my quick sketch. This turned out to be a fair diagram of an actual Josephson junction device, and at SRI I asked to see one the next day. Puthoff, I, and several others compared the sketch to the real thing. I had never heard of a Josephson junction before, much less seen one.

The effect took place as I did the sketch, but it is the sketch that most people avoid mentioning since.

For my part, I have consistently said that I was *not* trying to affect the equipment when the effect occurred. *Get it? I was not trying to affect the equipment.*

Thus, if PK is defined as an intention by a subject to affect whatever, then this experiment was not a PK experiment. So *something else* must have been going on.

My own guesstimate as to what this *may* have been is as follows.

What is loosely referred to as the Observer Theory in quantum mechanics clearly stipulates that it is not possible to observe reality without changing it.

If, for example, one observes a certain particle collision experiment, or wave experiment, or light which can be either particle or wave, the activity *observed* is affected by the observer(s) watching it.

The Observer Theory holds that the structure of the observer's consciousness interacts with the structure of whatever is being observed. And all quantum physicists are familiar with this.

Since the sketch did turn out as corresponding with the actual design of the Josephson junction, then it could be said that I was observing the one in the buried magnetometer in order to be able to sketch it.

Of course, if the Observer Theory is absolutely correct, then all of us interact all the time with whatever we observe—or perhaps with whatever we think about.

No one will notice the “squiggles”—with the possible exception of high-stage “psychics”. The reason for not noticing is that the dynamics of the activity and other surrounding activity are so gross as to cover the minute squiggles. And so, here is the signal-to-noise ratio.

But in the Varian Hall experiment, the Josephson junction was buried in a super-shielded environment, and was itself super cooled.

This could mean that it was shielded from all other gross activity, even that of electromagnets placed to test its sensitivity.

If, then, nothing else could get through the superconductive environment, my little probing *consciousness* may have in order to see the different parts of the Josephson junction and sketch them out.

The meaning here is that the squiggle on the x-y recorder paper might better refer to a demonstration of the Observer Theory rather than to PK as *that* is understood as intentional mind-over-matter.

In the usual sense of things, this interacting activity must be so small as to get buried in larger signals. But the quark detector was designed to eliminate all larger signals.

CHAPTER 38

Repercussions Begin

Hal and Adrienne Kennedy, his fiancée, had put me up on a fold-out bed in his study. I awoke therein on Wednesday, 7 June 1972, in a mood that was a combination of a comfortable feeling coupled with an ice cream hangover.

The sense of comfort involved the certainty that I had only three more days to spend at SRI—and which would constitute the *end* of all this parapsychology stuff. I could then reclaim my life and get on with my creative visions.

Hal was elated as we drove to Pete's coffee place, but I was sardonic. It was clear to me by now that he fully intended to attempt setting up a project at SRI. But I was gloomy in this regard—largely because I was thinking through what later turned out to be two misconceptions or “realities”.

“If you try to do this”, I warned him, “you're sure to end up in Time magazine's Fraud Box, and the parapsychologists will hate you anyway. You'll be dead in the water from the start”.

In talking along these lines, I was thinking in terms of parapsychology's closed, ghettoized system characterized by internecine warfare.

I had no idea that interest could come from far larger auspices other than those parapsychology represented.

After all, back then all scientific, academic and mainstream systems were completely resistant to the phenomena Puthoff intended to work with.

I couldn't imagine a factor emerging that would make any serious change within that complicated, but rather straightforward scenario.

If, then, all things remained the same, and if that factor had not emerged, my estimate would have probably been correct.

The factor that emerged was, of course, Dr. Harold E. Puthoff himself, a person I really didn't yet know very well with just two days experience with him.

And in this regard, his appearance and jovial, optimistic attitudes gave little in the way of clues to the reserves of dynamic strength underneath.

My only clue at the time was that although Puthoff listened to my gloom-and-doom scenario, I was somewhat left with the impression that my speaking went in one of his ears and out the other. Oh, well, I was already familiar with the fact that people listen only to what they want to hear. One of my major purposes in going to SRI was to transport evidences of the experiments in

which I had been involved in New York. On behalf of Backster, Schmeidler and Karlis Osis, I wanted to find out what Puthoff (and possibly others) thought about them, especially with regard to whether the experimental protocols constituted competent science or not.

At Pete's, we agreed to spend most of the day, Wednesday, going through those materials.

When we arrived at SRI, however, Hal proceeded to be on the telephone for the entire morning. So I perched on the desk of his secretary, Eli Primrose, an extremely beautiful and competent woman who did everything to make me feel comfortable—i.e., showed me where the coffee machines were and gave me a tour of the local offices, labs etc., When I grumbled a little about the delay, Eli explained that Puthoff was always on the phone.

I then remembered to telephone Dr. William Tiller, whom I'd met briefly in New York. I called him in his office at Stanford University, and he said something like "Well, you've really started up a hubbub. Can you come to dinner tomorrow? Dr. Shafica Karagulla is staying with us. Would you like to meet her?" *Would I? Yes, yes, indeed!* And so that was arranged.

At some point later in the morning, Hal came briefly away from his personal telephone saying that Dr. Willis Harmon was on his way over to meet me. "He'll probably take you to lunch, so I'll see you later this afternoon".

I had no idea who Harmon was. Eli explained that he was one of the pillars of SRI, with his own staff and building at SRI, an office in Washington, D.C., and that he was connected to the highest places everywhere possible.

Meanwhile, Bart Cox came into Eli's office to shake my hand regarding the magnetometer experiment. With him was Judy Schmickley, who said she didn't understand much of what had happened, but that everyone who did was excited.

With them was Dr. Earl Jones, director of all the labs under Cox's jurisdiction.

It's fair to say, I think, that Jones looked like his world was ending because of the experiment. But he was cordial and eventually gave his full support to Hal's project. I later learned that Jones' Washington connections were also awesome.

In fact, as of June 1972, everyone had Washington connections except me—and as of that month I couldn't imagine that anyone in Washington would have the slightest interest in parapsychology stuff.

You see how dense and naive I could be?

Dr. Willis W. Harmon then arrived. He had a warm, firm hand and for a full moment held mine and looked straight and deep into my eyes without saying

anything. He then said: “My, my!” This flustered me a little, since I hadn’t the faintest clue as to what *that* was all about.

When Harmon found Puthoff was closeted with his telephone, he suggested that he take me to his office where a few of his staff were wanting to meet me. Then there would be lunch. I said OK. He made a quick call.

I’m going to present Harmon’s credentials later in this book, but in June 1972 I quickly found out something about him and his far-flung importance.

At SRI, he was Director of *his* Educational Policy Research Center. This Center was a large project merely sheltered under SRI’s umbrella. The major goal of the project was studying “Planning Amid Forces for Institutional Change”. Big Business, the DoD, Congress, everyone, was interested in what “institutional change” might consist of. Dr. Harmon and his staff were in process of giving answers.

When this gets transliterated into more simplified English, Harmon was the head of SRI’s futurology effort. And as of 1972, Futurology constituted one of the most important and biggest efforts in *the entire world*.

The Center’s “own building”, though was not one of the modern glass-and-machine ones at SRI, but composed of two old Army barracks joined together. During WW II and shortly after, the SRI grounds had been a military hospital, and had at one time taken in earthquake victims.

Upon entering, Harmon took me straight to a large conference room—where there were sixteen people sitting around the table. He insisted I take the head chair, and then explained that everyone would introduce themselves and have questions to ask me. *Me?* I was completely astonished.

Willis explained that part of their ongoing project (funded \$2 million plus annually) was to see if parapsychology and/or psychic abilities could or should be factored into the future scenarios.

I was so stunned by this revelation that I nearly missed my chair and almost fell to the floor on my ass. Having managed to claim the chair, I began, of all things, laughing. All gathered just looked at me. So, paraphrasing now from approximate memory, I explained:

“Well, before you consider anything I might have to say, you should understand that only two months ago a move was made at the ASPR in New York to get me discredited and thrown out. I don’t think I’m in good repute with the parapsychology inner core . . .”.

I would have continued, but I got unnerved when I saw almost everyone around the table start smiling. So I asked: “Why are you smiling?” Then everyone started giggling.

Harmon explained that all was known about the ASPR goings-on, and that the attempt to expel me “gives you more credentials than you realize, and also makes it easier for various people”.

I hadn’t the faintest notion of what he was talking about—but I clearly remember what he said because I tried for the next six months to figure out his meaning.

Then the questions began, none of which I remember. And I’m sorry I can’t remember the names of all present. But I met Mark Markley, Duanne Elgin, Arthur Hastings—and Brendan O’Regan, who earlier in his career had been assistant to the famous architect, Buckminster Fuller. Brendan, as we will see later, was otherwise one of the great mysteries of the universe.

Through these five exceedingly interested persons, I was eventually introduced to a large number of individuals throughout the Bay area and Silicon Valley. I thought all of them wonderful.

What I could not have suspected, though, was that Harmon would speak about me within his large circumference of “contacts” in and near Washington.

Harmon limited the “meeting” (as I suppose it might be called) to exactly an hour, at which time he stood up, as did everyone else. He then asked if I wanted some lunch, what kind. “A good hamburger”, I replied. So we got in his car and arrived at the Oasis, a short distance down El Camino Real.

This was a beer and hamburger joint populated with a mixture of business people, Stanford students, and redneck motorcycle types.

It stank of beer, and had big wooden tables and booths into which everyone was invited to carve names, credos, obscenities and various kinds of sometimes shocking graffiti.

The hamburger was delicious, but I couldn’t drink beer because Puthoff and I were again scheduled for the Varian Hall magnetometer later that evening.

As things proceeded in the following years, the Oasis was to become a favorite watering hole for “visiting East Coast scientists” (as they were called), since the noise and din at the Oasis prevented surreptitious recording of conversations.

Harmon and I talked of metaphysics, meditation, Eastern mysticism, parapsychology problems, ramifications of consciousness and its different levels. He had brought a folder thick with proposals and projects of the SRI futurology center, and he asked that I read them when I had a chance. We talked for nearly three hours.

I report, with regret, that as I was writing this chapter in April 1997, Willis Harmon died of a brain tumor—leaving the field of consciousness studies without one of its greatest pioneers.

The second magnetometer experiment that evening at the Varian Hall of Physics yielded no results.

As reported by Puthoff in a later book, “We returned the next day, but the equipment was behaving erratically; it was not possible to obtain a stable background signal for calibration. ... This in no way cast doubt on the previous day’s results, since at that time the perturbations occurred only in conjunction with Ingo’s activity. ...replication of these results had to wait another year before we obtained apparatus of our own for an extended study”. (See *Mind-Reach*, Targ & Puthoff, Delacorte, 1977, p. 25).

Hal and I went and consumed *more* ice cream, anyway, after a delicious Chinese meal.

Thus ended the day of 7 June 1972—but I had met the guys and gals at the futurology center, an entirely different breed of consciousness carriers than I had ever encountered before. Although they never said so directly, they all more or less agreed that Rule of the World be invested in Wisdom Masters rather than in political cabals.

CHAPTER 39

Realigning Some Garbled History

There are three major purposes in creating this memoir. The first is to show what remote viewing consists of—and what and why what happened because of it.

The second is to pay homage to all those many extraordinary people somehow involved, and will otherwise be forgotten—as they already are except in my memory of them. But there were not just people—they became my support system, and later my espionage system when it became clear I desperately need one.

Additionally, in the United States many are somewhat under the impression that things just come about, or that they themselves can make things happen. In my opinion, this is rarely if at all true. I'll never know why I deserved the interest and support of so many people. But their support was not only just friendly, but crucial—as will unfold ahead.

The third purpose takes a little bit of explaining.

In general, most of us tend to accept and trust what we find in books, and I am no different in this regard. The reason for this is that we take for granted the idea that authors are competent, especially when it comes to some kind of historical topic.

In this sense, we believe that they could at least get the timelines correct and which would seem a rather simple matter.

Well, remote viewing began in December, 1971, and from that date thence proceeded to become something of an historical phenomenon.

I have lived through the whole of it until today—and can bear witness to the fact that *everything* ever written about it is not only garbled, but often “imaginative”, and sometimes erroneous, motive-laden, misdirecting and even deceitful. And this includes media, popular articles, books and videos, commentary from government agencies and from the CIA.

I have watched this happen—with the result that one wonders how much of *real* historical activity ever appears in books recounting the history. As a child, I heard that what gets into print may consist of a few facts, thence distorted this way or that, the rest beyond the few facts being Mierda del Toro. But I truly never realized the extent of all this. And I dare say few will—unless they witness this discombobulating garbage as it occurs.

In the case of my grouching in this present chapter, many who became associated with the project at SRI have ascribed the origins of remote viewing to a number of different sources and causes. This actually began quite early, and emanated from personnel who knew better. Since then, the actual origins of the concept of remote viewing have disappeared altogether from *all* reports purporting to immaculately investigate it. Some, whom I know knew better, even have said that nothing was known at SRI about the origins of RV.

The implication here is that Puthoff invited me to SRI in the complete absence of *any* reason to do so, and that when I arrived at SRI I was more or less like a completely unknown person snared on the street outside—thence to be tested as a subject. Surely this is heaping idiocy on Puthoff's head.

The fact of this particular matter was that I was terrified by the prospect of flying out to a recognized and credentialed *physicist* in, of all places, the nation's second largest think tank—and anyone thinking that I did so empty-handed is casting a fair amount of idiocy in my direction.

Indeed, the experiments I had been involved in, and which had attracted Puthoff's attention, were not parapsychology done in someone's garage.

I was so nervous about this I made every effort to consult with those I worked with as to what to take with me to SRI in the form of documents and evidence.

In this regard, I have in my archives the foolscap piece of paper upon which I listed what I should take with me, and which I made up as a checklist so as to ensure that I wouldn't forget anything.

I also intended to show (and did so) the same materials to Dr. William Tiller, professor at Stanford University's Department of Materials Science and Engineering whom I had met in New York just a few days before departing for California.

Bill Tiller was in New York to attend and give a lecture at the First Western Hemisphere Conference on Kirlian Photography, Acupuncture, and the Human Aura.

The Conference was held on 25 May 1972, in the hall of the United Engineering Center. It was organized by Dr. Stanley Krippner, then in professional residence at the Maimonides Dream Laboratory in Brooklyn, and was sponsored by the Center for the Study of Social Change and the Foundation for ParaSensory Investigation.

I attended the Conference, since I was very interested, and Dr. Krippner mentioned various artists who intuitively had painted the aura, Little Moi being one of them.

I later gave Krippner one such painting, which I understand he still displays in his offices in San Francisco. Krippner also asked me to provide a short statement, and which is included as Appendix C in the book entitled *Galaxies of Life* (1973) authored by Krippner and Daniel Rubin. The book, more or less, constitutes the Proceedings of the Conference.

Although today interest in Kirlian photography has almost disappeared, explained away as electrostatic discharge (an “explanation” that remains entirely inappropriate). But back then it was hot stuff, and so the Conference was packed. The moderator of the first session was my dear friend, the beautiful and ultra-dignified, Mrs. Lucille Kahn, whom I have already mentioned. Tiller’s talk was entitled “Some Energy Field Observations of Man and Nature”.

But Lucille had had a small group up to her apartment to talk with Tiller, and I had been invited.

At Lucille’s apartment, various aspects of the work I had been part of were discussed. Those aspects included specific reference to the out-of-body experiments designed by Osis, Mitchell, and others. But also included as a specifically different kind of experiment were those identified as the long-distance *remote viewing* experiments.

The list of evidences I presented to Puthoff includes one signal and very important item—one which just about everyone has avoided or forgotten about. But it is this one item (itemized as No. 8 below) which contributed just about everything to discovering the structure of remote viewing and ultimately made possible what came to be called “controlled remote viewing (CRV)”.

And it was to be the prospects of CRV which ultimately brought to the project at SRI the larger amount of its funding.

Thus, in June, 1972, I brought with me to SRI the following items and evidences:

1. Xerox copies of five strip chart recordings achieved in Cleve Backster’s lab of events suggesting some kind of perturbation correlating with my attempts to probe a target substance.
2. Three similar photocopied examples of charts obtained as a result of the thermistor experiments with Gertrude Schmeidler.
3. A copy of Schmeidler’s first version of the paper reporting on these experiments. The final version was not published until later, as already

noted earlier herein. However, I believe Schmeidler had already sent a copy to Hal.

4. Duplicates of seventeen photographic slides referring to the out-of-body targets and picture-drawing responses.
5. A draft copy of the Osis/Mitchell paper regarding these experiments, and which was finally rejected by the publishing committee of the American Society for Psychical Research.
6. Photocopies of all the initial remote viewing experiments, all of which were clearly identified, in Janet Mitchell's handwriting, as "preliminary RV experiments".
7. Copies of the two outbound "beacon" experimenter remote viewing experiments conducted at the ASPR, clearly labeled as such.
8. A photocopy of my initial notes and preliminary paper regarding the discovery of the picture-drawing potentials, including speculation why such drawings were more efficient than verbalizing into tape recorders.
9. I also carried with me the folio of experiments with Dr. Carole Silfen regarding attempts to isolate perceptual qualities of ESP perception. These were originals since I did not have time to get them photocopied, and I brought them back with me to New York since they were a sort of mishmash, anyway.

With the exception of item 9 above, I left all of these behind when I departed SRI on 10 June 1972. Although upon my return to New York I told no one else I was back, and only Zelda knew that I had gone in the first place, I telephoned Schmeidler to report to her. I then met with her the next afternoon (Sunday, 11 June) at her office at City College to discuss what Puthoff had thought of the evidences.

I'm sure he thought and said something, and I am sure I conveyed most of his comments to Schmeidler. But I do not today remember what they were. I do know that Puthoff was later in touch by telephone with both Schmeidler and Osis to discuss the work in which I had taken part.

CHAPTER 40

Dr. Shafica Karagulla

Shafica Karagulla was one of those very great souls, a very great visionary, a very great mystery to most ordinary mortals.

She was also one of those *rara avis* (rare bird) types who saw the world as-it-is—instead of seeing it as everyone pretends-it-is. What all of this added up to was that “Shafia” was inconvenient to the let’s-pretend-world. So, she couldn’t really have or find a *place to be* in it.

She is dead, now.

And because of all of the above, she will be among the vast multitudes forgotten in the oblivion that comes to encompass all but the glamorous.

So it is my intent at this point to honor her—not only because of *what* she was, but because of the incredibly important, behind-the-scenes role she was to play in the story ahead.

Alongside her other extremely creative work with the higher senses, she had a deep and abiding political nature. She hated totalitarian rule and political manipulation of peoples. She detested mind-control efforts whether political, religious, philosophical, or academic. She was awesomely opposed to “occult conspiracies” about whose dark underbellies she knew a great deal.

Her attitudes along these lines resembled mine—but her *knowledge* was like Mount Everest compared to my low foothills.

She also knew about how almost all of the world’s intelligence agencies operated—those agencies known to exist, *and* those which exist but are not known or even admitted to by anyone and don’t even have names.

When I first met her, I somewhat grasped all of the above. But this made me appreciate her as an extraordinary person. I had no clue then that I would *desperately need* Karagulla as a tutor and advisor, and that I would sit at her feet six hours at a pop listening to her knowledge.

Shafia asked me never to reveal this role, but years later said I could after she was gone if I felt there was any reason to do so.

You see, Shafia was to become one of my three major advisors regarding international affairs of the type that never get mentioned in the media, science, academe, or mentioned even by conspiracy enthusiasts. Here is the world of the Really Secret—the world of stuff so ugly and/or so silly, or so slime-bucket-like, that most people simply pretend by silent consent that it doesn’t exist.

In order to get into this, I have to return back to the year of 1967 and take up a personal issue that might seem irrelevant to the book.

But this issue was central to two developments. First, my knowledge of this issue served to create a unique link between my little self and the tremendous figure that was Shafica Karagulla.

Second, the time was nearing when, of all, things I would have to decide whether to become attached to CIA sponsorship of the project at SRI—the CIA being, in most people’s minds, somewhat of a scumbaggy affair liberally laced with stupid mistakes. And it was the following event in 1967 that tipped the scales.

Readers of this memoir will remember that I came to New York in 1958 with visions of becoming an “artist”. I managed to obtain work at the United Nations to support myself until I “arrived” in the New York Art Establishment.

Thus, I painted away and worked in the great International Organization then seen as truly vital to world order.

By 1967, it had become apparent to me that I could not gain *any* real access to the Art Establishment, not even by volunteering to fund my own exhibitions. My paintings were shown at a small gallery. But this was not *the* art establishment.

For this failure I first blamed my technique, my vision. But many said that my work had definite merit, including the then leading art editor at The New York Times, who sent back my photos with the comment that my works were conceptually stunning.

In March of 1967, I chanced to meet a somewhat noted art historian at a very large cocktail party. I told him my tale of woe in this regard, and he proved amenable to coming to my studio to view my work. He came, he saw, he considered—on 9 April, to be exact—a day I’ll never forget.

He was in process of doing an anthology of contemporary art at the time. He said: “I really wish I could include your work in it—but I can’t. My reputation would be wrecked if I did”.

Here was one of those beating around some kind of bush things. So I gave him more wine and asked him to “Please just tell me what you really mean”.

So he did.

And I quote!

“The problem has nothing to do with your paintings. It’s that you are not a Marxist”.

He, himself, was a Marxist, and he offered to introduce me to the inner clique of New York ones which had powerful lines into the Art Establishment.

I explained to him that even if I wanted to be a Marxist, which I didn't, I couldn't be one. I would never have passed the character and morals security checks the US government imposed on American citizens hoping to gain employment at the United Nations.

Additionally, all international civil servants (as UN employees were called), were required *not* to have political feelings, ideas, relationships or standards—and if they did were required never to voice them. The United Nations was an international forum. Those of diplomatic rank were expected to have political orientations, but workers within the Secretariat were expected not to have them.

I don't know if this is true today, but it was the case in 1958 when I first entered the UN as a worker there.

Many who read this will think I'm jesting about the Marxist infiltration and domination of the art world. Many believe artists are above politics—and many are. But there is a distinction between mere artists and those who manage the big business of culturalism.

Many have told me to my face that politics and art do not mix and are *never* mixed. Well, politics are everywhere, and mixed into all things—and all can be as sure of this as they are of their daily bowel movements.

In any event, during the 1970s a number of books finally began came out revealing the dimensions of Marxist power and influence in the New York art, literary and architecture establishments from the 1920s through the 1960s.

For example, the witty author, Tom Wolfe, in his book *From Bauhaus to Our House* (1981) refers to the “Marxist mist” that vaporously occupied the mental equipment of cultured.

A well-documented overview is found in David Caute's *The Fellow Travelers: a Postscript to the Enlightenment* (1973). Caute illustrates the lines of Marxist cultural influence from France to England and the United States.

William Barrett also dissects many aspects of the culture-making Marxist/Communist aesthetics in his book *Time of Need: Forms of Imagination in the Twentieth Century* (1972).

But as of 1967, although I understood political stuff did go on in the art world, it never dawned on me that it could be *the* reason *my* work was completely unacceptable.

Once it was pointed out, however, it became clear enough—and it also became clear that I had spent nearly ten years dead in the artistic bilge water without even a clue that I was in the water.

The phrase “political correctness” had not yet emerged, of course. But my work had fallen victim to such a hypothetical creature.

I'll not bore you with the cataclysmic effects this produced within my psyche—save to say that I stayed drunk for a week, slashed one of my best paintings in rage—and submitted my two-years advance notice of resignation to the United Nations, itself somewhat overloaded with Marxist going's on.

These cataclysmic effects arose mostly from having to admit to and deal with *my own* abysmal naiveté and stupidity.

As a result of this defacement to my artistic ego, I realized that I didn't know very much about Marxism—or about Communism, since the two were completely intertwined. I set about correcting that deplorable gap with an angry passion that left no stone unturned. I was eventually able to write *my own* essay tracking the Marxist influence in art (the essay was eventually published in the Spring Special Issue of *The American Theosophist* (1982) under the title of “Unbinding Prometheus”).

Once one got into the dimensions of international Marxist-Communism, well, here is a big and very important part of human history—and other than watching *Star Trek*, this pursuit I undertook with in-depth gusto. Many of my friends thought I had become somewhat overbaked in this regard.

As it amusingly turned out, five years down the road Washington intelligence community visitors to the project at SRI were somewhat mystified and surprised that I could discuss the Soviet Union in a detailed way.

Meanwhile, back in 1967, I determined to remain friends with the Marxist art historian in order to learn more about this aspect of the Secret World so secret that no one ever discussed it.

Among the issues we discussed was the Demise of Creativity—once so valued but which since the mid-1950s was noticeably being phased out of sociological and artistic importance by 1967.

Thus, and to encapsulate much of our discussions, I learned that the concept of creativity necessitated various determinations as to what *was* creative or not.

In some kind of ambiguous egalitarian sense, this small problem was an impediment to “individual expressions”—and which should be judged by merits other than those involving creativity issues.

The uninitiated will not realize any of this went on—and is still going on. But if one looks deep enough, one will find that research and study into creativity has not been very vital for about four decades.

In this way, I learned that not only were my paintings Out, but my deep interests in Creativity were also. So, I was somewhat amused when in October of 1967, I came across a *new* book entitled Breakthrough To Creativity. I smiled and thought that the very title doomed this poor, naive author to obscurity—since “creativity” had become a politically incorrect non-word.

The author of the book was one Shafica Karagulla, M.D., whom I'd never heard of. In the book's introduction she wrote:

“Man is moving in consciousness out of a world of static solid forms into a world of dynamic energy patterns. This is his problem and his opportunity. As a prisoner of the five senses, he has experienced his world as ‘solid’, ‘concrete’, ‘rigid.’ Today, he has entered a fluid intangible world of vibrating, radiating energy.

“Life adapts to environment. Man plunged into this new environment, a universe that is nothing but frequency, and must necessarily make new adaptations. He must achieve an ability to more directly experience a world of frequency. In order to do this, he must develop new senses or expand those senses which he already has. There is abundant evidence that many human beings are already expanding the usual five senses which he already has.

“There is abundant evidence that many human beings are already expanding the usual five senses into super sensory levels. It is possible that there is already a ‘mutation in consciousness’ taking place. . . . “We are moving from a study of anatomy, physiology and pathology, the denser aspects of the physical form, to a study of the electrical impulses which the body generates”.

Yes! Yes! Yes! Upon reading thus much, I broke into tears.

Shafica Karagulla was born in 1914 in Turkey, educated at the American University in Beirut, Lebanon, and took her residency at the Royal Edinburgh Hospital for Mental and Nervous Disorders in Scotland.

In 1952, her research into hallucinations in abnormal mental states brought her to Dr. Wilder Penfield at McGill University in Montreal, Canada.

She became an American citizen in 1957, and was on the faculty of the State University of New York's Department of Psychiatry. At that time she read about the famous sleeping clairvoyant, Edgar Cayce, and concluded that he “did not fit into any of the categories of the insane or the neurotic or even the sane. Edgar Cayce shattered my theories about the nature of man's mind”.

She thence determined to investigate what she later called “higher sense perception” (HSP) which is not extrasensory but physical. After years of research she found that people with HSP could make medical diagnoses, could “tune in” on things and people, and often exhibited telepathy, clairvoyance and clairsentience.

All of this, Karagulla stipulated, was not extrasensory, but resulted from factors of the biological body.

Needless to say, as I later found out, not only was Karagulla anathema to the social forces busy with devaluing the meaning of creativity, she was also anathema to *parapsychology*. And, as well, she was anathema to Science which wanted nothing to do with higher sense perception.

It was the sum of her research and evidence along these lines that she published in *Breakthrough to Creativity*.

Boy, I thought, this woman surely has balls.

The year of her birth in 1914 saw Turkey and the Middle East in terrible upheavals, and which lasted for twenty years, and which until today have left many hatreds open and active.

Religious and political sects tried to exterminate each other, and as a young girl, Shafia saw her parents and most of her relatives herded into a church which was then burnt to the ground with the alive inside screaming in agony. Only she, and I believe a brother, escaped this abysmal genocide.

She was born with a foot deformity that made her undesirable for marriage. She had been captured, tortured, beaten and tossed in a tub of water in an effort to try to drown her—an activity that left her with occasional lung problems.

She had become a brilliant neuropsychiatrist.

Open evidence of her brilliance consisted of the invitation to join the famous brain researcher, Dr. Wilder Penfield.

And it was this woman, with all her impressive credentials, that had decided to focus on higher sense perception—and to hell with what the rest of the world thought of it one way or another.

And it was this woman I was finally going to meet at the Tiller's place in Menlo Park, California.

CHAPTER 41

Dinner at the Tiller's — 8 June 1972 —

I didn't know Bill Tiller very well, having just briefly talked with him in New York, and I'll treat him more in depth later on.

But I did know he had already upset his peers at Stanford University by commencing experiments with Kirlian photography—which had been developed by Semyon and Valentina Kirlian at Kazakh State University in Alma-Ata, Kazakh, USSR.

Tiller had become a very energetic Kirlian researcher, one of the first of many others.

Puthoff dropped me off—but I think he was somewhat impressed that I was going to dinner at the Tiller's.

I mentioned that I was also going to meet Shafica Karagulla there.

He said: "Gosh!"

The Tiller place was somewhat palatial—by my standards, anyway. But then the entire Menlo Park residential areas are somewhat palatial.

Bill is about five inches taller than I, and he seemed to tower down at me in the entry hall when he said: "Shafia is like a hawk; I hope you two get along".

Jean Tiller emerged from somewhere and we greeted as if we'd known each other for years.

Then we went into the living room.

The lights hadn't been turned on, but the beautiful sunset was reflecting off the swimming pool just outside.

Karagulla was sitting in a big couch silhouetted against this light.

I could make out a white blouse, black skirt, a shock of black hair—and two eyes gleaming, piercing and narrowed—with suspicion it turned out, because Karagulla did not accept surface appearances about *anything*.

Bill and Jean took orders for drinks—and then nervously rushed, it seemed to me, out of the room to fetch them.

I sat on the couch somewhat apart from The Woman.

I wasn't quite sure what to say, or if I should say anything. I fully anticipated talking about higher sense perception.

Karagulla took the initiative. "So, Mr. Swann, what do you think of parapsychology?"

“Well, Madame. That depends. Do you want a social answer or a frank one?” I don’t know what possessed me to say that, and I winced as it came out of my big mouth.

“Whatever suits you”, she replied.

My next words also came all by themselves. “Well, with a few exceptions, parapsychology sucks”. I was certain now that I had wrecked the whole evening.

“Oh”, she replied. “I’ve never heard it put quite that way”.

“I apologize. I shouldn’t have said that word”.

Then! A saw one of Karagulla’s hands flutter up to her mouth to hide a smile beginning to form.

Then! I felt a big laugh forming in my belly. I started giggling—and she did too.

We both started laughing-hard, those hard laughs that bring tears up.

The Tiller’s came rushing into the room with the drinks, looking quite worried, to find their two guests sort of bent over to their knees shaking with laughter not very well under control.

Taking her drink from Jean, Karagulla commented: “Well, as you said, he chooses his words well”.

At which she and I lost it altogether, gulping down the liquor between spasms. Additional drinks now had to be fetched—with Jean leaning down saying: “What did you do to her? She hardly drinks at all?”

Meanwhile, I espied a young boy (the Tiller’s son, Jeff) riding a balanced bicycle across a length of two-by-four stretched across the swimming pool.

I pointed this out. Bill said “Oh, shit”, and rushed out onto the patio.

Karagulla asked me: “What do you think of conspiracies?”

“Oh”, I said, “they’re everywhere, aren’t they?”

“*Well!* Shall we compare some notes?”

“Yeah! But I think Bill and Jean want to talk high etheric and spiritual stuff. They might find that topic crude”.

At this, Bill returned to the living room and began turning on the lamps. At the third lamp, all the lights in the house went out.

Bill said: “Oh shit!” He went to fix the fuse box.

A voice in the dark, Karagulla’s: “What about occult conspiracies?”

There was a huge crash of some kind in what I took to be the kitchen—and a wail, Jean’s: “Bill, they’re discussing conspiracies *already*”. The lights came back on.

All in all, Dinner at the Tillers seemed successful enough. Karagulla limped toward me and gave me a big hug as I was leaving. Bill drove me to the Hal/Adrienne set-up. “You and Shafia seemed to get along well”, he said.

“I think she’s just wonderful. I hope we can meet again to talk about higher sense perception”.

CHAPTER 42

The First Intimations of Psychoenergetics

Friday, 9 June 1972, was to be my last day at Stanford Research Institute.

And in my mind, it was also to be my last day of being mixed into psychic and parapsychology stuff—80 per cent of which was cow pucky—pure and simple.

Puthoff, however, wondered if I'd consider making another trip to SRI if he could arrange matters. And this we discussed at Pete's coffee spa.

As I explained to him, my excursion into parapsychology as a test subject had begun in mid-July 1971, eleven months ago. Prior to that I certainly had seen the field as important and PSI stuff had been of deep interest to me many years before that.

But in this, the term “enchantment” could best be used to describe my interest—for, like most people outside the field, my vision of it had probably been enchanted by visionary books and science fiction ideas of what was involved.

But the eleven-month direct experience had shown me a few candid realities—among which was the principal fact that the field was a hellhole, and in more ways than one.

The inside of parapsychology was wacko. Outside of it, the social, academic and scientific stance was wacko.

Puthoff assured me that he was on the case now, and that things could be made to go differently.

Yes, I said, that might be. But for *him*, not for me.

After all, he was a Ph.D. scientist. I did not have a Ph.D., and if I continued I would always be considered only a subject sitting around waiting for some Ph.D. researcher to test something or other.

I pointed out to Puthoff that the life-expectancy of a test subject was about three months at best. Even Hubert Pearce, J. B. Rhine's most successful subject during 1932 and who helped put ESP on the map, was cast into oblivion after three months had passed.

I also pointed out that if a scientist failed, he or she could count on going on to other work. But when a test-subject failed, the failure was final and terminal.

Besides, there was no money anywhere. During the eleven months I'd spent in lab work, I could have written one novel and painted six paintings. And those kinds of *my* products at least had some small career-making chance.

For me, then, what were the career opportunities in a hellhole where test subjects were nothing more than expendable guinea pigs?

And, oh, yes, I asked, when would my airfare to SRI be reimbursed? I needed to repay Zelda. Soon, Puthoff replied.

Additionally, in general PSI stuff was far and wide so encumbered with superficial garbage and sociological competitiveness that no one could put their finger on anything fundamental.

Finally, no one was interested in what a mere subject had to say about things. As I had found out, they were supposed to produce results, but otherwise keep their mouths shut, keep their knowledge and observations to themselves.

I had no intention of being such a creature.

Puthoff listened thoughtfully, and then said something like: "But I am interested".

So I said something along the lines that follow.

Rather than looking at the phenomena in the first instance of all things, one should first look at the scenarios in which the phenomena are to be studied, and in which the drama of the "work" is to be played.

In this case, parapsychology was probably already moribund, largely from internal conflicts. But in any case, social forces external to it were poised to attack any positive developments—if only to keep parapsychologists on the defensive, keep them ghettoized.

I didn't see why one should adapt to all of this, and especially not Puthoff who came with credentials and vision that were, in my estimation, unique to the parapsychology scenario.

Why not attempt to create a whole new approach—a different kind of scenario?

Why not cast the phenomena into a scenario of physics, rather than into the familiar psychological one?

To be sure, Puthoff was already thinking along these lines, and had been for some time—evidence of which was in existence in his earlier proposals that Cleve Backster had given me to read.

For starters, why continue to utilize the nomenclature of moribund parapsychology—for doing so would directly reconnect to that field. Surely, there ought to be some kind of comparable nomenclature in physics that would serve three positive purposes:

First, to confuse the social forces poised to discredit, for example, clairvoyance, telepathy, and etc.

Second, to make the phenomena more recognizable to physicists, or at least more amenable to them.

Third, to link the new field into a multidisciplinary approach—and which was sadly lacking in the existing approaches to it.

Indeed, the idea that the phenomena were exclusively of psychological origin was just a theory that had taken hold somewhere back in time. It was an assumption, nothing more.

There really ought to be a physics connection to them, a biological connection, a neurological one. Perhaps there were connections no one had yet discovered.

Puthoff had been thinking of the term *psychoenergetics*, so I suggested that we spend a few hours erecting a new box-and-flow organizational chart based in that concept—and relate that concept to the multidisciplinary approach.

Puthoff made his daily telephone session short when we got to SRI. We then got some paper, pens, 3 × 5 index cards, retired into an unused conference room and spent several hours envisioning a completely new field replete with novel nomenclature.

Finally, we were able to put all the cards together into a box-and-flow chart made up of six standard paper pages scotched-taped together.

The whole of this was thrilling.

My archive copy of this first restructuring was later stolen in 1973 from my office at SRI. But I have a copy of the second one—and which I'll present in due course.

While driving me to the San Francisco airport, Puthoff returned to the topic of a second visit.

“No way, Jose”, I replied.

“Well”, he smiled with usual optimism, “maybe I'll make you an offer you can't refuse”.

On the plane I enjoyed three Vodka and Sodas on the rocks and mulled over the SRI experience.

It had been wonderful. Puthoff was great. SRI was great. The unexpected results of the magnetometer experiment would circulate through the field and knock everyone off their pins.

Willis Harmon and company, the Tillers, Shafica—well, all these represented a world I wished I was qualified to enter and be an intimate part of.

But I was not qualified, academically at any rate, and such qualifications were a full part of the SRI scene and the whole of Silicon Valley as well. The

most I could be was the “psychic guinea pig”, and which in the end was nothing or no one.

Anyhow, I was used to Manhattan and its rapid transit systems, taxis, the opera, the museums, the multi-tiered social life. Silicon Valley stressed me, for when one was not sitting some place, one was sitting in a car going somewhere. Everything was at least 20 miles distant.

On just about every street intersection was a Mobil gas station, a Taco Tico, a McDonald’s, and a bank. Therefore, all corners in Silicon Valley looked alike to me. And the California sun was too bright.

Back within the familiar confines of Manhattan’s towering canyons, I unplugged my phone and slept an entire day.

Then I called Zelda to say I hadn’t yet been reimbursed my airfare. My total capital at that moment was \$10.28. I then telephoned Gertrude Schmeidler—and then Janet Mitchell. Janet said something like: “What the fuck have you been up to? What’s this magnetometer stuff everyone’s talking about?” I made a date to have dinner with her and explain everything.

My total, in-hand capital was \$10 and some change.

But I was *free* of that whole hellhole experience. I could rest on my laurels. I felt great.

CHAPTER 43

Hail to Circumstances Beyond One's Control

As a child and young man, I had always understood that circumstances beyond anyone's control indeed existed.

But I also quite seriously bought into the very popular, and very uniquely American idea that one's life is what one makes of it.

This idea, of course, more or less has to ignore circumstances that are beyond one's control. But there were so many examples building spectacular lives by rising above or dominating circumstances, and these examples seemed to prove that such circumstances were irrelevant.

And indeed, up until the morning of 11 June 1972, I felt that my life had more or less been under my control, even if for better or worse.

I was very serious about exiting parapsychology, very serious about not returning to SRI.

As but one example of this seriousness, I believe I could have reinstated the slush fund that Buell Mullen and Dr. Kinzell had hoped to establish. Certainly the auspices of SRI would have been approved by Kinzell. I could have routed several thousands of dollars to Puthoff, and he and SRI would have been glad to accept.

But doing this would have involved my participation.

I wanted out, was out, and intended to *stay* out.

Alas! My resolve to stay out was squashed by noon on Monday, 12 June 1972—and in eventual retrospect my life thereafter was almost completely knocked about by circumstances beyond my control until November, 1988, some sixteen years later. And the dimensions of these circumstances became awesome, indeed.

As of the morning of 12 June 1972, I thought I'd done a rather good job of things, culminating with the magnetometer experiment. No one today will have any reality about how impressive was that particular experiment or of the shock waves it created far and wide, not only within parapsychology but within background scenarios of science itself.

I thought I'd be applauded, which I was.

I thought my decision to get back to my own life would be understood. It was not.

I had mentioned my decision to bow out to three people: Schmeidler, Zelda Dear, and Janet Mitchell. And when Dr. Osis telephoned early on the morning

of 12 June to ask when I'd come to the ASPR to continue work there, I explained to him I was now out of it all.

"But", he said, "ju muss come back".

"No".

Almost immediately Janet telephoned. "What the fuck are you thinking of? Now is the chance to stick it in the faces of those curds that squashed the paper on the OOB work". She was angry.

Zelda called. She was angry—a mood quite unusual with her.

Ruth Hagy Brod called. "You can't step out NOW!" She was angry.

Buell Mullen was so angry she had the telephone operator interrupt Ruth's call saying there was an emergency. "You're letting *all of us* down".

Al Brod called. "What? Are you chicken shit or something?" He was angry.

Arthur C. Twitchell called, a member of the board of the ASPR, and always a gentleman. "No", I said. Osis called again. "No", I said.

Twitchell called again. "How about \$80 instead of \$50 per day?"

I paused. "I want the agreement reinstated that I will do Osis' work 50 per cent of the time, and that we'll follow up on my ideas the other 50 per cent. I also want no more flak from the board. If there's any more flack, I swear I'll somehow go public and name names. It's straight-forward fucking hardball from now on".

"I'll get back to you shortly", Twitchell said.

Osis called. "Vatever ju vant, Eengo".

"I'll think about it".

Then! Charles Honorton called, a member of the ASPR board, a member of the cabal who had voted not to publish the Osis/Mitchell paper, and the figure who forced the early removal of my paintings from the ASPR.

"Why don't you think about coming out to the dream lab sometime? We would like to show you around". "I'd be delighted", I said. There was an understandable bottom line, I think. Eighty dollars sounded very good to one who had only \$10 plus change to one's name. Surely this was a circumstance that could victimize just about anyone.

So I presented my fat body at the ASPR at 1 PM in the afternoon of 12 June 1972.

Everyone hugged me, even Fanny Knipe, the ASPR business manager with the dragon's teeth.

Janet Mitchell—my dear, dear Janet—was in tears.

Fanny said there was a call for me from Vy Bennitt. "Can you and Janet come to dinner on Thursday? You will be the guest of honor, of course".

Wow! I'd unseated the British at Vy's table—and with the exception of the famous spiritualist psychic, Arthur Ford, I was the second and the last American “psychic” ever to do so.

Fanny also said, “Some people at NBC have been trying to get hold of you”, she whispered. “I didn't give them your number. Was that all right?”

And so, here was the media problem—now that all my friends had gotten me into step with their drummers.

I determined never to talk with media types. Everyone was aghast at this, especially Ruth Hagy Brod so well connected to the Press Corps everywhere.

But in this, if nothing else, I held firm. As I explained, “Well, you all prevailed, but in the end I'm now headed straight for *Time* magazine's fucking Fraud Box”.

I explained further. The only thing I wanted to do was experiments within strict scientific boundaries—and there was no sensible reason to mix this with media or public.

Ruth and Zelda Dear didn't see how this could be managed, but I said if everyone doesn't help me in this, I *will* walk, and that time it will be for good.

Indeed, when I did next talk to media types, they were from the fucking Fraud Box Beast Itself, *Time* magazine, and I agreed to do so only because in November, 1972, his eminence, Dr. Harold E. Puthoff, telephoned and *begged* me to do so. I will report this event fully in a chapter ahead—and you can look forward to reading it, if only because I didn't behave very well during it.

CHAPTER 44

Puthoff Spreads the Word

Sometime soon after the Fourth of July, 1972, I received from Puthoff a copy of a letter he had sent to Dr. Gertrude Schmeidler, dated June 30, 1972. I will quote its entirety—for a reason you'll shortly understand.

“To introduce myself, I am a physicist at SRI working primarily in the area of lasers and quantum physics. I also have obtained a contract to investigate the primary perception hypothesis of Cleve Backster (sponsored by Wm. Church, Scientific Unlimited Research Foundation of San Antonio, Texas) from a quantum physics viewpoint, so you can see my physics is broad by my definition.

“As you probably know, I recently had the pleasure of hosting Ingo Swann's visit to the West Coast. I had earlier heard of the very impressive work you had done with him (from Ingo himself), so that's why I invited him out. As part of my work to determine the nature of the communication link in this general area I wanted to test Ingo out on some equipment which I know to be very well shielded against ordinary electromagnetic signals.

“Enclosed is a write-up of the experiment. Basically, it would appear that Ingo manipulated magnetic fields inside of a superconductive-shielded magnetometer device which is known to be extremely well-shielded. As a physicist I am cautious enough to consider this an observation rather than an experiment, since we did not test for direct control of the recording equipment, etc. However, the demonstration was impressive enough for me and my colleagues that further experimentation in this area is planned, and I personally consider that Ingo did in fact produce an amazing result, and there is a lot of agreement on this from other observers who signed the data sheet on this basis.

“Should you visit the West Coast, I hope that you would get in touch with me and we could trade some shop talk on that and other items”.

Enclosed with the letter was a full report on the “observation”, together with graphs.

Referring to the full report, Hal had scribbled to me: “Ingo—spreading the word. 10 copies went out today alone—and many agencies are interested”.

From Ingo to Hal, 15 July. “Dear Hal, thanks for sending along the stuff you did. Everyone is impressed, and so good luck with getting your project going. I haven't received the reimbursement for the airfare yet? Is there some delay?”

CHAPTER 45

Dinner With Ruth Hagy and Al Brod

On 10 July 1972, the summer was sweltering in New York. The heat was oppressive and terrible.

Ruth had called in the morning. Could I come to dinner at their place that evening? Al was fixing something special to eat. The meal would be a cold one, soothing in the hot climate.

So after spending the day working at the ASPR, I went to their apartment on Park Avenue South.

This was a small apartment, quite unlike the tremendously roomy and elegant spreads in which little me was being lionized elsewhere. There was a tiny entry, a tiny kitchen (and I mean tiny), an equally tiny eating alcove. The living room was not all that large.

Every square inch of wall space was hung with photos from Ruth Hagy's career as a famous international correspondent in both war and peace.

Al had prepared cold chicken in aspic. He was very proud of his cleverness regarding the aspic. It was made of Campbell's tomato soup and gelatin, and there was a nice salad and some bread, and iced coffee afterward. I put some Tabasco Sauce on the chicken-in-aspic, and Ruth then began to reveal the purpose of the evening.

As I've already mentioned earlier, both the Brods were exceedingly well connected in Washington, D.C., although they didn't talk much about this to others.

They had just returned from some function there having to do with President Richard M. Nixon.

Ruth said: "There's some behind the scenes talk going on down there—and it involves *you*".

I stared blankly at her.

"We were asked, unofficially of course, for our opinions of you".

I thought they were joking, so I replied: "Well, Al, I trust you didn't tell them I'm a chicken shit who dresses up in your old Army gear".

Al said quite seriously, and Al is really *serious*, "Don't be surprised if you are asked back to Stanford".

"Will you please explain this to me? Who is interested?"

Ruth started to reply. “Powerful people . . .”, but Al shushed her.

“Can’t say more”, Al said. “Don’t tell anyone of this, but we thought you’d like to know”.

While Ruth and I were having coffee, Al busied himself doing the dishes in the *tiny* kitchen. I moved round the living room looking at the photos: of Ruth with Churchill, of Ruth with Mohandas Gandhi, of Ruth with Franklin Roosevelt, Ruth with Eleanor Roosevelt, Ruth with Eisenhower, Ruth with Nixon, of Ruth with *everyone*.

“You must have been very powerful and influential”, I mused.

Ruth was silent for a moment. “I did stories people liked of themselves, and one led to another. I loved people, and all those people had something admirable about them. I told that story. But it was all just a game, you know. One needs to play the game”.

She seemed to emphasize “play the game”—not obviously, but in the tone of voice.

Al came into the living room drying his hands on a remarkably tattered towel. “You want a brandy?”

Yes, indeed I did.

Their air conditioner wasn’t working very well.

We sat silently, they permitted my cigars. They watched my face as I got the implications of their power connections together with what they had said earlier. They were not joking.

Even though I was sweating, I shuddered.

I was afraid.

I suddenly knew what the covert purpose of the aspic dinner was. Someone had asked them to feel me out—without putting any direct questions—well, not *too* direct anyway.

Ah, yes, this is how sensitive business is done—Lord knows that I’d seen this kind of thing in the U.N., and elsewhere. Decisions are made without putting anything into print, sometimes not even into words. What the public then sees is just the formalizing of a lifted finger, an arched eyebrow.

Out of nowhere, my entire life flashed through in a split second, like when one is dying. And then the flashing pictures came to a still stop of me sitting on the subway steps and having a vision of our species potential—that same potential that would never open up via parapsychology.

Something in me—not *me*, but something in me—said: “Well, one *would* be chicken shit not to play the game”.

With that, Al stood up and said they were going to bed because the air conditioner in the bedroom worked. I didn't take the subway home. I walked—more or less like a zombie. I felt completely empty.

CHAPTER 46

Gloria Swanson

On the morning of July 15, Lucille Kahn telephoned. “Gloria Swanson wants to meet you. She has always been interested in psychic developments. Can you come to my apartment tomorrow night?”

It turned out that Lucille and Gloria as young, aspiring actresses had been close friends back in the days of Old Broadway. Lucille abandoned her acting career to marry David Kahn; Gloria had gone on to Hollywood—thence to become *the* Gloria Swanson of tremendous and worldwide fame—and later the mistress of Joseph Kennedy when he was ambassador to Great Britain.

“Gloria is very careful and particular about food, you know”, Lucille went on, “because she nearly died from eating mercury-laden fish in Portugal. I’m getting the freshest fish and strawberries. I’ll call you back later with your instructions”.

“Instructions?”

“Well, yes. You have to collect her at the theater and bring her to my apartment”.

I had only \$40 to my name, not enough to hire a car to stand by. Then there was the problem of *what to wear* since the weather was hot as Hades and I was fatter than ever. I finally decided on a nice suit made of good blue denim. I had to let out the pants a little.

But I struggled into all of this, and in the theater district found a taxi and explained the situation to him. He agreed to stand by with the meter running.

I then proceeded to follow my instructions—which were harrowing. I had to report to the stage manager of the play *Butterflies Are Free* in which Swanson had the lead role. I finally managed to do this. He said Swanson was expecting me and I was to wait in her dressing room backstage and then went off without telling me where it was.

I forget how I found her dressing room. Soon the play was over. I could hear the applause and curtain calls. Then I heard Swanson screaming at someone outside the door, and she steamed in. “*Who* the fuck are you?” she demanded. I explained, totally intimidated.

“Sit there”, she pointed, “I’ll be right with you”. So, I sat, sweating up a flood. She went behind the proverbial dressing room screen and changed almost in full sight of my eyes which didn’t know where to look.

When dressed, Gloria was still muttering about something. She shoved two bottles of cologne or perfume into my hands. “Hold those”, she commanded. So I held those.

Then, without warning: “Well, come on”, and she left the room with me trailing.

When we exited the stage door at the back of the theater (our taxi was waiting at the front, a block away), there were at least 200 people waiting for autographs.

At this, Swanson turned into the kindest, most considerate Bird of Paradise. She gave me the two bags she was carrying—and which weighed a ton each—and started signing playbills left and right.

The taxi meter was ticking away.

What would happen if I didn’t have enough money? God!

Finally, I didn’t know what to do—except push through the crowd, take Swanson firmly by an arm, and say loud enough: “We’re going to be late for the next appointment”. Then I simply dragged her out of the crowd, apologized that the taxi was on another street.

Finally, we were in it, and on the way to Lucille’s apartment building. “So”, Swanson said sweetly, “tell me everything about yourself”. I did my best.

Arriving at Lucille’s building, I paid the taxi off—and had \$2.50 left. And I knew I had to take *her* home in another taxi.

The three doormen at Lucille’s apartment building took one look at who was coming through the door—and virtually bowed down at her passing, not one word being exchanged. I followed up the rear with the tonnage of the two bags.

So we got into the elevator—and Swanson saw the two bottles I was still holding.

“*What are you doing with those?*”

“Well, you asked me to hold them back at the theater”.

“Oh, *Jesus Christ*. Give them to me”. She put them in one of the tonnage bags. “I hope *you know which apartment* we’re going to”.

“Yes, I know the way”.

“Isn’t it this *way?*” she asked.

“No, Ma’am, it’s *this way*”.

Lucille was a bit slow coming to the door. “*Jesus*”, she said. “*Are you sure* this is the right apartment?”

The door opened, and the two girls fell into each other’s arms, and Lucille then closed it—with *me* still outside of it. In NY apartment buildings, doors

lock when they close. I waited—and waited—and finally had to ring the bell *again*.

Now there were drinks. Swanson didn't *drink*. I *did*. Lucille *did*. We sat and chatted. Lucille began telling *her* about me. I sat and listened.

Then we moved to the table. I seated Swanson, sat myself, and picked up the pink napkin. Lucille began bitching about the trouble she had gone through to get all the special and *expensive* foods Gloria would like.

"My *dear*, you shouldn't have bothered. I only eat my own food. I've brought a thermos of *soup* with me".

"*What!*" Lucille screamed. "You're *not* eating *my* food?" I was *very* shaken. I guzzled the whole glass—and poured me another. I tried politely interrupting. Neither paid me any attention.

So, my brain in a red haze with blue spots in it, I grasped for *what to do*—and then without knowing what to do I stood up and *said*: "*What the fuck is going on here???*"

I opened the wine and poured myself a large glass. The cat fight went on—and then went on some more.

Both *shut up* like obedient daughters. *she* ate her *soup*. Lucille and I ate the sole almondine and fresh strawberries. We chatted as nothing had happened. I got quite tipsy, as did Lucille. We "dished" the American Society for Psychical Research, we dished everyone and everything—and *she* finally decided to have a glass of wine. *she* got tipsy—and *her* famous red lipstick got *everywhere*, on napkins, the table cloth, on the glasses—and, somehow, on my *shirt*.

Then—Lucille brought out the champagne. We toasted the future of psychical research. I laughed. Lucille went into her tiny kitchen to putter. *She* and I stepped out on the small balcony overlooking Central Park. We necked. It was *all so natural and wordless*.

Red *lipstick* now *everywhere*.

I felt like I had stepped into *Oz*.

Lucille gave me money for the next *taxi*.

It was the *same* taxi—the driver of which said it was his honor to wait and didn't charge anything.

Letter dated July 18, 1972 from Swann to Swanson: "It was indeed a pleasure talking with you last evening, and I am greatly appreciative of your time. Enclosed are the several items we talked about. I hope they are interesting to you. Again, if there is anything I can do to support your work, please ask. Best wishes for the summer in Portugal and your future".

Swanson telephoned to say I was too fat. She gave me *her* macrobiotic diet. I tried it for ten days—and ended up so weak I had to crawl on hands and knees to the toilet. But I lost about 25 pounds.

Gloria went to Portugal for the rest of the summer. I gained about 25 pounds. When she returned, we thereafter talked at least once a day by telephone.

Swanson was later to become the biggest jewel in my espionage system. She knew everyone who was anyone, and everyone wanted to know her if they were no one or whatever else they might be. But she was a very big gun—and I utilized her only if and when all else failed.

Her interest in psychic matters was profound and well-grounded.

She really knew how to play *hardball*. I learned from her.

She terrified everyone, and wouldn't be nice if they were terrified. If they were not terrified, she could be as sweet as plum pudding. She couldn't keep a house boy or maid for more than five days. This drove her to distraction. *She* was magical.

CHAPTER 47

What Does One Use For Eyes If One Is Out Of Body?

What with all of the socializing, parties, lionizing, meetings and the hints of secret activity going on, it might seem as if no *research* was getting done.

This was not the case at all. I was, and am, a workaholic, demanding perfection or at least the best possible—as was Janet Mitchell, Dr. Schmeidler, and, in a somewhat lesser sense, Dr. Osis. And with a sort of renewed enthusiasm, we proceeded to produce experiments of several kinds at the ASPR.

In order to throw my weight around within my newfound glory, I suggested that we meet and *talk* about what we were doing. Here was a subtle shift—because experimenters typically *did not* talk about experiments with subjects any more than experimenters would discuss experiments with rats or guinea pigs.

As I explained (and was also later to explain in far more impressive surroundings), it was one thing to set up experiments merely to see if certain phenomena existed.

But something else was involved *if* researchers wanted performance from their subjects. How could a subject really attempt something if the subject had no idea of what was involved? Running a rat through an experiment designed to reward the rat with food if it did what was wanted—well that was one kind of experiment.

Running an human being through an experiment designed only to please the experimenters' expectations, an experiment with *no* reward for the human subject if it did what was wanted—well, that was *another* kind of experiment.

Rats and guinea pigs got food as a reward for succeeding. Human subjects got . . . (nothing, perhaps a brief word of praise). I suggested that subjects who succeeded should be given a one-carat diamond. *That* ought to inspire them.

But more seriously, because of my long-term studies of the literature, I had noted a definite lack of interest in what PSI perceptions consisted of.

After all, psychics do not utilize their physical eye mechanisms to see what they “see”. In the first instance, it seemed that their “seeing” depended on mental image pictures, although many in the past had said that they didn’t “see” anything, but merely “sensed” whatever they did.

Some said they “heard” whatever they “sensed”—and not a few had said that the “information” came from their toes or armpits—or some other unusual anatomical place or part.

Even in my own case regarding the formal eight out-of-body experiments the inner ASPR clique tried to demolish, I didn’t “see” all of the time. Sometimes I had clear, sharp mental image pictures, other times a preponderance of fleeting, non-visual “impressions”. At other times all was foggy, or simply black, but with a sense of information “coming through” anyway.

One day after a particularly good result had been achieved, and before the ASPR feathers hit the fan, Dr. Osis had grown silent and pensive. He sat down and wound his legs together like two snakes, put his chin on his hand and looked at me with piercing eyes.

“I vonder, Eengo”, he began, “vat ju use for eyes [pronounced ‘ice’] ven ju are OOB”.

“Jes”, I responded. “Zat’s a very good question, eesn’t it?”

We had not gotten around to going any further with this back then. But now, back in the saddle at the ASPR, I did decide that we should spend some time looking deeper into this. This activity would comprise part of the 50 percent time guaranteed to me under our new working arrangement.

I have already mentioned in an earlier chapter that Dr. Carole Silfen had been brought into the ASPR work. She was a perceptual psychologist, and so Janet and I met with her and handed over to her the guidelines for this type of thing.

Dr. Silfen was a small woman with fine black hair I remember as naturally curly. She had pale olive skin that came off as pallor and dressed in a way that was neither fashionable nor unfashionable.

She was delighted, saying “Mostly I’m asked to overview other people’s ideas, and no one asks me for suggestions or creative guidance. Parapsychologists are not interested in the intricacies of perception”.

To get into this, we decided first to meet several times to discuss the issues, and then to refine them until an experiment could be conceived and designed.

Thus, on several days, Silfen, Mitchell, and sometimes Schmeidler commandeered the big table in the library room and locked ourselves in and others out—somewhat to the disapproving eyes of her rulership, Fanny Knipe. “It *is* supposed to be open to the *public*, you know”.

But, bless her alligator heart, Fanny had begun to smile at me.

In the end, several complicated experiments were designed. But I will now single out one of them in detail—because it was the mother lode of much of what was to come in the years ahead.

A written report of this experiment was produced on July 26, 1972, entitled “Report of an Out-of-Body Experiment Conducted at the American Society for Psychical Research: Participants: Dr. Carole Silfen, Janet Mitchell, Ingo Swann”.

The report was prepared “for record purposes only. For several reasons it cannot be considered a test-perfect experiment in the traditional sense of experimentation, and thus must be disqualified from that area of interest. From the study of the phenomenon, however, several important effects have become both visible and possibly measurable”.

The report begins with an overview, called *Situation 1*.

“On the assumption that there is an out-of-body phenomenon at hand to be studied concerning discovery of characteristics of the phenomenon, it is to be assumed also that the point or vehicle of perception exterior to the body must assume, at different locations, the functions performed by the visual system and the brain in the body.

“Within the body/visual system it should be noted that the sense of vision is owing to the effect of light on the retina of the eye. “Only vibrations [frequencies] of light over an extremely limited range of the electro-magnetic spectrum are capable of stimulating the human retina. The mechanism of sight depends upon rays of light reflecting from objects.

“These rays of light are bent by the cornea so as to fall on the retina. The brain interprets the size, shape and distance of the objects seen.

“One layer of the retina consists of rods and cones, connected with endings into the optic nerve. The perception of light depends on the rods, while color perception is considered a property of the cones. “Assuming the possibility of perceiving exterior to the body at a distant location, the center of perception at the distant location would be compelled to somehow duplicate all the functions of the eye system, be able to properly select the appropriate light vibrations reflecting from objects, as well as performing the analytical functions of the brain in the correct interpretation of size, shape and distance of those objects thusly brought into view. “The magnitude of the abilities desirable for such form of perceptions non-dependent on the visual/brain system, if they could be measurably indicated, would be by implication very impressive”.

“*Situation 2*: In testing for the validity of such presumed out-of-body perception, it was felt necessary to design a test situation in which not only the target might be reported by the subject, but that the point of view at the

proximity of the target might also be located by virtue of certain variables constructed within the target.

“A target situation was constructed which could be viewed from a multiple of points, yielding thereby possible differences of perception, construction, shape and form in the response of the subject to it.

“This situation can be better visualized in theory by imagining a person standing to the far right of a doorway. He would look through the doorway and view whatever could be seen on a direct line from where he was standing.

“However, if the viewer moved to the far left of the doorway, his direct line of vision would now be on a different line”.

Description of the Experiment

“On July 26, 1972, Dr. Carole Silfen arrived with her new target device. Ingo Swann, the subject, was not permitted to see the contents of the box or the openings through which the targets were to be viewed. [The report shows a drawing of the device, a rather large black box with two openings and a light housing unit on top of it.]

“Ingo sat in a room adjoining both the EEG equipment chamber and the target room. He was connected to the EEG equipment with electrodes that are in turn attached through the wall to the EEG equipment. He was thus prevented movement during the experiment.

“The target box was then uncovered in the target chamber [another room.] Both the subject chamber and the target chamber were darkened. When all was ready, Ingo is assumed to have moved exterior to his body taking a position in front of the first target window. He endeavored to ascertain the target. His viewing of this target lasted 50 seconds.

“At this point Ingo and Dr. Silfen exchanged one or two comments about whether he should describe or draw the target. It was decided that he would draw it.

“He asked whether there was something red in the target, and Dr. Silfen replied that was correct. Ingo quickly sketched his perception of the target as he saw it through target window 1, and then went on to do the same with target window 2. At no time was Ingo disconnected from the EEG electrodes and vision between the subject and target chamber was impossible”.

The *apparatus* and the *stimuli* (i.e., the targets) are described in Appendix A to the report.

“Apparatus: The rectangular viewing chamber was constructed of 1/2 inch plywood with outside measurements of 30 × 18 × 25 inches. The entire chamber was painted in flat black. The top of the chamber was removable, for easy access to stimulus arrangements. Mounted flush with the inside surface of the chamber lid was a 9 & 1/2 inch milk glass surface rimmed with chrome, behind which was a lighting fixture, illuminated by a 100 Watt bulb.

“Two 6 inch square viewing windows were cut in the chamber. The front window was positioned 7 & 1/2 inches from the top of the chamber and 5 & 3/4 inches from the right side. The second window was cut in the left side of the box, positioned 7 & 1/2 inches from the top and 6 inches from the front.

“Three rows of 1/4 inch holes were drilled in the floor of the chamber, 6 inches, 12 inches and 18 inches respectively from the rear of the chamber. The stimuli were mounted in these holes in appropriate arrangement”.

“The Stimuli: Two stimulus arrangements were prepared, so that the views from each of the two windows would be entirely different.

“The stimulus arrangement for the front view consisted of three overlapping squares of different colors and sizes, arranged to give an illusion of depth. The square closest to the viewing window was painted red, and measured 5 inches square. It was positioned 5 & 1/2 inches from the right side of the chamber, 18 inches from the rear, and 11 & 1/2 from the floor, measured to the nearest surfaces.

“The second square [behind the red square] was painted yellow, and the third square [behind the yellow one] was green.

“The stimulus arrangement for the side view consisted of a black square with a white bulls-eye target measuring 3 & 3/4 inches in diameter. This target was mounted on the surface of the right [inner] side of the chamber. The black square appeared darker in hue than the black interior surface of the chamber”.

Experiment Error

“However, when the target box was set up, it was placed on two folding chairs, the back of the front chair obscuring nearly 50% of a direct frontal view of this target window. This was not noticed at the time”.

Results

“A frontal view of [front] target 1 should have presented a series of receding, overlapping, colored squares. Ingo’s drawing, however, shows only part of the front square denoted as red. This view was possible only from the lower left corner of the window. Ingo did not “see” the chair back inadvertently blocking the right half of the window. The photo taken after the experiment from the lower left corner of the window shows that only the red corner of the foremost target was visible, and Ingo’s drawing conforms exactly to the photo taken from that viewpoint.

“In the case of the second [side window] target, it can be seen that Ingo adequately saw the rectangular opening of the target aperture, the structure to the left (which was the side of the red target), and the general location and shape of the black square bearing the three concentric white circles. As he indicates, ‘vision disappears’ in relation to these three circles.

“Study of this target revealed that the black square and circles were painted with an highly reflective gloss paint while the inside of the box was painted with a flat black paint. This created an extreme difference between light absorption and light reflection.

“Thus, as has been noticed in past experiments, the albedo content of this particular target might have obscured vision in this area. This, however, could be measured”.

Concluding Observations

We all were excited by these results, of course, since it could now be shown that OOB vision *did* assume a specific point with respect to the target materials, and that this specific point could be located by comparative analysis between the drawings and the targets.

In other words, the viewing of the targets *was not* going on within the subject’s head or imagination. The actual point of the viewing was quite near the targets themselves, while the physical body of the viewer was locked up in a room about fifty feet away from the target box.

The chair back blocking most of the front view was fortuitous. Without her knowing it, two lab helpers had placed Dr. Silfen’s box on two folding chairs instead of a table. But Dr. Silfen *knew* that the target arrangement was supposed to consist of *three* colored targets. Neither Janet nor I knew anything about the box or targets in advance.

The chair back *did* block a visual frontal view, and if I had reported three targets from that viewpoint, then a problem would have come up regarding getting the target “telepathically” from Silfen. Analysis of the experiment showed that I saw only a corner of the first target painted red—and this eliminated explanation via telepathy.

With regard to the bulls-eye target, although I first reported the black square and three concentric circles,

I then said, “vision disappears”.

This has to do with intensity of albedo reflection of light, and which, if too strong, wipes out even eye vision. One literally cannot see something from which light is reflecting too strongly. One sees only the light, but vision of the object disappears. This is completely understood by perceptual researchers.

Drs. Silfen, Osis and Schmeidler were extremely excited by the results of this experiment—for it was highly suggestive that indeed a point or vehicle of perception exterior to the body *does* assume “at a different location the functions performed by the visual system and the brain in the body”.

The report’s final comments stated: “Factors of light reflection, arc of measurement, size of target perceived in relation to point of perception, etc., suggest that for the first time out-of-body perception can be taken out of the realm of ‘claim’ into the realms of physics and mathematics. It is hoped that this type of experiment will be replicated soon to support this first occurrence”.

To put this into simple English:

1. For a long time, science, psychologists, and even most parapsychologists held that nothing could leave the body—and so whatever occurred as claimed out-of-body must be explainable via some internal psycho-mental mechanisms. It was for this reason that Dr. Osis had been given a very hard time regarding his OOB experiments—since they were *unscientific* within the prevailing science wisdom.
2. Dr. Silfen had designed a very simple experimental set-up via which lines of perceptual sight could be measured as extending from a certain “point” which could be precisely located by the measurements. This simple experiment *could have been* done fifty years earlier, but no one had bothered to do so. Silfen’s experiment gave evidence that “something” did leave the body and organize its perceptual self at a particular point of reference to the target. That “something” also moved its point of reference from window 1 to window 2.

Now. Something additional must be explained. Back in 1972, the out-of-body experience *did not* have the currency it was to have in later years, especially regarding death-bed and clinical death experiencing.

Dr. Osis had been the first exponent within parapsychology to study it in depth, first fully reporting his research in his 1961 book *Deathbed Observations By Physicians and Nurses*.

This book launched a psycho-political resistance to Osis—since his work moved much too close to the problems of the existence of the soul, reincarnation and true *extra*-sensory experiencing that was not a mere figure of speech.

Science did not like any of these ideas, and so most parapsychologists petitioning to be received as scientists did not like them either.

In other words, Dr. Osis was doomed—except for one important factor. This factor was the support of Chester F. Carlson, the American physicist who invented the Xerox process to become universally utilized and which made him multimillionaire. Carlson *was* interested in OOB and Dr. Osis' work. Carlson died in 1968, but the continuing position of Osis as Director of Research at the ASPR was tied to the large endowment Carlson has set up for the ASPR. All those parapsychologists who became members of the ASPR board and who didn't like OOB stuff could only make life and research difficult for Osis—but they couldn't get rid of him. However, within a few years, they drove him into early retirement.

This was the actual reason the ASPR publishing committee refused to publish his first OOB experiments that involved my humble self.

I, of course, had learned a bitter something along these lines. And so, after the Silfen experiment was done, I said: "OK, some science has been done. So let's now consider the psycho-political aspects".

"If you prepare an official report, then certain parapsychologists will begin pissing in their pants again. Instead, let's prepare a very unofficial, groveling report and circulate it unofficially but widely—and do this *before* the ASPR board is aware of it".

Everyone involved balked at this. So I drew rank on them. "Look, we can say that this experiment was done within the scope of the 50 percent time allotted to *me*. Since we have progressed with this idea under that concept, then no parapsychologist will seriously consider anything that had any hint it was my idea to begin with".

Everyone still balked. "Then", I said, calmly, "I'm outahere this time for good".

Everyone then agreed—and thus it was done.

I designed the scheme for this covert distribution of information. The ASPR had, at that time, some 8,000 supporting members who paid annual dues at \$15 per head. Five hundred of these received the Silfen-Mitchell report.

The subscribing members got very excited—and demanded *more* research along these lines. Against this onslaught the obstinate members of the ASPR board could do nothing—and *more* research was undertaken.

Well, after all it *is* true that science is one thing, and that politicking, planning and plotting is another. The Chinese have an old proverb that goes something like “If water cannot get in one way, it will circulate and find another way to do so”.

Dr. Silfen’s experiment has always carried an additional luminosity to it, one that is completely lost in the history of remote viewing.

It was the break/make point between experiments that merely fiddled with phenomena and experiments attempting to discover *process* that might be involved.

After all, most people think PSI perceptions “just happen” without bothering to think about why and how they happen—and about this a great deal is going to be narrated in chapters ahead.

A plea: When I was organizing my archives for this book, I attempted to locate Dr. Carole Silfen. She has vanished, and is not locatable via any lists of psychologists or in any telephone directory in the United States.

So if anyone knows of her whereabouts or what happened to her, I’d be very appreciative, with my thanks in advance.

CHAPTER 48

Uri Geller

As of 1971, there were many American psychic personalities who had some kind of fame, greater or lesser.

Some of these were noble people, some pretentious, some tended toward scumbaggery—but *none* of which had any *scientific* credibility (as it was referred to back then) and *all* of which were *attacked* by skeptics if they became too visible.

Parapsychologists tended to avoid the entire lot of them so as not to be painted with the skeptical tar brushes.

The most famous was probably the seer of Washington, D.C., Jeanne Dixon. But skeptics avoided shoot-outs with her because of her tremendously powerful political and media connections.

In other words, the social and antisocial battle lines were well drawn and well understood by everyone—and it seemed that those lines would remain in force forever. I fully expected to be victimized within the scope of this traditional situation—if not by parapsychologists themselves, then certainly by the skeptics and media. I warned all my enthusiastic contacts that well, if I'm here now, I'll be gone tomorrow.

However, in 1971 Dr. Andrija Puharich *discovered* Uri Geller in Tel Aviv, and shortly thereafter brought him to the United States—and it was the *arrival* of Uri into the American situation completely and unexpectedly that blew to smithereens the typical situation I have outlined above.

And for this I owe Uri a tremendous gratitude of a type that I guess he'll be surprised to read of in these pages.

Zelda Dear of course knew Puharich quite well—in that her employer, Mr. Reed Erickson, funded many of Puharich's projects regarding psychoactive substances—and which projects were all the rage during the late 1960s.

So I'd met Puharich many times in Zelda's apartment where anyone who *was* or wanted to be someone in psychic research gathered. I think Puharich was disappointed with me in that I wouldn't take part in ingesting substances. But he, as did Dr. Jean Houston and other luminaries, praised my paintings as being representative of *realities* usually only available via substances.

I considered Puharich to be a man of great vision, and read everything he had written. His credentials were awesome and solid. Thus, I understood that

he was looking for a paragon of psychic performance, and it appeared that he first found this paragon in the person of the brilliant Brazilian psychic surgeon, Arigo—but whom unfortunately was killed in a car wreck in 1971, a loss to the world, I think Puharich went to Tel Aviv to witness Geller's metal-bending talents, and commenced a series of tests. During these Geller manifested psychokinetic abilities, and de-materialized objects that reappeared elsewhere. Under hypnosis, a mysterious voice was heard in the same room as Geller, claiming to be a superior intelligence of an extraterrestrial nature. A Hindu scholar had conveyed similar messages to Puharich in 1953, and again in 1956 by someone else in Arizona.

Many observers of Puharich's career have noted that the communicating of superior intelligences in spaceships manifested in the presence of Puharich and seemed to follow him around from one psychic to another. As noted in the Berger & Berger encyclopedia of Parapsychology (1991), Along with Geller, Dr. Puharich thinks that he also has been chosen by extraterrestrial entities to persuade the world of the reality of their existence and benevolence of purpose.

It is fair to say, then, that Puharich (deceased in 1994) either began, or certainly gave currency to, the concept of extraterrestrial psychic communication. Because before him I know for certain that not even scumbaggy psychics would have dared as much—and anyway this particular territory belonged otherwise to the first UFO contactees of the early 1950s and whom were savaged by skeptics, media and scientists.

For his part, Geller proved to be a delightful personality. He was dynamic, optimistic, and with endless reserves of energy. He was also exceedingly handsome and possessed an extraordinary public charisma—all of which ultimately added up to his superstar glamour.

He was exactly what the dour realms of parapsychology versus science and skeptics needed to experience.

In my estimation of him, he defiantly dared to walk where angels feared to tread—and was also to prove to have many more than the nine lives attributed to cats.

Finally, it should be said that Uri simply adored the ambrosia of the public stage—and it was this wonderful talent that wrecked the cast-in-cement power of the skeptics and who thereafter really had to work overtime even to be heard through the applause of Uri's vast public audiences.

I thought all of this was great, and admired Uri very much for this fabulous *contribution*. *Deconstructing the skeptics is*, after all, a needed contribution.

Parapsychologists, of course, ran for cover. Some of them even made public and semi-public announcements that *they* would never touch Geller with

a ten-foot pole—much in the same way they worked overtime to avoid taking notice of Cleve Backster’s breakthrough work.

Uri, of course, simply stole the limelight from all other psychics of whatever water, and the bitching I heard along these lines was vastly more amusing than watching TV.

There can be no question that it was Geller who put psychic research back on the map of public awareness, not only in the United States but regarding the entire world. Regardless of what was said about him, he reached deep into the human psyche and reminded our species of something that is hard to articulate, at least for me.

This was a tremendous and wonderful achievement.

It was doubly wonderful for little me. I thought the collision (for that is what it certainly was) between Geller and society, scientific and otherwise, was simply fascinating—and the collision was clearly won by Uri.

But in my case, although media *and* skeptical interest was increasing, and I was having to work overtime to outwit it, Geller’s extraordinary luminosity attracted all of the negative attention that otherwise might have become focused *on me*.

Thus, I slipped unscathed through the summer and autumn of 1972, clearly a crucial time if the skeptics had taken notice of my existence. They did not, otherwise arming themselves in a futile attempt to cut Uri down.

When little me next became something to notice, I was already associated with a project everyone understood was being *secretly* sponsored by the Central Intelligence Agency—*The Company* with tremendous influence in science and media everywhere. Here, then, was a horse of a strange color, and no one knew what to do, or say, or think.

CHAPTER 49

Researching the Craft of Intelligence

In addition to being hot as hell, June and July were eventful months for little me, but they were also very busy ones.

First off, even though the dashing Uri Geller was tromping around giving the mainstreams an increasingly large headache, I was also being lionized and sought after.

Most of my friends, and the ASPR itself, were besieged with calls from people who wanted to know how much I charged for a reading or a consultation.

“Mr. Swann doesn’t give readings”.

Hesitation . . . “But what does that mean? He’s a *psychic*, isn’t he?”

“Mr. Swann says he’s not a psychic”.

Hesitation . . . “Well, give me his phone number anyway?”

“Sorry. Mr. Swann’s phone number is *classified*”. (I’m serious: this *is* what my friends had begun saying).

“If he’s not a psychic, why is everyone saying he is?”

“Mr. Swann only works with scientists”.

Hesitation . . . “But what does *that* mean?”

The American Society for Psychical Research had a lot of calls from media types wanting to talk with me. When I say the ASPR, I mean the arch deaconess, Fanny Knipe, took the calls. She called me to ask what to do about the calls. I said: “Tell them to stick their heads where the sun don’t shine”.

Fanny said: “You know, Ingo, you’re the first psychic we’ve ever known who doesn’t want publicity”. “Fanny, dear, I’m *not* a psychic. I’m a . . . (grasping for words) . . . I’m a perceptual researcher, that’s all”.

After Buell Mullen Central and Ruth Hagy Brod Central complained to Zelda Central about my refusal “to go public”, Zelda undertook to change my mind over a good game of Scrabble.

“Zelda, Dear”, I said, “you know what the media will do... toast my nuts, that’s what. You know how they treat the entirety of this topic”.

“Publicity would be good for the ASPR”, she began again. “It might help them raise money for research”.

I looked at her in astonishment. “What! Raise money for those turds who trashed Osis and *my* work?” Zelda said: “You know, any publicity is good publicity. Just make sure they spell your name right”.

At some point in July, Puthoff called wanting, among other things, to discuss the possibility of a second trip to SRI. “We’ll pay your airfare again, and maybe some per diem if I can work it”.

“You haven’t paid the first airfare yet”.

Gloria Swanson called from Portugal, at about 4 in the morning East Coast time.

“Oh, hello Miss Swanson”.

“Oh, for crissakes, *do not* call me Miss Swanson!”

“Oh, what should I call you, then?”

“I’m *Swanson*, simply *Swanson*!”

She had read the package of materials I’d sent her—and wanted to know what she could do to help. Remembering the chicken aspic dinner with the Brods, I said: “Well. I think there’s something going on in Washington, behind the scenes that is. I don’t have any way of finding out anything”.

She was silent for a moment, and then said something like: “OK, I know what to do. I’ve done this kind of thing before”.

“Thanks”.

Swanson called back a day or so later. “They’re upset about the Russians—that’s all I can find out”. “You mean about the girls’ book, *Psychic Secrets Behind the Iron Curtain*?” “Oh, heavens no! Something much bigger. Don’t tell Lucille I told you this”.

“OK”.

I like bigger pictures, and I began putting two and two together. Zelda was my closest intimate friend. Swann-to-Zelda over another game of Scrabble: “You know, I think I’m going to end up working for the CIA or something”. Zelda-to-Swann: “Your head’s getting too big”.

Zelda thence appointed herself as permanent deflator of my inflated head.

I decided I didn’t know enough about how intelligence agencies actually worked. I knew something, of course, from past on-the-job experience in the Army and at the United Nations.

But my knowledge along these lines was taken mostly from mainstream media sources—which in this sense is to say my knowledge was *superficial in the extreme*.

I did understand that the CIA made asses of itself. But I did not understand, as I later did, that the intelligence agencies of the world made the world go round. I had a general, superficial picture; but knew nothing at all of the details

regarding the way the world's intelligence agencies actually conducted their activities.

Having had good reason, as of 1967, to research Marxism, I knew a great deal about it and international Communism, and even about the KGB. But let me be specific here. I had a great deal of *background* information. I had nothing in the way of hands-on knowledge—except that I understood that Marxists ruled the Art Establishment.

The first book I read was *The Craft of Intelligence* (1963) by Allen W. Dulles who had been Director of the CIA, but who was forced to resign in 1961 because of events that brought the CIA into controversy and criticism, most notably the Bay of Pigs invasion of Cuba.

The book was dedicated “To the men and women of the Central Intelligence Agency who are devoting their careers to the building of American Intelligence”.

It seemed to me that this was a rather good book in that it dealt with the issue of intelligence requirements of a free society (a necessity which few seemed to consider). It described the various tasks of collecting, how intelligence is put to use, and the role of intelligence in the Cold War.

And here I think I should remind readers now in 1997 that in 1972 the Cold War was a serious and complex issue—and if this is forgotten, then how and why remote viewing came into existence will not make much sense.

I think I'll dare to say that even if the Soviet Union is gone, that the Cold War has not really gone away as of May 1997 as I write this. It has simply shifted its formats, gone deeper underground, and become more complicated. In that most people recognize and deal with only simple things and superficial issues, doubtless many will disagree with me here.

It was easy to take the information in the Dulles book on board. But the second book I read was more difficult—and a little mind-bending. This was *The Invisible Government* (1964) by David Wise and Thomas B. Ross. I'll simply quote the summary on the flaps of the book's dust jacket.

“This startling and disturbing book is the first full, authentic account of America's intelligence and espionage apparatus—an invisible government, with the CIA at its center, that conducts the clandestine policies of the United States in the Cold War.

“The Invisible Government is made up of many agencies and people, including the intelligence branches of the State and Defense Departments, of the Army, Navy and Air Force; specialists in codes, propaganda and espionage; and even seemingly private companies and institutions, academic groups, radio stations, a steamship line and a publishing house. But largest and most

important of all is the Central Intelligence Agency. “Aside from the tremendous power these agencies wield, they spend literally billions of dollars yearly. Moreover, as the authors show, money is concealed in the Federal budget and is approved by Congress without debate and without any real knowledge of how it will be spent.

“Inevitably, this shadow government is shaping the lives of 190,000,000 Americans. Major decisions, sometimes involving peace or war, are taking place out of public view—and even without knowledge of our elected representatives”.

This book was rather well-documented. It contained informative chapters on the National Security Agency (NSA) and the Defense Intelligence Agency (DIA).

I soon became entirely fascinated with this subject matter. I *did* like to find out how things worked. I was a bookworm. I understood libraries and how to organize information. I still try to keep up-dated on this today.

Together with *Hoover's F.B.I.* (1970) by William W. Turner, I took the above two books with me when between June 18–23, 1972, I went to give lectures at the annual retreat of Spiritual Frontiers Fellowship held at the Carleton College Campus, Northfield, Minnesota.

I had decided to support Spiritual Frontiers because one of its missions was to re-introduce psychic phenomena into religious contexts. But I had decided I'd not talk about myself, rather I'd focus on what was going on in larger-picture kinds of ways. A little over 400 people attended this retreat. This was the first time I was to mount a podium and speak. I was terrified, uncertain.

There were 31 speakers. The business of the retreat began at 6:30 a.m. with meditation and prayer and did not conclude until 10:00 PM. I gave two seminars a day, and three major lectures in the evening. For this I was promptly reimbursed my airfare and, if I remember correctly, paid \$200.

The people were wonderful, individually and as a group, as was to be the case with SFF people everywhere.

But by the end of the retreat I had begun to realize the larger dimensions of a situation I already knew existed.

People really don't like to have their realities or visions tampered with no matter who or what they are. They accept what fits with their realities or visions.

They may listen to what doesn't fit, but they don't really hear it. Whomever it was who coined the maxim “Pissing into the wind” knew what they were talking about.

It was at the Carleton College retreat that I got to wondering why people think as they do, and why they are not open to information and data that contrasts or contradicts their realities. Up until then, I had believed that people just preferred being stupid or uninformed. But the majority of those at the retreat were by no means stupid.

Two factors emerged from this wondering. One speaks to people *only* in *their* own terms—or one is pissing into the wind.

The second factor emerged about a year later—and I dubbed it *mental information processing grids*. I was then able to say that if one thinks they are dealing with people, well, they are in error.

They are actually dealing with walking, talking information processing grids—of which a great deal will be said in chapters ahead.

I didn't think my talks at the Carleton retreat went over very well—especially when I said that we should dump everything thought to be known about PSI and simply start over on a new basis.

But in the weeks ahead invitations to speak poured in from all directions. I met Robert Ashby at Carleton, and when he telephoned a few weeks later to invite me to Kansas City to talk, I asked why. I didn't think I related to the public very well. "But you do!" he insisted. "People *like* to consider larger pictures, but are seldom given the opportunity to do so. All things conspire to keep them fixated in small stuff. Please do come".

CHAPTER 50

In the Library of Congress

My diary for 1972 shows that from the Carleton retreat I proceeded directly to Washington, D.C. to do book research in the Library of Congress.

Arriving in Washington, I stayed with a very good friend, Virginia Downesborough. At the time, she owned and operated a small employment agency there specializing in job market opportunities in government and on the Hill. So, of course, she had “contacts” everywhere.

I had already been to the Library of Congress one time earlier, the reason being that I had drained dry the New York libraries regarding psychic matters, and had several times been referred to Washington for books.

Back then, one had to have some kind of credentials to utilize the nation’s Library, and so Dr. Jan Ehrenwald had written a letter saying I was a researcher working for the American Society for Psychical Research in New York. This letter had passed muster. I had filled out a vast number of call slips for books, determined eventually to look at all the books on this subject matter. If I remember correctly, ten books at a time were delivered to my seat in the vast impressive reading room.

While waiting for books, I went to view Buell Mullen’s murals installed years earlier in the Library.

On this second trip, I began submitting call slips, and the first books duly arrived at my seat. But shortly, a young man dressed in a very chic suit came up asking if I was “Mr. Swann”. I first thought I was going to get thrown out.

“If you’d like, I can provide you with a pass to go into the stacks. There’s a desk back there you can work at”.

I was completely dumbfounded, for it was my understanding that only members of Congress (or their aides) could gain admittance to the *stacks*.

So I said something like: “Gosh! To what do I owe this honor”.

He smiled, saying that it would save everyone a lot of time—then adding that “someone has spoken on your behalf”.

“Who?”

“I have no idea. I’m only an overseer here. Just come with me”. I went with him.

As I remember it, the Library had only two double stacks of psychic books, and I was able to look along each shelf to find books I wasn’t familiar with or didn’t even know existed.

I noted the titles of some, thinking I'd somehow obtain copies of them.

Then I came across one book I'd never heard of, by two authors I'd never heard of, entitled *Thoughts Through Space* (1942).

Well, I *had* heard of one of the authors—Sir Hubert Wilkins, the noted explorer of the Arctic. But I had not known that the famous explorer had been involved in a dramatic psychic experiment.

I was dumbfounded when I read through the book's contents—and saw that the book contained the “Authenticated documentary record of the Wilkins-Sherman experiments in long-distance telepathy”—Harold M. Sherman, of course, being the other author and the psychic involved.

As I turned through the pages, I was completely staggered to see that the Wilkins-Sherman experiments had been almost an exact replica of the outbound “beacon” remote-viewing experiments at the ASPR.

My God!!! It's been done before! And—involved no less than *sixty-eight* “tests” between Wilkins at the North Pole, and Sherman in New York!—the tests running between October 25, 1937 and March 24, 1938.

I had no idea of who Sherman was, but it was certain that Sir Hubert had been of impeccable character. The last page of the book contained a letter, dated April 4, 1938, from Sherman to the parapsychology luminary, Dr. Gardner Murphy, Department of Psychology, Columbia University: “Dear Dr. Murphy: I am herewith enclosing the last of the annotated impressions returned to me by Wilkins following completion of his six months' Arctic search for the lost Russian flyers.

“I am sorry that we were unable to perform more of the ESP card texts desired by you, but conditions in the North with Wilkins made this impossible. . . .”

Even while sitting in the Library of Congress I could see that the rate of successes was astronomical, everything considered. Wilkins would be at a certain place at all times. He would not know where this place would be in advance.

But a time was pre-arranged when Mr. Sherman in New York would attempt to view the explorer at the Pole, and try to describe where Wilkins was and what was going on around him.

Lord above, if one substituted “spying” for “describe”—well, one would have long-distance spying—e.g. long-distance spying by “remote-viewing”.

I was *furious, furious, furious*.

At the ASPR, Osis, Mitchell and I had been dealt all that bullshit about out-of-body viewing and the two kinds of remote-viewing experiments, with those turds on the publishing committee proclaiming that they were off the wall.

Yet, the Wilkins-Sherman experiments had been monitored by Dr. Gardner Murphy, several times the president of the ASPR, and while he lived surely one of the greatest figureheads parapsychology has ever had.

Immediately on my return to New York, I briefed Janet and she and I went into the ASPR library to see if the book was there. There was an index card for it with two notations on it: “missing” and “disposed”. “Well”, I giggled, “what do you think?”

Janet thought they had gotten rid of it.

So I telephoned Weiser’s Occult Book Store to see if they had a second hand copy of it. They did. I went immediately to buy it.

When I had it in hand, I found it was stamped “Circulating, American Society for Psychical Research”. “Where did you get this book?” I asked. “It belongs to the ASPR”.

No, I was told. It came in a box of books the ASPR occasionally sold to Weiser’s.

I promptly bought it. And so it *was* true—the ASPR had “deaccessioned” (gotten rid of) the book of the Sherman/Wilkins long-distance experiments. Why? Oh, Why, Why, Why?

“Janet”, I said, “there’s some kind of a goddamned plot going on here”.

No one had heard of Sherman, except Lucille Kahn. “Oh, yes, he had something to do with Rhine way back. I think he must have died since”.

In any event, remote-viewing under another name had actually begun in 1938. I was later to discover that it had begun *much* earlier—at least in its modern contexts.

I was also able to discover that if *anything* had been completely sanitized from parapsychology consciousness, *this* was it. “*This*”, of course, refers to *long-distance* clairvoyance or traveling clairvoyance, or whatever you want to call it.

Janet and I assumed Sherman was dead, since Wilkins was. There was a great mystery here, and somehow great shame on parapsychology.

The mystery and the shame was ultimately to be explained in November, 1972—explained by Mr. Harold M. Sherman himself and who was very much alive and kicking.

CHAPTER 51

More Shenanigans and Idiocies at the American Society for Psychical Research — July 1972 —

By the end of July, the ASPR had turned into a noisy zoo fermenting with shenanigans and idiocies. These were now noticed by just about everyone far and wide, and many wondered “what is wrong up at the ASPR—where everyone seems to have gone crazy”.

I wouldn't bore the reader with these, but for two reasons.

First, the ASPR shenanigans proved to be mere kindergarten prototypes for versions of much larger idiocies that lurked ahead for everyone at Stanford Research Institute.

But the second reason is much more important—or, as it perhaps should be said, more “significant”. The second reason is also more elusive, introducing, as it does, a level of life's complications most people like to avoid dealing with.

From what might be called a “collective” level of groups of humans attempting to live and interact with each other, a process can be identified that involves the ratio or order to disorder. It would appear that one of the purposes (or goals) of making a Society is to bring more order than disorder into the communal situation of people living (or clinging) together.

No society-making format works very well if it doesn't succeed in trending away from disorder toward order.

Very broadly speaking, it is far easier to establish social order if it is based on material, physical things. Such things can, of course, be seen or interpreted in various ways. But at bottom, physical things can be seen by everyone to *exist*—and it is the mere existence that increases various kinds of agreement leading to at least a sense of communal *certainty*. It is easy enough to see that physical certainty can facilitate certain kinds of order—at least if only in some hypothetical sense.

This becomes clearer when contrasted to immaterial or non-material stuff—against which it is much more difficult to perceive whatever order the immaterial may possess or be indicative of.

So, it can be said (at least I will say it) that it is easier to establish a sense of order regarding physical phenomena than it is regarding non-physical phenomena.

In this sense, then, regarding physical phenomena it is likely that the ratio or order can be much higher than that of disorder.

Conversely, since very many human specimens can't get a good grip on immaterial phenomena (nor sometimes even perceive them in any clear-cut way), such specimens are clearly beset with the problem of whether those kinds of phenomena exist at all.

The monster of *uncertainty* now raises up its head, and uncertainty usually induces a spectrum of disorder.

If the scenario the above represents is explored as calmly as possible, it is easy enough to see why the physical universe of matter and the bottom-line philosophy of materialism are more beloved than the non-physical "universe" and the philosophies of immaterialism.

It is also easier to see why the ratio of order/disorder is different regarding the material and immaterial realms.

In any event, it's within my realms of *reality* to suggest that there may be one principal reason that research in metaphysics, spirituality, consciousness and parapsychology doesn't get very far.

I'll take a moment to explain.

Something akin to final answers can be arrived at in the physical sciences—because *matter*, physical matter is what it is. You can plop this or that piece of matter onto a plate and look at it. You can subject it to microscopic examination. You can poke at it, pound or wiggle it. *There it is*. Eventually everyone will agree that *there it is*, and most will usually agree as to what it is.

But in the psychological sciences, in metaphysics, in parapsychology, you can't plop this or that piece of non-matter onto a plate and look at it. It is elusive, it is invisible, it isn't *there*—except by inference or interpretation or by some abracadabra statistical interpretation. So, there is no ultimate need to have agreement that it is there—like a piece of physical matter is there.

Now, it would be clear that interpersonal relations become, well, more secure among those who deal with "hard" physical matter, because there is the possibility of some kind of ultimate certainty regarding the physical matter itself.

It is true that such people do have interpersonal difficulties. But in the end the certainty of matter more or less resolves a good deal—with the possible, and probable, exception of *who* is to possess the most of matter deemed *valuable*.

However, in the "soft" sciences there is no certainty of the kind obtainable by plopping a piece of physical matter on a plate and saying "Well, *there it is*".

This type of certainty is not really possible in the soft sciences, and so those who work within them are usually more stressed than those who work in the hard sciences—perhaps more unhinged (at times).

By way of allegorical illustration:

First scenario: “Now”, a geologist says, “the material sample I’ve put on this plate is a kind of hard carbon otherwise known as a diamond. This specimen is flawless and therefore very valuable. *This is a diamond*”.

Well, no one argues, right? *There it is!* That diamond. So the stress element is relatively low—except among those who covet the sample on the plate.

Second scenario: “Now”, a parapsychologist says “the statistical sample I’ve put on this plate reflects a particularly good example of acquiring information by other than the senses than can be explained as a function of biological matter. This example is flawless, and therefore very valuable. *this (we think) is long-distance seeing*”.

Well, now there will be a number of predictable arguments—such as “Oh Yeah?!” “Your calculator needs fixing”. “It’s impossible”. “We can see the statistic, but *where is the long-distance seeing itself*. Put *that* on the plate, and then we’ll believe it”.

So the stress level is relatively high—and the ratio of disorder increases with all its attendant phenomena. And this disorder increase also tends to be perpetual—since parapsychologists can’t usually put much more on the plate than inferences—even though it is easier to discover examples of ESP, etc., than it is to find diamonds.

In other words, in the soft sciences and philosophies everything can not only be argued about eternally, but eternally doubted. So the stress levels are always complicated. This leads to increases in social, or interpersonal, disorder. And it is quite for sure that idiocies can more abundantly exist and thrive among higher ratios of disorder.

After returning from the first trip to SRI, at which time I was dragged back to the ASPR somewhat against my better judgment, I thought things would go better—all things considered, of course.

At some point in early July, I went down to Fanny Knipe’s office to Xerox something—to find the dinky old Xerox machine on the blink again.

So I commented to Fanny: “You’d think that since Chester Carlson, the inventor of the Xerox process and equipment, had the ASPR so close in his heart, that the Xerox Corporation in his honor would keep you equipped with the biggest and best equipment available in his honor. Has anyone asked them about this?”

At this, Fanny, the dragon lady, almost burst into tears. “I proposed this to the board—I even had a draft letter. Xerox gives money to lots of places. But the board argued about this for six weeks and then turned down the idea”.

“*Oh!* For crissakes! Why?”

“They’re all afraid of their own shadows, that’s why. No one dares *do* anything. They turned down the idea because it came from *me*—not from one of *them*. They are also afraid of Mrs. Carlson—who makes up the deficit each year. Asking for a Xerox machine is too risky”.

In my understanding of things, Fanny was the one holding the ASPR in any semblance of order. I told her so. She warmed up a little.

“You know—well, there’s been gossip going on that you are planning to take over the ASPR. Is that true?”

Now, I have a big mouth and very little can make it speechless. My mouth simply gaped, wordlessly. “You’ve got to be joking. *What* would I want with this place?”

“Well, you’re gaining in power, too much of it? Some don’t like that”.

Janet Mitchell’s mood declined during July, even though we all seemed enthusiastic about the different kinds of experiments. So I asked her about this. “They don’t tell me anything—I never know what’s going on, *that’s* what’s the matter”. Dr. Osis turned, well, a little fuzzy. Although he was interested in the experiments, and especially approved of the one’s designed by Drs. Silfen and Schmeidler, he was ambiguous about his name being attached to them.

Janet explained: “He’s afraid of the board, and won’t become part of any experiment that doesn’t have board approval”.

I decided to take matters into my own hands—and sent a report of the SRI magnetometer experiment directly to Dr. Montague Ullman, president of the ASPR, and Director of Community Mental Health Center at Maimonides Medical Center. In the cover letter, I explained what an honor it was to be a test subject at the ASPR and work on Osis’ breakthrough experiments.

I then complained to Arthur Twitchell and John Wingate, both being ASPR trustees, that I resented the gossip about Moi taking over the ASPR. I explained that I hadn’t the credentials to begin with, and wouldn’t *want* to do so even if I had them. I further compound about the declining morale. Both said they would investigate.

I received a letter from Dr. Ullman dated 26 July, the day Silfen, Janet and I did the interesting box experiment:

“Dear Mr. Swann: Thank you so much for your thoughtfulness in sending me the report of your work on the West Coast. I was very much impressed with your ability to achieve so startling and challenging a result. I hope that we can

move toward a similar line of investigation in connection with your work at the American Society for Psychical Research. At any rate, I would very much like to explore this with you and wonder perhaps if we either might meet sometime at the American Society for Psychical Research, or have supper together in the city. I would be happy to do either at your convenience”.

I later met with Ullman. He turned out to be a fine fellow and we became friends.

I then received a letter dated July 31 from Dr. John Wingate, who had investigated the problems that Ullman apparently didn't know about—or didn't want to get into.

“Dear Ingo: After further talk with Osis and Janet (separately) it would seem to me that much of the difficulty in conducting an experiment that Osis is willing to vouch for grows out of the lack of someone in charge of the procedure. Janet has often not been consulted in advance and yet Osis tells me she is in charge, but she says she has been given no authority. Everyone gets into the act in a free-wheeling way, and the critic could find loopholes. Dr. Osis is very afraid of criticism.

“I hope you will agree that the time has come, preferably in August while Osis is away, for you and Janet and a couple of observers to conduct an experiment like the ones you have been undertaking on a ‘training session’ basis but with rigid controls. Janet is sure, and I am too, that you will perform fully as well and that then there will be no question about distributing the documented report along the lines you have suggested.

“Janet is now working over the earlier experiments and I hope they will be ready for circulation early in the fall”.

Well, there it was. If you have difficulty in getting together the implications of the two letters I have just quoted in full, well, don't worry too much. They merely reflect that the president and some members of the ASPR board wanted things to go well, but that the ASPR was a mess internally, a hotbed of intrigues, stupidity and, alas, some hatreds that were not too well concealed.

I had no idea of how to surmount any of this, for even though I could throw my newfound weight around a little, like Janet I had no “authority”. In fact, it was quite difficult to discover who *did* have “authority”. It seemed no one was in charge. It seemed everything at the ASPR was done via covert manipulating—liberally laced with various idiocies.

So with the two letters in hand, I went to Dr. Jan Ehrenwald, himself a trustee of the ASPR, and one of the greatest realists I've ever known. Mrs. Ehrenwald had prepared a delightful European lunch and we talked for about two hours.

In his ultra-tactful way, Ehrenwald pointed out, among other insights, that I was the problem—something I'd not quite realized, of course. He permitted himself a small smile.

"You've tripped across something most people prefer not to acknowledge. You see, on the one hand the world fears ESP and PSI, most certainly any real evidence of it. On the other hand, you don't".

I didn't completely understand this, so he gave me a draft paper he had written on the phenomenology of fear—and which, unfortunately, I've lost by now. But I remember most of its contents quite well—major amongst which were Ehrenwald's two hypotheses:

1. that fear is the greatest disruptor of all things big or small;
2. that fear rules all things if not in one way then in another.

I looked at Ehrenwald in open disbelief. "Do you mean", I asked, "that I am dangerous to echelons of fear because I'm not afraid of PSI?"

"Well, I refer to them as 'hives', not 'echelons'. But, yes. You are *not* afraid of PSI, are you?"

"I've no idea. I've never thought of it in that context. But if the ASPR is a hive of fear, why are you a trustee?"

"Well, to study and observe it, of course".

The benefit to me (as well as to those who might take the time to study his books), as a mentor Ehrenwald was not a hard-line parapsychologist. However, he was of the opinion that certain "PSI" phenomena were right-hemisphere functions, or at least the products of a different kind of cognitive function within our species.

In his *excellent* book, *The ESP Experience: a Psychiatric Validation* (1978), Ehrenwald obliquely touched upon the topic of "fear" in his chapter 22: "The PSI Syndrome and Modern Man Against PSI".

But even he avoided the issue directly—that is, the issue of fear, the issue that induces uncertainty and thus disorder.

And with this, I've now briefly introduced into this memoir a topic I'll return to time and again ahead—a topic that is absolutely necessary in that much to follow will not make complete sense without it.

CHAPTER 52

The Darkest Day of My Life — (One of Them, Anyway)

My debt to Dr. Jan Ehrenwald for introducing me to the topic of fear is so profound that I will never be able to articulate it.

But the day after our conversation was certainly a dark day of my life. I was plunged into a deep gloom. I had feared many things so far in my life. But not PSI, or anything that might be incorporated into that concept.

To me, and since my childhood experiences, PSI represented expanded potentials, expanded perceptions, *more* of something that is great about our species capacities. I had always relegated the existence of fear to those who were lesser perceptive, and because they were lesser perceptive had something of a right to fear whatever they couldn't perceive or understand.

But I'd never conceived that PSI could be feared by, say, *science*, certainly not by parapsychologists. But I now knew that fear could exist among them—even if not in a conscious way.

Getting a little ahead of the unfoldment here, I can say that one of the fall-outs of all this can be a new sense of compassion—and which I'd never felt very much of before. And it a type of compassion that can transcend self—for all of us are among those who fear something or other.

But I was a wreck at the time. I lay in bed all morning smoking cigars and drinking Italian coffee. I knew I had to give up on the ASPR—this a sad business, because it meant betraying Janet Mitchell and Gertrude Schmeidler.

And for the first time I realized that I really didn't want to give up. The contours of this realization were foggy—but among them appeared the understanding that I “got off”, so to speak, on the parapsychology challenge.

More clearly put, once I realized that I'd have to give up, then I realized that I was hooked, even addicted—not to the glamour, etc., of the field, not to the woo-woo psychic persona, but to the thrill of succeeding in experiments—addicted to the thrill of surmounting the impossible.

This kind of “think” is akin to why mountaineers climb mountains—because “they are *there*”. Or akin to explorers who trek into the unknown—because it is *there*.

Dr. Ehrenwald's fear thing struck a deep resonance in me, a quirk, I suppose, but which now needs to be explained. You see, since childhood I

already knew that I was afraid of fear. My entire being could become contorted about things I was afraid of.

But the fear was also a fascination, I suppose.

I remember an early fear as a child—that of hiking alone in the woods. One day I determined to do just that, and did so. A simple thing, to be sure. But in the end that fear vanished. Thereafter, when I found myself afraid of something I simply worked up my courage and went and did it—alone, all by myself. Back in 1953, the idea of having to go into the Army put me in bed a full week with a pillow over my head, a kind of blinding psychotic episode. Then one day I got out of bed and marched to the military recruiting office in Salt Lake City and said “here I am”.

This solution to fear had led me to do many stupid things—such as walk fifty-seven blocks through a New York subway tunnel when I realized I was afraid to do so.

One reason I tried parapsychology experiments was that I was afraid I would fail at them—and did so many times.

One reason I had refused Puthoff’s invitation to SRI for a second time was that I was afraid I would fail. Another reason was that if I didn’t fail, then if Puthoff’s project really got going, it would be somehow connected to the larger military-intelligence establishment—for that was where SRI got most of its money from. I also could not possibly miss the accumulating clues indicating probable Washington interest in his project.

I was afraid of falling flat on my face in full view of SRI and *that* establishment.

It was in this slightly psychotic frame of mind that I got out of bed about 3:00 PM. I made yet another Italian espresso pot, sat it by the phone, and with sweating, shaking hands dialed Puthoff’s number. “Puthoff speaking”.

“OK, here I am”.

“Gosh! Really? I was about to call you. Is it true you’re taking over the ASPR?” I lost it. I bitched about everything—about the suppression of the Wilkins-Sherman experiments, about the ASPR board, about Xerox machines, about how difficult it was to play hardball inside a pillow stuffed with fraidy-cat egos and bullshit, and etc.

I then felt better.

I suddenly felt like playing hardball again.

“If I come out there”, I began, “I want some things”.

“OK, you got ’em”.

“Where’s the reimbursement for the *first* trip?”

“What! You haven’t got it yet?”

“Would I ask for it if I *had* gotten it?”

“SRI is slow when it comes to paying consultants. I’ll look into it again”.

I continued my hardball approach.

“It is to be understood that I will be fully informed about the type and nature of any experiment. I don’t want any more surprises. I also will do only those experiments I feel I can succeed at. If I don’t have this feeling, then nothing will be held against me. After all, if I feel I won’t succeed, then my psychological balance will be negative”.

“OK, I swear”.

“I want an office with a telephone to sit in when we’re not working”.

“Gee, that might be difficult. SRI doesn’t assign offices to consultants”.

“Work it out, or I no show. I also want a work agenda cast in cement. I want the work to be as full-time as possible, even though that might wreck your telephoning”.

“OK, how soon can you come?”

“In a week or so. How’s that? I need time to *tell everyone* where I’m going this time”.

“OK. Done deal. I’ll work on the office. Would you mind having some observers present?”

“No, providing they are qualified and not just some dipshits wanting a thrill”.

Then I showered—and went over to Zelda’s. I needed to be in the company of someone who was fearless. Zelda feared nothing.

After all, back when she owned two nudist camps, and *Playboy* magazine wanted to do an article on them, she was the first full frontal nude to appear with the magazine (the picture was in black-and-white, though, and that *was* the time when decency squads still ruled).

Zelda again loaned me the money for this second trip.

Later that night, I called up Martin Ebon. “I’m going to SRI again”. He was thrilled. “I want to know if you can tell me why SRI is sponsoring this kind of thing?”

“The Soviets, of course”.

“But surely not because of all that superficial public stuff in *Psychic Secrets Behind the Iron Curtain*”.

“No”, Martin replied.

“OK, how big is the secret work?”

“Big”.

“OK, can we meet for lunch tomorrow or so?”

“Tomorrow. Come to my office and we’ll go to lunch”.

I then called Shafia Karagulla in Los Angeles.

“I’m going to SRI again, and I need to talk to you”.

“Enough said over the telephone”, she whispered. “Can you come down to me?”

“Yes, I’ll arrange it somehow”.

“Don’t tell anyone”.

“OK”.

I then went to bed—and put a pillow over my head. But the weather was too hot. So I threw it on the floor—and, believe it or not, prayed for guidance.

CHAPTER 53

The Second Visit to SRI — 7–25 August 1972 —

I flew to California on 7 August 1972, and was to be there for three weeks. Puthoff met the flight in San Francisco—and immediately handed me an envelope containing my reimbursement for the first trip, and a copy of our work schedule—just to show me, as he said, that he was “on the ball”.

We were to have a one-week informal period, and then a two-week formal set up. The latter two-week segment would be attended by “two East Coast Scientists who would observe some of the experiments”.

So I said: “CIA, right?”

His eyes widened. “East Coast Scientists!” he responded.

I don’t remember or have any record of what happened during the first week, except that my calendar shows several appointments with Mr. Jim Bolen of San Francisco who had recently founded *Psychic* magazine.

I flew to Los Angeles on the first weekend to be with Dr. Shafica Karagulla and her associate. I don’t remember what we discussed, but almost certainly the continuing topic would have been “Conspiracies” of all kinds.

Regarding the second two weeks, Puthoff had prepared a schedule of activities, probably not so much for my benefit but for that of the two “East Coast scientists” who duly presented themselves. No one will believe it now, but neither Puthoff nor I remember their names, and Puthoff indicates that so far as he remembers they were never heard of again with regard to his project.

SCHEDULE: PUTHOFF/SWANN (on SRI letterhead)

AUGUST 14 AUGUST 21 Discussion AM
Boxes AM Visual research AM Helium PM
Velikovskiy lecture PM Visual research PM

AUGUST 15 AUGUST 22 EEG AM
Discussion v/r AM Magnetometer PM Visual
research PM Discussion PM Boxes PM

AUGUST 16 AUGUST 23 Probing helium
AM Discussion AM Visual research AM

Boxes AM Visual research AM Conference
lunch Targ/Hurt machine PM
Photomultiplier PM Magnetometer PM
Physical research PM

AUGUST 17 AUGUST 24 EEG AM EEG-
Thermister AM Probing helium PM
Conference AM Probing helium PM Physical
research PM EEG PM

AUGUST 18 AUGUST 25
Discussion AM Physical research AM
Boxes AM Helium PM
Probing nitrogen AM Final conference PM
EEG AM

Now, it must be said, in fact, emphasized, that the second visit to SRI was wonderful in the extreme. And the whole of it went off like a well-oiled mechanism that didn't miss a beat.

Puthoff, in a vivid display of management, competency and diplomacy, was on his best behavior. Better still, I was on *my* best behavior—because the two-week enterprise of experiments and discussions involved dozens of people, technicians and management types from within SRI, individuals from corporate Silicon Valley, and additional “visitors” from the East Coast who faded in and faded out mysteriously.

One of the reasons I was on my best behavior was that I was fascinated with the various kinds of people, each of whom seemed to be a specialist in some wonderful discipline or original work.

So, for the most part I kept quiet and just observed them, responding only to questions when asked. I felt I should listen and learn, something I decide to do every now and then. Here I had an excellent opportunity to study how people who were not parapsychologists were responding to PSI potentials.

Additionally, I don't remember anyone asking a stupid question. Of course, none of them were parapsychologists, except Mr. Russell Targ, but he was principally an acknowledged noted physicist with several important patents to his name. He was among the visitors I met, and on the work agenda were sessions during which I was supposed to try to work with a “PSI teaching machine” he had invented with David B. Hurt.

Targ gave me a paper to read entitled *Learning Clairvoyance and Precognition With an Extra Sensory Perception Teaching Machine*, authored by himself and Hurt. The paper had been presented as an invited paper at the IEEE International Symposium on Information Theory, January, 1972. The auspices for this invited paper meant, to me at least, that the possibilities of PSI were seriously being considered at the highest levels of science.

I amended this understanding a little when I found out that the IEEE was a Society of Engineers—not scientists per se. Here is a distinction that was to be very meaningful, as I'll discuss at some point ahead.

Targ also gave me "A Proposal" constructed by himself, Charles T. Tart, and David Hurt entitled *Research on Techniques to Enhance Extra Sensory Perception*, dated 1 March 1972—and which I'll review more completely at some point ahead.

Targ seemed exceptional to me, and I liked him tremendously, although he was not yet directly affiliated to SRI. It was whispered that "the Navy" was most likely to fund Targ's enhancement program. "Ah, yes, the Navy", I whispered to Puthoff—and told him of Buell Mullen's Naval encounter many years before [and which has been recounted in an earlier chapter herein].

If you will study the work agenda given above, all of us were kept constantly busy. The two East Coast Scientists were in constant attendance. Puthoff explained their presence. He was on the verge of obtaining a small amount of funding *if* I performed well. The two "scientists" were "observers" whose opinions would be very important for the future project.

"*Eek!*" I breathed—because *this* aspect of the two week's work had *not* been made all that clear to me.

Unfortunately, I didn't accumulate a complete archive of this two-week period and so I can't now report on the success-failure rate of the various kinds of experiments.

Of course, the "probes" of helium, nitrogen, thermistors, magnetometers and photomultipliers constituted psychokinetic-type experiments—the "mind-over-matter" thing. I think some few of these experiments went well, for I remember that when it seemed a PK effect had been achieved, the technicians who has set up the equipment usually said "there must be something wrong with the equipment".

The Visual and Box experiments had to do with clairvoyance—the experiments involving something hidden inside envelopes, in other rooms or in closed, sealed boxes. This was the usual, very boring type of affair, showing that inventiveness and imagination did not move too far beyond this approach.

I do have evidence of the best six of these experiments. But for the most part, the visual experiments were not all that encouraging, and in private I apologized to Puthoff for this.

For one thing, I was coming down with a cold, and my nose was running most of the time. Puthoff said something like “not to worry. It’s your overall work and ideas that are under review”.

But at one point, the *EEK* Scientists were invited to put things of their own choices in boxes and tape them shut with their initials or something on the tape. They were to ensure that no one, not even Puthoff, knew what was in the boxes.

The *EEK* Scientists then presented three sealed boxes. Regarding two of them I approximated the hidden contents quite well.

But with regard to the other, I indicated the box contained “something like a brown leaf—except that it was on the underside of the lid and not at the bottom of the box. It also seemed alive, but I didn’t understand how a brown leaf could be thought of as alive”.

The box contained a living moth the *EEK* Scientists had capture outside. It was reasonably large, was brown, and with its wings folded it resembled a brown leaf which nature had designed it to look like. When the box was opened, it was clinging to the bottom side of the lid.

The two *EEK* Scientists looked at me with forlorn eyes.

At this point, the work schedule was interrupted. Puthoff and the *EEK* Scientists went into closed conference with other officials at SRI. I was excluded. So I mopped at my dripping nose and drank coffee. When the conference was over, Puthoff asked if I would agree to fill out forms necessary for a security clearance at the Secret level. I said “Yes”, but that I’d have to do so back in New York where all my documents were.

After this, the “discussions” part of the agenda, or what remained of it, changed considerably. I pick up on this again in the next chapter.

I flew back to New York on 26 August 1972. Puthoff again drove me to the San Francisco airport. He was enthusiastic (as usual) and in very good spirits. Back in New York, I found I had a fever of 102 degrees, and felt absolutely awful.

None the less, I prepared the application for the security clearance and mailed the required copies to Puthoff. This was the common and usual “Industrial Secret Clearance”. It was the only clearance I held until the remote viewing project was wrapped up some fourteen years later, although back in my Army days I had Top Secret clearances.

As I signed the application, I felt I was stepping into a void—and went to bed to get rid of my flu—which didn't go away. On 15 September I was diagnosed with “walking” pneumonia.

My doctor ordered me to hospital. I didn't have any money. So he prescribed large amounts of penicillin and said I was to lay flat in bed for ten days, and get a “nurse” in. He said I could only get up to go to the toilet.

My dear Zelda moved in and was my nurse.

When all this was finally arranged, I slept all the time, lost twenty-five pounds—and could finally fit back into some of my better suits.

CHAPTER 54

Transferring Out of Parapsychology

Before continuing with the events in 1972 that ultimately led into the CIA-funded “Eight-Month Project” at Stanford Research Institute (SRI), it is meaningful to begin elaborating upon a particular topic that can lead to a more exact and larger understanding of what was involved.

The importance of that topic cannot be emphasized enough, especially with regard to those who would like to enhance their own powers.

The topic centers on what are referred to as “frames of reference”, the contexts and boundaries of which constitute substantial mental frameworks through which people process whatever information they encounter.

Frames of reference are thus of extraordinary importance, so much so that it is surprising (even astonishing!!!), how little investigative attention is paid to them. Indeed, many people don’t even know they have frames of reference, and are completely unaware that their “realities” are, as it were, produced and confined by them.

The mental fulcrum of this topic can be stated quite simply: how one thinks about something has a great deal to do with whether it will be adequately understood or not.

Beyond this simple statement, however, it is quite well known that people think about a given thing in different ways, with the predictable result that the given thing becomes surrounded with different versions of it.

Thereafter, what might be called direct and accurate mental contact with the thing itself can become distorted, deflected, or lost within this or that version, with the predictable result that the version ultimately takes mental precedence over the thing itself.

There is a predictable result here, too. The versions can be mentally understood within this or that frame of reference, but in ways that may have very little direct connection to the thing itself.

The import of the four paragraphs above can be reduced to a very simple formula composed of five essential parts:

1. There are people.
2. There are things.

3. Between the people and the things are the ways the people think about the things.
4. The ways of thinking result in different versions, realities, and understandings about the things.
5. Yet, the things *are* what they *are* despite the different versions, realities, and understandings—and which may or may not *match* what the things *are*.

As simple and basic as this five-part formula is, the whole of it is none the less deeply, *very* deeply, cocooned within complexities so dense and turgid that each of the five parts vanish from any possible perception of their actual existence.

There are a great number of identifiable reasons for this. But certainly a fundamental one is that people, on average, attribute more value to *their* versions, realities, and understandings than they do to things themselves.

If this is considered as calmly as possible, it can be seen that people exist and that things exist, but that versions, realities, and understandings are merely mental constructs having only quasi-existence according to the value attributed to them.

Furthermore, human history both illustrates and confirms that the quasi-existing mental constructs constitute only temporary affairs.

Taken altogether, versions, realities, and understandings that individuals are somehow exposed to in order to format their thinking processes constitute *frames of reference* all individuals utilize to assess what they do and do not become aware of.

The phrase *frame of reference* is important enough to be included in most dictionaries which define it as:

“A set or system (as of facts or ideas) serving to orient or give particular meaning”.

One cannot quibble too much with this definition, except to mention that “facts” of and in themselves seldom signify much unless they can be associated to “ideas” whether imprinted from socio-cultural environments or somehow gotten up fresh from within this or that individual.

And indeed, as just about everyone experiences at one time or another, various idea-based frames of reference need not necessarily be bothered with any “facts” at all.

As it is, however, “facts” exist everywhere, and it is not too much to say that we live in a Universe thickly populated with them. But they usually mean little unless they can be incorporated into “ideas”.

For clarity, we more or less have to say that “facts” exist naturally, but that “ideas” about them one way or another need to be incorporated into mental constructs which, in turn, serve as frames of reference.

The bottom line here is that what might be called the *human process of thinking* is obliged to acquire at least basic workhorse frames of references through which each individual thinks about this or that so that they can format their own “ideas” with regard to whatever.

From this, it can hypothetically be supposed that the *number* of frames of reference one has available can become important. For example, one might have ten frames of reference. But fifty, a hundred, or perhaps a thousand of them might be better, depending on what is involved.

The utter importance of the *number* of frames of reference becomes apparent if the frames are associated with the concept of *nexus*.

This term is taken from the Latin *nectere*, which means “to bind together”. In English, *nexus* is defined as “connection, link; a connected group or series”.

In this sense, the *number* of frames of reference one has available will probably link up, or connect together, to provide a mental nexus via which encountered information will be processed.

Frames of reference and their resulting nexus, are sometimes referred to as mindsets, habits of mind, frames of mind, and maps of mind. But whatever the terminology, they all have one thing in common: they can, as they mostly do, prejudice or bias how one views and interprets information.

Those interested in enlarging their frames of reference with regard to this topic might wish to read *Maps of the Mind* by Charles Hampden-Turner (1981), and *Frames of Mind* by Howard Gardner (1983).

It goes without saying, of course, that frames of references are most useful and productive if the ideas upon which they are based can be formulated to most closely *match* essential reality as contrasted to *not*-reality or unreality.

In this particular sense, the topic of frames of reference is extremely important to the real story of remote-viewing and to the comprehension and development of the necessary faculties in individuals. So it will be expanded upon at various points in the many chapters ahead.

But the purpose of introducing the topic at this point serves as a fundamental basis to begin clarifying a number of factors about the SRI project which otherwise have suffered from an overwhelming burden of erroneous, faulty, irrelevant, and even illusionary frames of reference.

This “clarifying” was horribly difficult even at the start-up of the project, and it remains so down until this writing—so much so that the quintessential frames of reference for the remote-viewing project are cocooned within versions that are inappropriate to them.

It is helpful here to note that *quintessence* is defined as “the essential essence of a thing in its purest and most concentrated form”. The most appropriate antonym, or direct opposite, to quintessence, is, of course, *pollutant*, defined as “something that befouls or taints, especially by contamination”.

In elaborating the distinction between quintessence and pollutants in relationship to the story of remote-viewing, it might seem that this writer, usually so humble otherwise, is suddenly assuming a dictatorial mountain-top position over the whole landscape of what is involved.

Well, one of the thick, turgid, and major layers that *was* and still *is* part-and-parcel of the real story of remote viewing is composed of the *many* conflicts between frames of reference that collected around the project, and which have also burdened every interest in remote viewing since.

If, then, the larger *real* story of remote viewing is to be put on record by *this* writer, the *real* story of those conflicting frames of reference must also take its appropriate place within the larger one.

To now move expeditiously onward, you will of course have noted the title of this chapter—*Transferring Out of Parapsychology*—which, at first take, might not make much apparent sense.

But even if the meaning of this chapter title seems obscure at first, its most obvious implication is that the SRI project, from its initial 1972 outset, was conceptualized by Dr. Puthoff so as to enable constructive work toward discovering and establishing what were referred to as “novel approaches”.

“Novel approaches” clearly implies a significant change or shift with regard to frames of reference.

It is especially important to point up three factors in this regard:

1. One of the disadvantages of frames of reference is that they can mentally become locked in or locked down with the result that many find it exceedingly difficult to change them.
2. Thus, throughout the project, it was always difficult to convey the aspect of novel approaches to many.

3. And it is this aspect that *has been totally forgotten* by now, even by some who should know better.

The best way to elucidate this situation is to first describe what was departed from or transferred out of—after which the title of this chapter will become more understandable.

Since its promulgation, parapsychology was (and still is) most certainly composed of its own special frames of reference that historically evolved within its workings during the first sixty years of the twentieth century.

Parapsychology's frames of reference achieved wide and powerful exposure, at first principally through the research work and popular books of Dr. J. B. Rhine during the 1930's and thereafter.

The broad societal result was that anything "psychic" became loosely interpreted through those special frames of reference, or at least through what people could understand of them in a popularized grab-bag kind of way—including scientists of other disciplines who knew little or nothing of parapsychology (and didn't want to).

The wide-spread popular download from those frames of reference (whether well understood or not) was, so to speak, that "if it could be thought of as psychic, it was parapsychological".

But even before the advent of Dr. J. B. Rhine, the inner core of parapsychologists never had in mind anything that resembled this mistaken and ambiguous popular version of their own formatted research discipline composed of definite contours.

The central difficulty in determining the great differences between the popular version and the official inner-core idea of parapsychology is that few bothered themselves to *read* about the criteria (i.e., frames of reference) that were set up by parapsychologists to identify and circumscribe their emerging discipline.

Those criteria can be found unambiguously set forth in several early publications, but they were more neatly brought together and published in *Parapsychology: Sources of Information*, by Rhea A. White and Laura A. Dale published in 1973.

Since interested readers will probably have difficulty in locating a copy of this book, the formal definition of parapsychology found on page 13 is provided as follows:

"Parapsychology (the modern and more restrictive term for psychical research) is the field which uses the scientific method to investigate

phenomena for which there appear to be no normal (that is [physical] sensory) explanations.

“Basically this refers to phenomena subsumed under the general term PSI, which in its motor aspect is called psychokinesis and in its more familiar mental aspect, extrasensory perception (comprising telepathy, clairvoyance, and precognition). All these phenomena have been observed under laboratory conditions.

“In the vastly more complex and intricate world of actual life, some form of PSI often seems to be a probable explanation of such human experiences as dreams that come true, waking visions of events occurring at a distance, inexplicable hunches, and similar occurrences.

“PSI is also a useful concept in explaining much that happens in mediumship. Since parapsychologists have established that PSI is a part of living behavior, many have hypothesized that what in the early years of psychical research was thought to be evidence of communication with the dead can better be explained in terms of the combination of some form of PSI with the dramatizing propensities of the unconscious minds of the medium and other persons involved.

“It is these building blocks of telepathy, clairvoyance, precognition, and psychokinesis that parapsychology uses to extend the bridge of knowledge into the unknown.

“But contrary to uninformed popular opinion, parapsychology does *not* deal with astrology, numerology, Tarot cards, theosophy, witchcraft, or other occult systems of practices—or, if so, only insofar as they empirically demonstrate that at their base some form of PSI is operating”.

It is worth mentioning here that the term *empirical* has three definitions. It is the third meaning that is being utilized just above, i.e., “capable of being verified or disproved by observation and experiment”.

However, the first definition of the term is: “relying on experience or observation alone often without due regard for system of theory”.

From the foregoing quotation regarding parapsychological frames of reference, it can be seen that parapsychology was defined by parapsychologists themselves as a “restrictive” field of research which uses the “scientific method” to investigate human-associated phenomena that apparently have no physical explanations.

However, although this definition seems straightforward, appropriate, and even logical enough, there are certain significant, but subtle implications within it that can escape observation unless they are pointed up.

The term restrict of course means “to confine within bounds, to prohibit, to limit”, while the term *restrictive* is defined as “anything that restricts”, but *also* as “limiting the reference or references of”.

The definition of parapsychology clearly indicates that parapsychology is the field of PSI research that was to be restricted to and by “the scientific method”.

Most dictionaries define *scientific method* simply as:

“Principles and procedures for the systematic pursuit of knowledge involving the recognition and formulation of problem, the collection of data through observation and experiment, and the formulation and testing of hypotheses”.

But the same dictionaries usually do not indicate that the chief workhorse of the scientific method *in practice* involves quantitative statistical analysis.

Statistics is defined as:

1. “A collection of quantitative data; a branch of mathematics dealing with the collection, analysis, interpretation, and presentation of masses of numerical data; and
2. A statistic is a function of the observations in a sample designed to estimate a parameter of the population from which the sample was drawn, or to carry out a test of significance of a hypothesis”.

Returning briefly to the parapsychological definition of parapsychology as “the more restrictive field which uses the scientific method”, it is now more clear that:

1. the initial designers of parapsychology parameters restricted *their* frames of reference to be consistent with the frames of reference of the scientific method, and
2. which methods lean very heavily on statistics and statistical analyses.

Indeed, it is amply recorded that this was conceptualized and set in motion in order to “make parapsychology scientifically acceptable”, on the political assumption that doing so would permit the full acceptance of parapsychologists into the ranks of the mainstream-funded modern sciences themselves.

And although parapsychologists did *not* (and mostly still do not) fully comprehend the enormity and seriousness of mainstream societal resistance to PSI, this effort was fully appropriate, quite honorable, and understandable.

From the foregoing discussion, it can be seen that parapsychology perhaps should not have been called simply that, but rather might have been referred to as something like *statistical parapsychology*. Indeed, it is quite well understood that parapsychologists adapted to quantitative statistics with a vengeance.

To now get on with this somewhat laborious effort, it needs to be pointed up that there are phenomena that are amenable to quantitative statistical analysis, and there are phenomena that are *not*.

For ease of terminology, phenomena that are not amenable to quantitative analysis are usually thought of as being *qualitative* in their *essential* nature, so much so that they cannot be broken down or reduced to bits, pieces, or bytes in order to measure, count, and quantify them.

Much beyond stating that they exist, it is exceedingly difficult to address the exact nature of qualitative phenomena, but which will figure into discussions in chapters ahead.

At this point, however, it is worthwhile to briefly consider the distinctions between *micro* and *macro*—if only because those distinctions ultimately came to figure largely in the project at SRI.

macro refers to large, extensive, or generic. And so *micro* of course refers to small, minute, or particular. Indeed, the meaning of *micro* as a prefix to another term—such as microscope or microphone—is taken as meaning “to enlarge” something that is small or minute.

One of the advantages for considering the distinctions between *micro* and *macro* is that the micro can more easily be discovered, identified, and dealt with in quantifiable statistical terms.

Since it is easier to deal with micro affects, effects, and phenomena, it is understandable why micro quantification procedures have been successful and why the methods of modern science were founded upon them in such full part.

It should now be pointed up that there is an important distinction between early psychological research and later parapsychology.

The early psychological researchers interested themselves in macro-PSI phenomena. Those interests, however, could not be integrated into the micro quantification procedures demanded by science proper.

So the later parapsychologists more or less attempted to remedy this lack of integration by focusing on micro aspects of PSI, and statistically presenting their research results in this regard, on the assumption that doing *that* much would commence the integration.

What they failed to take into account, however, was that even in science proper, a micro this or that is of little interest unless it can be *enlarged* to some productive end in a societal system that demands product.

Indeed, statistical parapsychological experiments and research mean very little if they only signify a slight statistical deviation above chance expectation.

In the end, though, and especially as of 1972, statistical parapsychology had accumulated a very large body of work that confirmed little or only slight statistical significance of the phenomena they were testing for. *And* they had ignored attempting the discovery of any methods that might *enlarge* any format of micro-significant PSI.

In other words, there was no hint of achieving “practical applications of PSI” anywhere within the contexts of statistical parapsychology.

Before moving toward the end of this possibly difficult chapter, it is worthwhile to briefly comment upon the drawbacks and limits of statistical analysis.

These were somewhat understood as of 1972, but after that they became increasingly commented upon in various disciplines, such as archaeology, paleontology, anthropology, genetics, linguistics, and even astrophysics.

As brief background, statistics is the science of collecting and classifying a group of facts according to their relative number and determining certain values that represent characteristics of the group.

The most familiar statistical measure is the arithmetic *mean*, which is an average value for a group of numerical observations.

A second important statistic or statistical measure is the standard deviation, which is a measure of how much the individual observations are scattered about the mean. Other statistics indicate other characteristics of the group of observations.

In addition to the problem of computing certain statistics for a particular group of observations, there is the problem of sampling, or the problem of the sample group.

Sample groups are taken from among larger groups, and so there is always the first problem of whether the sample group constitutes a representative figure for the larger group.

This problem of sampling can be solved only by resorting to the theory of probability and higher mathematics.

There are at least four stress factors that statistical analysis can seldom escape altogether.

First, no matter how sophisticated the mathematics that can be applied to statistical methods, the final yield only indicates a probability, not a certainty, that the assertions behind the mathematics are true.

Second, the probability arrived at may be impossible to demonstrate.

Third, there has been no shortage of new mathematical formulas developed within various disciplines, and so something depends of which formula statisticians utilize to crunch their numbers—while submitting the same samples to different statistical analyses often yields significantly different probabilities.

Fourth, the contexts of samples considered consistent enough can suddenly undergo change by new discoveries regarding them, and so statistical analysis of a given sample is relative to what the sample is thought to represent at any given time.

It is somewhat amusing to learn that “science” of statistics was invented by a gambler as a way to help wager bits in line with statistically indicated probabilities. Thus, the *use* of statistical analysis has always been a risk-taking affair: i.e., this or that statistical number crunching gives this or that probability. After the numerical probability is achieved, all that remains is how much is one willing to bet that the probability is true.

With regard to statistical parapsychology, its researchers confirmed time and again that microPSI is statistically present in the many different kinds of samples with which they have experimented.

Indeed, there can be no scientific or any other kind of doubt about this.

This combined work, through the years, confirms the very high *probability* that microPSI activity is somehow constantly going on in just about everyone—but most certainly within the human species as a whole.

As a result of the foregoing combined observations, it is finally possible to address the title of this chapter in relationship to the project at SRI.

To do this, it must once more be reminded that in late 1969 the interest of various intelligence agencies was shocked into existence by the revelation that significant research of certain phenomena had been going on in the Soviet Union for some time. I have given a rough introduction to of this research in chapter 2.

The agencies did not yet have a good grasp on what the Soviet phenomena consisted of, except for the certainty that they involved “paranormal stuff” along the lines of Western frames of reference having to do with influencing-at-a-distance, mind reading and influencing, telepathy, and PK knock-out potentials.

Between 1969 and about the beginning of 1972, a number of “threat analysis” papers had been prepared and circulated within the various agencies, and among select high government officials.

It was for certain that the Soviet research consisted of a very large, even huge, multi-disciplinary effort, and which was logically assumed to be dominated and controlled by the KGB and the Soviet military. *This* was highly suggestive of “threat potential”.

However, it was for sure that the CIA and the American and European military did not possess “matching projects”, and would have been laughed out of office and town if they did.

To further complicate matters, the first translations by the Air Force translation center of the captured Soviet documents were badly translated.

The translators automatically had assumed, for example, that the Soviet phrase “electromagnetic bio-information transfer” should be translated as “telepathy”, and that the East German term “psychotronics” should be translated as “parapsychology”.

Because of those inexact translations, it was initially assumed that the Soviets were trying to reproduce the Western modes and frames of reference of statistical parapsychology.

If that was so, then there would not be much “threat”, because American parapsychology had, at best, only demonstrated the statistical existence of PSI at slightly above chance expectation. Based on those statistical parapsychology frames of reference, the probability of Soviet PSI was equally low.

For some strange reasons that were never made clear, the early translators of the relevant Soviet documents had trouble translating the Russian term that meant *amplification*, the first definition of which in English and Russian are quite similar: “to increase, extend, or expand”, which in English are generally associated with “development”. So, the Soviet “amplification” was translated as “to develop”.

[*Note*: For further elucidation here, see Chapter 13, entitled Boosting the Brain, in *Psychic Warfare: Threat or Illusion?* by Martin Ebon (1983).]

But at some point, a second English definition needed to be applied:

To utilize an input of power so as to obtain an output of greater magnitude.

Agency analysts did not know what this meant exactly, but the idea of “Greater Magnitude” was familiar enough, largely because intelligence agencies and military evaluators are always busy assessing “magnitudes” of just about everything.

It was at this point that the Soviet term “Electromagnetic bio-information” took on alarming significance. After all, electromagnetism is not only

universally acknowledged as a source of energy and power, but is closely connected to amplification, which in turn is directly connected to the “threat” of Greater Magnitude.

The upshot of this was a kind of well-covered-up panic the American public never learned about, and Washington threat analysts were ordered back to their drawing boards to consider the unnerving difference between what amounted to unamplified microPSI and the possibility of amplified macroPSI.

At this juncture, whether they believed in PSI or not, members of those intelligence agencies responsible for ensuring the defense of the nation obviously had to commence an active threat assessment aimed at discovering whether amplified or amplifiable PSI of *any kind* could indeed exist.

It was at this point that statistical parapsychology, including its frames of reference, bit the dust on three counts.

First and foremost, American and European parapsychology of any kind had always held that forms of PSI were anomalous psychological products of the minds or peculiar mental make-ups of given, somewhat special or naturally gifted individuals.

Thus, parapsychology possessed no frames of reference that PSI might be attributable to anything other than some kind of unusual psychological functioning.

Indeed, if the terminology of the Soviet research was taken at face value, then the Soviets were aggressively attributing “bio-information” effects to something more like bio-energetics rather than some unusual kind of mentalism. Parapsychology’s frames of reference along these lines were *not* a match for or equivalent to the Soviet work.

Second, in 1972 what was termed by the intelligence agencies as parapsychology’s *mind-set* was completely focused on statistical microPSI of low or threshold significance.

This of and in itself could not be thought of as leading into any PSI phenomena equivalent to a probable threat potential. So statistical parapsychology again provided no frames-of-reference match for the Soviet efforts.

Third, frames of reference that was totally absent within the contexts of statistical parapsychology, and in fact in parapsychology as a whole, had to do with potentially developing PSI into “practical applications”. It could be pointed up that the bigger fault here did not particularly lie with parapsychology per se, but with mainstream societal powers which would not appreciate any REAL development of practical PSI applications.

Nevertheless, as contrasted to the history of early psychical research, most of whom did not mind tackling sociological showdowns and shoot-outs, a study of the history of “scientific” parapsychology show a careful desire for as much sociological neutralism as possible.

Thus, no frames of reference for amplification of microPSI into macroPSI either.

I will now direct the reader back to chapters 28 and 34 of this narrative, both of which are about Dr. Harold E. Puthoff, and who had earlier circulated various proposals to numerous funding agencies in Washington and elsewhere.

In one of those proposals (1971), he had petitioned for funding to undertake studies of the physics of psychoenergetic processes down to and including the level of quantum mechanics.

In other proposals, he had advocated the need for “alternative hypotheses” and “novel concepts” via which telepathy and clairvoyance, for example, might be tested, developed, and enhanced.

The central idea of his proposals was of course suggestive of departing from standard statistical parapsychology frames of reference, i.e., transferring out of those frames of reference into those of the quantum mechanics of consciousness of the “life force”.

Furthermore, he already had some idea of the nature of the Soviet work; he was *not* a parapsychologist but a physicist of some reputation; and he was already installed in the nation’s second largest think tank wherein other kinds of government contracts were implemented.

It was thus that the interests of the Washington agencies were transferred out of parapsychology. The statistical parapsychologists were quietly but completely by-passed by the intelligence agencies, and they were surprised and confounded when rumors began circulating that “the government” was going to fund PSI research, not within their auspices, but at SRI which had never before sponsored such research.

And so it was that Dr. Puthoff’s “star” began its remarkable ascent.

CHAPTER 55

“Thoughts Through Space”

As mentioned earlier at the end of chapter 53, I was diagnosed as having “walking” pneumonia on September 15, 1972, and was confined to bed for two weeks. I was really sick and weak and felt it. I simply blacked out for about the first three days, but Zelda woke me every four hours to administer the prescribed penicillin and lots of water.

The penicillin quickly did its job, although I was still confined to bed. So, on about the fourth day I began to reread the book *Thoughts Through Space*, “A Remarkable Adventure in the Realm of Mind”, co-authored by Sir Hubert Wilkins and Harold M. Sherman, published in 1942.

By any measure, this book clearly constitutes one of the most exceptional documents of the twentieth century, especially so in that Sir Hubert Wilkins was one of the all-time great and daring-do explorers of the two poles, and who had chalked up numerous aviation feats and records as well.

Yet the book apparently became quietly and quickly forgotten. One is forced to grasp for explanations as to why.

One possible reason might have been that although the Wilkins/ Sherman experiments took place in 1937–1938 before World War II commenced, the book itself was unfortunately published in 1942 during the hottest part of the war, during which the topic of parapsychology was of little interest to anyone.

Another reason could have been that the book was about long-distance telepathy—a topic that was considered with disgust by the modernist scientific mind-sets of the Western world.

But the experiments were overwhelmingly successful in parapsychological terms. So why it was forgotten in parapsychology circles is difficult to understand or explain—and it *was* forgotten in those circles because no parapsychologist I was able to ask about it had ever read it.

However, if the limiting microPSI aspects of statistical parapsychology are considered, the book was a record of some kind of macroPSI that flew in the face of microPSI, and which also clearly portended that practical applications *could* be possible.

The activities of Sir Hubert and Harold Sherman were characterized by them as telepathic in nature. But in fact only a small part of their experiments could be thought of as telepathic.

The reason is that the larger portion of their experiments clearly equate to the out-bound remote viewing model established at the American Society for Psychical Research during 1971. Of course, telepathy and remote viewing are only names for something not well understood.

But still, Wilkins went somewhere far distant from Sherman, who, at intervals, was supposed to “see” and describe the locale of where Wilkins was, what he was doing, and what was going on around him.

In 1972, when I discovered and read the book, it was difficult to discover any biographical background for Harold Sherman, except that everyone thought he “must be” dead. His biographical details were to become available later, and I’ll include them at the appropriate juncture ahead. That he was living in New York City at the time of the experiments during 1937–38 is established in the book itself.

Sir George Hubert Wilkins (1888–1958) was the noted British explorer born in Australia. He made a number of trips to Antarctica and to the Arctic regions.

Valuable experience was gained when he accompanied Vihjalmur Stefanson’s expedition (1913–18) to the Arctic regions, and Sir Ernest Shackleton’s expedition (1921–22) to Antarctica prepared Wilkins to assume the leadership in the following years of a number of polar expeditions.

A pioneer in the method of air exploration, he was the first to fly (1928) from North America to the European polar regions, traveling from Point Barrow, Alaska, to Spitsbergen. His book, *Flying the Arctic* (1928), described his observations during the flights. He was knighted that year.

He commanded an Antarctic expedition (1928–29) during which flights were made in the region of Palmer Peninsula, and in 1931 he headed a submarine expedition to the Arctic regions, an exploit depicted in his book, *Under the North Pole* (1931).

Though mechanical difficulties made it impossible for his submarine, the *Nautilus*, to reach the North Pole, Wilkins work was to be very valuable for future Arctic exploration by submarine.

From 1933 to 1939, he was manager for Lincoln Ellsworth’s trans-antarctic expeditions. His *Thoughts Through Space* (with H. M. Sherman, 1942) recounts the attempts made by Wilkins and Sherman to communicate by mental telepathy, during the period when Wilkins was searching (1938) for a group of Russian aviators lost in the Arctic.

During World War II and afterwards, Wilkins served as a geographer for the British army.

The biographical notes above are taken from the Columbia Encyclopedia, but they do not at all illuminate the tremendous popular and media interest at the time of the often dramatic and challenging exploits Wilkins undertook.

But the notes do imply that Wilkins was not a fool, and was someone to be taken seriously, as indeed was the case. He would have been consistently demanding, accurate, and scrupulous with regard to his long-distance experiments with Sherman.

While Wilkins was traversing the Arctic and undergoing woes and unpredictable difficulties, he was frequently out of radio communication with anyone. Furthermore, events, accidents, and inclement weather made it necessary to alter schedules and agendas time and again. And so there was no feed-back to Sherman for long periods of time.

Sherman recorded his telepathic impressions three nights a week, and promptly mailed copies of them to a Mr. Samuel Emery, identified as a “resident of the City Club of New York”, and to Dr. Gardner Murphy at Columbia University. Sherman’s “impressions” were therefore in good hands long before any confirmation of them could be achieved.

Gardner Murphy was a distinguished psychologist and an extremely influential leader in psychical research and parapsychology, and at the time was on the Board of the American Society for Psychical Research, later becoming its president in 1944.

One important element of the Wilkins/Sherman experiments was not made all that clear in the book itself. During the 1930’s, Sir Hubert Wilkins had achieved enormous renown and his merits were highly respected throughout the world. He had become a larger-than-life, even an heroic personality in conventional terms that were taken very seriously.

Telepathy was certainly beyond the scientific pale in those conventional terms. So Wilkins didn’t have much to gain, but perhaps much to lose, by involving himself with Sherman in such long-term experiments that attracted much media attention while they were taking place.

Then there was the matter of the apparently large confidence Wilkins placed in Sherman in order to commit himself to an experiment that was to take place over a six-month period. Thus, one wonders what Sherman had demonstrated to Wilkins so as not only to acquire the latter’s support but, more importantly, his enthusiasm?

There was also the smaller matter of why the Wilkins/Sherman experiments were not somehow associated with Dr. J. B. Rhine, the founder of statistical parapsychology, and who had become highly visible during the 1930s.

[*Note: Thoughts Through Space* was first published by Creative Age Press, New York, in 1942. A revised paperback edition was later published by Fawcett Publications, New York, 1971].

CHAPTER 56

The Long-Distance Factor

Because the long-distance factor was soon to figure very prominently in the actual history of remote viewing, it is worthwhile to begin some admittedly difficult discussions of it at this point.

One of the principle reasons for doing so is that it always was (and still is) the *least* examined and discussed aspect of all the other phenomena involved.

This is to say that the long-distance factor is taken for granted as an important element. It is therefore never inspected or really wondered about, and is thus lost or suspended in mental vacuums devoid of frames of reference that are appropriate to the whole of the remote-viewing phenomena.

The central problem involved is that distance is always measured via some kind of physical dimensionalism, or at least can be expected to be measured within standard frames of reference having to do with standard physical dimensions.

In other words, in the physical sense, there is point A and point B, with C indicating the separation between them. The separation equates to the near-or far-distance between, and which is usually interpreted via the clock time it takes to traverse the distance.

The foregoing constitute perfectly good and workable frames of reference for physicality. And so if one does not know that other frames of reference regarding “distance” do exist, then one will probably non-consciously superimpose the physical frames over those other unknown ones.

And to the degree that this unknowing superimposition does take place, then “cognitive dimensions” will accordingly *decrease*, not only with regard to the processes of remote viewing, but to other formats of PSI, including those of telepathy and clairvoyance.

It is going to take several discussions to bring the foregoing into a focus that can be grasped with relative ease.

But one simple way to begin acquiring this focus is to assert that the parameters of mental “distance” per se are *not* modeled in accord with physical distance parameters. Many already understand this in general, of course, but it is none the less difficult to describe and articulate.

There is an old motto that applies here. If the only tool one has is a hammer, then one will tend to treat everything like a nail.

Thus, if one only has physical frames of reference regarding distance, then one will tend to think about all things as physically separate and having a near or distant “place”.

Although the importance of frames of reference tends to be minimized in what might be thought of as general or average Western thinking, it is somewhat understood that there *are* different ways of considering things, each of which yield different “realities”.

Even so, it is always somewhat of an uncomfortable, mind-bending shock to discover this in some factual way, and so people tend to avoid undergoing the shock in the first place.

One plausible reason for this is that certainty is much preferable to uncertainty, and so if something seems to instigate uncertainty, then resistance to and avoidance of it is rather predictable—*on average*.

Another plausible reason has to do with the scope of one’s awareness parameters, which is to say, the scope of what one is accustomed to being aware of.

Relative to this, it can easily be shown that everyone is born into certain socio-cultural-environment factors.

These not only contain basic frames of reference that both characterize and are useful within the confines of those factors, but also establish limits of what one should become aware of.

Individuals imprint on those factors, and at some point, usually at puberty, the imprintings undergo what is called “maturation lock down”, a process that also locks out other frames of reference and awareness parameters.

One of the subtle problems involved, however, is that awareness parameters are usually formatted along the lines of some lowest common denominators that are most sharable within the majority.

After that, any experienced awareness that is not consistent with the common denominators is considered to be unusual or worse, because it tends to “threaten” the presumed certainty of the common denominators.

It is thus that most do not like to consider the possible validity of awareness parameters that are either different or larger than their own.

It can be said that forms of PSI, including, for example, remote viewing and telepathy, experientially involve parameters of awareness that are not consistent with those that are appropriate to and efficient within the realms of physicality.

During the nineteenth and twentieth centuries of the modern West, those realms were culturally grouped together within the frames of reference governing philosophical and scientific materialism.

Philosophical materialism, even if sounding elegant, was always something of a mentalistic quagmire.

Even so, scientific materialism became very apt and successful with regard to examining physicality, both directly in substance and indirectly via mathematics.

What is not generally discussed about the modern scientific process, however, is that it exclusively defined and increased sharable parameters of awareness regarding physicality.

It is important to become aware of this success, because before the advent (circa 1845) of the modern physical sciences and their methods, awareness parameters of physicality were always somewhat ambiguous and ill-defined within most cultural set-ups.

If, however, one confines “reality” to physicality, and/or also confines the total scope of awareness to it, then problems with regard to the scope of awareness emerge.

The reason is that the human species clearly possesses elevations, ranges, or spectrums of awareness that, so to speak, are additional or external to those kinds of awareness that are specifically appropriate within the limits of physicality.

Indeed, the exact context of the paragraph above was tacitly established within science itself with regard to defining (as of 1967) the term *psychic* as: “Lying outside the sphere of physical science or knowledge”.

Even though this scientific definition is found in dictionaries, most don’t realize that it exists as such. And so many, including some scientists themselves, do not realize that this scientifically-endorsed definition tacitly establishes that something *does* lie outside of the sphere of the physical science and their specialized kinds of knowledge.

The further direct implications are that whatever does lie outside require other kinds of awareness besides those commensurate with physicality, and also require different frames of reference with regard to same.

Distance, or even long-distance, is, of course, a physical construct that that establishes physical parameters between or among things that are physically separate. Thus, awareness of distance is a physical attribute that is efficient within physicality.

But *that* particular format of awareness is *not* efficient within, for example, “Thoughts Through Space”, largely because *thoughts* themselves, and awareness of them, vigorously elude definitive incorporation into the contexts of physicality.

And if this is not enough to shock, it simply has to be said that *space* itself is only demarcated by physically measurable distance between *two* or more physical things. But much beyond that, science has not yet achieved any appreciable understanding regarding the nature of space itself, this a continuing situation that has confounded, for example, astrophysicists for some time.

What *is* known, however, is that if suitably physically equipped to do so, one can physically go *through* space.

That one can also go mentally through it was established by the Wilkins/Sherman experiments. And those experiments clearly established that the parameters of physical and mental awareness are different, and as such absolutely require different frames of reference.

In any event, Wilkins and Sherman could have entitled their book as *Telepathy Across Distance*. Doing so would have made their book more “accessible” and “politically correct” within the trusted, common denominator frames of reference regarding physicality and average awareness of it.

That title would have least kept the physical realms somewhat comfortably in view, in that *distance*, distance intervening between physical things, is a trusted and expected aspect of physicality, and which is amenable to quantitative analysis via statistical theorizing and extrapolating.

Well, this is enough about the long-distance factor for now, and, to be sure, this topic will be re-introduced several times in chapters ahead.

But an important distinction has been made, and perhaps the perceptive reader will already have realized what it is. If not, don’t worry, because it will later be made abundantly more clear herein.

Meanwhile, it will be helpful to discuss certain aspects of the Wilkins/Sherman experiments.

During their 1937–38 experiments, when Sherman was physically in New York and Wilkins was physically somewhere in the Arctic, there was an average long-distance of about 3,000 physical miles between them.

Furthermore, although Wilkins had begun his trek by having something of an operating schedule to be at this or that place by a given time, the schedule was often defeated by unanticipated equipment failure, inclement weather, other kinds of delays and upsets, and so forth.

How, then, was Sherman to “know” or “locate” *where* Wilkins was physically at in any given long-distance aspect?

According to the pre-arranged experiment plan, Sherman was to “tune in” on Wilkins at specified days and times for nearly six months, with the physical distance between them averaging about 3,000 miles.

Wilkins was to note in his log where he was at and what he was doing or experiencing at those pre-arranged clock-time windows. Since his schedule fell to pieces even before he took off for the Arctic, Sherman clearly could not tune in to a physical place.

Therefore, physical frames of reference depending on physical distance and place measured by clock-time miles or meters were useless with regard to locating where Wilkins was at the times of the pre-arranged “windows”.

The principal question thus emerges: what *did* Sherman tune in to?

Even if Sherman had known where Wilkins was physically, such would not have contributed to some of his impressions as follow:

December 20, 1937:

Regarding Wilkins, *Sherman* in New York has the impression that “You have some rare wine offered yourself and crew tonight.

Wilkins in the Arctic records: “Blueberry wine—not bad!”

December 21, 1937:

Sherman: “You have another project looming—to follow immediately after this work [is] completed for Russian government. Think it [will be] in association [with] Lincoln Ellsworth, and that further communications will be exchanged about it”.

Wilkins records: “Message from Ellsworth about his expedition to the South [i.e., the Antarctic] next season”.

January 24, 1938:

Sherman: “You are out somewhere—I see smoke curling up from fire—three tents appear to be nearby”.

Wilkins: “Wood stove in radio tent, always smoking or steaming in low temperature. Two tents”.

January 27, 1938:

Sherman: “Strange as it seems to record, you appear to be dancing tonight—or listening to dance music by radio”.

Wilkins: “Played victrola. Some tango records tonight, first time since arrival in North. Also trying to learn Russian by linguaphone, but alone as usual”.

During same “viewing”, *Sherman* also noted: “A dog seems to have been injured in Aklavik and had to be shot—was injury sustained in flight with others—or something falling on it? Quite a strong feeling here”.

Wilkins: “Out walking—came upon a dog dead on ice—it has been shot through the head—thought about it strongly for some time, wondered reason for killing”.

February 15, 1938:

Sherman: “Large box-like, crated affair seems to contain motor you have bought to replace damaged engine”.

Wilkins: “Engine in large square box”.

CHAPTER 57

Cognitive Aftermath of Thoughts Through Space

As a result of studying (not just reading) *Thoughts Through Space*, a number of realizations began to dawn on me. When these were integrated with one another, the outlines of a bigger picture began to form up. It was *not* an attractive one.

The first of the realizations had to do with the out-bound experiments at the American Society for Psychical Research (ASPR). The details of those experiments, which took place in February, 1972, have been described in chapter 26.

But briefly here, they involved person A who goes somewhere in distance unknown to person B, with person B then attempting to “see” something of where person A is at. In February, 1972, this idea was thought to be original and never before tested.

Although those directly involved with the experiments were enthusiastic, it turned out that they upset a number of trustees on the ASPR’s Board, and Dr. Osis was soon the recipient of their demand that such experiments cease.

The best reason given was that there was no precedent for such experiments, and that the overall work of the ASPR had to be confined only to what was “scientifically presentable”. Or, as more simply put, confined to what was approved by the dominant influences within the Board. As was soon learned, the *full* Board of Trustees was about equally divided on whether the experiments should proceed.

Beyond this squabble, however, the insistence that there was no precedent was not the case at all. But this became apparent only after I inadvertently discovered (in the Library of Congress in late June, 1972) the existence of the Wilkins/Sherman book (see chapter 50).

Since Mr. Sherman’s “impressions” were quickly put into the hands of Dr. Gardner Murphy, a long-term Member of the ASPR’s Board of Trustees, it became impossible to think that veteran parapsychologists were totally ignorant of the Wilkins/Sherman effort.

In fact, the Wilkins/Sherman experiments were a full, completely fleshed out, and tested model for the out-bound experiment procedure.

And as it was later to turn out, other kinds of out-bound experiments had taken place prior to 1937–38, some of them dating back to the turn of the century.

It is perhaps too much to say that lies about this precedent were involved, but clearly misdirecting and suppression of earlier evidence was.

This, in turn, (1) aroused the spectre of what did or did not constitute ethical behavior among parapsychology researchers of various mind-sets; and (2) the connived and convenient editing, diminishing, marginalizing, rewriting, and bleeping-out of certain meaningful and pregnant aspects of PSI research history.

Having achieved the foregoing realizations, I could now place them in, shall we say, a world overview context, and in the contexts of societal power interests, in which the development of *any* format of PSI was anathema and not wanted, so it was officially said PSI didn't exist.

In that regard, statistical parapsychologists had seized upon “scientific” statistical methods to demonstrate and prove in scientific terms that PSI existed.

This presumed goal was myopic and naive in the extreme, in that anyone (including skeptics) with enough smarts to do so already understood that PSI existed.

But it was also understood that PSI represented something like a Pandora's Box which, if significantly opened, not only could but *would* introduce undesired practical-applications elements such as telepathic and psychokinetic invasiveness.

Indeed, it was for *this* reason that parapsychology had consistently experienced considerable trouble in acquiring not only mainstream societal interest but, more importantly, *funding*.

After all, there *are* those in the world who do realize that if they do not want something “developed”, then it must be deprived of funding.

In my own mind, the whole of this now represented an overall impossible and pointless situation that fluctuated somewhere between the ridiculous and the futile. Yuk! and several times over.

So, as my recovery from pneumonia proved well underway, I said to wonderful Zelda, my nurse-attendant: “I've decided to quit research”.

“Don't be silly”, she smiled, “you can't”.

“Why not?”

“They won't let you”.

None the less, I got out of bed determined to telephone Puthoff at SRI to explain why I was terminating taking part in research, and to tell him not to count on me for the project he was cooking up.

As I picked up the telephone to do so, something dawned on me.

Even though what he was cooking up was supposed to be hush-hush, word about the forthcoming project had been leaking out, and would continue to do so. Indeed, Ruth Hagy Brod had it from some horse's mouth in Washington that the go-ahead was in the works.

If I did withdraw, doing so would be interpreted as failure on my part to produce product under Puthoff's scientific auspices—and this would have direct implications to my earlier work.

So, I put the phone down—and in order to think this through, decided to take a shower.

CHAPTER 58

The Media Hysteria of 1972

By the end of September, 1972, I was still somewhat weak from the pneumonia. The dynamic Ruth Hagy Brod chose this time to begin making a great fuss about my refusal to talk to media types. Media interest, she explained, “was growing everywhere, and something really needed to be done about it”.

In order to break down my resistance on this issue, she soon had Dear Zelda on her side, and then Buell Mullen, Lucile Kahn, and Vi Bennett.

Each of the ladies comprising this Gang Of Five were wonderfully different in many aspects, but they shared one awesome thing in common. This can be described in various ways, but I’ll point it up as that type of mature, experienced, and tested *female* determination against which it is better to simply throw in the towel from the start.

I made an attempt to resist—by saying I was going to quit research and so it was now pointless to talk to media. This made no impression on the Gang.

So I gave in, but with two stipulations: that I would talk only unofficially and off the record; and that I would not talk about myself, but about the bigger picture of PSI powers of the human species.

Ruth Hagy Brod smiled and said: “I know just how to get this rolling, and I’ll set it up”. (Please refer back to chapter 22 for background information on the superdynamic Ruth Hagy Brod).

I must now refresh historical memory by indicating that back in 1972, media could consistently be depended upon to dump negative and sarcastic platitudes on anything having to do with psychics, para-psychology, and PSI in general. It is important to remember this, important to understand that back then everyone connected with PSI was scared shitless when it came to media “exposure”.

The naive of the time did not realize that this consistent trashing was pre-set and pre-ordained by high editorial *policy* of, for example, the otherwise venerable *New York Times*, *Time* and *Newsweek* magazines, the *Washington Post*, and so forth.

Indeed, *Time* magazine still carried its infamous *fraud box*, in which any parapsychology news could be humorously trashed, diminished in its significance, and, well, laughed out of town.

It thus didn't matter what one said to a reporter or a press writer, because above their excellent selves were higher editorial police who simply rewrote their submissions in ways that were as negative as possible.

Each of the Gang-Of-Five ladies knew this quite well, and so it was understood that my "mission", if it can be called that, was to challenge the high editorial policies that trashed all PSI developments.

I was quite intimidated in attempting this prospect. But the Gang thought it might work out because I was already known for not mincing words. And what the hell, I was going to quit research anyway, and so I didn't have much to lose.

Two other factors of significance in 1972 need to be narrated into this record, because both of them have been forgotten.

The first of those factors was that in 1972, the growing media interest was not stimulated by PSI in general, but precisely by the *repeatable* thermistor experiments of Dr. Gertrude Schmeidler at the City College of New York. (Please refer back to chapters 8, 9 and 10 in this regard).

Her experiments equated to an *event*, because previous to them parapsychology research "had not produced a repeatable experiment"—and until it did, parapsychology research "need not be taken seriously", because it was otherwise only composed of random and fortuitous phenomena requiring "interpretation".

In the broader actuality of parapsychology, this condemnation was true or not true, depending on the mind-set judging it. But from the skeptical and thus the media point of view it *was* true, since it provided the loophole that could be thought to justify trashing.

Schmeidler's experiments had two advantages most other PSI experiments did not have.

1. From start to finish, the data-effects of her experiments were automatically recorded by mechanical means (i.e., by computers), and which thus did not require "interpretation" whether fortuitous or otherwise.
2. Her experiments dealt with psychokinesis (PK), otherwise defined as "mind" affecting matter. They did not, for example, deal with clairvoyance or telepathy which were completely "mental" and which often produced only garbled "results" that *did* need "interpretation".

The second of the 1972 factors consisted of rumors that had begun circulating in the media background noise that “the government”, and especially “the CIA”, was going to start funding “psychic research”.

It is not too much to point up that even in rumor form, *this* was shocking enough, especially when insider Washington sources would neither confirm nor deny the rumors.

The first major media interest of 1972 took place at the open house reception given for humble *moi* at the American Society For Psychical Research (ASPR) on April, 26, 1972. In this regard, you can refer back to chapter 31.

But here it is necessary to point up that the reception was not undertaken by the ASPR’s Board, but by a number of ladies including the Gang Of Five, who simply bought a lot of champagne and commandeered the place.

Numerous media types came to the reception, and took the tour of the ASPR headed by Dr. Osis, and who, bless his heart, was in seventh heaven by having someone besides the antagonistic Board interested in his work.

Among the media types in attendance was a delightful lady from *Time* magazine. I have forgotten her name, never having made note of it, but I have some quite nice photographs which show us talking together. As I remember, we talked about fifteen minutes, and no one disturbed us because, after all, she was from *Time*, back then still an awesome edifice to be from.

To my knowledge, nothing came of this encounter. But the mere fact that “*Time* magazine was at the reception” was taken by one and all as significant, in that *Time* did not attend upon things there were beneath notice.

At some point thereafter, a team of four from NBC News arrived unannounced at the ASPR, wishing to be shown everything, and talk to everyone. I was at the ASPR that day.

The team spent a lot of time with Dr. Osis, who talked about out-of-body stuff, then with Janet Mitchell who talked of brainwaves regarding same. When my turn came, we spent the time talking about the lack of “visual material” that could pep up a TV piece, which, after all, would consist of pictures.

To begin with, according to the NBC crew, the decor of the ASPR building (formerly an elegant brownstone townhouse) was in “strange taste”. However, that background decor could be faded out. But that left the experimental rooms which were “ugly”, the equipment was “incomprehensible” even if filmed, and charts showing this or that statistical analysis were “not NBC news material”. That left only “talking heads” who said things “the public” would never understand.

“Yes”, I agreed sympathetically, “TV does have a problem about what to film”.

As the NBC crew departed, they got stuck in the ASPR’s small elevator.

Numerous other media types subsequently visited the ASPR, and left equally uninspired with regard to “visual materials”.

But the overall upshot was that the venerable ASPR now had more potentially positive media interest than at any other time in its history. And members of its Board antagonistic to Dr. Karlis Osis, the ASPR’s central feature, *still did not* get the message.

Ruth Hagy Brod got her ball rolling almost immediately. I was soon told to suit up in order to take lunch with her at the Overseas Press Club at noon on Thursday, September 29, 1972, that Club residing on Park Avenue South in New York City.

Thank goodness I had lost nearly nineteen pounds during the two weeks of the pneumonia affair, and so I could get into some of my more up-stat suits.

Press Clubs worldwide constitute conveniences for media types who can go and take a few or more sustaining beverages, meanwhile finding out what’s going on behind the scenes, what gossip is thumping about, in order not only to discover “leads” but what everyone else is officially and unofficially saying about them.

As I had learned from my wage-slave days at the United Nations, media types consider themselves sort of a communal brotherhood which has a number of unwritten codes—one of which is to try achieve newsworthy consistency among themselves when reporting on this or that story.

One such consistency has to do with “angles” as to whether a given event or personality target is to be consistently dumped upon, played down or up, or consistently supported as significant.

To achieve the latter consistency, it first needs to be determined what is or is not “significant”, in that significance makes news while insignificance does not. It is thus that “facts” not leading up to significance are seldom reported, while it does occur that significance, whether real or imagined, can be emphasized or demolished by higher editorial authority.

The whole of this equates to a behind-the-scenes filtration system regarding how and what “news” is to be managed before it is reported as such.

Ruth Hagy Brod had warned me not to talk about parapsychology in general. “They are interested”, she said, “in *you* as a personality”.

I had no intention of leaving the matter of “consistency” to random speculation or imagination of this or that media person, or to their senior editors. After all, media in general already *had* a consistency regarding

“psychics” and parapsychological researchers in general—which was to consistently trash them.

So we decided that I should prepare a brief hand-out sheet that could be given to this or that media person.

My little hand-out sheet ran to two pages, because I decided to include the eleven criteria I had established regarding my own interests and behavior. These have already been presented in chapter 20, and so there is no need here to reiterate them.

However, before listing those criteria, I provided a statement establishing:

- that I was *not* “a psychic”
- that I never claimed to be one
- that I did not give readings, advice, or suggestions
- that I was prepared to take great exception if I were falsely represented as “a psychic”
- and that I was only interested in working with scientists in scientific experiments that were capable of providing scientific feedback.

Ruth Hagy Brod frowned when she read through this statement. But before she could complain about it, I firmly told her: “Ruth, sweetie,

If I am a personality, then this is what that personality consistently consists of. We either go with this, or not go at all”.

The atmosphere and furnishings of the dining room and bar area of the Overseas Press Club was one of, well, of quiet, sedate elegance, with white table cloths gleaming, all of which set off Ruth’s own special elegance. We had drinks—margaritas, as I recall—and then a sedate lunch of soup and salad.

Soon after that, two media types passed by as if to say “hello” to Ruth, who invited them to sit at the two extra chairs.

She then introduced the *personality*, and the affair of establishing consistency about him began.

As intended, the media types got hung up on the not-a-psychic disclaimer. “Well, Mr. Swann, if you are not a psychic, what are you?”

I responded in general, but consistently: “I’m just a lab rat, a guinea pig. I don’t think that superficially stereotyping human beings is all that useful. Do you?”

This procedure was repeated six times with six different media types and six different rounds of drinks. Others did not sit, but merely came to get the

hand-out sheets they saw were being provided. Media types love hand-outs, sometimes referred to as “press releases”.

Some who did sit asked increasingly stupid questions—such as “What is the importance of parapsychology?”

“I don’t really know”, I replied quizzically. “What is more important are the remarkable human phenomena that are being studied in that self-limiting field—and nowhere else, and which are usually trashed in the mainstream”.

Ruth Hagy Brod telephoned in the early morning of October 1, 1972. “It *worked*”, she said. “*Time* wants to talk with you unofficially as soon as possible”.

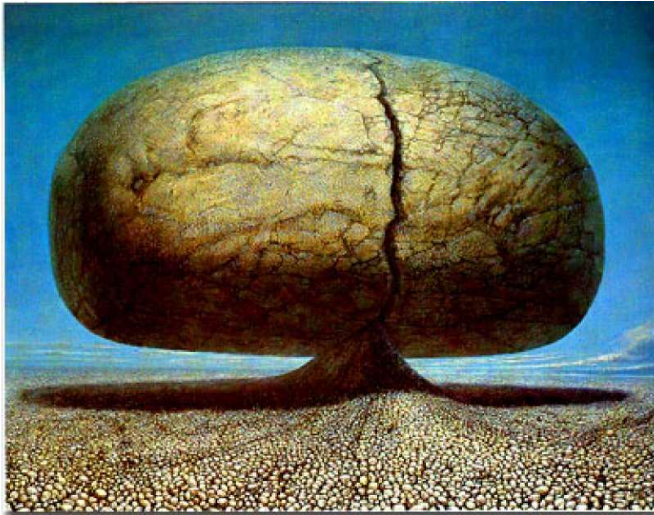
“Can’t do it soon. I’m leaving for SRI tomorrow”.

“Can I tell them that?”

“I suppose so. There’s no secrecy about it. I’m going to tell Puthoff that I’m bailing out of research”.

SECTION THREE

GENERAL DATABASE OF CONTRIBUTED PAPERS RELEVANT TO SUPERPOWERS OF THE HUMAN BIOMIND



Dieter Schwertberger (De Es)-
"Source" Oil on board, 38" x 40", 1974.

The City Of Nine Gates, by Michael Cremo (author of *Forbidden Archaeology: The Hidden History of the Human Race*) This book was the basis of a recent NBC documentary hosted by Charlton Heston, and titled *The Hidden History of the Human Race*.

An Introduction To The Multidimensional Potential Of Human Beings, by Alice Bryant and Linda Seebach

Exceptional Human Experiences, by Rhea A. White

Paradigm Conspiracy, by Denise Breton and Christopher Largent

The Imaginal, The Right Hemisphere of the Brain, and the Waking Dream, by Gerald N. Epstein, M.D.

The Martial Arts and the Superpowers of the Biomind, by Charles Daniel

Subtle Energy Actions and Physical Domain Correlations by William A. Tiller, Ph.D.

WELCOME.

Thank you for accessing this section of the site devoted to the superpowers of the human biomind.

Many concepts and ideas exist which are original to others, but which are relevant to the superpowers. Most of these, however, never see the light of day, at least not extensively so. A lot of good work containing important and powerful insights is going on today, and a lot of it went on in the past.

I have decided that such papers should be added to this site in a special section not only for what they are worth to those who chance to read them, but so that they might be accumulated in a permanent way as some kind of a database file. The papers introduced or included in this section will have bearing and focus on the larger issues which I believe to be relevant within the overall purpose of this site—to elucidate, illuminate and broaden understanding of the superpowers of the human biomind, and their vivid place in the human drama of experiencing them.

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As a review of past published work, an abstract of other concepts, ideas or papers will also occasionally be included. The original material will be fully referenced.

This section will include a rather eclectic assortment of concepts, but each will give substance for thought.

Cordially,

— Ingo Swann

SECTION FOUR

DATABASE OF CONTRIBUTED PAPERS REGARDING REMOTE VIEWING



“Structure Energetic—Homage a Beethoven”
LOUISE JANIN Oil on canvas. 188cm x 149cm,
1960

Amplified Mind-Power Research in the Former Soviet Union
by Martin Ebon

CIA-Initiated Remote Viewing at Stanford Research Institute
by H.E. Puthoff, Ph.D.

Paul Smith's "Mr. X" Series:

1. *Bologna On Wry—A Review of the CIA/AIR Report*
2. *A Second Helping—Further Reflections on the CIA/ AIR Assessment on Remote Viewing*
3. *Scraps And Crumbs—Further Reflections on the CIA/AIR Assessment on Remote Viewing*
4. *Addendum and Corrections to the Mr. "X" Review of the CIA/AIR Assessment of Remote Viewing*

WELCOME

The topic of **remote viewing** surfaced in 1973 when it became known that the CIA and other intelligence communities were interested in it and began funding appropriate research at Stanford Research Institute (now SRI International).

Since that time the topic of remote viewing has been subjected to a gigantic amount of distorting media and other attention—with the result that its nature, substance and functions are among the most confused and confusing topics of this century. Certain writers in the Internet and elsewhere have taken advantage of this confusion to further distort not only the essence and meaning of remote viewing, but its historical facts as well.

Some references to this confusion will be found in the database which comprises Section One of this site. Section Two of this site is devoted to serializing **Remote Viewing—The Real Story**, authored by myself, and in which many of the reasons for the distortions will be detailed and set in perspective.

To help offset the many distortions, I have decided to formalize Section Four in this site and include in it only papers authored by others regarding remote viewing, its history, and its meaning and importance.

Section Four is not designed to serve as a debating platform regarding remote viewing or the circumstances which surrounded it, but rather to illuminate the knowledge of others regarding it and to stabilize its facts as well as can be done.

Contributed papers along these lines should be collected, stored and made available as a separate database file—at least for posterity beyond our **now**, and for the possible interest of those who chance to come across them.

Remote reviewing is one aspect of our species superpower faculties, an aspect which under other names was identified in the very distant past and has been present in various formats throughout the millennia. The modern format of remote viewing was researched under very strenuous and strict scientific oversight committees. And so there is little tolerable reason to permit its history to remain confused and confusing.

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Please also note that the opinions and other information presented within the papers are those of their authors, and may not reflect my own agreement or that of anyone managing this site. Section Four is being compiled as an historical archive of selected source materials and nothing more.

Best wishes,
— Ingo Swann

AMPLIFIED MIND POWER RESEARCH IN THE FORMER SOVIET UNION

by Martin Ebon

Note of introduction

Martin Ebon is a well-known figure in parapsychology circles. From 1953 to 1965 he was administrative assistant of the Parapsychology Association in New York set up by the world-famous medium and clairvoyant, Eileen Garrett. While occupying this post, he had more than adequate opportunity to meet the outstanding personalities in psychical research and parapsychology. He traveled extensively on behalf of the Association's research endeavors. His lectures, reviews, research reports, articles in magazines, and his books (over sixty of them) all reflect serious treatment of the field. His expertise, historical and otherwise, of the official and unofficial aspects of the field is enormous.

There is another aspect of Martin, though, which in my opinion makes him one of a kind, for he is much more than just a parapsychologist. He speaks several languages, and is also a lifelong researcher/writer/analyst regarding political and scientific developments of Eastern European countries, the former Soviet Union, and post-Communist Russia. His expertise in this regard also extends to the People's Republic of China and Asia.

His credentials along these lines are impressive. Following service with the U.S. Office of War Information in World War II, he then worked on the staff of the Foreign Policy Association, and with the U.S. Information Agency during the Korean War. Traveling widely and in direct contact with many sources, he was ultimately called upon by many agencies to present briefings, and for many years acted as analyst/consultant in this regard. As a free-lance writer, his articles were broadly published inter alia the *New York Times*, *Psychology Today*, and the *International Journal of Intelligence and Counterintelligence*. He lectured at universities on world affairs in general, but also specialized in tracking and examining the nature and directions of Russian and Soviet security services.

His deep interests in parapsychology, plus esteem of him as an exacting political journalist, made him a "natural" when official suspicions arose that the Soviet Union was engaging in mind-control and parapsychology research. For example, he was in Washington giving a briefing on telepathy to a top intelligence agency on 17 April 1961 when the ill-fated "Bay of Pigs" invasion

of Cuba was launched. Other sources and clues also establish the existence of official intelligence interest in “PSI” matters at least a decade prior to 1971 when the American intelligence agencies were forced to acknowledge and attempt response to the possible threat potential of “PSI” research in the Soviet Union—and which, among other effects, resulted in the Remote Viewing project at Stanford Research Institute in 1973.

In addition to Martin’s many books on matters parapsychological, he published: *World Communism Today*; *Malenkov: Stalin’s Successor*; a biography of *Ernesto [“Che”] Guevara*; *Psychic Warfare* (1983); *The Andropov File* (a biography of the former head of the KGB); and *The Soviet Propaganda Machine* (1987).

His most recent book is *KGB: Death and Rebirth* (1994), which examines and documents the evolution of the new Russian “KGB” after the old Soviet KGB was officially pronounced dead in October 1991. As the U.S. Secretary of State, Warren Christopher, told the Senate Foreign Relations Committee: “We don’t have illusions about the Russians. We understand that the intelligence service may have changed its name—but it has probably not changed its method of operation”. [See Martin Ebon, *Russia’s New Spy Network. The American Legion*, June 1995.]

In my long-term experience of him, Martin has never been pro or con political enthusiast of any kind. He has always been a non-emotional documentarian of the first water, aided by a dignified, penetrating mind and vast experience in world, European and East European affairs. He and I had often discussed the “gap” in American awareness regarding the nature of Soviet mind-research, a gap made enduring because of Western intelligence agency and media reluctance to fair open knowledge about that research or its evolutionary background.

Although it took some doing on my part, Martin finally agreed to provide this paper for this website after I impressed on him that no one else could, would or was qualified to do so for the sake of posterity. Of all the essays and papers in this *biomind* database, this one is of signal importance—for it provides the historical, causative link as to why the intelligence agencies, antipathetic to PSI research, were eventually forced into responding.

This paper was to go beyond the Cold War years and into what has happened to the KGB-sponsored research since the fall of the Berlin Wall and the reorganization in Russia. Unfortunately, Martin’s wonderful wife tragically passed away after an illness, and he has since been unable to proceed. We have decided to put this much of the paper in the database, to be followed by a Part

Two when Martin is again up to the exacting work needed to extend it beyond the Cold War years.

I must now take this opportunity to express my deepest and most enduring gratitude to Martin and his fabulous, equally knowledgeable wife, Chariklia Sophia Ebon (1921-1996), who put up with me for so many years since I first met them in 1971. Your friendship would have been more than enough. But your mentorship in all respects, and including so very many difficult situations and decisions I was forced to make, prevented me from making far more mistakes than I did. So, Martin and “Koutsie”, you have deeply honored me with your countless kindnesses and often did so far beyond the call of duty.

— Ingo Swann

AMPLIFIED MIND-POWER RESEARCH IN THE FORMER SOVIET UNION

Soviet Cold War Biophysics and Biocommunications Research

By Martin Ebon

Topical area: Developmental PSI/Cold War PSI warfare gap

Key terms: Consciousness, psychic research, bio-physics, bio-communications, telepathy, mind enhancement, KGB, CIA, mind-boosting, amplified mind power

Abstract: The background of the Soviet Cold War PSI-research effort is summarized under the headings of: The Toth Incident; The American Fear of Psychic Warfare and the Credibility Gap; A Brief History of the Soviet Research Machine; The Novosibirsk Connection; The KGB Takes Control; Centers of USSR PSI Studies; Three Major Directions Within the Soviet Research Machine (Code by Telepathy, Boosting the Human Brain, Amplified Mind Power); Washington's Dilemma; Outline of 1952 CIA Project on ESP; Congressional Response, 1981.

The Toth Incident

In Moscow on June 11, 1977, *Los Angeles Times* correspondent Robert C. Toth was arrested and detained on a charge of illegally obtaining papers that disclosed "state secrets". The papers had been given to Toth by a Soviet scientist, Valery G. Petukhov.

Toth had first met the Russian biophysicist earlier in the year. While Petukhov seemed eager to show his scientific findings to Toth, the correspondent felt that his work was "only theory and far too complicated" for a newspaper story.

Toth reported that, as best as he could recall, Petukhov asserted that certain particles of living cells "are emitted" when such cells divide, that they can be "detected and measured and that these radiating particles can carry

information”. Their function could “explain the basis for telepathy” and related phenomena.

To Toth, Valery Petukhov seemed “like a serious scientist”. According to a card he handed the reporter, he was Chief of the Laboratory of Bio-Physics at the State Control Institute of Medical and Biological Research.

He had been recommended to Toth by a dissent Soviet scientist who later emigrated. At their first meeting, the Los Angeles Times man told Petukhov that, once the scientists had proved this theory, he would be interested in writing about it.

Months passed. In mid-June 1977 Petukhov phoned Toth. The biophysicist told Toth that his experiments had succeeded. He planned to describe them in a formal scientific paper; but, as Soviet authorities would certainly refuse to publish his work, he wanted to translate the paper into English and give it to Toth for publication in the West.

At the rendezvous, Petukhov took a manuscript from his briefcase. It contained over twenty typewritten sheets, complete with charts and photos of charts. It looked like a complex, comprehensive scientific paper, well-documented, appropriately technical.

Toth never managed to get a real look at the paper; for it was at that moment a melodrama began, when a Soviet-made Fiat braked sharply at the curb.

The car was filled with five plainclothesmen who jumped out and quite unceremoniously pulled Toth inside.

Robert Toth’s account stated: “Our car drove through red lights and down one-way streets the wrong way to a militia (police) station. My captors were firm and polite, offering me cigarettes.

I was ushered into a room with an inspector who declined my requests to phone the U.S. Embassy but said a Soviet Foreign Ministry official would be called”.

In addition to the Foreign Ministry official and a KGB agent, a man named Sparkin, the police inspector summoned a senior researcher of the USSR Academy of Sciences, Professor I.M. Mikhailov. Mikhailov was asked to provide expert testimony on the paper Petukhov had given to Toth, which the police were now treating as “evidence”.

Specifically, Professor Mikhailov stated: “The article beginning Petukhov, Valery G., from the word of ‘micro-organism self-radiation’ to the words ‘by means of vacuum particles in space’ states that within the content of living cells are particles . . . and these particles are grounds for discussing the fundamental problems of biology in the context of biology and

parapsychology. There is also information about the uses of such particles. This material is secret and shows the kind of work done in some scientific institutes of our state”.

It was this last sentence that raised the eyebrows among observers of Soviet parapsychological studies throughout the world.

Earlier, Moscow authorities on various levels had several times denied that parapsychology was being researched in the Soviet Union. A year before, Leningrad writer Vladimir Lvov had published an article in the leading French daily, *Le Monde*, in which he asserted categorically: “The truth is simple: parapsychology is not accepted as a legitimate and official branch within Soviet science. No institute or center or research in the Soviet Union is devoted to telepathy, psychokinesis, etc.”.

Yet the Mikhailov testimony in the Toth incident directly contradicted the Lvov statement.

Professor Mikhailov’s testimony on the Petukhov paper and Toth’s police interrogation at the Pushkin Street Station lasted about two-and-a-half hours.

At last, a representative of the U.S. Embassy, Vice Consul Lawrence C. Napper, was permitted to come to the station. The reporter’s account of his meeting with Petukhov was read aloud and translated into Russian. But Toth refused to sign a handwritten Russian version of it. The KGB man Sparkin then told him he was “free to go”.

Toth’s Moscow difficulties were not at an end.

The following Tuesday, Toth had a telephone call from another U.S. Embassy official, Theodore McNamara, who asked him to come to the embassy immediately. The matter, he added, was “serious”. At McNamara’s office, Napper and two other officials were waiting. They handed Toth a Soviet note that had been delivered a half hour earlier. It contained the following passages:

“The Ministry of Foreign Affairs is authorized to state the following to the American Embassy:

“On the 11th of June of this year Robert Charles Toth was apprehended at the moment of meeting a Soviet citizen, Petukhov Valery Georgiyevich, which took place under suspicious circumstances. When apprehended, the American journalist was found to have materials given to him by Petukhov, containing secret data.

“The Ministry of Foreign Affairs informs the American Embassy that in conformity with established procedure, Toth will be summoned for interrogation by the investigatory organs, in connection with which his departure from Moscow until the end of the investigation is not desired”.

Within the hour, a polite KGB agent, wearing a flowered shirt and gray suit, arrived, asked Toth to identify himself, and told him to come to the State Security's Lefortovo center for interrogation. He was advised of Articles 108 and 109 of the Criminal code, and that he did not have diplomatic immunity. After two days of confusing interrogation, Toth was told: "Parapsychology as a whole may not be secret information. But there could be fields of science within parapsychology that are secret. It is not for me, as it's a matter for experts, to say what is secret, and what the scientist has stated that the materials you received are a secret. And you received them under circumstances where your behavior and the information seems to be a breach of our law".

After the second interrogation Toth was told that he was no longer needed. The U.S. Embassy received confirmation from the Soviet Foreign Ministry. Toth and his family quickly arranged for a flight to the United States.

The Toth incident was reported world-wide, and the *Washington Post* and *The New York Times* ran accounts of it.

The incident then passed into oblivion, and most were none the wiser. But intelligence analysts understood that Toth had gotten into his hand, if only for a few moments, one of the tips of the enormous iceberg of top secret Soviet research into psychic powers of the human mind.

The American Fear of Psychic Warfare and the Credibility Gap

Some years before the Toth incident, American intelligence analysts had begun noticing a Soviet secret police (KGB) trend, shortly after 1967, indicating serious interest in what is called "parapsychology" in the West.

This trend began when the KGB's far-flung operations came under the direction of Yuri Andropov, named General Secretary of the Soviet Communist Party in late 1982.

But even the KGB, for all of its experience, large staff, skills, and high-priority status, had not developed a clear-cut policy toward psychic experiments; conflicting attitudes within its leadership appeared to have caused erratic actions.

This was well illustrated when agents arrested Toth and thereby revealed that secret research was, in fact, taking place at government institutes.

U.S. government officials were jittery that research in parapsychology might cause them to be accused of spending public funds on science fiction projects.

When columnist Jack Anderson reported early in 1981 that a laboratory in the basement of the Pentagon was devoted to parapsychological experiments, his comments were heavy with ridicule and sarcasm.

Anderson's assistant, Ron McRae, alleged in an article on "Psychic Warfare" (in *The Investigator*, October 1981) that "the Pentagon is spending millions on parapsychology in a crash program to end Russia's psycho-superiority".

McRae, who was doing research for a book on U.S. government projects in psychic studies, said the U.S. Secret Service had "commissioned studies on ways to protect the President from the Kremlin's mind control".

He wrote that its agents, as well as CIA staffers, had been "required to take courses in mind control" at universities in the Washington area, to "prevent them", as he put it, "from falling under the spell of Soviet psychics".

Although such claims at the time bore earmarks of exaggeration, they were none the less indicative of intense American interest in PSI warfare possibilities.

But American media accounts of PSI warfare spread alarm and amusement, and an ideological battlefield erupted, not only in the United States, but in the Soviet Union also.

On the ideological battlefield of international Marxism, the controversy about parapsychology, by whatever name, had gone on for two decades; it showed no signs of abating.

Typical of those who regarded psychic studies as ideological heresy was Soviet mathematician-physicist Dr. Alexander Kitaygorodsky, who had categorized clairvoyance, precognition, and psychokinesis as "supernatural" and thus outside "the domain of the natural sciences". Writing in the Moscow periodical *Nauka I Religia* (Science and Religion), an atheistic magazine, Dr. Kitaygorodsky stated as long ago as March 1966: "To me, there is no doubt whatever that those who relate such fairy tales are frauds, mystifiers or, at best, grossly deceived. Men have believed in miracles for centuries, and for centuries there have existed charlatan and impostors, conscious or unconscious. And the struggle against such deception of the human mind has gone on for centuries, and in each century it has to begin anew".

But in the same magazine, science writer Leonid Fillipov took the opposite view and cited Marxist gospel to prove his point.

He asked: “Does Professor Kitaygorodsky seriously believe that the frontiers of physics have been reached?” He cited scientific breakthroughs in radioactivity, quantum theory, and lasers, and wrote: “What if telepathic phenomena conform to some new, as yet undiscovered laws which do not contradict already known rules governing electrons?” Fillipov added: “Rejecting a priori the possibilities of telepathy and other processes still unfamiliar to science amounts of rejecting Lenin’s idea that, on any given level of scientific development, our knowledge of the work remains incomplete”.

But beyond viewing-with-exaggerated-alarm, ridicule-cum-hyperbole and credibility gap lie the realities of psychic functions, for good or ill.

To obtain the correct perspective, let us keep in mind that parapsychology can play only a supporting role in the Soviet Union’s or any other military-scientific complex.

It must, therefore, be seen as one element within a large and diffuse defensive-offensive research apparatus. Psychic elements might well be integrated into, rather than operating separately from, other scientific or military projects.

A major attraction for planners is the promise of financial and organizational shortcuts: Why engage in high-cost armaments, for example, if one or several psychics might influence personnel in the enemy’s missile silos, as a DIA report suggested? The costs of military hardware are a heavy burden in national economies in the East as well as in the West—and ESP is cheap.

A Brief History of the Soviet Research Machine

The origins of the Soviet research remain a mystery at best, mostly due to gaps in accessible documentation.

In any case, it would be clear that the research and attempted development of specific useful PSI powers of mind proceeded at the start under severe ideological difficulties.

Thus it is not easily understandable how, and especially why, the Soviet research machine achieved the monumental extent it did by about 1977.

Soviet efforts to harness telepathy (mind-to-mind communication), telekinesis (better known as psychokinesis, the influence of the human mind on matter), or any other psychic ability, needed to overcome strong ideological objections from Marxist theoreticians.

Pragmatists, even those highly placed in scientific or government circles, needed to justify their hopes for psychic experiments in acceptable ideological terms.

Historically, Western parapsychology was rooted in nineteenth-century efforts to find scientific proof for such traditional religious beliefs such as life after death.

And as psychic phenomena retain the mysterious air of the unknown or unexplored, many Marxists accused Western parapsychologists of propagandizing religio-folkloric “superstition”—and of advocating soft-headed “idealistic” concepts, in contrast to the strictly “materialistic” approach promulgated by Karl Marx and V. I. Lenin.

Such criticisms had been voiced, on and off, for some twenty years in the Soviet Union. During the life of Mao Zedong, Chinese communist ideologues even accused the Soviet Union and the United States of using parapsychology to foster “religion without the cross” in order to distract their citizenry from economic difficulties.

As we examine analyses of Soviet research, this continuing ideological conflict must be kept in mind. But there can be little doubt that the extent of the Soviet effort did become enormous.

In 1978, an American intelligence report was declassified and released, although it had originally been scheduled for declassification in December 1990.

The report was entitled “*Controlled Offensive Intelligence Agency (DIA), Task Number T72-01-14.*”

In part it read: “The Soviet Union is well aware of the benefits and applications of parapsychology research. The term parapsychology denotes [in the Soviet Union] a multi-disciplinary field consisting of the sciences of bionics, biophysics, psychophysics, psychology, physiology and neuropsychology. “Many scientist, U.S. and Soviet, feel that parapsychology can be harnessed to create conditions where one can alter or manipulate the minds of others. The major impetus behind the Soviet drive to harness the possible capabilities of telepathic communication, telekinetic and bionics are said to come from the Soviet military and the KGB [Committee of State Security; Secret Police]”.

In continuing, the report of the Defense Intelligence Agency asserted that the Soviet Union enjoyed a “head start” in the field and had provided substantial financial backing. The report concluded that “Soviet knowledge in this field is superior to that of the U.S.”.

It noted that Soviet researchers had explored “detrimental effects of subliminal perception techniques” that might even be “targeted against the U.S. or allied personnel in nuclear missile silos” by “telepathic means”.

The report stated: “The potential applications of focusing mental influences on an enemy through hypnotic telepathy have surely occurred to the Soviets ... Control and manipulation of the human consciousness must be considered a primary goal”.

At this point, the reader should again be cautioned that the ideological controversy about the study and use of psychic potentials in the USSR had created gaps in public knowledge that inevitably led to rumors and unverifiable claims.

“Hypnotic telepathy”, of which the DIA report spoke, may well have been one of the target areas of Soviet research, but little current information on its status was available.

However, Russia had a long history of hypnosis studies in medicine, education, and psychiatry. Soviet literature reflected on-going and contemporary scientific interest in the stimulation of telepathy, clairvoyance, and psychokinesis, either by drugs or electronic means.

In the past, Russian researchers had experimented with telepathy-at-a-distance, a technique of intriguing potential.

The Early Origins

It was quite likely that the early origins of the Soviet research machine may have begun with the work of Bernard Bernardovich Kazhinsky, a student in Tiflis (now Tbilisi), in the state of Georgia boarding on the Black Sea. His interests apparently were triggered by a telepathic experience of his own.

In February, 1922, Kazhinsky was invited to address the All-Russian Congress of the Association of Naturalists, a top scientific organization perhaps equivalent to the American Institutes of Mental health today.

The topic of his lecture was *Human Thought-Electricity*, and he quickly published a book under the same title. Having been invited to address the All-Russian Congress, it would be clear that the Congress supported and funded Kazhinsky’s work, while his research thereafter apparently became classified.

By 1923, he had published his early findings in a book entitled *Thought Transference*. This book attracted favorable attention among important brain researchers at the time.

More visible and easier to document was the work of Professor Leonid L. Vasiliev, later to become Chief of the Department of Physiology at the University of Leningrad.

Born in 1891, Vasiliev had been a student of Leningrad physiologist Vladimir M. Bekhterev who had established the Leningrad Brain Research Institute. His granddaughter, Natalia P. Bekhtereva, had joined the Institute in 1921, and ultimately became its director.

Vasiliev became a member of the Committee for the Study of Mental Suggestion the following year. "Mental suggestion", or hypnosis, became central to his interest. In 1928, he visited Paris, as well as other Western European cities. Vasiliev spoke and wrote French fluently, and the Paris Institut Metapsychique International (IMI) remained his major contact with Western psychical research throughout his life.

Vasiliev established an ideological basis for the Soviet research in several books, lectures, and articles. His basic thesis was the experimental facts of telepathy, for example, should be examined from a physiological (or material) viewpoint, so that they could not be exploited by advocates of "religious superstition" (or an idealistic view-point). He was criticized as providing a pseudo-scientific framework for a return to idealism under the mantle of Marxist dialectical materialism.

His major and influential book *Biological Radio Communication* was published in Kiev by the Ukrainian Academy of Science in 1962.

Kazhinsky concluded that "experimental confirmation of the fact that communication between two people, separated by long distances, can be carried out through water, over air and across metal barrier by means of cerebral radiation in the course of thinking, and without conventional communication facilities".

He added: "One important feature of the above-mentioned experiment is worthy of attention. The electromagnetic waves accompanying the thought-formation process (visual perceptions) in the inductor's brain reached the cells of the indicatee's cortex after having traveled a long distance, not only in the air and through water but also through the hull of a submarine.

"This would justify the following conclusions: 1) these electromagnetic waves were propagated spheroidally, not in a narrow directed beam; 2) these waves penetrated though the submarine hull, which did not block them, that is, it did not act as a 'Faraday cage'".

Kazhinsky noted that a radio receiver in the marine laboratory of the Soviet scientific research vessel *Vityaz* had been unsuccessful in intercepting electric waves emitted in the water by the torpedo fish. He added that: "the radio

receivers in the submarine did not intercept these waves. This prompts the conclusion that some electromagnetic waves of a biological origin possess yet another, still unknown, characteristic which distinguishes them from conventional radio waves. It is possible that our ignorance of that particular characteristic impedes further development of research work in that field”.

Vasiliev noted in another book *Experiments In Distant Influence* (which first appeared in Moscow in 1962) that while official denials of the shore-to-submarine experiment suggested “a certain caution”, nevertheless “This experiment showed—and herein resides its principal value—that telepathic information can be transmitted without loss through a thickness of water, and through the sealed metal covering of a submarine—that is, through substances which greatly interfere with radio communication. “Such materials completely absorb short waves and partly absorb medium waves, the latter being considerably attenuated, whereas the factor (still unknown to us) which transmits suggestion penetrates them without difficulties”.

Many have claimed that the infamous *Nautilus* story of 1959 in the United States served as the major prod for Soviet bio-communications research.

However, by 1959, some four decades after the Soviet research had already begun, presumably their machine would not have needed such a prod.

The *Nautilus* was the world’s first nuclear powered submarine, launched in 1954 and christened by First Lady Mamie Eisenhower, wife of President Dwight D. Eisenhower.

The *Nautilus* made its first voyage under the North Pole in 1958. Soon afterward, French accounts claimed that while the submarine was cruising deep in Arctic waters it received telepathic messages from a research center maintained by the Westinghouse Corporation at Friendship, Maryland. The U.S. Navy denied that such a test had ever taken place, or that it was otherwise engaged in telepathy experiments.

However, several sources in France appeared which claimed otherwise. My own efforts to obtain confirmation of the French reports were unsuccessful.

The reports held that such major U.S. corporations as Westinghouse, General Electric in Schenectady, N.Y., and Bell Telephone in Boston had begun telepathy research in 1958.

The aim was to develop thought transmission by telepathy, to record and produce telepathic signals, and to determine the amplitude and frequencies on which telepathy operated.

According to the French sources, President Eisenhower had received a study prepared by the Rand Corporation of Los Angeles, a “think tank” under contract to the armed forces and other U.S. government agencies.

The report was said to recommend studying the use of telepathy to establish communication with submarines, particularly those cruising in waters under the Polar Ice Cap where radio communication channels were particularly difficult.

Westinghouse's Friendship Laboratory allegedly undertook just such an experiment with the U.S.S. *Nautilus*, linking one person on Land (the sender or inductor) with another person in the submarine (the receiver or inductee), while the vessel was submerged. Representatives of the U.S. Navy and Air Force were present during the experiment, according to the reports.

The original French reports fixed the starting date as July 25, 1959. The tests continued daily for a total of sixteen days. The person in charge was identified as Colonel William H. Bowers, director of the Biological Department of the Air Force research institute and the man who directed the experiments at Friendship.

Later accounts identified the sender or inductors as "Smith" a student at Duke University, who was confined in one of the Westinghouse laboratory's buildings during the experimental period.

The procedure was designed to have Smith transmit "visual impressions" twice daily at specified times. Using methods developed by J. B. Rhine at the Parapsychology Laboratory, Duke University, Durham, N.C., a controlled timing device shuffled one thousand ESP cards in a revolving drum in such a manner as to drop five cards on a table, one at a time, at one-minute intervals. Smith picked each card up as it came out of the drum, looked at it, and sought to memorize the image. At the same time, he drew a picture of the symbol (square, cross, star, wavy lines, or circle) on a piece of paper before him.

Each test thus produced a sheet of paper covered with five symbols. Smith sealed each paper into an envelope, which Col. Bowers locked into a cage.

At the same time, a Navy lieutenant, identified as "Jones", sat isolated in a stateroom on the *Nautilus*, functioning as the recipient of the images Smith sought to convey by telepathy.

Twice daily Jones drew five symbols on a sheet of paper, choosing from among the same symbols used by Smith. He placed the sheet inside an envelope, sealed it, and turned it over to his superior, Captain William R. Andersen.

The captain wrote the time and date of the experiment on the envelope and put it into a safe in his own cabin. During the sixteen-day experiment period, Jones saw no one else except for one sailor who brought him meals and performed other routine services.

The final segment of these events, as reported in France, began with the arrival of the *Nautilus* at Groton, its cruise completed.

The envelopes were removed from the commander's satchel, sent by car under escort to the nearest military airfield, flown to Friendship Airport, near Baltimore, and then taken to Col. Bowers' laboratory. There the two sets of sheets were taken from their envelopes, dates and times matched with each other, and the results tabulated. In over 70 percent of the cases, the figures tallied: Jones had correctly "guessed" three-quarters of the images seen by Smith.

I was put off by these reports, particularly by the high score ascribed to these experimental subjects, and by their all-too-typical American names.

On the other hand, the *New York Herald Tribune* had reported in November 8, 1958, that the Westinghouse Electric Corporation had begun to study ESP using specially designed apparatus.

Dr. Peter A. Castruccio, director of the company's newly organized Astronautic Institute, had spoken of the ESP studies as "very promising", with the caution that "a lot more work must be done before we can come up with anything practical".

I questioned W. D. Crawford, Staff Section, Air Arm Division of Westinghouse, on the project and he said that "while these studies have scientific value, any conclusion at this time would be premature and inconclusive".

These statements were published in the *Newsletter* of the Parapsychology Foundation (January-February 1959), as was a report that Bell Telephone Laboratories had considered an ESP research project but had abandoned it.

The *Nautilus* story is often referred to as a hoax, since the French and other sources remain unconfirmed. However, the telepathic part of the story might have added interest to the Soviet effort, already four decades long by 1958.

In any event, in Paris, a prominent member of the Institut Metapsychique International, Raphael Khermain, collected articles on the *Nautilus* story and mailed them to his long-time professional friend, Leonid Vasiliev.

Whether of fact or hoax, the implications that the Americans *might* be conducting ESP experiments did enter into the ongoing monolithic research machine which influenced the lives of countless men and women, and caused expenditures which by 1983 were supposed to amount to \$500 million annually.

The Novosibirsk Connection

Across the Ob River from Novosibirsk, a pioneer town in western Siberia, lies Akademgorodok, or Science City. For some four years, its Institute of Automation and Electrometry maintained a research unit with the nondescript name of “Special Department No. 8”.

The building that housed the department could only be entered if one knew the code, changed each week, that opened the main door’s lock.

The “No. 8” operation was devoted to experiments in information transmission by bioenergetic means.

As part of its program, physicists sought to discover the nature of “PSI particles”, the elusive elements that some Soviet scientists regarded as essential to the function of such psychic techniques as biocommunication and bioenergetics.

Novosibirsk was a logical place for such advanced studies. Its Science City was developed, after World War II, with such single-mindedness that even the names of the streets and city squares reflect its nature. For example, one could take a bus down Thermophysics Street, get off at the corner of Calculators Street, and walk across Institute of Hydrodynamics Square. The city contained some forty research centers and housed tens of thousands of scientists and their families.

When the No. 8 project was established in 1966, some sixty researchers were brought to Science City from other parts of the USSR.

One of them, Dr. August Stern, provided an account of the department’s operation after he migrated to France in 1977.

He told the *New York Times* that the project’s director, a Soviet officer, Vitaly Perov, had shown special “deference to two visitors”, presumably KGB officers, “who came in the early days” of the project “to check on the installations”.

Theory and application of PSI principles were part of the experiments. Stern dealt with aspects of theoretical physics, designed to solve the enigma of psychic energies flowing between living things.

The center’s elaborate equipment, he said, had “cost many millions”. In line with other Soviet experiments, the Novosibirsk center did such things as applying electric shocks to kittens to see whether their mother, three floors above, would react to their experience in a telepathic way.

This type of experiment was similar to a rumored test in which baby rabbits were taken down below sea level in a Russian submarine, be killed, while the

mother rabbit remained ashore, her reactions monitored by measuring brain and heart functions.

Project No. 8 included telepathy-type distance experiments among people.

Inductors, or senders, were stimulated in one group of rooms, while recipients were placed elsewhere, their responses monitored on closed-circuit television.

The center also undertook the study of electromagnetic forces in person-to-person and mind-over-matter experiments. Among laboratory animals used in the project were monkeys.

Stern recalled further details: “There were also experiments with photon waves, in which frogs’ eyes were used as a more sensitive measuring instrument than a machine.

Another experiment involved putting bacteria on two sides of a glass plate to see whether a fatal disease could be transmitted through the glass. It was reasoned that if this could be done, it would show that photons—light particles—accounted for some inexplicable forms of communication”.

Stern did not succeed in the project he had been assigned, and which he regarded as a legitimate scientific challenge. In fact, the whole of No. 8 was dissolved in 1969, although it was much too early to achieve definitive results.

Stern concluded that the shut-down reflected “a change in attitude of power balance in the Kremlin”. Presumably, Moscow authorities had decided on different administrative or research tactics in dealing with psychic studies.

Stern’s recollections concerning photon waves have since been confirmed. Three researchers at Novosibirsk’s Institute of Clinical and Experimental Medicine and at the Institute of Automation and Electrometry (Siberian Section, USSR Academy of Science) are credited with undertaking the key experiment on the problem.

They were Vlail Kanachevy, Simon Shchurin, and Ludmilla Mikhailova. Their experiment, designed to establish photon communication between cells of living organisms, has been listed in the State Register of Discoveries by the Committee for Invention and Discoveries, which functioned under the USSR Council of Ministers.

An English translation of their paper appeared in the *Journal of Paraphysics* (Vol. 7, No. 2, 1973) as “Report from Novosibirsk: Communication between Cells”.

Their experiment indicated that cells could communicate illness, such as a virus infection, despite the fact the cells were physically separated.

The tests showed that when one group of cells was contaminated with a virus, the adjacent group—although separated by quartz glass—“caught the

disease”. When regular glass was used to separate the two cell groups, the non-contaminated cells remained healthy.

The experimenters linked their idea to the concept prominent in Soviet bioenergetics research: the existence of unknown communication channels in living cells for the transfer of information—“a language of waves and radiation”, as Shchurin called it.

The medical researcher added these comments: “Why should information on all the processes of life be necessarily transmitted by chemical means, which are certainly not the most economical methods? After all, any chemical change is primarily an interaction of electrons, complicated formations that carry a reserve of energy. In colliding with a substance, they would either transfer this energy to it or radiate it in the form of photons, or light particles.

“Today there are no methods for studying the specific character of photon radiations, the constant normal radiation or normal cells. We decided to evade the ban imposed by physics by creating an artificial situation. We subjected cells taken from an organism to extreme effects to observe the character of radiations emitted by them, That the cell radiated photons was known. But perhaps the cell was able to perceive them, too? Our experiments provided the answers to this question”.

The barrier of quartz glass permitted neither viruses nor chemical substances to travel between the two vessels inhabited by the cells. Yet, as Shchurin picturesquely put it, “the affected cells virtually cried out loud about the danger” when they were attacked by the virus, and “their cry freely penetrated the barrier of quartz glass which permitted ultra-violet waves to pass.

Something highly improbable happened. These waves were not only perceived by the neighboring cells, they also conveyed the sickness to the neighboring cells”.

Although the No. 8 project was shut down and sections of it transferred to other cities, animal research in information transmission continued in Science City.

A Novosibirsk toxicologist, Dr. S. V. Speransky, discovered a form of telepathy between starving and normally nourished mice. He observed that impulses from hungry mice were transmitted in such a manner that the non-starving mice acted as if they, themselves, were famished.

The most complete account of the Speransky experiment appeared in *Parapsychology In the USSR* (Part III), translated by Larissa Vilenskaya from the researcher’s original manuscript.

As a toxicologist, Speransky's primary interest was the impact of poisons on living organisms; the mind-to-mind reaction among the mice was encountered accidentally. Speransky's "upper mice" lived on in the fourth-floor laboratory, while the "lower mice" were kept in the basement.

In some experiments, the upper mice were starved, in others, they were nourished. Out of the thirty experiments, results in twenty-seven were positive: Non-starving mice responded to the suffering of their "friends", who were several stories removed; in only three cases were the results negative.

Refining his methodology, Speransky engaged in additional series of experiments, varying sex, weight and other variables.

He found that the "biological significance of the rapid increase in weight of mice which received signals about starvation from their 'friends' is clear: a danger of starvation has to give them an additional stimulus to be sated".

In other words, telepathy-like signals warned the non-starving mice that food was short, so they increased food consumption and storage within their bodies.

Speransky drew this conclusion: "Undoubtedly, mentioning that the transmission of information occurred beyond ordinary channels of perception will remind the reader of such notions as telepathy, extrasensory perception, and 'biological radio-communication'. It is possible to suppose that the transmission of information about starvation pertains to this type of phenomenon? We think so, but cannot strictly affirm it at present. It is only clear that the transmission of information about starvation in conditions of our experiments goes beyond ordinary forms of interaction of animals. Therefore, we propose to call it extraordinary transmission of information".

Actually, related phenomena had been recorded by Western researchers. Sir Alister Hardy, Professor Emeritus of Zoology and Comparative Anatomy at Oxford University, had considered the possibility that telepathic communication among animals might even affect evolution and adaptation.

In an essay on "Biology and ESP", Professor Hardy suggested that animal habits might be spread by "telepathic-like means", and that a "psychic pool of existence" might function among members of a species by some method "akin" to telepathy.

Speransky linked his findings about communication between mice to work done by Gulyaev with his auragram on humans, by Sergeyev in human brain activity, and by Presman on the influence of electromagnetic fields upon living organism. A. S. Presman's work, notably his book *Electromagnetic Fields And Life* (New York, 1970), is internationally known.

One rare positive reference to parapsychology-related work to appear in (what was) an East German publication was printed in *Neue Deutschland*, the East Berlin daily published by the Socialist Unity Party, May 15, 1982.

In an article on “Man, Animals and Magnetism”, Professor Hans Weiss and Dr. Jurgen Hellebrand discussed the question of whether a correlation between electromagnetic fields and life processes does, in fact, exist. They found that the views of physicists, chemists, and biologists vary greatly.

They cited Presman’s work, notably his references to the apparent ability of snails and birds to orient themselves through the earth’s magnetic field. The two authors denounced popular claims for magnetic healing devices as “clearly humbug”, but stated that in such fields as food production further basic research “may permit developments leading to practical applications”.

As a leading research center, Novosibirsk was a natural contact point for long-distance experiments in telepathy. The top Soviet scientist, Professor Ippolite Kogan, arranged a long-distance test from his Bio-Communication Laboratory in Moscow to the Novosibirsk laboratory.

Kogan reported on this experiment, in absentia, to a meeting at the University of California at Los Angeles in 1969. The test concentrated on the telepathic transmission of the identity of various objects, with Yuri Kamensky in Moscow trying to communicate the images to Karl Nikolayev in Novosibirsk. The methods used corresponded to other long-distance tests.

However, Kogan noted that the recipient in the Siberian city, “did not have an assortment of items before him”, as was arranged later during the Moscow-Kersh tests, so he “could not give specific names for the object he saw telepathically.

Kogan said that the Novosibirsk recipient was limited to listing “the characteristics” of each item, which restricted statistical analysis of the experimental results to “an approximation”.

In one such test, the transmitting telepath in the Soviet capital was asked by supervising scientists “to suggest an object they had chosen randomly”. Six segments of test were used to transmit images of six different objects. Half of these tests gave positive results.

The KGB Takes Control

During the Cold War it became a commonplace observation that the Committee for State Security (*Komitet Gosundarstvennoi Bezpastnosti*, or KGB for short) permeated Soviet society at all levels.

Its role in PSI research was, clearly, a minor aspect of KGB activity.

The KGB's uneasy role in PSI research illustrated that it was not, and could not have been, a monolithic agency. Its sometimes contradictory aims, as well as its enormous domestic and international scope and diversity, made total efficiency impossible.

Western analysts have concluded that the KGB took control of Soviet studies in parapsychology no later than 1970.

More precisely, the agency appears to have taken a serious interest in the field during this period, and its involvement after that became more active and consistent.

The KGB's alternately benign and hostile attitude toward psychic studies is well illustrated by the rise, fall, and resurrection of the bioenergetics laboratory attached to Moscow's A. S. Popov Scientific-Technical Society for Radio Engineering, Electronics and Communication (known as NTORES, the acronym of its Russian name).

The original initiative for the Popov lab came from members of its Bionics Section in 1965, who suggested a series of telepathy experiments under the label "biological communication".

The new section met on October 11, 1965, and developed a three-point program:

1. study and analysis of international literature on the subject;
2. a synthesis of spontaneous telepathic phenomena previously observed; and
3. a plan for laboratory-controlled telepathic experiments.

The resulting Laboratory for Bio-Information functioned on two levels, private and official. The core of the operation was a team of unpaid volunteers, who were permitted to work on premises leased by the Popov institute, and whose activity was "officially authorized".

The little band of parapsychology enthusiasts inside the Bio-Communication Laboratory was well aware that they operated under official scrutiny, that at least one KGB operative was a staff member and other regularly reported to the agency.

Much of their work was clearly visible, such as the long-distance telepathy experiments, but other studies were never published.

Among the unpublished studies was the work of Yuri Korabelnikov and Ludmilla Tishchenko-Korabelnikova, a husband-and-wife team who organized more than eight thousand clairvoyance tests. They placed different geometric designs of numbers inside opaque envelopes. According to the group's compilations, the two psychics were able to name about 70 percent of the images correctly, compared to 20 percent expected by probability.

In addition to the existence of rival "idealistic" and "materialistic" cliques, there was a continuous effort on the part of publicity-conscious Edward Naumov to push for more research in psychokinesis, while the laboratory's director, Professor Kogan, favored telepathy experiments.

Barbara Ivanova, then employed as a government translator, engaged in a series of experiments that included remote-viewing and distant healing. Larissa Vilenskaya, impressed by the performances of Rosa Kuleshova, investigated dermo-optic vision and developed techniques for teaching this ability.

One of Ivanova's early students, Boris Ivanov, eventually denounced her as bringing an "idealist" taint to healing research. Ivanov himself specialized in "charging" water with "bio-energy", a technique that had long been examined by a Canadian researcher, Dr. Bernard Grad of McGill University, Montreal.

After Ivanov left the Popov laboratory to continue his studies at the Institute of Molecular Genetics of the USSR Academy of Sciences, a curtain of secrecy dropped over his work.

The KGB reorganized the Popov laboratory in 1978 along lines that favored military-oriented research. The new unit, under the direction of academician Yuri Kobzarev, was established after three years of soul-searching.

Professor Kobzarev was considered by Moscow researchers as a sound scientist but, to the degree that this was possible within Soviet society, something of a "political innocent".

As such, he occupied the position of an academic figurehead for the new Laboratory for Bio-Electronics, while the day-to-day functions of the unit rested in the firm hands of his deputy, a KGB functionary who had been active within the old laboratory and was instrumental in its eventual dissolution.

Debates regarding "inhumane" projects often arose. Determined to avoid these, the authorities did not permit within the unit's secretariat, its council, or

the laboratory team, the presence of anyone who might oppose “inhumane” projects.

To enforce this policy, a strict screening process was established, complete with “Rules for Admittance to Membership in the Central Public Laboratory for Bio-Electronics” (December 7, 1978).

The rules specified that all potential staff members had to be interviewed by the lab’s directors, commit themselves in writing to adhere to the rules, file two passport-type portrait photographs, and submit a statement of three to four pages showing “familiarity with bio-electronic problems”. The laboratory, intern, established a file on each individual and issued an identity card.

Once admitted to the staff, members were forbidden to give lectures or publish papers “without the laboratory’s prior permission”. They were not permitted to “engage in any research concerning the structure, or the improved quality of biofields” outside the laboratory, without the prior permission of the Scientific-Technological Section.

In order to widen the geographic scope of bio-electronic research, Popov institutes in Leningrad, Kiev, Alma Ata, Kishinev, Taganrog, Minsk, and Tallin were urged to establish similar laboratories and engage psychics for experiments.

In addition to KGB guidance of the Bio-Electronics Laboratory, the military was well represented among its officers. The full extent and purpose of the military interests remains vague due to lack of documentation. The military presence, however, was known to be large.

Among eighteen members selected on October 31, 1978, two were senior scientists at the Soviet Ministry of Defense: Jan I. Koltunov and Nikolai A. Nosov; a third, Mikhail A. Sukhikh, was a Candidate of Military Sciences at the Ministry of Defense.

An appraisal of the KGB’s role in Russian parapsychology must be acknowledge that the agency was an ever-present fact of Soviet life, rather than an omnisciently sinister force.

Thus, when we observe that the KGB slowly tightened its hold on PSI studies, it simply means that—with a lot of backing and filling—it started to take the psychic potential seriously, examined it more closely, and began to guide its use toward serious application.

Evidence for this interest can be found in diverse areas.

When émigré August Stern reported on the carefully guarded operations of a laboratory in Novosibirsk, he made two significant references to the KGB’s role in the operation of this unit in particular and in PSI studies in general.

He expressed the belief that two visitors who had inspected the Novosibirsk installations during its early days were KGB men, and stated that experiments in Leningrad and Novosibirsk were later reported to have been combined into one Moscow laboratory, operated under KGB auspices.

Stern understood in 1974 that all PSI tests had been curtailed, except for the “secret KGB laboratory”, but when he was told that something “important” and “very dangerous” had been discovered in the course of these laboratory experiments, Stern said, “I never believed it. How can the KGB do effective research? They need real scientists”.

Speaking from the elitist viewpoint of a scientists, Stern may well have underestimated the results that can be achieved under police pressure, if not guidance.

One American researcher stated bluntly: “The KGB simply discovered or decided that parapsychology phenomena are real, that they work, that all theoretical wrangling be damned, and that the only thing that counts are results—and they just went ahead, full steam, to get more reliable results to suit their “specific aims”.

The pattern that emerged of the KGB’s rule in Soviet PSI research was one of increasing secrecy about actual research with the USSR, accompanied by fluctuating tolerance of encouragement of the exposure of peripheral, irrelevant, or even inaccurate information concerning Soviet studies.

Three stages in this process can be identified; they were influenced by the role and policies of Yuri A. Andropov, who held the post of KGB chairman from 1967 to 1982. On November 12, 1982, Andropov was named General Secretary of the Communist Party of the Soviet Union, the country’s top position, succeeding Brezhnev, who died a few days before.

The “golden age” of Soviet PSI research, the first stage of its contemporary development, lasted through most of the 1960s.

It began with Professor Vasiliev’s spirited advocacy of the research he had long proposed; it became obscured after Andropov took control of the KGB, which intruded more firmly into scientific activities, including the monitoring, supervision, and actual conducting of experiments.

From mid-1968 on, and quite noticeable by 1970, contact between Soviet PSI researchers and their colleagues abroad began to dry up. By 1975, the Laboratory for Bio-Communication was disbanded. Publication of findings by such authorities as Professor Kogan ceased, while rumors concerning secret KGB-operated laboratories circulated.

This was a period of transition, with new plans made, blueprints prepared, staff tentatively selected, some projects at least publicly abandoned, and other pursued in an exploratory, probing, and even confused manner.

The KGB's influence on scientific research generally had been uneven. While it had the task of assuring maximum ideological and political loyalty among scientists, it had to also encourage optimum productivity.

This called for a relatively open exchange of information, including a monitoring of scientific developments abroad. But the sheer volume of data in science and technology available openly—at meeting, in journals and books—in the United States, Western Europe, and Japan during any given day must have severely taxed the transmission and translation facilities available to Soviet science.

Even so, the skilled manpower needed to evaluate, analyze, and apply such data was limited. Soviet scholars found KGB censorship of incoming mail uneven and heavy-handed; publications were often simply stolen in transit and sold on a specialized black market.

Soviet science, arts, and literature experienced a “thaw” of several years during the regime of Nikita Khrushchev. When direction of the KGB was taken over by Andropov, controls over Soviet society were tightened; flexibility, unpredictability, and changes in policies thereafter characterized the agency's operations.

In 1975, foreign observers detected a distinct tightening-up of KGB and Communist Party control over the academy.

The weekly magazine *U.S. News and World Reports* (March 1, 1967) described this development as “one of the most important Soviet internal changes since World War II”.

The magazine quoted one analyst as saying “It is right up there with Stalin's death and the reversal of Khrushchev's reforms, because it destroys the only important island of independence left in the country”.

Centers of USSR PSI Studies

The limited information and massive disinformation available regarding the KGB takeover of Soviet PSI research did not in itself contribute to an in-depth analysis of the Soviet PSI research machine, especially when its large size was considered, along with the known extent of its multidisciplinary activities.

For example, through privileged sources available to me, I was able to confirm by 1983, that the arms and functions of the machine were so extensive as to include all of the following twenty-nine research centers.

A. S. Popov All-Union Scientific and Technical Society of Radio Technology and Electrical Engineering, Moscow; Laboratory of Bio-Information, 1965–1975; Laboratory of Bio-Energetics, established 1978.

Scientific Research Institute of General and Educational Psychology, USSR Academy of Pedagogical Sciences, Moscow.

Baumann Institute of Advanced Technology, Moscow; Laboratory of Dr. Wagner.

Institute of Energetics, Moscow; Laboratory of Dr. Sokolov.

Moscow State University; Laboratory of Prof. Kholodov.

State Instrument of Engineering College, Department of Physics, Moscow.

Moscow Institute of Aviation.

IV. Pavlov Institute, Moscow.

Institute of Reflexology, Moscow.

Moscow University, Department of Theoretical Physics.

Department of Geology, Moscow State University.

Interdepartmental Commission for Coordination of Study on the Biophysical Effect, Moscow (dowsing research).

Adjunct Laboratory of Medical and Biological Problems, Moscow.

University of Leningrad, Laboratory on the Physiology of Labor; Department of Physiology, Laboratory of Biological Cybernetics.

A. A. Uktomskii Physiological Institute, Leningrad.

Leningrad Polytechnic Institute, Department of Cybernetics.

University of Leningrad, Bekhterev Brain Institute.
Research Institute of Psychology, Ukrainian SSR Academy of Sciences.

Institute of Problems of Information Transmission of the USSR Academy of Science, Moscow.

Pulkovo Observatory, Leningrad.

Filatov Institute, Laboratory of the Physiology of Vision, Odessa.

Scientific-Industrial Unit “Quantum”, Krasnodar.

State University of Georgia, Tbilisi (Tiflis).

Kazakhstan State University, Alma Ata, Kazakhstan.

Institute of Cybernetics of the Ukrainian SSR, Kiev.

Institute of Clinical Physiology, Kiev.

Scientific Research Institute of Biophysics, Department of Cybernetics, Puschino.

Institute of Psychiatry and Neurology, Kharkov.

Institute of Automation and Electricity, Special Department No. 8, Siberian Academy of Science (1965-1969), Novosibirsk.

Institute of Clinical and Experimental Medicine, Novosibirsk.

Three Major Directions Within the Soviet Research Machine

Although the full extent of the discoveries and details of the Soviet research have remained shrouded in deep secrecy before and after the end of the Cold

War, it has been possible to identify three major directions—*code by telepathy*; *boosting the human brain*; and *amplified mind power*. These early alarmed American analysts, and partially account for the American responses.

Code By Telepathy

The most spectacular experiments undertaken by the Moscow Laboratory of Bio-Information used the Soviet Union's star telepathists—Yuri Kamensky, a biophysicist, and Karl Nikolayev, an actor.

The two men first discovered each other's capabilities in thought transference when they met socially. Even before the Popov research group arranged formal tests, their skills attracted a mixture of curiosity, awe, and doubt in Moscow society.

The first long-distance experiment took place in 1966, with Kamensky staying in Moscow, acting as sender of the telepathic signals, while Nikolayev served as receiver in Novosibirsk, the science research center in western Siberia. The Moscow daily *Komsomolskaya Pravda* (July 9, 1966) reported that the experiment consisted of two types.

The first, modeled after tests pioneered in the United States by Dr. J. B. Rhine at the Parapsychology Laboratory of Duke University, employed a deck of cards made up of five different geometric symbols: cross, circle, star, wavy lines, and square.

The newspaper account did not provide details on the experiment's design, nor did it publish specific results.

It concluded, however, that “the number of correct identifications of symbols was higher than correct random identifications, as computed according to the theory of probability”.

The report said, “The reception of other symbols was disturbed by considerable associative interference”, a condition that would be “reduced in the future”.

The second experiment aimed at the transfer of images of concrete objects. The paper reported that Nikolayev, in Novosibirsk, “received quite clearly” the images of dumbbells and of a screwdriver sent from Moscow by Kamensky.

The Moscow paper commented: “It is quite possible that these results will equally disappoint the most ardent adherents of telepathy and its opponents.

The former, because no miracle occurred, because there were no perfect identifications.

The latter, because the experiment demonstrated the reality of the phenomenon and produced valuable data, both positive and negative, which pointed up the need for continued research”.

A follow-up experiment, this time between Moscow and Leningrad, took place a year later. It was designed to harness the emotional content of crisis telepathy into a code transmission.

The Popov group set out to design an experiment that would (a) be suited to the skills of its telepathists, (b) utilize emotional elements, and (c) achieve specific information transmission.

The problem faced by the Moscow experimenters is a basic one in efforts to use psychic powers for practical purposes. In designing the Moscow-Leningrad experiment, they had to come up with an answer to the question: “How do you tame a telepathic flash; how do you transform a split-second impression into a meaningful message?”

The answer was provided by Dr. Genady Sergeyev, then a staff member of the A. A. Uktomskii Physiological Institute in Leningrad and senior experimenter with Nina Kulagina.

Sergeyev, who had been a World War II radio operator stationed in the Baltic region, decided that a short outburst of emotion might have sufficient impact to form the Morse Code equivalent of a letter of the alphabet.

The experimental design called for a message of aggressive emotion lasting fifteen or thirty seconds to act as the equivalent of a dot in Morse Code, while a message of forty-five seconds was to be the equivalent of a dash.

To generate sufficient violence, Kamensky was instructed to imagine that he was giving Mikolayev a severe beating, lasting wither the short or the long period.

The experiment did not assume that Nikolayev would experience the “code beating” consciously or intellectually.

Rather, it was designed to be registered by his brain and/or cardiovascular system.

To measure these effects of the telepathic transmission, Nikolayev sat alone in a soundproof test chamber in Leningrad University’s physiology laboratory. His heart action was monitored by an electrocardiograph, while his brain function was recorded by an electroencephalograph.

Boosting the Human Brain

The work of Professor Ippolite M. Kogan, who directed the Bio-Communication Laboratory of the Popov Institute in Moscow until 1975, has disappeared into a fog of silence.

But either Kogan or his successors may well have continued this work,

The AiResearch Manufacturing Company, in its January 14, 1976 report to the U.S. Central Intelligence Agency, suggested that “further theoretic and experimental developments along the lines outlined by Kogan are continuing in the Soviet Union”.

The report added: “Kogan posed to many interesting and challenging questions for himself and his colleagues not to have delved into them further. Based on the well-known predilection of Soviet physicists to solve difficult and challenging problems, and their excellent training in modern physics, the possibility that a team of Soviet physicists is at work to systematically uncover and learn the physical mechanisms of parapsychological events is highly probable”.

The California research group used the term Novel Biophysical Information Transfer (NBIT) to label the telepathic aspects of PSI when it stated “Had Kogan not presented such a clear and sound proposal six years ago, one might have wondered if Soviet physicists have any interest at all in novel biophysical information transfer (NBIT) mechanisms. Clearly, if one could find out where Kogan is working and what he is doing, this question would be answered”.

But Kogan had not been heard from since his Moscow Bio-Information Laboratory was closed down in 1975, and he was not a member of the staff of the laboratory that replaced it three years later.

Kogan’s background in the theory and practice of radio-electronics, together with his dramatic tests in long-distance telepathy, made his research particularly significant to studies in the transmission in Very Low Frequency (VLF) and Extremely Low Frequency (ELF) radio waves.

These research areas were of specific interest to shore-to-submarine communications. The AiResearch study made the following points:

“Assuming that the USSR started a special NBIT program sometime in 1970, by now they could have developed some sensitive instruments to detect, monitor and analyze VLF and ELF radiations for possible instrument content, as Kogan suggested should be done.

“Also, they must have been instrumental in developing sensors to monitor fluctuations in the human body’s electric and magnetic fields, and they may

have a team of scientists studying the properties of bio-organic molecules and their response to electromagnetic ELF/VLF radiation”.

The report suggested that Soviet researchers were using electronic means for boosting telepathic communications. “The Russians may now be implementing the next logical step”, it said, “namely to reinforce, enhance or aid NBIT in certain trained or gifted individuals after having discovered the basic communication carriers”.

How could such enhanced telepathic or clairvoyant ability be utilized?

The most dramatic means possible, despite its science fiction connotations, is tuning in on people’s minds.

Less precisely focused monitoring was well under way. The Soviet Union operated an elaborate eavesdropping network, with several monitoring stations on the eastern seaboard of the United States, to record radio-telephone conversations among U.S. government agencies, private corporations, and individuals.

The monitoring of more intimate communications, even “thought reading”, can be seen as an extrapolation from these undertakings—particularly if it can extend to the mind-reasoning of prominent decision-making officials.

It may be taken for granted that Moscow was interested, on a continuous basis, in monitoring extremely low frequency communications between U.S. naval command posts and submarines at sea, then in an experimental state. Tuning in on the mind processes and decisions of individuals, on ELF/VLF wavelengths, could have been hardly less tempting.

The AiResearch report noted: “If experiments which generate special ELF/VLF waves are being conducted, it may will travel across the world”.

It added that these frequencies may be “undetectable by the usual relatively broadband frequency detectors”, and commented: “It is rational to assume that the Soviets pursue the investigation of various physical methods that might serve novel biophysical information transmission mechanisms. Whether or not ELF/VLF mechanisms explain parapsychological events may be a moot question, if these mechanisms can be utilized for human information transfer”.

In other words: If it works, who cares what you call it?

To discover the “carrier mechanism” of this capacity, the AiResearch team undertook what it called “a short speculative study” and decided that three methods were “compatible with current modern physics”. These included:

1. Very Low Frequency (VLF) and Extremely Low Frequency (ELF) electromagnetic waves;

2. Neutrinos, based on the photon theory of neutrinos;
3. Quantum-mechanical ***** (UI—I think the sign is alpha???) waves, based on schizo-physical interpretation of basic QM [Quantum Mechanics] theory.

The report said that experiments in the United States and the Soviet Union in this field point to the ELF/ VLF mechanisms, but “the other two possibilities cannot be ruled out”.

Whether one uses such terms as NBIT, bio-communication, or the handy word telepathy, there is an awesome fascination in the prospect that a single mind may be monitored, or thought transference between two people intercepted, on an extremely low frequency receiver.

Medical electronics have perfected apparatus that come close to the frontier of such uses.

For years, Russian neurologists and psychologist had treated the human mind as little more than a complex electro-chemical apparatus. As such, they felt, it could function as the “recipient” of information or as an “inducer” of energies.

With skill, these faculties might be manipulated: made more sensitive, more powerful, more responsive to outside influence.

In his book entitled *Thought Transference*, Kazhinsky had concluded that the human nervous system incorporates the elements of its own historic evolution.

He wrote: “Like all other parts of the living organism, nerve elements and nerve circuits perform adaptive and protective functions; that is, they adapt the organism to the influence of the environment, as well as to the influences of environmental factors.

“They have undergone changes and improvements for many thousands of years. Nature took care to equip all living matter with highly delicate nerve structures that have resulted in great improvement of all vital functions. Electromagnetic transmission of mental information over a distance is a vital function of the nervous system.

“This leads to a logically justified idea: the human central nervous system (including the brain) is a repository of highly sophisticated instruments of biological radio communication, in construction far superior to the latest instruments of technical radio communication.

“There may exist ‘living’ instruments of technical biological communication still unknown to contemporary radio engineering. A thorough

and original laboratory study of such 'living' instruments may help us raise radio communication to an unprecedentedly high level, placing entirely new and vastly improved radio facilities at its disposal".

Kazhinsky disagreed with those who regarded the telepathic ability as a remnant from man's earlier stages of evolution.

Instead, he maintained that "the phenomenal capacity of a person to exert a mental influence over others from a distance is still in an embryonic stage".

He added: "Those who believe that this brain capacity is moribund, degenerating, etc., are wrong. On the contrary, it is the beginning of a new and higher stage of development of the human mind, on a new and firmer foundation, based on biological radio communication. This hypothesis is confirmed by a simple law of nature: the more a capacity is exercised, the keener it will become and the greater man's power over nature will be".

Kazhinsky's concepts were, in several ways, a prototype of some Soviet thinking in this field.

He notes the "insignificantly low energy emitted by the brain of the 'biological radio transmitter' in the transference of sensations and experiences over distance".

He urged that efforts be made to develop instruments that can duplicate the 'remarkably delicate and perfect natural instrument' that the brain represents in functioning as such a transmitter.

Kazhinsky bolstered his arguments with a quotation from V. I. Lenin, "Sensation is the resulting effect of matter on our sensory organs". (*Materialism and Empirio-Criticism*, Moscow, 1953).

By 1961, Vasiliev's psychiatric colleague, Professor K.I. Platonov, was able to address a Kharkov meeting on telepathy and recall experiments he had conducted in 1924 at the All-Russian Congress of Psychoneurologists, Psychologists and Teachers in Leningrad.

Vasiliev, who was present during the original Congress, published Platonov's account in his book. During a meeting of the Congress' hypnological Section, a female subject, M., sat at the presidential table, facing the audience, while Platonov stood behind a blackboard that hid him from M., although he could be seen by the audience.

Platonov had told the audience earlier that, when he silently covered his face with his hands, he would try to put the subject to sleep hypnotically.

His report continued: "Having covered my face I formed a mental image of the subject M. falling asleep while talking to Prof. G. [who sat next to her on the dais]. I strenuously concentrated my attention on this for about one minute.

The result was perfect: M. fell asleep within a few seconds. Awakening was effected in the same way. This was repeated several times”.

Platonov’s observations included the finding that, when he gave the subject the actual mental suggestion of saying “Go to sleep” or just “Sleep!” he didn’t get any results. But when he wanted to conclude the experiment—he had positive results.

He noted that the subject woke up suddenly, “within a few seconds after I had started mentally visualizing her awakening”. Platonov emphasized that the subject was “entirely unaware of the nature of the experiment”.

Platonov said that his tests should prompt scientists to take these phenomena “extremely seriously”.

He concluded that his findings give researchers “the right to search for means of finding a scientific, materialistic grounding, not only for the phenomena of telepathically inducing sleep, but for many other telepathic phenomena as well.

The crucial question was whether hypnosis/telepathy could influence men or women who were unaware of being targets.

Many cases had been reported, similar to Platonov’s mental influence on the subject M., which seem to prove that the subject can be hypnotized while unaware of the experiments.

It is likely that the pioneer work done by Soviet scientists in this field has led to more intensive and wider studies.

Soviet long-distance telepathy experiments are a matter of record; we may assume that the “reinforcement” or “mind amplification” by hypnosis or drugs, of telepathic senders (inducers) and receivers had been attempted in all types of telepathy tests.

Washington’s Dilemma

By 1969, the growing evidence that the Soviets were undertaking research into amplified mind power techniques led to the American dilemma of how to respond to the “PSI situation”.

The American science community was not predisposed to undertaking a significant step toward “psychic research”, and many government and intelligence leaders feared ridicule.

But at the very least it had to be determined if there was any “potential threat” to American security if the Soviets had developed an array of amplified mind power techniques.

After what may have been a lot of soul searching, the CIA responded in 1973 by funding a classified exploratory project at Stanford Research Institute (SRI) placing it under the guidance of a physicist, Dr. H. E. Puthoff.

For years, the CIA involvement remained vague. But in 1996, Puthoff published a report entitled CIA-Initiated Remote Viewing Program at Stanford Research Institute (*Journal of Scientific Exploration* Vol. 10, No. 1. pp 63–76, 1996). [*Note: this document can be found in Section IV of this site.*]

Up until 1973, it was commonly understood that the American intelligence community had taken no interest in psychic research or ESP. But in 1981, the following document suggesting otherwise was declassified and released.

Outline of 1952 CIA Project On ESP

The following text, released by the Central Intelligence Agency under the Freedom of Information Act, deals with a twofold project designed to examine the potential use of extrasensory perception for “practical problems of intelligence”.

The author of the memorandum outlined a project of at least three years in length and estimated the cost for its first year. The project was envisioned as aiming at reliability and repeatability among “exceptionally gifted individuals” and at the utilization of “scattered” ESP results through “statistical concentration”.

Names, telephone numbers, and other items that might permit the identification of individuals or departments were deleted by the CIA at the time the document was released in 1981, and such deletions are noted in the text.

There are no indications whether the project was actually undertaken, nor is it clear whether the text is an interoffice memorandum between two agency officials or was addressed to a CIA official by a researcher working under a contract or grant outside the agency.

The memorandum is dated January 7, 1952, and its full text follows without quotes:

If, as now appears to us established beyond questions, there is in some persons a certain amount of capacity for extrasensory perception (ESP), this fact, and consequent developments leading from it, should have significance for professional intelligence service. Research on the problems of extrasensory

perception (ESP), this fact, and consequent developments leading from it, should have significance for professional intelligence service. Research on the problems of extrasensory perception has been in the hands of a few very workers and has not been directed to the purpose here in mind, or to any practical application whatever. However, having established certain basic facts, now, after long and patient efforts and more resistance than assistance, it now appears that we are ready to consider practical application as a research problem in itself.

There are two main lines of research that hold specific promise and need further development with a view to application to the intelligence project. These two are by no means all that could be done to contribute to that end; rather, everything that adds anything to our understanding of what is taking place in ESP, is likely to give us advantage in the problems of use and control. Therefore, the Rockefeller-financed project of finding the personality correlates of ESP and the excursions into the question of ESP in animals, recently begun, as well as several major lines of inquiry, are all to the good.

The two special projects on investigation that ought to be pushed in the interest of the project under discussion are, first, the search for and development of exceptionally gifted individuals who can approximate perfect success in ESP test performance, and, second, in the statistical concentration of scattered ESP performance, so as to enable an ultimately perfect reliability and application.

We have something definite to go on in each case, and it is with this in mind that we are inclined to make a serious effort to push the research in the direction of reliable application to the practical problem of intelligence.

First, a word about the "special subject": On a number of occasions, through the years, several different scientific investigators have, under conditions of excellent control, obtained strikingly long runs of unbroken success from subjects in ESP tests. The conditions allowed no alternative. At least one of them occurred with the target cards and experimenter in one building and the subject several hundred yards away in another.

Due to the elusive, unconscious nature of ESP ability, these same subjects could not reliably repeat, and during the years of investigation under the conditions of extreme limitations with which the work has had to be done, it has not been possible to solve the problem of overcoming this difficulty and bringing the capacity under reliable control. We have recently learned of two persons definitely reported to be able to keep up their rate of almost unbroken success over much longer stretches of time. These investigations have been going on in scientific laboratories, and from reports in our hands we have no

reason to question their reliability. We have not been able to bring the subjects here or extend our investigation to the laboratories concerned. It looks, however, as if in these two cases the problem of getting and maintaining control over the ESP function has been solved. If it has, the rest of the way to practical application seems to us a matter of engineering with no insuperable difficulties. Even if there is anything wrong with one or both of these cases, this more extended control must come eventually, we think, and we have had in mind many lines of research, designed to try to bring it [about].

I shall not enlarge on the practical and technological developments that would be followed in bringing a capacity, such as that demonstrated in these card tests, of getting information in a practical situation. It will be seen that if a subject under control test conditions can identify the order of a deck of cards, several hundred years away in another building, or can "identify" the thought of another person several hundred miles away, the adaptation to the practical requirements for obtaining secret information should not give serious difficulty.

The other practice on which research should be concentrated, we believe, is that of developing ways of using small percentages of success in such a way that reliable judgment can be made. While we are still exploring the advantages of this instrument of application, we have gone far enough to see how it is entirely possible and practical to use a small percentage of success, above that expected by chance alone, so as to concentrate the slight significance attaching to a given trial to the point where reliance can be placed upon the final application to the problem in hand. I believe you went into this matter thoroughly enough with [name of individual or unit deleted] that I will not need to review here the actual devices and procedures by which this concentration of reliability is brought about.

If we were to undertake to push this research as far and as fast as we can reasonably well do in the direction of practical application to the problems of intelligence, it would be necessary to be exceedingly careful about thorough cloaking of the undertaking. I should not want anyone here in the [word or words deleted], except [two names apparently deleted] and myself to know about it. We are all three cleared for security purposes to the level of "Secret". I would perhaps feel bound to have confidential discussion on the matter with [name or names apparently deleted]. Funds necessary for the support of the work would understandably carry no identification and raise no questions.

If there is no reason why there could not be, at any time it was justified, a renegotiation of additional needs that might arise that cannot be anticipated at this stage, I should prefer to proceed with some restraint in estimating what

such a project would involve in the matter of funds. I shall estimate a research team of five persons working on this project primarily. There will be no careful line drawn. Three will be a great deal of exchange and, of course, no designation in the [several words deleted] a separate unit. For our purposes at the moment, however, the [deleted] can consider that such a test might consist of [names apparently deleted], a well-qualified statistician and two research workers qualified not only to handle groups of subjects but assist in the evaluative procedures as well. The total salary estimate for these five people would be between \$22,500 and \$25,000. In order to take advantage of mechanical aid in the statistical work and such other matters as traveling expenses, it would be advisable to add \$5,000 as a conservative estimate. I think \$30,000 would be well spent on the first year. It is almost anyone's guess as to what the next year would lead us into, but it would almost certainly be more and probably a great deal more. I doubt if it would be profitable to try to fix it at this time.

Frustrated as we have been by having to deal in short-term projects and the wastefulness of effort that accompanies the attempt to do long-term research projects on that basis, I am about ready to say that without pretty definite assurance of at least a three-year program I should not want to try to assemble the personnel, design and research program and put the overall effort into what is really a major undertaking like this.

Much as I feel the urgency of having our country have as much a lead as possible in this matter, I do not think it is advisable to undertake it unless there is a certain amount of confidence on both sides of the agreement, and these short-term grants-in-aid are, after all, usually measures of limited confidence.

I might add that, while the Russians have both officially and through their leading psychologists disapproved of our kind of work, as they would have to do because of the philosophy of Marxian materialism, I have seen at least one reference to the fact that they have done experiments on our lines, giving a materialist interpretation. If you can give me any information on this, I would appreciate it. Sometime we might discuss what the Nazis undertook to do ...

Congressional Response, 1981

Between 1969 and 1981, classified documentation regarding the Soviet PSI research efforts had become abundant—but never released into the public, which remained ignorant of the “threat situation”. Congressional leaders, however, were provided copies and extracts of the most sensitive documents.

The result was that in June 1981, the Committee on Science and Technology of the U.S. House of Representatives issued a staff report that called for “a serious assessment” of parapsychology research in the United States.

The report took note of “the potentially powerful and far-reaching implications of knowledge in this field” and observed that the Soviet Union “is widely acknowledged to be supporting such research at a far higher and more official level” than is the case in the United States.

The report submitted the following questions “for congressional consideration”: “Is funding for such research adequate? What is the credibility of such research in the sciences, humanities, and religions? How does the public perceive the credibility of research in this field from both a subjective and objective point of view? What should the Federal role in such research be and what agencies are or should be involved in such research?”

These suggestions and questions were part of a comprehensive *Survey of Science and Technology Issues, Present and Future*, commissioned by the committee.

In a section on “Research on the Physics of Consciousness (Parapsychology)”, it defined the issue this way:

“Recent experiments in remote-viewing and other studies of parapsychology suggest that there exists an ‘interconnectiveness’ of the human mind with other minds and with matter. This interconnectiveness would appear to be functional in nature and amplified by intent and emotion”.

The report noted the history of studies in parapsychology generally, and in telepathy and psychokinesis specifically, and said: “Attempts in history to obtain insights into the ability of the human mind to function in as-yet misunderstood ways goes back thousands of years. Only recently, serious and scientifically based attempts have been made to understand and measure the functional nature of mind-mind and mind-matter interconnectiveness.

“Experiments on mind-mind interconnectiveness have yielded some encouraging results. Experiments in mind-matter interconnectiveness (psychokinesis) have yielded less compelling and more enigmatic results. The implications of these experiments is that the human mind may be able to obtain information independent of geography and time”.

The report acknowledged there could be “no certainty as to what results will emerge from basic and exploratory research” now underway, so that its potential importance and “its implications for the United States and the world at large can only be speculated upon”. It then listed several categories on which parapsychological studies might have an impact.

One of these categories had to do with national defense.

“In the area of national defense, there are obvious implications of one’s ability to identify distant sites and affect sensitive instruments of other humans. A general recognition of the degree of interconnectiveness of mind could have far-reaching social and political implications for this Nation and the world”.

The congressional report noted that studies in parapsychology had “received relatively low funding”. It attributed this to the fact that “credibility and potential yield of such research is widely questioned, although less today than ever before”.

It added: “Thus far, the quality of research that even the strongest proponent of such research believe is necessary has been lacking due in part to low funding”.

Such cautious, obviously well informed appraisal of parapsychology on the part of a congressional body was unprecedented. Until then, Congress as a whole had not taken cognizance of ESP potentials in peace or war.

Only one of its members, Representative Charles Rose, Democrat of North Carolina and a member of the Permanent Select Committee on Intelligence, had shown long-range interest in psychic studies generally and their warfare potentials in particular.

Agencies of the Federal government sporadically encouraged ESP research. But, given the ubiquitous nature of government concerns, such efforts often seemed no more than an expression of personal interests, the cautious involvement of “closet parapsychologists” at various levels in one or another agency.

Individuals and groups that might want to follow the ideas expressed by the staff report on science and technology were likely to be held back by fear of ridicule, whether from within Congress or in the Media.

As columnist Jack Anderson had phrased it, the Central Intelligence Agency had its “mouthwatering” when it looked into Soviet research on remote-viewing.

Anderson wrote on March 20, 1981: “Who’d need a mole in the Kremlin is a psychic sitting at a desk in Washington could zoom-in mentally on a super-secret Soviet missile site or a Politburo meeting?”

One of Anderson’s researchers, Ron McRae, was alerted to what he interpreted as serious armed forces interest in the psychic when he read Lt. Col. Alexander’s article in *Military Review*, late in 1980. McRae told another Washington writer, Randy Fitzgerald, the article had convinced him “there were people in the Pentagon who were really taking it seriously”.

Anderson-McRae erroneously claimed that a psychic task force, budgeted at \$6 million per year, had been established in the Pentagon “basement”, and that the National Security Agency was examining the use of extrasensory perception in its code-breaking work.

Anderson’s flippant terminology seemed designed to ridicule his findings or allegations.

He wrote of “wacky projects” that covered “ESP weapons that can brainwash or incapacitate enemy leaders by thought transfer, deliver nuclear bombs instantaneously thousands of miles away by psychic energy, or even create a protective ‘time warp’ to make incoming Soviet missiles explode harmlessly in the past”.

He added: “The CIA, though historically less alarmist about the Red Menace than the Pentagon spooks are, also has been monitoring Soviet ESP research and pondering the possibility of less bizarre psychic weapons”.

While the 1952 ESP project mentioned earlier may never have been undertaken, it seems certain that the Central Intelligence Agency did engage in psychic experiments.

One source of information on this subject is ex-CIA employee Victor Marchetti, who wrote several books based on his fourteen years with the agency.

Marchetti, who tended to be critical of the CIA’s activities, has said that it once sought to establish mediumistic communication with the spirits of agents who had died.

He recalled that the agency’s “scientific spooks” were “progressing into parapsychology, experimenting with mediums in efforts to contact dead agents, with psychics in attempts to divine the intentions of the Kremlin leadership and even with stranger phenomena”.

Marchetti asserted that the CIA had tried to make contact, through a medium, with Oleg Penkovsky, a colonel in the Soviet Army who had been one of its most valuable contacts during his lifetime.

On May 11, 1963, Penkovsky appeared before the Soviet Supreme Court in Moscow, where he was declared guilty of treason and sentenced to be shot to death. As a colonel in the military intelligence branch of the Soviet Army, he had been assigned to artillery in a “civilian capacity”.

Penkovsky was a member of the Soviet State Committee for the Coordination of Scientific Research Activities, with responsibilities in domestic and international technological liaison and development. Penkovsky had been an agent for Western intelligence agencies, presumably British services as well as the CIA.

There is a simple kind of logic in trying to keep in touch with such a valuable agent, even after death.

It is speculative, of course, whether such contact can actually be established, whether spirit communication can be specific and reliable, could be checked against information from other sources, or merely used to fill gaps in existing data.

It may be regarded as imaginative rather than foolish to have tried to reach someone like Penkovsky through a medium (or several mediums, cross-checking any resulting information for correlations and deviations).

But the number of qualified mediums is limited; it would be difficult to keep such an assignment secret, even if the mediums concerned did not know whom they were expected to contact.

Marchetti said that, after Penkovsky had been executed, someone in the CIA had suggested: "Why don't we contact him?" and that this suggestion had led to the agency's becoming "involved with mediums". He said, "They began to contact our own dead agents, as well as dead agents from the other side".

If the project expanded beyond an attempt to get in touch with the spirit of Penkovsky, it may be assumed that at least some of the mediumistic messages had been satisfactory or at least promising to CIA staff members. "There is no indication that they have stopped", Marchetti said, "and no reason why they would".

At any rate, Marchetti's recollections suggest that the CIA had been alert to psychic potentials, no matter how unproved, in the service of intelligence-gathering.

Were the CIA Efforts Justified?

The CIA was certainly justified in keeping an eye on Soviet studies.

References have earlier been made to a report on Soviet parapsychology commissioned by the Central Agency from the AiResearch Manufacturing Company of Torrance, California.

The research group's experts suggested that, in view of Soviet studies, the U.S. government should initiate developments in what it called Novel Biophysical Information Transfer Mechanisms (NBIT) that "are functional", although "they may have no relationship to common parapsychological phenomena".

The report (January 14, 1976) advised that such studies should be interdisciplinary, as this type of research “crosses so many widely different scientific disciplines”.

The report noted that on Soviet researcher Professor Gennady Sergeev of Leningrad, appeared to have perfected a mechanism capable of measuring human brain function from a distance of five meters. The report observed that Sergeev’s instrument was classified and that “no credible description of it is available—only allusions to its existence”.

The AiResearch report traced reference to the Sergeev device in Russian scientific literature, while noting that “there is reason to doubt the Russian claim”.

It speculated that “it is possible that a sensitive electric or magnetic sensor, or some combination of the two, would detect electrical signals from a human body at a distance of five meters.

“Although it is unlikely that the output of such an instrument would be a direct measure of the EEG, it would provide information of interest to a police interrogator, such as the strength and rate of the heartbeat, the tensing and relaxation of muscles, the depth and rate of breathing, and perhaps the electrical properties of the skin. The uses to which the instrument would be put are reasons enough for official secrecy about its operating principles”.

The report noted Sergeev’s professional competence, concluded its analysis with the assumption that Sergeev’s remote sensor “does exist: in some form, and examined the possible development of remote sensors by Soviet researchers, “following the indicated lines of investigation”.

Where, the report asked, could Sergeev’s findings lead? It made this cautious forecast: “Perhaps the Russians have, in fact, developed such instruments; perhaps they are going to do so. Perhaps they have tried and have not been successful.

Possible sensor developments discussed in the following paragraphs are not meant to be exhaustive; rather, they are speculative and offered as examples of what may or might be:

“A tuneable antenna for detecting low-frequency, very-low-frequency, or extremely-low-frequency electromagnetic radiation could be used. The Russians believe both in mental telepathy and in a prosaic physical mechanism for it. The most probable mechanism is electromagnetic radiation.

“A tuneable antenna could be used in two types of experiments: trying to detect the radiation from the telepathic agent and trying to generate radiation of the right frequency to interfere with telepathic receptions.

“A neutrino detector may be used. Both the Russian Je. Parnov (*Nauka I Religia*, No. 3, pp. 44 to 49, 1966) and the American Martin Ruderfer (Neutrino Theory Of Extrasensory Perception, in *Abstracts: 1st International Conference of Psychotronics*, Vol. 2, Prague, pp. 9 to 13, June 1973) have suggested neutrinos as the means of transmitting thought from one mind to another.

One of the collaborators of the present study, J. Eerkens, had a plausible hypothesis about the production and detection of neutrinos that could be experimentally tested by relatively modest expenditures for equipment and labor.

“A magnetic field or field gradient detector could be used. The Russians and other Eastern Europeans are greatly interested in dowsing, or finding ground water. A currently popular theory of dowsing is that the human body is sensitive to small changes (temporal and spatial) in the magnetic field of the earth, such as might be produced by water near the surface of the ground. If the human body can generate as well as sense magnetic fields, such a human magnetism might be the basis of some form of thought transference or psychokinesis”.

In conclusion, the AiResearch study suggested five areas of research as “the most fruitful lines of investigation”, as follows:

1. *The psychophysiology and psychology of awareness of nbit*

This area includes such questions as what are the modes of awareness that facilitate NBIT? How to select and train individuals for high resolution and reliable performance?

Which of the possible transmission mechanisms can humans utilize for NBIT?

2. *Transmission mechanisms*

This area includes such questions as what are possible NBIT transmission mechanisms?

How is information transmitted from the source to the recipient?

3. *The physiology and biochemistry of human transducer mechanisms*

In this area, research would be conducted on physiology and biochemistry of reception and receptor mechanism.

4. *Statistical development*

This area includes nonstationary analysis of random data, deviation from normally distributed data, and new developments in communication and information theory with respect to noisy channels.

5. *Development of non-contact physiology sensors*

This area includes development of MEG, thermography, low-frequency electric field monitors, and other sensors.

Translated from its technical terminology, the report suggested to the CIA, or other U.S. government agencies, that the conditions under which telepathy and related capacities operate should be more fully explored.

Such a study would, of course, be designed to harness, control, boost, and direct telepathic and other PSI abilities.

Among Washington's superstitious fears was concern over scathing criticism dispensed by Senator William Proxmire, Democrat from Wisconsin.

The monthly *Discover* (February 1982), which was consistently skeptical of parapsychological claims, spoke of him as "one of the capital's most visible and colorful politicians, and certainly one of the wittiest".

It wrote: "An energetic foe of government waste and boondoggles, Proxmire is perhaps best known for his Golden Fleece of the Month Award, intended to publicize what the senator considers to be examples of foolish federal spending".

The magazine concluded that the senator at times displayed a "know-nothing attitude about science", but credited him with "being bright enough to know that scientific curiosity had been responsible for many of the civilization's greatest advances".

Imaginative research was given strong support by President Ronald Reagan on March 23, 1983, when he advocated intensified studies in so-called "Star Wars" technology.

The President spoke of futuristic means, designed to "eliminate" nuclear weapons. Space-based lasers, particle-beam weapons, and similar devices were publicly discussed. Yet open-ended exploration of antinuclear weaponry might well include "mind amplification" and other psychic warfare elements. Washington's dilemma over PSI studies placed it firmly between the recommendations to the Committee on Science and Technology and the real or imagined wrath of Senator Proxmire. It was thus caught squarely between the two Big Cs: Courage and Caution.

CIA-INITIATED REMOTE VIEWING AT STANFORD RESEARCH INSTITUTE

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Abstract

In July 1995 the CIA declassified, and approved for release, documents revealing its sponsorship in the 1970s of a program at Stanford Research Institute in Menlo Park, CA, to determine whether such phenomena as remote viewing “might have any utility for intelligence collection” [1]. Thus began disclosure to the public of a two-decade-plus involvement of the intelligence community in the investigation of so-called parapsychological or PSI phenomena. Presented here by the program’s Founder and first Director (1972–1985) is the early history of the program, including discussion of some of the first, now declassified, results that drove early interest.

Introduction

On April 17, 1995, President Clinton issued Executive Order Nr. 1995-4-17, entitled Classified National Security Information. Although in one sense the order simply reaffirmed much of what has been long-standing policy, in another sense there was a clear shift toward more openness. In the opening paragraph, for example, we read: “In recent years, however, dramatic changes have altered, although not eliminated, the national security threats that we confront. These changes provide a greater opportunity to emphasize our commitment to open Government”. In the Classification Standards section of the Order this commitment is operationalized by phrases such as “If there is significant doubt about the need to classify information, it shall not be classified”. Later in the document, in reference to information that requires continued protection, there even appears the remarkable phrase “In some exceptional cases, however, the need to protect such information may be

outweighed by the public interest in disclosure of the information, and in these cases the information should be declassified”.

A major fallout of this reframing of attitude toward classification is that there is enormous pressure on those charged with maintaining security to work hard at being responsive to reasonable requests for disclosure. One of the results is that FOIA (Freedom of Information Act) requests that have languished for months to years are suddenly being acted upon.¹

One outcome of this change in policy is the government’s recent admission of its two-decade-plus involvement in funding highly-classified, special access programs in remote viewing (RV) and related PSI phenomena, first at Stanford Research Institute (SRI) and then at Science Applications International Corporation (SAIC), both in Menlo Park, CA, supplemented by various in-house government programs. Although almost all of the documentation remains yet classified, in July 1995 270 pages of SRI reports were declassified and released by the CIA, the program’s first sponsor [2]. Thus, although through the years columns by Jack Anderson and others had claimed leaks of “psychic spy” programs with such exotic names as Grill Flame, Center Lane, Sunstreak and Star Gate, CIA’s release of the SRI reports constitutes the first documented public admission of significant intelligence community involvement in the PSI area.

As a consequence of the above, although I had founded the program in early 1972, and had acted as its Director until I left in 1985 to head up the Institute for Advanced Studies at Austin (at which point my colleague Ed May assumed responsibility as Director), it was not until 1995 that I found myself for the first time able to utter in a single sentence the connected acronyms CIA/SRI/RV. In this report I discuss the genesis of the program, report on some of the early, now declassified, results that drove early interest, and outline the general direction the program took as it expanded into a multi-year, multi-site, multi-million-dollar effort to determine whether such phenomena as remote viewing “might have any utility for intelligence collection” [1].

Beginnings

In early 1972 I was involved in laser research at Stanford Research Institute (now called SRI International) in Menlo Park, CA. At that time I was also circulating a proposal to obtain a small grant for some research in quantum biology. In that proposal I had raised the issue whether physical theory as we knew it was capable of describing life processes, and had suggested some

measurements involving plants and lower organisms [3]. This proposal was widely circulated, and a copy was sent to Cleve Backster in New York City who was involved in measuring the electrical activity of plants with standard polygraph equipment. New York artist Ingo Swann chanced to see my proposal during a visit to Backster's lab, and wrote me suggesting that if I were interested in investigating the boundary between the physics of the animate and inanimate, I should consider experiments of the parapsychological type. Swann then went on to describe some apparently successful experiments in psychokinesis in which he had participated at Prof. Gertrude Schmeidler's laboratory at the City College of New York. As a result of this correspondence I invited him to visit SRI for a week in June 1972 to demonstrate such effects, frankly, as much out of personal scientific curiosity as anything else.

Prior to Swann's visit I arranged for access to a well-shielded magnetometer used in a quark-detection experiment in the Physics Department at Stanford University. During our visit to this laboratory, sprung as a surprise to Swann, he appeared to perturb the operation of the magnetometer, located in a vault below the floor of the building and shielded by mu-metal shielding, an aluminum container, copper shielding and a superconducting shield. As if to add insult to injury, he then went on to "remote view" the interior of the apparatus, rendering by drawing a reasonable facsimile of its rather complex (and heretofore unpublished) construction. It was this latter feat that impressed me perhaps even more than the former, as it also eventually did representatives of the intelligence community. I wrote up these observations and circulated it among my scientific colleagues in draft form of what was eventually published as part of a conference proceedings [4].

In a few short weeks a pair of visitors showed up at SRI with the above report in hand. Their credentials showed them to be from the CIA. They knew of my previous background as a Naval Intelligence Officer and then civilian employee at the National Security Agency (NSA) several years earlier, and felt they could discuss their concerns with me openly. There was, they told me, increasing concern in the intelligence community about the level of effort in Soviet parapsychology being funded by the Soviet security services [5]; by Western scientific standards the field was considered nonsense by most working scientists. As a result they had been on the lookout for a research laboratory outside of academia that could handle a quiet, low-profile classified investigation, and SRI appeared to fit the bill. They asked if I could arrange an opportunity for them to carry out some simple experiments with Swann, and, if the tests proved satisfactory, would I consider a pilot program along these lines? I agreed to consider this, and arranged for the requested tests.²

The tests were simple, the visitors simply hiding objects in a box and asking Swann to attempt to describe the contents. The results generated in these experiments are perhaps captured most eloquently by the following example. In one test Swann said “I see something small, brown and irregular, sort of like a leaf or something that resembles it, except that it seems very much alive, like it’s even moving!” The target chosen by one of the visitors turned out to be a small live moth, which indeed did look like a leaf. Although not all responses were quite so precise, nonetheless the integrated results were sufficiently impressive that in short order an eight-month, \$49,909 Biofield Measurements Program was negotiated as a pilot study, a laser colleague Russell Targ who had had a long-time interest and involvement in parapsychology joined the program, and the experimental effort was begun in earnest.

Early Remote Viewing Results

During the eight-month pilot study of remote viewing the effort gradually evolved from the remote viewing of symbols and objects in envelopes and boxes, to the remote viewing of local target sites in the San Francisco Bay area, demarked by outbound experimenters sent to the site under strict protocols devised to prevent artifactual results. Later judging of the results were similarly handled by double-blind protocols designed to foil artifactual matching. Since these results have been presented in detail elsewhere, both in the scientific literature [6–8] and in popular book format [9], I direct the interested reader to these sources. To summarize, over the years the back-and-forth criticism of protocols, refinement of methods, and successful replication of this type of remote viewing in independent laboratories [10–14], has yielded considerable scientific evidence for the reality of the phenomenon. Adding to the strength of these results was the discovery that a growing number of individuals could be found to demonstrate high-quality remote viewing, often to their own surprise, such as the talented Hella Hammid. As a separate issue, however, most convincing to our early program monitors were the results now to be described, generated under their own control.

First, during the collection of data for a formal remote viewing series targeting indoor laboratory apparatus and outdoor locations (a series eventually published in toto in the Proc. IEEE [7]), the CIA contract monitors, ever watchful for possible chicanery, participated as remote viewers themselves in order to critique the protocols. In this role three separate viewers, designated

visitors V1—V3 in the IEEE paper, contributed seven of the 55 viewings, several of striking quality. Reference to the IEEE paper for a comparison of descriptions/drawings to pictures of the associated targets, generated by the contract monitors in their own viewings, leaves little doubt as to why the contract monitors came to the conclusion that there was something to remote viewing (see, for example, Figure 1 herein). As summarized in the Executive Summary of the now-released Final Report [2] of the second year of the program, “The development of this capability at SRI has evolved to the point where visiting CIA personnel with no previous exposure to such concepts have performed well under controlled laboratory conditions (that is, generated target descriptions of sufficiently high quality to permit blind matching of descriptions to targets by independent judges)”. What happened next, however, made even these results pale in comparison.

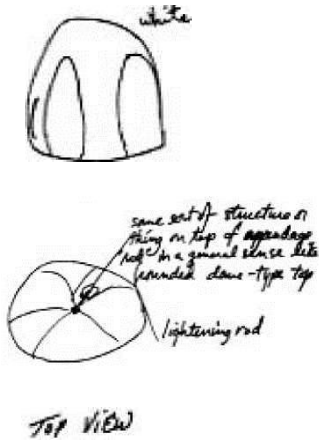


Figure 1—Sketch of target by VI

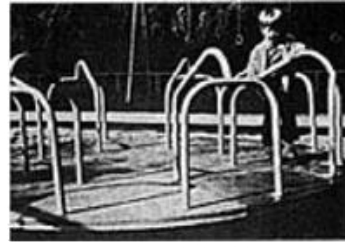


Figure 2—Target (merry-go-round)

Coordinate Remote Viewing

To determine whether it was necessary to have a “beacon” individual at the target site, Swann suggested carrying out an experiment to remote view the planet Jupiter before the upcoming NASA Pioneer 10 flyby. In that case, much to his chagrin (and ours) he found a ring around Jupiter, and wondered if perhaps he had remote viewed Saturn by mistake. Our colleagues in astronomy were quite unimpressed as well, until the flyby revealed that an unanticipated ring did in fact exist.³

Expanding the protocols yet further, Swann proposed a series of experiments in which the target was designated not by sending a “beacon” person to the target site, but rather by the use of geographical coordinates, latitude and longitude in degrees, minutes and seconds. Needless to say, this proposal seemed even more outrageous than “ordinary” remote viewing. The difficulties in taking this proposal seriously, designing protocols to eliminate the possibility of a combination of globe memorization and eidetic or photographic memory, and so forth, are discussed in considerable detail in Reference [9]. Suffice it to say that investigation of this approach, which we designated Scanate (scanning by coordinate), eventually provided us with

sufficient evidence to bring it up to the contract monitors and suggest a test under their control. A description of that test and its results, carried out in mid-1973 during the initial pilot study, are best presented by quoting directly from the Executive Summary of the Final Report of the second year's follow-up program [2]. The remote viewers were Ingo Swann and Pat Price, and the entire transcripts are available in the released documents [2].

“In order to subject the remote viewing phenomena to a rigorous long-distance test under external control, a request for geographical coordinates of a site unknown to subject and experimenters was forwarded to the OSI group responsible for threat analysis in this area. In response, SRI personnel received a set of geographical coordinates (latitude and longitude in degrees, minutes, and seconds) of a facility, hereafter referred to as the West Virginia Site. The experimenters then carried out a remote viewing experiment on a double-blind basis, that is, blind to experimenters as well as subject. The experiment had as its goal the determination of the utility of remote viewing under conditions approximating an operational scenario. Two subjects targeted on the site, a sensitive installation. One subject drew a detailed map of the building and grounds layout, the other provided information about the interior including code words, data subsequently verified by sponsor sources (report available from COTR)”⁴

Since details concerning the site's mission in general,⁵ and evaluation of the remote viewing test in particular, remain highly classified to this day, all that can be said is that interest in the client community was heightened considerably following this exercise.

Because Price found the above exercise so interesting, as a personal challenge he went on to scan the other side of the globe for a Communist Bloc equivalent and found one located in the Urals, the detailed description of which is also included in Ref. [2]. As with the West Virginia Site, the report for the Urals Site was also verified by personnel in the sponsor organization as being substantially correct.

What makes the West Virginia/Urals Sites viewings so remarkable is that these are not best-ever examples culled out of a longer list; these are literally the first two site-viewings carried out in a simulated operational-type scenario. In fact, for Price these were the very first two remote viewings in our program altogether, and he was invited to participate in yet further experimentation.

Operational Remote Viewing (Semipalatinsk, USSR)

Midway through the second year of the program (July 1974) our CIA sponsor decided to challenge us to provide data on a Soviet site of ongoing operational significance. Pat Price was the remote viewer. A description of the remote viewing, taken from our declassified final report [2], reads as given below. I cite this level of detail to indicate the thought that goes into such an “experiment” to minimize cueing while at the same time being responsive to the requirements of an operational situation. Again, this is not a “best-ever” example from a series of such viewings, but rather the very first operational Soviet target concerning which we were officially tasked.

“To determine the utility of remote viewing under operational conditions, a long-distance remote viewing experiment was carried out on a sponsor-designated target of current interest, an unidentified research center at Semipalatinsk, USSR.

This experiment, carried out in three phases, was under direct control of the COTR. To begin the experiment, the COTR furnished map coordinates in degrees, minutes and seconds. The only additional information provided was the designation of the target as an R&D test facility. The experimenters then closeted themselves with Subject S1, gave him the map coordinates and indicated the designation of the target as an R&D test facility. A remote-viewing experiment was then carried out. This activity constituted Phase I of the experiment.

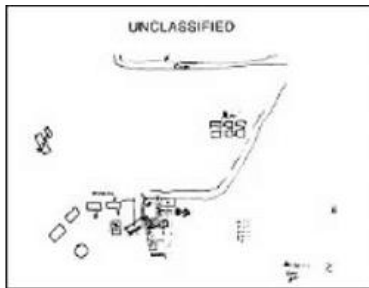
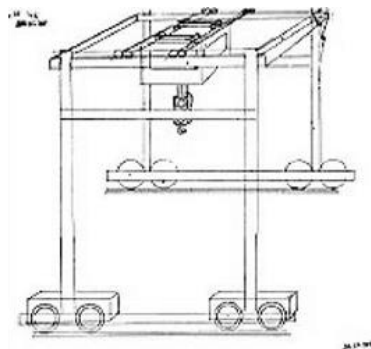


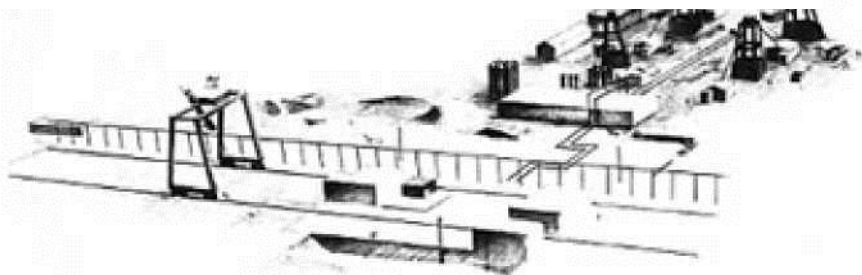
Figure 3—Subject effort at building layout



UNCLASSIFIED
Figure 4—Subject effort at crane construction

Figure 3 shows the subject's graphic effort for building layout; Figure 4 shows the subject's particular attention to a multistorey gantry crane he observed at the site. Both results were obtained by the experimenters on a double-blind basis before exposure to any additional COTR-held information, thus eliminating the possibility of cueing. These results were turned over to the client representatives for evaluation. For comparison an artist's rendering of the site as known to the COTR (but not to the experimenters until later) is shown in Figure 5

Figure 5—Actual COTR rendering of Semipalatinsk, USSR target site



Were the results not promising, the experiment would have stopped at this point. Description of the multistorey crane, however, a relatively unusual target item, was taken as indicative of possible target acquisition. Therefore, Phase II was begun, defined by the subject being made "witting" (of the client) by client representatives who introduced themselves to the subject at that point; Phase II also included a second round of experimentation on the Semipalatinsk site with direct participation of client representatives in which further data were obtained and evaluated. As preparation for this phase, client representatives purposely kept themselves blind to all but general knowledge of the target site to minimize the possibility of cueing. The Phase II effort was focused on the generation of physical data that could be independently verified by other client sources, thus providing a calibration of the process.

The end of Phase II gradually evolved into the first part of Phase III, the generation of unverifiable data concerning the Semipalatinsk site not available to the client, but of operational interest nonetheless. Several hours of tape transcript and a notebook of drawings were generated over a two-week period.

The data describing the Semipalatinsk site were evaluated by the sponsor, and are contained in a separate report. In general, several details concerning the

salient technology of the Semipalatinsk site appeared to dovetail with data from other sources, and a number of specific large structural elements were correctly described. The results contained noise along with the signal, but were nonetheless clearly differentiated from the chance results that were generated by control subjects in comparison experiments carried out by the COTR”.

For discussion of the ambiance and personal factors involved in carrying out this experiment, along with further detail generated as Price (see Figure 6) “roamed” the facility, including detailed comparison of Price’s RV-generated information with later-determined “ground-truth reality”, see the accompanying article by Russell Targ in the *Journal of Scientific Exploration*, Vol. 10, No. 1.



Figure 6—Left to right: Christopher Green, Pat Price, and Hal Puthoff. Picture taken following a successful experiment involving glider-ground RV.

Additional experiments having implications for intelligence concerns were carried out, such as the remote viewing of cipher-machine type apparatus, and the RV-sorting of sealed envelopes to differentiate those that contained letters with secret writing from those that did not. To discuss these here in detail would take us too far afield, but the interested reader can follow up by referring to the now-declassified project documents [2].

Follow-on Programs

The above discussion brings us up to the end of 1975. As a result of the material being generated by both SRI and CIA remote viewers, interest in the program in government circles, especially within the intelligence community, intensified considerably and led to an ever-increasing briefing schedule. This in turn led to an ever-increasing number of clients, contracts and tasking, and therefore expansion of the program to a multi-client base, and eventually to an integrated joint-services program under single-agency (DIA)⁶ leadership. To meet the demand for the increased level of effort we first increased our professional staff by inviting Ed May to join the program in 1976, then screened and added to the program a cadre of remote viewers as consultants, and let subcontracts to increase our scope of activity.

As the program expanded, in only a very few cases could the clients' identities and program tasking be revealed. Examples include a NASA-funded study negotiated early in the program by Russ Targ to determine whether the internal state of an electronic random-number-generator could be detected by RV processes [16], and a study funded by the Naval Electronics Systems Command to determine whether attempted remote viewing of distant light flashes would induce correlated changes in the viewer's brainwave (EEG) production [17]. For essentially all other projects during my 14-yr. tenure at SRI, however, the identity of the clients and most of the tasking were classified and remain so today. (The exception was the occasional privately-funded study). We are told, however, that further declassification and release of much of this material is almost certain to occur.

What can be said, then, about further development of the program in the two decades following 1975?⁷ In broad terms it can be said that much of the SRI effort was directed not so much toward developing an operational U.S. capability, but rather toward assessing the threat potential of its use against the U.S. by others. The words 'threat assessment' were often used to describe the program's purpose during its development, especially during the early years. As a result much of the remote-viewing activity was carried out under conditions where ground-truth reality was a priori known or could be determined, such as the description of U.S. facilities and technological developments, the timing of rocket test firings and underground nuclear tests, and the location of individuals and mobile units. And, of course, we were responsive to requests to provide assistance during such events as the loss of an airplane or the taking of hostages, relying on the talents of an increasing cadre of remote-viewer/consultants, some well-known in the field such as Keith

Harary, and many who have not surfaced publicly until recently, such as Joe McMoneagle.

One might ask whether in this program RV-generated information was ever of sufficient significance as to influence decisions at a policy level. This is of course impossible to determine unless policymakers were to come forward with a statement in the affirmative. One example of a possible candidate is a study we performed at SRI during the Carter-administration debates concerning proposed deployment of the mobile MX missile system. In that scenario missiles were to be randomly shuffled from silo to silo in a silo field, in a form of high-tech shell game. In a computer simulation of a twenty-silo field with randomly-assigned (hidden) missile locations, we were able, using RV-generated data, to show rather forcefully that the application of a sophisticated statistical averaging technique (sequential sampling) could in principle permit an adversary to defeat the system. I briefed these results to the appropriate offices at their request, and a written report with the technical details was widely circulated among groups responsible for threat analysis [18], and with some impact. What role, if any, our small contribution played in the mix of factors behind the enormously complex decision to cancel the program will probably never be known, and must of course a priori be considered in all likelihood negligible. Nonetheless, this is a prototypical example of the kind of tasking that by its nature potentially had policy implications.

Even though the details of the broad range of experiments, some brilliant successes, many total failures, have not yet been released, we have nonetheless been able to publish summaries of what was learned in these studies about the overall characteristics of remote viewing, as in Table 5 of Reference [8]. Furthermore, over the years we were able to address certain questions of scientific interest in a rigorous way and to publish the results in the open literature. Examples include the apparent lack of attenuation of remote viewing due to seawater shielding (submersible experiments) [8], the amplification of RV performance by use of error-correcting coding techniques [19,20], and the utility of a technique we call associational remote viewing (ARV) to generate useful predictive information [21].⁸

As a sociological aside, we note that the overall efficacy of remote viewing in a program like this was not just a scientific issue. For example, when the Semipalatinsk data described earlier was forwarded for analysis, one group declined to get involved because the whole concept was unscientific nonsense, while a second group declined because, even though it might be real, it was possibly demonic; a third group had to be found. And, as in the case of public

debate about such phenomena, the program's image was on occasion as likely to be damaged by an overenthusiastic supporter as by a detractor. Personalities, politics and personal biases were always factors to be dealt with.

Official Statements/Perspectives

With regard to admission by the government of its use of remote viewers under operational conditions, officials have on occasion been relatively forthcoming. President Carter, in a speech to college students in Atlanta in September 1995, is quoted by Reuters as saying that during his administration a plane went down in Zaire, and a meticulous sweep of the African terrain by American spy satellites failed to locate any sign of the wreckage. It was then "without my knowledge" that the head of the CIA (Adm. Stansfield Turner) turned to a woman reputed to have psychic powers. As told by Carter, "she gave some latitude and longitude figures. We focused our satellite cameras on that point and the plane was there". Independently, Turner himself also has admitted the Agency's use of a remote viewer (in this case, Pat Price).⁹ And recently, in a segment taped for the British television series *Equinox* [22], Maj. Gen. Ed Thompson, Assistant Chief of Staff for Intelligence, U.S. Army (1977–1981), volunteered "I had one or more briefings by SRI and was impressed.... The decision I made was to set up a small, in-house, low-cost effort in remote viewing...".

Finally, a recent unclassified report [23] prepared for the CIA by the American Institutes for Research (AIR), concerning a remote viewing effort carried out under a DIA program called *Star Gate* (discussed in detail elsewhere in this volume), cites the roles of the CIA and DIA in the history of the program, including acknowledgment that a cadre of full-time government employees used remote viewing techniques to respond to tasking from operational military organizations.¹⁰

As information concerning the various programs spawned by intelligence-community interest is released, and the dialog concerning their scientific and social significance is joined, the results are certain to be hotly debated. Bearing witness to this fact are the companion articles in this volume by Ed May, Director of the SRI and SAIC programs since 1985, and by Jessica Utts and Ray Hyman, consultants on the AIR evaluation cited above. These articles address in part the AIR study. That study, limited in scope to a small fragment of the overall program effort, resulted in a conclusion that although laboratory

research showed statistically significant results, use of remote viewing in intelligence gathering was not warranted.

Regardless of one's a priori position, however, an unimpassioned observer cannot help but attest to the following fact. Despite the ambiguities inherent in the type of exploration covered in these programs, the integrated results appear to provide unequivocal evidence of a human capacity to access events remote in space and time, however falteringly, by some cognitive process not yet understood. My years of involvement as a research manager in these programs have left me with the conviction that this fact must be taken into account in any attempt to develop an unbiased picture of the structure of reality.

Footnotes

1. —One example being the release of documents that are the subject of this report—see the memoir by Russell Targ elsewhere in this volume.
2. —Since the reputation of the intelligence services is mixed among members of the general populace, I have on occasion been challenged as to why I would agree to cooperate with the CIA or other elements of the intelligence community in this work. My answer is simply that as a result of my own previous exposure to this community I became persuaded that war can almost always be traced to a failure in intelligence, and that therefore the strongest weapon for peace is good intelligence.
3. —This result was published by us in advance of the ring's discovery [9].
4. —Editor's footnote added here: COTR—Contracting Officer's Technical Representative
5. —An NSA listening post at the Navy's Sugar Grove facility, according to intelligence-community chronicler Bamford [15]
6. —DIA—Defense Intelligence Agency. The CIA dropped out as a major player in the mid-seventies due to pressure on the Agency (unrelated to the RV Program) from the Church-Pike Congressional Committee.
7. —See also the contribution by Ed May elsewhere in this volume concerning his experiences from 1985 on during his tenure as Director.
8. —For example, one application of this technique yielded not only a published, statistically significant result, but also a return of \$26,000 in 30 days in the silver futures market [21].

9. —The direct quote is given in Targ’s contribution elsewhere in this volume.
10. —“From 1986 to the first quarter of FY 1995, the DoD paranormal psychology program received more than 200 tasks from operational military organizations requesting that the program staff apply a paranormal psychological technique know (sic) as “remote viewing” (RV) to attain information unavailable from other sources”. [23]

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Following are abstracts from the *Journal of Scientific Exploration*, Volume 10, Number 1, in which this article first appeared.

An Assessment of the Evidence for Psychic Functioning

by Jessica Utts

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Volume 10 Number 1: Page 3.

Research on psychic functioning, conducted over a two decade period, is examined to determine whether or not the phenomenon has been scientifically established. A secondary question is whether or not it is useful for government purposes. The primary work examined in this report was government sponsored research conducted at Stanford Research Institute, later known as SRI International, and at Science Applications International Corporation, known as SAIC. Using the standards applied to any other area of science, it is concluded that psychic functioning has been well established. The statistical results of the studies examined are far beyond what is expected by chance. Arguments that these results could be due to methodological flaws in the experiments are soundly refuted. Effects of similar magnitude to those found in government-sponsored research at SRI and SAIC have been replicated at a number of laboratories across the world. Such consistency cannot be readily explained by claims of flaws or fraud. The magnitude of psychic functioning exhibited appears to be in the range between what social scientists call a small and medium effect. That means that it is reliable enough to be replicated in properly conducted experiments, with sufficient trials to achieve the long-run statistical results needed for replicability. A number of other patterns have been found, suggestive of how to conduct more productive experiments and applied psychic functioning. For instance, it doesn't appear that a sender is needed. Precognition, in which the answer is known to no one until a future time, appears to work quite well. Recent experiments suggest that if there is a psychic sense then it works much like our other five senses, by detecting change. Given that physicists are currently grappling with an understanding of time, it may be that a psychic sense exists that scans the future for major change, much as our eyes scan the environment for visual change or our ears allow us to respond to sudden changes in sound. It is recommended that future

experiments focus on understanding how this phenomenon works, and on how to make it as useful as possible. There is little benefit to continuing experiments designed to offer proof, since there is little more to be offered to anyone who does not accept the current collection of data.

Evaluation of a Program on Anomalous Mental Phenomena

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Volume 10 Number 1: Page 31.

Jessica Utts and I were commissioned to evaluate the research on remote viewing and related phenomena which was carried out at Stanford Research Institute (SRI) and Scientific Applications International Corporation (SAIC) during the years from 1973 through 1994. We focused on the ten most recent experiments which were conducted at SAIC from 1992 through 1994. These were not only the most recent but also the most methodologically sound. We evaluated these experiments in the context of contemporary parapsychological research. Professor Utts concluded that the SAIC results, taken in conjunction with other parapsychological research, proved the existence of ESP, especially precognition. My report argues that Professor Utts' conclusion is premature, to say the least. The reports of the SAIC experiments have become accessible for public scrutiny too recently for adequate evaluation. Moreover, their findings have yet to be independently replicated. My report also argues that the apparent consistencies between the SAIC results and those of other parapsychological experiments may be illusory. Many important inconsistencies are emphasized. Even if the observed effects can be independently replicated, much more theoretical and empirical investigation would be needed before one could legitimately claim the existence of paranormal functioning. Note: This article is followed by a response from Jessica Utts.

Remote Viewing at Stanford Research Institute in the 1970s: a Memoir

by Russell Targ
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Volume 10 Number 1: Page 77.

Hundreds of remote viewing experiments were carried out at Stanford Research Institute (SRI) from 1972 to 1986. The purpose of some of these trials was to elucidate the physical and psychological properties of PSI abilities, while others were conducted to provide information for our CIA sponsor about current events in far off places. We learned that the accuracy and reliability of remote viewing was not in any way affected by distance, size, or electromagnetic shielding, and we discovered that the more exciting or demanding the task, the more likely we were to be successful. Above all, we became utterly convinced of the reality of PSI abilities. This article focuses on two outstanding examples: One is an exceptional, map-like drawing of a Palo Alto swimming pool complex, and the other is an architecturally accurate drawing of a gantry crane located at a Soviet weapons laboratory, and verified by satellite photography. The percipient for both of these experiments was Pat Price, a retired police commissioner who was one of the most outstanding remote viewers to walk through the doors of SRI.

The American Institutes for Research Review of the Department of Defense's *Star Gate* Program: a Commentary

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Volume 10 Number 1: Page 89.

As a result of a Congressionally Directed Activity, the Central Intelligence Agency conducted an evaluation of a 24-year, government-sponsored program to investigate ESP and its potential use within the Intelligence Community. The American Institutes for Research was contracted to conduct the review of both research and operations. Their 29 September 1995 final report was released to the public 28 November 1995. As a result of AIR's assessment, the CIA concluded that a statistically significant effect had been demonstrated in the laboratory, but that there was no case in which ESP had provided data that had ever been used to guide intelligence operations. This paper is a critical review of AIR's methodology and conclusions. It will be shown that there is compelling evidence that the CIA set the outcome with regard to intelligence usage before the evaluation had begun. This was accomplished by limiting the research and operations data sets to exclude positive findings, by purposefully not interviewing historically significant participants, by ignoring previous DOD extensive program reviews, and by using the discredited National Research Council's investigation of parapsychology as the starting point for their review. While there may have been political and administrative justification for the CIA not to accept the government's in-house program for the operational use of anomalous cognition, this appeared to drive the outcome of the evaluation. As a result, they have come to the wrong conclusion with regard to the use of anomalous cognition in intelligence operations and significantly underestimated the robustness of the basic phenomenon.

FieldREG Anomalies in Group Situations

by R. D. Nelson,
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Volume 10 Number 1: Page 111.

Portable random event generators with software to record and index continuous sequences of binary data in field situations are found to produce anomalous outputs when deployed in various group environments. These “FieldREG” systems have been operated under formal protocols in ten separate venues, all of which subdivide naturally into temporal segments, such as sessions, presentations, or days. The most extreme data segments from each of the ten applications, after appropriate correction for multiple sampling, compound to a collective probability against chance expectation of 2×10^{-4} . Interpretation remains speculative at this point, but logbook notes and anecdotal reports from participants suggest that high degrees of attention, intellectual cohesiveness, shared emotion, or other coherent qualities of the groups tend to correlate with the statistically unusual deviations from theoretical expectation in the FieldREG sequences. If sustained over more extensive experiments, such effects could add credence to the concept of a consciousness “field” as an agency for creating order in random physical processes.

Anomalous Organization of Random Events by Group Consciousness: Two Exploratory Experiments

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Volume 10 Number 1: Page 143.

Two experiments explored the hypothesis that when a group of people focus their attention on a common object of interest, order will arise in the environment. An electronic random number generator was used to detect these changes in order. Events judged to be interesting to the group were called periods of high coherence and were predicted to cause corresponding moments of order in the random samples collected during those events; uninteresting events were predicted to cause chance levels of order in the random samples. The first experiment was conducted during an all-day Holotropic Breathwork workshop. The predictions were confirmed, with a significant degree of order observed in the random samples during high group coherence periods ($p = 0.002$), and chance order observed during low group coherence periods ($p = 0.43$). The second experiment was conducted during the live television broadcast of the 67th Annual Academy Awards. Two random binary generators, located 12 miles apart, were used to independently measure order. The predictions were confirmed for about half of the broadcast period, but the terminal cumulative probabilities were not significant. A post-hoc analysis showed that the strength of the correlation between the output of the two random generators was significantly related ($r = 0.94$) to the decline in the television viewing audience.

PART 1: BOLOGNA ON WRY

A Review of the CIA/AIR Report, “*An Evaluation of Remote Viewing: Research and Applications*”

by “Mr. X” (Paul Smith)

This series was written by someone intimately familiar with the various incarnations of our government’s remote viewing efforts. His identity is known to Ingo as well as to me. He has stated that he will be revealing himself in the very near future, and uses the *nom de plume* of “Mr. X” for good (but temporary) reasons.

— Thomas Burgin

In the federal budget language for Fiscal Year 1994, Congress directed the Central Intelligence Agency to assume responsibility for a closely-held program then managed by the Defense Intelligence Agency. Known as Star Gate, the program was mandated to explore and exploit the reputed parapsychological phenomenon known as “remote viewing” in support of the intelligence activities of the United States. Star Gate’s mission was three-fold: Assess foreign programs in the field; contract for basic research into the existence and cause-and-effect of the phenomenon; and, most importantly, to see if remote viewing might be a useful intelligence tool.

Before accepting responsibility, the CIA first insisted on a major scientific evaluation to determine if the program had any value, and contracted with the American Institutes of Research, headquartered in Washington, DC to perform the survey. Two heavily credentialed scientists—one a statistician and research specialist, the other a psychologist—were retained to do the assessment of the research part of the program. Jessica Utts, the statistician, is a supporter of parapsychological research; the psychologist, Ray Hyman, a professor at the University of Oregon, is a prominent skeptic. A number of AIR employees and associates were designated to evaluate the operations portion.

By the conclusion of the AIR report, Drs. Utts and Hyman agreed that the experimental portion of *Star Gate* indicated some sort of phenomenon existed, but disagreed on whether it had been proved psychic in origin. Utts thought it was, Hyman had no alternative explanations but would not accept that a PSI effect was demonstrated. As for the operational side of the survey,

AIR's evaluators had concluded that remote viewing was not, and never had been of operational use. Therefore *Star Gate* was not worth wasting further money on.

This verdict was justification enough for the CIA to wash its hands of the Congressional requirement to pursue remote viewing, while at the same time allowing it to integrate the dozen or so personnel spaces it had acquired from *Star Gate* into its own structure—a veritable windfall in an era of rampant governmental “downsizing”. But was the AIR survey truly the thorough and objective evaluation it pretended to be? After my own assessment of the report, I can only conclude that it was not.

In fact, so skewed were the AIR report's conclusions, that I at first suspected a clever trick by the CIA to give the impression in the public that it had dumped the program, while in reality burying it deep inside the Agency where it could continue to perk along quietly behind the scenes. Prepared to remain silent if a viable remote viewing effort really was still under wraps somewhere in the system, I made a few discreet inquiries among people who were in a position to find out. Alas, it now seems clear that the program, in any incarnation, is indeed deader than a doornail.

Since I know through long experience the value of a properly-run RV program, I was therefore quite offended by the superficiality of the AIR study and the obtuseness of the CIA. The best antidote, it would seem, would be to expose the major faults of the review and let the public sort out what ought to happen next. Consequently, I will explore in this article and in one to follow how AIR arrived at its dubious conclusions.

The Study

To accomplish its three-fold mission, *Star Gate* incorporated two separate activities. One was an operational unit with government-employed remote viewers, the purpose of which was to perform training and actual remote viewing intelligence-gathering sessions in support of customers in the U.S. intelligence community. The other activity was an ongoing research program, maintained separately from the operational unit, under the directorship of Dr. Edwin May. The research program resided for several years at SRI-International, but later moved to another California-based defense contractor, Science Applications International Corporation (SAIC).

In evaluating the program, AIR obviously had to address both operational and research portions. On the research side, evaluators performed an

exhaustive review of the reports from the ten most recent experiments Dr. May had conducted.

To evaluate the operational portion, the AIR personnel conducted interviews with *Star Gate*'s project manager and viewers. Also, certain intelligence community activities were recruited to levy collection tasks on *Star Gate*, then evaluate the resulting information. Finally, some of the research material that seemed to apply to operations was reviewed. In the interests of time and space, I will consider in this article only the operational portion of the AIR evaluation. The research portion will be examined at another time.

The Program

To help understand how the AIR study erred in evaluating the operational side of the program, we must first briefly discuss the program's history. *Star Gate* traces its direct lineage to the formation of an Army program in 1977, originally created to explore what intelligence an enemy might be able to obtain about the U.S. by using remote viewing. The program's indirect roots go back still farther, to the CIA's flirtation with remote viewing under the *Scanate* program in the early Seventies.

By 1978 the original Army program was given a new mission, to experiment with remote viewing as an actual intelligence collection tool. At about the same time, the program also moved under the administrative umbrella of the newly-created *Grill Flame* project, which was a joint effort among several agencies, but with DIA overseeing the overall program. Over the next fourteen years, the remote viewing program went through two more name changes—first in the early Eighties, and then once again in 1986 upon migrating to DIA, after a newly-appointed commanding general of the Army's Intelligence and Security Command was directed by his superiors to divest the Army of the program. In the early Nineties the program's status was changed from that of a SAP ("special access program") to a *limdis* ("limited dissemination") program and it was re-designated *Star Gate*.

Altogether, over forty personnel served in the program under its various iterations, including both government civilians and members of the military.

Of these forty personnel, about 23 were remote viewers. At its most robust (during the mid-to-late Eighties), the remote viewing program boasted as many as seven full-time viewers assigned at one time, along with additional analytical, administrative, and support personnel.

From the early Eighties, two primary remote viewing disciplines were used: The SRI-developed coordinate remote viewing (CRV) method, and a hybrid relaxation/meditative-based method known to program personnel as “extended remote viewing”, or ERV. Both methods had been heavily evaluated and refined before being pressed into service on “live” intelligence collection missions.

In 1988 a new and (it turned out) less reliable method, known as WRV—for “written remote viewing”—was introduced. WRV was a hybrid of both channeling and automatic writing. Surprisingly, it was almost immediately adopted as an official method for performing actual intelligence missions—without the same period of careful evaluation that either CRV or ERV had enjoyed. Many of the personnel were dubious of the new method, and in fact a good deal of divisiveness and rancor developed within the unit because of it. Nevertheless, for a several-year period the organization’s management made WRV the method of choice. There were a number of reasons for this, which I lack space and time to consider here.

By the summer of 1990, attrition of quality remote viewers was becoming a problem, through retirement, reassignment, or the departure of disenchanted personnel. Unfortunately, the higher echelons at DIA were for the most part uncomfortable with the program and chose not to replace departing employees. At the time of its transfer to CIA in June 1995, *Star Gate* was down to three viewers—two using WRV, and one CRV. Further, the program was led by a project manager who had no previous experience in the field, and had been less than successful in gleaning insight from the program’s well-documented operational archives.

By 1995, after almost 20 years of operation, the remote viewing program in its various guises had conducted several hundred intelligence collection projects involving literally thousands of remote viewing sessions on behalf of nearly all of the major players in the U.S. Intelligence Community (including, despite its current vigorous disclaimers, the CIA). There were at one point more than a dozen four-and five-drawer security cabinets containing the documentation for these projects and the surrounding history of the program.

After all this, one would think that AIR had a great deal to evaluate before passing judgement on the operational value of the unit: Drawers and drawers of documents to examine, dozens of personnel and several former project managers to interview, and perhaps a score of intelligence consumers to poll. But that is not what happened. Instead, AIR chose to do only three things: 1) The few remaining viewers were interviewed as a group for perhaps two hours; 2) The project manager was interviewed once; and 3) Six intelligence

customers were recruited to provide problems for the remote viewers to be targeted against, the results of which would then be evaluated by the agency submitting the request. This operational test took place during an approximately one-year period near the end of *Star Gate*'s tenure at DIA—a mere 12 months and six projects balanced against a roughly 240-month history and hundreds of collection projects, all well documented in *Star Gate*'s files! Regrettably, AIR had made the arbitrary decision at the very beginning not to evaluate any of the historic data predating the adoption of the “*Star Gate*” project name.

On the surface it might seem that at least the operational test AIR devised would be a reasonable assessment of *Star Gate* capability and potential. But we must remember that at the time the evaluation was made, only three remote viewers remained of the 23 who had belonged to the unit over the years—and two of these three used the less-effective WRV protocols—one of them even resorting to tarot cards as a collection method. The third viewer, by self-admission, was demoralized and cynical about the management and future of the program, which undoubtedly affected viewing accuracy. The program manager, who performed triple duty as tasker, analyst, and evaluator, was inexperienced and unqualified to fulfill any of those functions.

Indeed, at the time of the AIR evaluation, the tasking methodology had degenerated markedly from past practice. In previous years, to prevent contamination of the data no “frontloading” was permitted. When in the course of a session further guidance might prove necessary, great pains were taken to provide only the most neutral cuing possible—and then only after the viewer had demonstrated unequivocal site contact. Further, operational sessions were conducted as often as possible under double-blind conditions to prevent inadvertent cuing by monitor personnel.

At the time of the AIR investigation, however, viewers were allowed “substantial background information” before their sessions (p. C-12) which often led to viewers “chang[ing] the content of their reports” to coincide with their own preconceptions about the nature of the target and the expectations of the customer (p. C-12, C-13). Complicating the matter still further, the AIR report indicates that the person providing the tasking, receiving the reports, then providing further guidance was usually one and the same person—the project manager—who was all the while fully informed of the mission and had access to any site-relevant details that were available. This is bad practice for maintaining objective analysis and unbiased viewing results.

Sessions were conducted “solo” (i.e., no monitoring personnel present), and the taskings provided to the viewer usually included the name of the tasking

organization and a brief description of the target (p. C-15), a practice compounding the likelihood of contaminated results. It is no wonder that the tasking organizations—even the ones who were enthusiastic about remote viewing—found the results ultimately unhelpful.

One might argue that these were problems endemic to the unit, and that the AIR report fairly assessed the poor utility of the operational organization. However, AIR essentially guaranteed a negative conclusion from the very beginning by focusing on a narrow slice of time, late in the program's existence when operational standards and morale were at their lowest ebb (brought on, by the way, through the ambivalence and even outright antipathy of its parent organization). It would have been a major surprise had AIR come to any other conclusion. In a truly objective study, thorough, responsible evaluators would have recognized the situation, analyzed what was going on, and dug deeper.

It should be clear by now that this ostensibly “scientific” examination of the operational portion of the program was far too superficial and narrowly-based to justify the conclusion that remote viewing had never been of intelligence use. In fact, there is plenty of evidence for collection missions in which remote viewing had been of operational significance. Obvious sources would have been the veteran remote viewers (none, as previously noted, ever interviewed, but most of whom are eager to talk about their involvement), and the final reports for closed-out projects. However, in the historical files there are also a number of customer evaluations from the likes of the Secret Service, NSA, the Military Services, Joint Chiefs of Staff, and—ironically—the CIA, reporting (occasionally even in rather glowing terms) the usefulness of remote viewing as an intelligence tool.

To be sure, not all the evaluations are positive; it would have been very suspicious if they were. Remote viewing, like any other intelligence discipline (including, despite popular perceptions, satellite imagery), often falls flat on its face. However, remote viewing was successful often enough to have gained over several years the interest of a number of otherwise hard-bitten intelligence agencies. Unfortunately, AIR with all its resources failed altogether to discover this on its own.

One might draw an analogy with the early days of radio. It's as if on the day of the final official trial, the radio operator assigned to demonstrate the new apparatus mistakenly tunes to the wrong frequency, producing only static—at which point the judges decide to scrap the whole thing as wasted effort and resources, and go back to the telegraph, which everybody at least understands.

PART 2: A SECOND HELPING

Further Reflections on the AIR/CIA Assessment On Remote Viewing

by “Mr. X” (Paul Smith)

This series was written by someone intimately familiar with the various incarnations of our government’s remote viewing efforts.

His identity is known to Ingo as well as to me. He has stated that he will be revealing himself in the very near future, and uses the *nom de plume* of “Mr. X” for good (but temporary) reasons.

— Thomas Burgin

In Part 1 of this review I discussed some of the highlights of the AIR/CIA report that was responsible for the demise of the *Star Gate* remote viewing program. I focused primarily on the operations half of the unit. As promised, Part 2 will concentrate on the research portion of the program. As Part 1 explained, two experienced scientists were retained to do the evaluation: Dr. Jessica Utts, a nationally-known expert on statistical analysis and supporter of parapsychology research, and Dr. Ray Hyman, a professor of Psychology at the University of Oregon, and among the most widely-known skeptics of parapsychology.

Utts and Hyman were to conduct a thorough review of “all laboratory experiments and meta-analytic reviews conducted as part of the research program”, which amounted to about 80 reports, a number of which summarized several experiments each (p. E-2). The scientists would be assisted by a couple of AIR associates, an additional statistics consultant, and AIR’s president, Dr. David Goslin.

All experiments available for review were conducted over an approximate ten-year period by Dr. Ed May, who had assumed responsibility for the experimental side of the remote viewing program at SRI-International in the mid-1980’s after the departure of Dr. Hal Puthoff, who had lead the program since its founding in 1971. In the early ’90s, May and his experiments moved to Science Applications International Corporation (SAIC). On the surface, AIR’s review of the research program is a more credible effort than was its evaluation of the operational unit. The review process was to all appearances well documented, the rationales employed seemed well thought out, and a

seemingly equitable point/counterpoint format between pro-PSI Utts and anti-PSI Hyman adopted in an attempt to bring consensus to the differing conclusions arrived at by the two primary evaluators. However, the evaluation turned out to be nothing so much as a comedy of errors, with both sides—AIR and the *Star Gate* researchers—in starring roles. To best sort out this muddled situation, we will explore the shortcomings of the research effort first, to provide a context in which to understand where AIR failed in its evaluation.

The Research Program

Dr. Ed May and I are on the same side on this issue, so it’s not overly pleasant to have to criticize the SAIC research. Nonetheless, there are things that must be brought out to understand what really happened during the AIR review.

I will begin with a brief summary of the ten experiments ultimately examined by AIR reviewers. Fortunately, Dr. Utts provided summaries in her portion of the AIR report. In the interest of space I have condensed these summaries still further, but retain the essentials:

Ex-periment	Purpose	Target
1	Two-fold: (a) determine if a “sender” (i.e., someone at the site) was necessary to help the viewer access the target or if the viewer could obtain information merely by being focused on the site through a coordinate or other mechanism; (b) Determine whether “static” targets—i.e., the photos—would be easier or harder to perceive than “dynamic” targets—i.e., short video clips.	Photos from the pages of National Geographic sealed in envelopes; alternatively, short video clips.
2	Discover if viewers can correctly	A computer-driven random

	determine computer-generated “binary targets”—“Is it one or is it zero?” “Is it yes or is it no?” If so, this might lead to answering questions such as, “Is there a bomb in this building or not?”	number generator.
3	Using a magnetoencephalograph (MEG), attempt to detect anomalous brain signals of remote viewers.	A flashing light observed by a “sender”.
4	Determine if remote viewing can be used in an information-sending capacity.	Specially designed or chosen targets with distinct characteristics. Presence or absence of each characteristic represented either a “1” or a “0”. If a characteristic was perceived and reported by the viewer, a “1” was recorded; if the characteristic was not perceived to be present, a “0” was recorded. Binary numbers could thus be constructed by tabulating presence or absence of target characteristics. If successful, information could be “sent” in a manner roughly analogous to Morse code.
5	Test three novices to see if they could remote view.	National Geographic photos placed on a table in another room.
6	Could lucid dreaming be used as a tool to enhance remote-viewing?	National Geographic photos contained in opaque envelopes placed next to the bed where person was attempting to achieve a “lucid dreaming” state.
7	Determine if a person becomes “physiologically aware” of being watched, even though he/she is	The subject him/ herself. He/she is seated in a room with a video camera aimed at him/her.

	not consciously aware of being watched.	Galvanic skin response was then measured to determine if it increased during periods of observation.
8	Using an electroencephalograph (EEG), attempt to identify interruptions in alpha brain-waves when a remote viewing target is flashed on a computer screen in another room.	
9	Determine if viewers could describe a target briefly displayed on a computer monitor. <i>This is the remote viewing portion of Experiment 8.</i>	Target (not further described in the report, but perhaps the aforementioned video clips) was displayed briefly on a computer CRT in another room
10	An improved version of Experiment 1. An equal number of static and dynamic targets were employed, no “senders” were used, and all attempts were done at SAIC in California, instead of from the participants homes, as was the case with Experiment 1.	Selections from a pool of various photos and video clips.

[Summaries were excerpted from pp. 3–33 to 3–41 of the AIR report.]

As listed in the AIR report, the three assigned missions of the *Star Gate*-affiliated research program were to: (1) Demonstrate through scientific experiment the existence of the remote viewing phenomenon; (2) Determine the cause and effect mechanism through which the phenomenon functions; and (3) Explore methods and techniques to enhance the operational effectiveness of the phenomenon [p. 2–1]. These goals, incidentally, were essentially unchanged from the days of the *Grill Flame* effort, as enumerated in a report I recently saw dating from 1977. Let us evaluate these experiments in terms of the three stated missions of the research effort—in effect, the intended purpose for which research money had originally been appropriated.

Mission 1: Demonstrate Existence of the Remote Viewing Phenomenon

As designed, seven of the SAIC experiments would provide useful support to the existence of the remote viewing phenomenon, and one would have been of marginal value. Two would not have given useful support in demonstrating the RV phenomenon. Experiment 3 (which was unsuccessful because of faulty experiment construction) might have been of marginal value but would not in itself have provided unambiguous support for the existence of RV. Had this experiment been a success, any anomalous brain signals detected might still have been the artifact of some other common element in the viewers' experiences, backgrounds, or training. However, isolating and identifying the signal might ultimately have led to useful information which could potentially provide later support to the existence of RV.

Experiment 2, which focused on computer-generated "binary" targets, might demonstrate a paranormal effect, but not in the sense of classic remote viewing. The experiment's results may actually display some sort of "dowsing" effect (though some would argue that RV and dowsing are but different sides to the same coin), or perhaps even a psychokinetic (PK) effect, since it would be difficult to determine if the viewer were merely anticipating the correct answer, or in some way influencing the number generation process.

Experiment 7 could be useful in demonstrating the existence of some sort of paranormal linking effect between observed and observer. But the experiment would not have been useful in supporting the existence of remote viewing. No useable information could be transferred across space and/or time using the demonstrated effect.

Mission 2: Determine Cause and Effect Relationship

None of the SAIC experiments, even when successful, would have provided any substantial answers to the cause-and-effect relationship for the remote viewing phenomenon. Only Experiments 3 and 8 would have provided even marginal information bearing on cause-and-effect, and they would have merely demonstrated an anomalous effect without identifying a causal linkage.

Mission 3: Develop More Effective RV Operations Methods

Because of their design, seven of the SAIC experiments could have provided no benefit whatsoever in developing new or better operational methods or techniques. Experiment 2 showed potential, were it to lead to a reliable “yes/no” selection technique. However, the experiment only involved trying to “second-guess” a machine. A real-world binary problem, such as, “Is Gen. Dozier in Italy?” or “Will Hezbollah attack the Statue of Liberty tomorrow?” involves much different selection mechanisms than tapping a computer key, is of much different psychic texture than “0”s and “1”s, and has far greater ultimate consequences—and therefore dramatically greater emotional loading in the viewing process—than do yes-or-no type questions on a computer.

Experiment 4, an attempt to use RV to transmit coded information by identifying specific characteristics of a target, uses remote viewing not as an intelligence collection tool, but as a communications method. This would by definition be of no use for operational RV; however, if such a communications ability could be reliably developed, it would have great utilitarian value—to include undetectable transmission of intelligence from a denied area.

As explored in Experiment 6, lucid dreaming might possibly provide added value to the remote viewing process (though I personally have my doubts). Therefore, this experiment at least had the potential to benefit operational remote viewing.

When we tabulate the results, this is what we find:

Mission	Relevant	Maybe	Irrelevant
1—Proof of phenomenon	7	1	2
2—Determine cause/effect	0	1	9
3—Operations enhancement	0	3	7

By far the majority of the ten experiments focus on proving the existence of the phenomenon—the first mission. The other two missions were essentially

ignored. In fact, one experiment—determining whether someone is physiologically aware of being watched—is interesting from a parapsychology standpoint, but has almost nothing to do with remote viewing (one individual prominent in RV research did suggest that the experiment might be a preliminary step toward determining if one could be aware of being targeted by a remote viewer). Another three experiments—numbers 2, 3, and 4 – are only indirectly related to RV, particularly RV as an intelligence collection tool. The research program’s first error was fundamental—it failed to evenly address all aspects of this three-fold mission, concentrating instead almost exclusively on the first of the specified goals. This would have been forgivable, had the program indeed successfully proved beyond any doubt the existence of remote viewing as a paranormal phenomenon. However, as demonstrated by Ray Hyman’s conclusion that something was happening, but it was too early to assume it was PSI [pp. 3–75, 3–76], this goal eluded the program. To be fair, this effect was certainly amplified by AIR efforts (discussed below) to “stack the deck” against *Star Gate*. Nonetheless, the whole research emphasis was generally out of sync with the stated purpose of the *Star Gate* effort.

Perhaps the rationale was something like this: “Until we can prove the existence of the phenomenon, there’s no point in trying to establish the cause-and-effect; and if these first two questions aren’t answered, it seems pointless as well to bother much about how to enhance the operational effectiveness of something we haven’t proved to exist, nor know how it works”. At any rate, the bulk of the experiments focused on trying to convincingly demonstrate an effect, and few went beyond that decidedly preliminary step. While statistically, at least, some remarkable effects were demonstrated, both Utts, the supporter, and Hyman, the skeptic agree that nothing irrefutably conclusive was proven. Utts believed that the effects nonetheless demonstrated the strong possibility of a PSI-based effect.

Hyman and the AIR researchers concluded there was not enough evidence to say even that.

Would the results have been better had May concentrated more on true RV experiments, and tried more concertedly to address the other two missions? The answer to this is a qualified yes. Notably, the experiments more closely approaching a classical remote-viewing model were the most successful, with Experiment 10 producing quite impressive results. Those which departed most from the model tended to be the least conclusive. Additionally, had more experiments been designed to enhance operational methods or develop new techniques, they would in and of themselves have provided additional proof for existence of the phenomenon. If RV technique gets good enough to work

nearly every time, producing solid information under a variety of conditions, the phenomenon is essentially proved—accomplishing two of the research missions for the price of one. (As they say, nothing succeeds like success). Cause-and-effect research would, however, have been less productive. Of course, if in some brilliant moment of discovery a verifiable causal relationship were found and demonstrated, the skeptics would have to retreat. But such an event is highly unlikely.

Thus far, there is not even a worthwhile hypothesis as to what the phenomenon is in terms of the “physical” world—if it even has such a connection (though there are one or two interesting ideas waiting in the wings to emerge). We do have a pretty good idea what the basic nature of remote viewing is *not*: It is unlikely to be electro-magnetic in any sense, as demonstrated by the successful remote viewings done in electro-magnetically shielded Faraday cages, or those which are precognitive or retrocognitive, seemingly in violation of the accepted laws of physics which radio waves or other electromagnetic phenomena obey. Since we have no other good candidate to account for information transmission of the nature and quality good remote viewing produces, we are pretty much left in the dark as to where to start. It makes far more sense to work on practical applications and leave the fundamental underpinnings for those with more time, money, and no need to answer to a house full of skeptics. Regrettably, the wavering focus of the SAIC effort was inadequate for fair assessment of remote viewing in its own right.

I should point out here that the experimental focus was not entirely up to Dr. May and his team. Representatives for a contracting agency write the statement of work and draft the contract that specifies what will be done in the course of the research. A review of the DIA contracts shows that much of the work performed at SAIC was indeed specified by the DIA representative. Still, there is a lot of behind-the-scenes give-and-take before the formal document is drafted, and the government representative must rely heavily on the expertise and advice of the contractor in the process of deciding what can or should be done in the course of the contract. Further, there is an added degree of flexibility built into the contract to allow researchers to explore promising directions that may not necessarily have been foreseen during the original contracting process. This flexibility is necessary and desirable to allow examination of serendipitous discoveries or unforeseen effects, but it is also a point vulnerable to exploitation by researchers with their own agendas to pursue. Ultimately, both parties share responsibility for the direction a research program takes, right or wrong.

As an additional consideration, the SAIC work was a follow-on to previous research done via a still-classified connection with an agency which mandated more generalized research. Remote viewing was only one of several phenomena to be explored. PK, for example, was always of interest in prior research programs and, as the random number generation experiment shows, some vestiges of interest may have remained in the SAIC experiments. This interest in general parapsychology seems to have bled over into the DIA/SAIC remote viewing research.

May's broader-ranging experimental focus did produce some interesting and perhaps even ultimately useful research. Unfortunately, there was not a more rigorous attempt made to route the SAIC research further away from this general focus and concentrate more intently on what should have been *Star Gate's* RV-centered research agenda. Ultimately, the overly-eclectic approach increased vulnerability to pointed criticism which Ray Hyman and AIR were only too eager to provide.

In fact Dr. Hyman does give lip service to Ed May's difficulties in not being "free to run the program to maximize scientific payoff", because May was required to "do experiments and add variables to suit the desires of his sponsors", resulting in "an attempt to explore too many questions with too few resources . . . The scientific inquiry was spread too thin". (3-46) Of course, as just mentioned, there was much room for negotiation in the contracting process, and May could certainly have argued for a more narrow focus. The evidence suggests it was more the other way around. In fact, several people in a position to know have suggested that Dr. May saw the RV research contracts as an opportunity to explore some of his own parapsychological interests at the same time as pursuing the official purposes for which the research was contracted.

However that may be, Hyman's gratuitous comments are no exoneration in this matter. If Hyman recognized the eclectic nature of the research AIR was to evaluate, he is certainly well-qualified enough as a scientist to realize that the limited numbers of experiments were inadequate to answer the question *either way* as to whether or not remote viewing had any efficacy as an intelligence collection tool. That Hyman persisted (as discussed below) in pretending that they did seems intellectually dishonest.

Protocols

The bias in favor of wider parapsychology research was not the only problem with the SAIC experiments, however. Curiously, May and his colleagues seem to have followed rather anachronistic procedures in conducting even the experiments which were more purely remote viewing in character. My first quarrel is with the target pool.

Remote viewing, both experimentally and operationally, has been pursued for more than two decades. While a lot has been learned, some of the most valuable data—that accumulated by the operational RV unit in its various incarnations—has hardly been considered in the research process. The operational data set includes brilliant successes that point to improved ways of doing things, as well as ignominious failures which can be just as instructive. There was a fair amount of well-structured experimentation at Ft. Meade in targeting and cuing methods, RV data documentation and analysis, accessing target details, and so forth. Unfortunately, the operations activity was kept mostly separate from the research program until after the 1992 transition to *Star Gate*, and even then the connection existed primarily to provide subjects for some of the SAIC experiments. The vast database from the Ft. Meade unit of thousands of documented sessions—both training and operational—remains largely unmined.

One pronounced difference between RV targeting in the SAIC research effort and that in operations was that operations focused on “live” targets, while the SAIC experiments used two-dimensional images, both static photographs (pictures gleaned from the pages of National Geographic) and short, live-action video clips. The thinking at SRI was that the video clips might provide increased “change” values, adding variety to the target material, perhaps making it easier for viewers to detect and report.

Similarly, photos were selected that displayed significant “change in entropy”—that is, contrast and variety in shapes and in color and value patterns that again theoretically would make detection and reporting easier.

In comparison, daily operational remote viewing missions at Ft. Meade accessed targets in real time “on the ground” (or water, or whatever), not in a photograph. What photos that were provided were not used as targets, but only for later feedback or to guide analysts. There was plenty of evidence that the operational viewers were indeed accessing the sites themselves and not merely the feedback folders (in operations, feedback was usually pretty lean and sporadic anyway). When a viewer accurately describes several significant structural or functional details that are completely lacking from feedback

packages yet which are later confirmed to be at the site, it becomes obvious very quickly that “real” remote viewing is occurring. This literally happened scores, even hundreds of times.

However, at Ft. Meade there was some experimentation with photos as actual targets. This was conducted both as an in-house training exercise, and at one or two other times as part of one of the rare instances when the operations unit was asked to participate long-distance in an SRI experimental series during the mid-to-late ’80s. Across the board operational viewer results dropped off when targeted against “static” photographic targets. At the time, video clips were not available as an option (or so I presume, as participating viewer received only terse feedback), so I can render no judgement as to whether they would have been more effective.

Indeed, to a remote viewer accustomed to accessing actual sites in four-dimensional space, a static photograph is not a representation of the Statue of Liberty in New York harbor or Mount Pinatubo during an eruption. It is in reality only a colored piece of paper in a manila envelope. It’s not surprising that results from operational viewers suffer when targeted under such circumstances.

To be sure, an experienced viewer *can* access a photograph—the positive results of several of the SAIC’s experimental RV sessions demonstrate this. But if the focus had been on “real”—and therefore naturally dynamic—sites as opposed to two-dimensional representations, May and his colleagues might not have had to bother about testing the use of “dynamic” moving images (the videos) to provide greater change and variety to improve remote viewer detection; or about mapping the “change in entropy” of the static images to enhance researchers’ ability to decode viewer results, as was done for these experiments. Perhaps there were experimental control reasons why such a fixed target pool was desired. In my mind, however, the drawbacks far outweigh the possible benefits.

Another troublesome aspect of at least one of the SAIC experiments was the apparent need to experiment further with “senders”—individuals sent to the target site to act as a “beacon” or a “transmitter” for the remote viewer. Indeed, one of the stated purposes of the experiment was to determine if a “sender” was necessary. Senders and beacons were used in the early SRI experiments, and continued to be used for beginner trainees at Ft. Meade, simply as a way of providing a connection with the site that the novice viewer could easily grasp. Both at SRI and Ft. Meade, however, the need for senders in advanced remote viewings was surpassed long ago. The introduction of coordinates as a targeting mechanism, and later (to avoid any hint of contamination) encrypted

coordinates, made senders/beacons obsolete. No degradation in response quality resulted, and in fact, accuracy seemed even to be enhanced. The encrypted coordinates provided the added benefit of defusing one of the most popular (if improbable) criticisms of coordinate-cued RV—that some viewer might just “memorize” what was at the end of all the geographic coordinates in the world, and cheat.

The need for beacon or sender was already discounted by the late '70s and early '80s, and was certainly well established at the time Ed May took over as primary researcher. Though the sender/beacon personnel were dispensed with later in the SAIC ten-experiment sequence, it was puzzling why the researchers felt the need to thus “reinvent the wheel” at the start.

In the end, the main problem with the SAIC experiments was not that they were particularly poor experiments, but that they should have been better. More importantly, the experiments could—and really should—have focused more particularly on remote viewing, guided by the three missions that Congress had decreed when earmarking funds for the program. As it was, the primary consequence of the SAIC program was to provide a very tempting strawman for the AIR bull (at the behest of the CIA) to gore and trample, hoodwinking the general public into believing that AIR had a live matador at its mercy. In reality, the matador wasn't even in town. But now, after I have spent several pages “blaming the victim”, it's time to turn my attention to the perpetrator.

(To Be Concluded)

PART 3: SCRAPS AND CRUMBS

Further Reflections on the AIR/CIA Assessment on Remote Viewing

by “Mr. X” (Paul Smith)

This series was written by someone intimately familiar with the various incarnations of our government’s remote viewing efforts. His identity is known to Ingo as well as to me. He has stated that he will be revealing himself in the very near future, and uses the *nom de plume* of “Mr. X” for good (but temporary) reasons.

— Thomas Burgin

Note: This is the conclusion of a three-part review of the CIA-sponsored report by the American Institutes of Research of its evaluation of the Government’s twenty-four year-long remote viewing program. Part One, “Bologna on Wry”, covered the operational intelligence portion of the program. Part Two, “A Second Helping of Bologna on Wry”, found that the research reviewed by the AIR was inadequate as a basis for a fair assessment of remote viewing. Part Three examines the AIR’s faulty evaluation of that research.

If one is limited only to the information contained in the AIR report, one forms the impression that the evaluators did a reasonably thorough job in assessing the SAIC/SRI experiments and analyzing the results. The ambiguous conclusions (that there is an anomaly, but after 20+ years of research it is still a tentative one, and no cause and effect has yet been demonstrated) leads surely to the AIR conclusion-of-choice that it really doesn’t make sense for the government to waste further money on it. But we would be misled. The AIR examination was neither in depth, nor conclusive.

AIR employees themselves focused mostly on their rather cursory evaluation of the intelligence operations part of the *Star Gate* program. Though some of them were involved as well with evaluating the remote viewing research program, they contributed little but a brief concluding summation to the final AIR report. Drs. Utts and Hyman, specially engaged by AIR to review the research program, produced by far the bulk of that assessment. Utts’ is first sequentially in the report. She starts with a general discussion of the statistical theory used to gauge experimental success in parapsychology research. She follows this with an instructive discussion about RV experimental design, some

history of RV research, and an exploration of the SAIC experiments, augmented by more detailed information in an appendix. She also discusses briefly how the results correlate with earlier work done at SRI (they are consistent with these earlier statistically-significant experiments), and also lists the results of a number of related remote viewing and ganzfeld (a form of remote viewing) experiments conducted at various labs around the world. According to Utts, the effects of these strongly correlate with those achieved in the SAIC remote viewing experiments.

In the course of her remarks she anticipates and answers many of the objections Hyman later brings up in his portion of the review. Even allowing for my own personal bias in favor of her conclusions, I find her assessment to be more rational, well-reasoned, and soundly supported than is that of Hyman.

On the other hand, so general are Hyman's comments that he could handily have written most of his evaluation without ever once having to refer to the remote viewing experiments themselves. Ultimately, he acknowledges that there are significant effects demonstrated, but then spends a good deal of time discussing why in principle he rejects these effects. He admits that he can find no flaws in the experiments, yet says we must wait indefinitely to decide whether they have or have not proved a PSI effect so as to allow a lengthy interval for thus-far unidentified flaws to be ferreted out. He warns that given enough time, methodological flaws might turn up that had not yet dawned on anyone. He then cites as his only examples of such methodological flaws two cases that are decades-old and unrelated to remote viewing, where the only "flaws" uncovered were instances of fraud. Meanwhile, Utts has already pointed out that fraud as an explanation is untenable because of the numbers of institutions in diverse locations around the globe that have produced results equally significant as those of the SAIC experiments.

Utts later addresses and disposes of a number of Hyman's other arguments and errors in her rebuttal that follows Hyman's comments in the report. However, there were several other "literary offenses" that Hyman or AIR or both commit that are not discussed. Since Hyman's evaluation is at the heart of the AIR case against the remote viewing research program, I will focus my attention there. In the interests of space—which I consume ever more of as this review progresses—I will only consider a few of the more egregious errors and misjudgments the good doctor makes.

The Baby Out With the Bath

To begin with, Hyman and AIR ignored twenty years of research conducted prior to the SAIC experiments. Despite the AIR's express assignment to thoroughly review "all laboratory experiments and meta-analytic reviews conducted as part of the research program", ultimately only ten experiments were actually reviewed—all of them performed at SAIC in just the last three or four years of the government's program. One reason for this was likely due, as Hyman says, to the "limited time frame [that was] allotted for this evaluation" [p. 3-43, 3-44]. The AIR reviewers were given only a month and a half—from mid-July to the end of August—to conduct a supposedly "exhaustive" review.

Ed May asserts in his own rebuttal to the AIR report (*Journal of Scientific Exploration*, vol. 10, no. 1, Spring 1996), that in recognition of this unrealistically short time allotment, someone at AIR requested May provide only the reports from his ten best experiments for evaluation. Quite properly he demurred, since for sound scientific reasons this would skew the results—in so doing, only successful results would be considered, when to form a fair picture required that poor results should be evaluated as well (selecting only experimental results that show positive effects is known as the "file drawer" effect). As an alternative, May proposed a different procedure that would have allowed examination of all the materials within the time constraints, resulting in a much more thorough and reliable assessment. His suggestion was ignored.

Instead, in a conference call between the AIR evaluators, Hyman got agreement that only the ten latest experiments would be evaluated. It was tacitly recognized that there were both relevant and irrelevant experiments among these ten, but it made for a more manageable evaluation pool, and it avoided the "file drawer" problem.

This is where it gets interesting. As earlier noted, Hyman explains that a limited number of experiments were selected because of lack of time to consider all of those available, and these ten were the most recent. But he also cavalierly dismisses the need to examine the other two decades worth of experiments by alleging that the handful of SAIC experiments selected were "the only ones for which we have adequate documentation" (p. 3-43). Earlier research was discounted as suffering "from methodological inadequacies" upon which he chooses not to elaborate further in his report. Hyman makes this amazing assertion despite the fact that he had never even looked at the documents of which he is being so dismissive. Sometime back in the mid-1980s, he reportedly saw some of the results from the first few years of SRI experiments when he participated in another flawed "scientific" evaluation of

enhanced human performance programs [i.e., the National Research Council's somewhat infamous "Enhancing Human Performance" report].

Still, there remained perhaps ten years' worth of subsequent remote viewing research conducted at SRI and elsewhere to which Hyman had never previously had access. It, along with the ten SAIC experiments, had been classified Secret or higher until the CIA decided to make it all available in support of the AIR study.

Because of the CIA's declassification action, Hyman finally *was* authorized access to the majority of the research, had he chosen to examine it. However, he himself admits he never bothered, since most of the experiments prior to the SAIC era were in the "three large cartons of documents" he was given at the outset of the study but which he freely admits in a recent article he "didn't have time" to look into (Skeptical Inquirer, March/April 1996, p. 22). In short, he couldn't possibly have known whether those experiments really did suffer from "methodological inadequacies".

Still, Dr. Hyman couches his remarks in such a way as to make an unsuspecting reader suppose that the ten experiments reviewed were the best examples available. Though he clearly knew better, he nevertheless claims in the Skeptical Inquirer article that the ten experiments he and Dr. Utts evaluated were the "ten best studies", and "the best [RV] laboratory studies" (p. 22), implying by assumption that they must therefore be sufficient on which to base an adequate assessment of remote viewing. This despite the fact previously explored in Part II of this review that a number of the SAIC experiments had little or nothing to do with remote viewing, and that the remainder were generally not fully state-of-the-art RV experiments.

Nonetheless, a mere two pages after telling us that he and his AIR fellows themselves arbitrarily decided that only ten experiments would be reviewed, he proceeds to deplore the entire two-and-a-half decades of research for producing "only ten adequate experiments for consideration". Hyman writes:

"Unfortunately, ten experiments. . . is far too few to establish reliable relationships in almost any area of inquiry. In the traditionally elusive quest for PSI, ten experiments from one laboratory promise very little in the way of useful conclusions". (3-46) He is, of course, absolutely right in the process of being altogether wrong.

Prima Facie Evidence

The arbitrarily limited data base is not the only difficulty with AIR's study. Perhaps more problematic is Hyman's arbitrary exclusion of so-called "prima facie" evidence (3-71). This is introduced in the section where Hyman (without, I might add, any qualifications whatsoever in the field of intelligence) considers whether RV has potential for use in operational intelligence settings. Though in this part of his discussion he is concerned with practical applications, he seems to have carried over this bias against prima facie evidence from his treatment of the research program itself.

Hyman says that he relies on a definition of prima facie evidence that originated with May and Utts. In her remarks (3-11), Utts describes prima facie RV evidence as a remote viewing result that is so spectacularly accurate that it virtually proves the existence of the phenomenon, though it is beyond the ability of statistics to describe. This meaning is derived from jurisprudence definitions of prima facie evidence as that evidence which clearly proves a fact, if there can be no other explanations for what has occurred.

Prima facie evidence of remote viewing would be unambiguous information produced by a viewer about a target that could not have been obtained in any other way (i.e., fraud, leaky methodology, etc.). This might be in the form of sketches or verbal responses or both. If the target were, for example, the Eiffel Tower, the sketches and/or verbal descriptions would strikingly match the Eiffel Tower.

There was apparently no specific "prima facie" proof in the ten SAIC experiments (though a couple of the RV sessions appear to have come close), so Hyman's embargo of such evidence would seem not to matter much. However, despite his remarks to the contrary, he doesn't seem to be working from the same definition of prima facie evidence to which Utts and May subscribe. Hyman doesn't elaborate further as to what his personal understanding of the term is, but from the context it seems apparent that he means to exclude all evidence that cannot be statistically evaluated. If someone designated as judge must look at an RV result, compare it to a target, then come to a conclusion based on his/her own opinion as to whether or not it matches, that evidence is unacceptable because it is based on a subjective judgement.

One of the most time-honored evaluation methods in remote viewing research is to provide the judge with the same set of targets used to task the remote viewers, then allow the judge to "blind match" the remote viewer's results against all the possible targets in that pool. Since the judge thus has no

idea what the original target was except that it had been selected from the available target pool, the belief is that the better the RV session, the more likely is the judge to correctly match the viewer's results to the actual target. How many times the judge successfully matches a session to its correct target is then quantified with statistics. It's obvious that this is only one step removed from subjective judgement. But it allows the RV data to be turned into numbers, which can then be more easily manipulated.

This procedure works so long as there is a reasonably limited target pool. However, if the target pool is infinite—i.e., could be any site, person, object, or event in the entire world (as is the case in intelligence operations)—it is virtually impossible for a judge to be able to match an RV session transcript to a given target based only on internal information. If the viewer says the site is the Eiffel Tower, the judge must evaluate the session data, and if it matches the Eiffel Tower, he/she must go with that conclusion. Success or failure cannot be statistically determined in such a situation. Either the viewer accurately and unmistakably describes the site, or he/she doesn't.

Let's say in the case of the "Eiffel Tower" session that the site was actually a missile launch gantry at Vandenberg AFB. Let's say further that the viewer's data was all extremely accurate in describing the gantry, but that the girder lattice-work, the strong vertical orientation, and the metallic construction caused the viewer to subjectively interpret the site as the Eiffel Tower. In a blind-judging situation with an infinite target pool, this session would be judged as a miss.

Obviously, it was not a miss. The data was accurate, but the viewer's subjective interpretation was wrong. It is clear that another option for judging the accuracy of such a session is necessary. The only alternative that I know of would allow the judge to concurrently compare the actual target information with the session data the remote viewer produced to see how close the RV data matches the actual site. Of course, the judge is no longer "blind", so this becomes an exercise in subjective judgement, and would therefore be rejected out of hand according to Hyman's criteria.

Certainly, there are potential problems with subjective evaluations of this nature. If the data is somewhat ambiguous—that is, the elements contained in the feedback potentially match several targets—then the human tendency might be for the judge to think he/she sees the target in the data, even though the data itself isn't accurate enough for a truly objective match.

But with "prima facie" evidence, we are not talking about these ambiguous cases, but rather a target and transcript that match unambiguously. Any competent person would recognize that the target folder and the remote

viewing data describe the same target. Ray Hyman would, unfortunately, exclude this as evidence.

As justification for this rejection Hyman cites a study done by David Marks and Richard Kamman in 1981 that purports to prove that a psychological phenomenon they call “subjective validation” was responsible for good results shown by early SRI remote viewing experiments. Essentially, Marks and Kamman maintain that a judge may see what s/he wants to see in evaluating any given remote viewing session, since viewers often describe a variety of elements that might be found in more than one target. However, this study centered around blind judging of targets from a limited target pool, some targets of which shared characteristics with other targets in the series.

This does not hold water in relation to the definition that Utts and May had in mind when referring to *prima facie* evidence. A true “*prima facie*” session is not ambiguous. There is *no doubt* that the correct target has been addressed and described, and any reasonable person would be able to make that same judgement.

In effect, Hyman rejects the use of any sketches or other visual data that must be subjectively compared to the target to determine whether there is correspondence or not. If the viewer is targeted (in the blind, of course) against the Eiffel Tower, and during the course of the session draws unmistakably the Eiffel Tower, it is by Hyman’s standards still inadmissible as evidence of remote viewing. What Hyman and his colleagues seem to be saying is that even if it looks like a duck, walks like a duck, quacks like a duck, and floats like a duck, we must assume that it’s *not* a duck until we have something more convincing.

The irony is that if Hyman’s strictures were applied to conventional science, numerous branches of study that rely on subjective comparisons between one thing and another would dry up and blow away—among these, plant and animal taxonomy, paleontology, and comparative biology.

Lost In the Numbers, or “Statistics Ain’t Everything!”

Early in his remarks Hyman alleges that “Parapsycholo[gy] is unique among the sciences in relying solely on significant departures from a chance baseline to establish the presence of its alleged phenomenon” (p. 3–51). In other words, parapsychology is the only science that has to prove itself by showing that something consistently happens more often than you would expect by accident.

Hyman is generally right in saying this about statistical proof as far as psychokinesis (PK) research is concerned—no one has yet demonstrated under scientific conditions the moving of lamps or pianos through the air using “mental” power alone. Indeed, most PK research involves micro effects that only manifest themselves as statistical deviations from the chance baseline to which Hyman refers. One of SAIC’s experiments—the computer-driven binary-choice experiment—falls into this “deviation from chance” category.

Hyman is wrong, however, in claiming that remote viewing (obviously a parapsychological effect) is provable only by a statistical deviation from chance. Valid remote viewing produces true “macro” effects in the form of word descriptions, drawings, sketches, etc., that provide information directly applicable to the real world. The statistics involved in evaluating RV research are really only an imperfect, after-the-fact attempt to measure how well remote viewing works in a given experiment. The statistical analysis also serves the goal of limiting the subjective judging mistakes to which humans are vulnerable in ambiguous situations.

But the statistical evaluations are not the proof. The proof is the information provided during the session that could not possibly have been obtained through any other known means of communication. Statistics can be extremely useful as an evaluative tool, but relying too much on them can also be dangerous. It is too easy to get lost in the numbers and lose sight of what they represent.

In theoretical terms, it only takes a single successful remote viewing session to prove once and for all the existence of the phenomenon. If a viewer in isolation provides accurate data about a target, and if *all* other means by which the information could have been obtained can be ruled out—to include both fraud and chance, no matter how unlikely—the only possible conclusion left must be something beyond our current understanding of the physical universe: in other words “paranormal”.

We do not, however, live in a perfect world. First, there is always a possibility that through some incredible hiccup of fate the viewer might by accident hit on the correct target. Second, in the real world theoretical perfection in experimental design is approachable but ultimately unreachable; we often cannot conclusively rule out every explanation besides PSI for the effects of a given experiment, the first (or even second or third) time around. Therefore, science insists on replication of successful experiments before the phenomenon the experiments were meant to confirm may be accepted as being real.

Let us assume, now, that after much thought, trial, and error, a proposed set of remote viewing experiments have been “hermetically sealed” against

external contamination, mistaken analysis, erroneous conclusions, etc. Let us further suppose that the experimental design is excellent, with a virtually unlimited target pool, and constructed such that clear distinctions between accurate and inaccurate data can be made when it comes time to judge results. Let us finally suppose that there is adequate oversight to guarantee against fraud.

Now, what if after one or two experimental sessions, a RV researcher produces an excellent match with the chosen target? This could of course be just wild, hole-in-one luck. Let's say further that after two or three more sessions there is another unmistakable, if uncanny match. Still chance? Yes, but considerably less likely. But what if the viewer continues to have these explicit matches every few sessions—indeed has runs where maybe two or three sessions in a row match significantly—or even precisely—with the respective targets? At what point do we give up on chance and acknowledge that something is going on that can't be explained in standard physical terms?

These results could not be evaluated statistically—at best one could say 50% of the time the viewer was accurate, or 30% or 72%, or whatever. But these statistics would be completely meaningless. According to Hyman's interpretation of the rules of empirical science, barring a very rare accident of probability the viewer should not be able to describe the target accurately even *once*. If the viewer is successful in describing the target not just once but a number of times on an ongoing basis the fact is that it doesn't matter if he or she fails most of the rest of the time. In the paradigm of the physical universe under which Hyman and his AIR friends operate, the viewer should *always* be wrong. This is not proof obtained by statistical "deviation from a chance baseline". Those terms make no sense here. Yet this is indeed proof, though proof that is unacceptable to the skeptics.

Ironically, the requirement for statistical proof that Hyman deplors was imposed on RV research by the skeptics themselves when they rejected evidence that required subjective evaluation of any sort, no matter how obvious. Now, based on Jessica Utts' thorough discussion in the AIR report, it seems clear that the statistical evidence Hyman and his fellows demanded have now been provided. Yet Hyman states that it is premature to accept these figures as proof. We must wait to see if anyone can come up with some way of showing that the data does not say what it obviously does say. In other words, now that we can no longer dispute that it looks, walks, and quacks like a duck, we must now carry out exhaustive genetic tests to prove its ducky heritage. When *those* tests confirm that it is a duck, then we must wait through a few

more generations of technical development in genetic testing to see if we can create a test that *will* prove that it is not a duck.

But this attitude is no surprise. Skeptical evaluation of PSI research has often resembled an archery match where during the contest the judges keep moving the target of one competitor while leaving those of all other contestants in place. By refusing to acknowledge that there is now adequate proof that PSI exists; by insisting that we cannot make any judgement about the existence of PSI based on SAIC's experiments (as well as the others mentioned by Utts); by declining to examine *all* the newly available experimental evidence; and by failing altogether to consider the historical track record of the intelligence operations portion of *Star Gate*'s predecessors, Hyman and his cohorts have effectively "moved the target" once more. In so doing, he has not preserved the purity of science. He has only demonstrated his apparent intention never to accept *any* proof, no matter how compelling, for the effectiveness of remote viewing or the existence of PSI.

Summation

Since at the conclusion of all three parts of this review the discussion is now quite long and convoluted, I shall summarize the general points below:

1. AIR narrowed the scope of its evaluation to focus on only a few years and a few experiments out of more than two decades of RV research and many experiments. As a result, the AIR assessment is useless as a comprehensive and meaningful evaluation of remote viewing and its practical applications.
2. The SAIC experiments that AIR reviewed were not themselves a fair test of the remote viewing phenomenon. Yet despite their shortcomings, the experiments still demonstrated a persistent positive result that it seems can only be ascribed to a paranormal cause.
3. Though Hyman admits the data shows an effect, he wants to keep the door open indefinitely—never admitting that PSI may be involved—in hopes that eventually an alternative explanation to PSI can be discovered to account for these effects (by inference, he seems to imply fraud).

4. Ultimately, though Utts makes a far stronger case for the existence of some sort of PSI phenomenon being evidenced by SAIC results, AIR throws the debate to Hyman, without satisfactorily explaining why his case was deemed more compelling. Based on his flawed evaluation Hyman decides that he has sufficient data and personal expertise to extend his evaluation into the operational arena—and concludes that remote viewing is of no use in intelligence collection.

Of course, the purported motivation for the AIR evaluation that produced in the flawed report for the CIA was to determine whether remote viewing was useful as an intelligence collection tool. By the manner in which the study was conducted and in the way the negative conclusions were reached in the report, it should be clear by now that the evaluation not only failed to honestly determine whether remote viewing was of any intelligence use: It also showed conclusively that there was an unacknowledged, predetermined agenda to produce negative findings as the conclusion to the report.

Presumably, the AIR itself had no particular prior bias against remote viewing. This leaves the contracting agency as the culprit. It would seem that the Central Intelligence Agency gave the AIR its marching orders: To find no merit in the program no matter what the evidence itself showed. In Part One I suggested reasons for this, but at this point that all still remains only speculative. Nonetheless, there does appear to be a smoking gun here; and, as has so often been the case recently, it seems to be lying at the feet of the CIA.

ADDENDUM AND CORRECTIONS TO MR. “X”’S REVIEW OF THE AIR/CIA ASSESSMENT OF REMOTE VIEWING

by “Mr. X” (Paul Smith)

This series was written by someone intimately familiar with the various incarnations of our government’s remote viewing efforts. His identity is known to Ingo as well as to me. He has stated that he will be revealing himself in the very near future, and uses the *nom de plume* of “Mr. X” for good (but temporary) reasons.

— Thomas Burgin

Note: This is an addendum to a three-part review of the CIA-sponsored report by the American Institutes of Research of its evaluation of the Government’s twenty-four year-long remote viewing program. Part One, “Bologna on Wry”, covered the operational intelligence portion of the program. Part Two, “A Second Helping of Bologna on Wry”, found that the research reviewed by the AIR was inadequate as a basis for a fair assessment of remote viewing. Part Three examines the AIR’s faulty evaluation of that research.

Since publishing the three installments of Mr. “X”’s review of the CIA/AIR report on remote viewing, I have received a number of comments concerning how I described Ed May’s research in Part 2. My evaluation concluded that the research selected for evaluation—while interesting from a parapsychological standpoint—was of limited value in (a) establishing the reality of remote viewing, and (b) developing new techniques to improve the efficiency of the operational effort. These two goals were among the three originally mandated for the program by Congress during the *Grill Flame* era, and never officially rescinded.

Based on what is evident in the AIR report, and on peripheral material and knowledgeable sources to which I had access, my assessment of the research program seemed accurate. The experiments evaluated by the AIR at the behest of the CIA were the ten most recently done by May at SAIC, and were arbitrarily chosen by Ray Hyman and his colleagues at AIR to represent the research done on remote viewing. I still maintain that those ten experiments were inadequate in achieving goals (a) and (b) above.

However, this assessment—admittedly based on incomplete, if nonetheless extensive data—may reflect unfairly on Ed May’s efforts and intentions in the pursuit of remote viewing and PSI research. It is, of course, not Ed May’s fault

that Hyman and his associates refused to examine other of the program's research that might have more strongly supported the remote viewing phenomenon.

Comments from Joe McMoneagle shed further interesting light on Ray Hyman's actions in the course of the AIR survey. According to Joe, "Hyman sat down with two other members of the AIR staff and two reps from the agency [CIA]", and sorted through "about sixty papers" reporting on experiments done at SRI-I and SAIC. They then "'decided' which ones they would accept for review...".

This November I had a conversation with Dale Graff, who during his career was one of the primary DIA points-of-contact for the program, and was also branch chief and project manager for the operational unit at Ft. Meade in the early '90s. Dale told me he felt that I had erred in my comments on the research program, and that I had based my analysis on inadequate knowledge of the circumstances under which the research program was conducted.

According to Dale (and he speaks with some authority, since he was often intimately involved in the contracting process throughout much of the program's history until his retirement in 1993), there were many bureaucratic and political factors that went beyond operational considerations in guiding the course the research took. Often, May was forced by agencies and influential individuals with other agendas to pursue specific experimental directions that went beyond supporting the operational remote viewing effort. Neither May, nor Graff and his DIA associates were fully able to dictate the route experiments were to take. Though I discussed this problem in Part 2 of the review, I did not sufficiently recognize the impact it had on the research program.

Dale made a further point in the course of our conversation. He suggested that even if parapsychology research unrelated to remote viewing per se did not directly affect remote viewing as an intelligence collection tool, nonetheless successful research could still help improve the program's prospects. Strong evidence of any PSI effect would undercut the objections of the critics and bolster support for all aspects of the RV program—including the operational unit.

While I myself believe that a research program that more fully concentrated on the remote viewing phenomenon itself could have served much the same purpose, still Dale's point is certainly relevant.

Other information I received recently also shows May in a more favorable light. According to Joe McMoneagle, "on two occasions, Ed (with myself and others) did the two week circuit in DC, convincing the folks in Congress that

the program shouldn't be shut down and it should be funded" (this refers to funding for the operational program; research funding, Joe explains, was a separate issue).

Part 2 of the review also contained some misinformation that I must here clear up. My evaluation of the support received from Ed May and the research program was based on mine and others' perceptions at the "operator level" in the Ft. Meade unit. We saw little or no input from the research folks to show that they even cared that we existed, and concluded they were ignoring us and going off on their own tangent.

Thanks to McMoneagle, I now know that perception to be erroneous. He mentioned in his communications with me that along with the boxes of research passed to the AIR evaluators (and, as I reported, not subsequently "evaluated") were another "nineteen packages of reports, recommendations, and materials from SRI-I and SAIC, [including] collection methodologies", which had been passed to the managers of the operational program over the period 1988 to 1994 and *never opened*. In other words, the research program was indeed attempting to fulfill its obligation to support the operational unit, but was apparently short-stopped by the very people who should have been integrating any promising new techniques or methods developed by the research.

As an operational viewer, I find it outrageous that this material was not at least evaluated, and passed on if it looked useful. Whether or not it could ultimately have been integrated with the other successful methods we used (and I suspect that much, if not all might have been), I think most of us would have welcomed the opportunity to at least entertain responsible new ideas and approaches—particularly if they shed light on some of the thornier problems with which we often had to deal. I owe Ed May and his team an apology on this one.

Finally, I must reiterate a point I made in Part One of the Mr. "X" review, which McMoneagle has reminded me of. One should have no illusions about the last days of *star gate*. In its final years, the program suffered from major problems and deficiencies, and provided no little ammunition of its own to be used against it. Uneven and at times outright bad management, poor performance and few accurate results in the latter years, ill-will from upper-echelon bosses, poor unit morale, and divisiveness within the organization tolled Star Gate's death knell. Nevertheless, had the program's high-level management (i.e., from the director and deputy director level on down), (1) wanted the program to succeed, and (2) been doing their jobs properly, the deplorable conditions at the Ft. Meade unit would never have developed.

SECTION FIVE

THE VIS-À-VIS THE PROBABILITIES OF EXTRATERRESTRIAL INTELLIGENCE



Ingo Swann—"Launch"
Oil on canvas, 62" x 62", 1973.
Collection of Mr. Trammell Crow.

THE SUPERPOWERS OF THE HUMAN BIOMIND VIS-A-VIS THE PROBABILITIES OF EXTRATERRESTRIAL SUPERPOWERS

Orientation and Introduction

Ingo Swann

(08Feb01)

The first purpose of this Section 5 is to provide a function within this Website in which exploratory hypothesis and speculation can be indulged and expanded upon.

This is in contrast to Section 1, the Ingo Swann Database Regarding the Biomind Superpowers, in which hypothesis and speculation are held to the minimum.

As most realize, *hypothesis* refers to “a tentative assumption made in order to draw out and test its logical or empirical consequences”, and *speculation* is defined as “to meditate on or ponder a subject”.

Speaking in the ideal, the basic function of hypothesis and speculation is not to make conclusions, but to juggle and contrast information packages and numerous topics, so that new, better, or even unsuspected understanding might be achieved.

The second purpose is to continue to point up that average definitions of the human mind (including its superpower components) are inadequate, if not useless, in the full face of the human mind itself.

Indeed, the instrumental nature of the human mind is so remarkable as to be awesome, and so it is easily discovered that mere words fail to bring fuller description to it.

A dispassionate survey of definitions of the human mind reveals that although a small variety of its aspects are identified; the sum of all of the definitions leaves many more refined aspects in the shadows. This includes modern scientific definitions, and even occult and esoteric definitions as well.

None of the definitions of the mind are wrong per se, but the definitional process of identifying the larger nature of the mind is incomplete, and probably vastly so.

One reason for this is that such definitions are *not* derived from or based upon visible functions and attributes of the mind itself. Instead, and as will be elaborated in Part 1 to follow, the definitions that do come into existence are set up by this or that societal order, and so the definitions usually reflect the limits of knowledge within each of those orders.

This clearly implies that definitions of mind on Earth are little more than socio-determined ones. They are based on societal concepts and not on impartial and full observations of mind itself, which transcends all such concepts.

The human mind, both in essence and in manifest functions, *does* transcend all socio-determined situations—*because* all such situations are products of the overall human mind itself.

In the larger perspective of this, it can therefore be understood that *any* definitions of mind that are socially derived merely reflect some kind of socio-control agenda regarding how the mind should or should not be thought of, as contrasted to what mind actually is in all its magnificence and potential powers.

If we can think that any definitions of mind that we learn about via education have been established merely within self-limiting contexts of various kinds of socio-control agendas, then we would expect to discover that mind has *not* been examined and defined at the all-inclusive human species level.

In fact, there would be no apparent reason to undertake such an examination—in the absence of factors that might make it *necessary* to do so.

This is much the same as saying that Earth societies would separately continue to identify and define mind only via the thinking-lenses of those societies, for there is no obvious reason to do otherwise.

However, it could occur that Earth societies might encounter *another* species having powers of mind at least commensurate with, but perhaps advanced beyond our own species.

Of course, this kind of encounter is, and has been, a pure speculation—with the exception (discussed in Part 1) of recent and remarkable developments in advancing astrophysics that are in process of converting the speculation into something akin to a semi-concrete hypothesis of actual possibility.

In any event, if mind, mind powers, and intelligence within the context of another species, perhaps more powerful than our own, needed to be understood, the process of doing so would *also* mean that deeper knowledge of

the mind quanta of our own species would have to be illuminated more clearly and intimately.

“Another species”, of course, can easily refer to one that is extraterrestrial, largely because we do not experience here on Earth another species equipped with mind-power-intelligence that is commensurate with our own.

The historical human experience on Earth has merely been to encounter other social orders, the various patterns of which all download from the mind-mental-intelligence attributes of our species as a whole.

Since many aspects of our species mind have been denied authenticity within the limiting contexts of this or that societal order, it cannot really be said that fuller knowledge packages of mind itself have been achieved beyond the limited sum of those contexts.

If, however, our species were to encounter another species, especially an extraterrestrial one “more developed” than ours, then it would have to be concluded, at some point, that our own mind-mental-intelligence attributes are, well, “less developed” *by comparison*.

It is this *comparison*, and evidence for it, that can be explored by hypothesis and speculation—from which no conclusions need be drawn.

SECTION SIX

THE INGO SWANN ROLL OF HONOR FOR REMOTE VIEWING



Gerardo Dottori—"The Miracle of Light While Flying".
Oil on canvas, 48" by 50", 1931.
Collection of the National Museum of Modern Art, Rome.

THE INGO SWANN ROLL OF HONOR FOR REMOTE VIEWING AND PROCESS-DISCOVERY RESEARCH

Ingo Swann

(10Jun03)

Introduction

The term “remote viewing” was brought into usage in December of 1971 as a way of categorizing a certain type of extra-sensory perception experiment involving “over a distance”.

The larger background of those experiments can be found in my on-going memoir entitled *Remote Viewing—The Real Story*, and which is slowly being recounted and presented as Section 2 of this Website.

The initial remote viewing experiments were undertaken within limitations of parapsychology contexts that almost exclusively focused on establishing scientific proof of various types of PSI phenomena.

However, during the course of 1972 and thereafter, remote viewing experiments began to be lifted out of proof-oriented constraints and frames of reference, and increasingly transferred into much larger process-discovery research.

One of the results of this transfer was that the process-discovery research began to involve and incorporate more and more individuals all of whom contributed to some kind of positive and supportive activity.

As the size and results of the process-discovery system grew in various dimensions, the numbers of supportive individuals eventually increased into the many hundreds. Some thirty years have now passed since the initial undertaking of the process-discovery research and testing, and during those decades “remote viewing” has undergone many strange and sometimes awkward vicissitudes.

One of those vicissitudes involves the very many who have fallen into the forgetful folds of the overall remote viewing memory and history. This forgetting has several results, all of which are deplorable.

It enables only a very few to be identified, while the names of many more are consigned to oblivion. It also enables the larger dimensions of the overall remote viewing effort to be truncated and minimalized.

This forgetting is not all that unusual in terms of conventional history. But in the case of remote viewing I have regretted it for some time, ever since the early years during which I witnessed valuable workers being brushed out of the record as if they never existed.

A few years ago, I visited the Viet Nam War Memorial in Washington, D.C., upon which are collectively inscribed the names of those soldiers who perished in that remorseful conflict, and whose names would otherwise vanish.

Some days after this, I began to think that something like this memorial should be erected so as to at least record by name those many workers who played some role, in constructive and honorable support of the remote viewing research and history.

In trying to design how to do this, I realized that process-discovery regarding PSI in general did not actually begin with remote viewing research—which, after all, was initially formatted only in 1972.

Because of this realization, it seemed unfair, and even dishonorable, to segregate and then elevate latter-day remote viewing process-discovery from very similar past efforts.

I thus felt that *not* including mention of past participants and researchers in process-discovery of PSI faculties would serve both to truncate and minimize the whole history of what is involved, and to deny public recognition and appreciation of the greater panorama involved.

That panorama is filled not only with research, theories, and results of testing, but also with people—with humans having names, and each of which have had some small or large function in fleshing out the panorama.

In any final analysis, proof of PSI is only relative to the criteria being utilized to judge it, and those criteria constitute the first and last aspect of the proof-oriented endeavor.

However, process-discovery research concerning telepathy, clairvoyance, remote viewing, and etc., is relative to people—simply because if PSI does exist, it does so nowhere else than in people who must innately possess the processes to be discovered.

It is thus that people constitute the first and last aspect of any process-discovery effort.

There are some large and significant differences between proof-oriented and process-discovery research. One significant difference is as follows.

Proof-oriented research can, as it usually is, be conducted in the abstract, and does largely depend on the testing of theories put forth and the acquisition of number-crunching statistical data on behalf of proving the theories. Process-discovery research cannot be conducted in the abstract, and by definition it

must incorporate humans who, at first hand, can provide examples of the phenomena to be examined.

Such research does not depend on statistical data, but upon the discovery of similarities within the phenomenological examples provided by individuals. Such communal similarities are signals and evidence of the internal processes involved.

This is *not* to suggest that proof-oriented research is unimportant.

But as many have pointed up through the decades involved, that kind of research tends to depersonalize, minimalize and even to erase the human elements that are involved. Process-discovery research, however, must take into full account the human elements involved in such discovery, while proof-oriented research does not need to do so. Therefore, all human elements necessary to process discovery research should be honored and accepted for what they can contribute—and doing so can perhaps restore humanizing elements gone missing, or which have been ruefully put down or deliberately obscured.

In initiating the roll of honor, there are a few factors to be considered. The first of these has to do with how *honor* is to be defined.

To begin with, the term is one of difficult usage—if only because its antithesis, *dishonor*, has long been seized upon as a psycho-political tool within the phenomena of competition and attempts to achieve ascendancy and power. Another complicating factor is that ideas of honor can be gotten up and perpetuated to serve various situations, agendas, and activities within which concepts of honor are at least questionable.

Another factor is that the twentieth century, like the many before it, has not been too much awash with honor, or the honorable. Indeed, even conventional historians are obliged to observe that the twentieth proved to be the most vicious and violent of all, this despite its wondrous scientific and technological advances otherwise.

In large part, this can only mean that the active societal forces of the twentieth century were very permissive with regard to the non-honorable. It is via this permissiveness that observations of what honor consists of must have become cloudy, or even meaningless.

In order to step somewhat outside of this confusing situation, it needs to be established that honor as it is to be used herein pertains only to the contexts of the individual self.

As to definitions of *honor*, I will merely utilize those found in most dictionaries.

The term *honor* has several definitions having to do with the status and success. But in its fundamental essence it refers to:

1. Having a good name or reputation; and, (perhaps more importantly)
2. Showing outward respect toward others, things, or whatever.

It is in the sense of this fundamental essence that I bring usage to the term *honor*.

The term *honorable* also has several definitions having to do with status and rank. But it also has basic definitions, which are: “Characterized by integrity; and, performed or accompanied with marks of honor and respect”.

The foregoing definition utilizes the term *integrity*, and this use brings additional difficulties.

One reason is that just about everyone can observe that the on-going affairs of the human world are not too much awash with integrity either, and so demonstrative instances of it are hard to identify.

In any event, the effective definitions of *integrity* in its moral sense seem to be found only in the Oxford dictionary of the English language:

1. The condition of having no part taken away or wanting.
2. Soundness of moral principle; the character of uncorrupted virtue, especially in relation to truth, fact, and fair dealing, uprightness, honesty, and sincerity.

The foregoing definitions are provided not only for what they may be worth in general, but also with respect to the platitude that goes something like “Ye shall recognize them by their actions”.

From within the contexts of the terms above, it is possible to establish a roll of honor not so much having to do with judgement and achievement per se, but with the attitudinal auspices within which communal work is undertaken by groups of individuals.

In their communal sense, such attitudinal auspices must of course be positive and communally self-reinforcing if anything of value and enduring is to be accomplished—and, I suppose it should be mentioned, uncorrupted by selfish motives and agendas.

For the purposes of the roll of honor, I have taken the unusual decision to omit reference to social, academic, political, and military honorifics.

The reason for doing so is that those kinds of honorifics contribute to horizontal and vertical class and status systems, in which credit can be misassigned, even misappropriated, in accordance with honorifics rather than in accordance with performance and dedication to whatever work is involved.

As it is, then, in the case of the roll of honor, it does not in any first instance honor honorifics, but honors people, their integrity, and their contributions whether small or large.

One final factor now needs to be pointed up in this Introduction to the roll of honor.

If the larger history of human superpower research is examined, it can be seen that all of it took place within societal contexts that were vigorously and actively opposed to it.

It is thus that great conflicts arose—in the throes of which many such researchers were caused to suffer greatly.

There is thus an element of bravery with regard to those who faced such opposition with courage and endurance.

But the exact nature of the great conflicts seems not to be understood very well. Some aspects of the conflicts have been discussed in an early essay introduced into this Website dated January 20, 1996, entitled *remote viewing versus its skeptics*, as found in Section 1.

But the gist of the conflicts can briefly be outlined here. Societal forces have to put up with the occasional and spontaneous manifestation of PSI, simply because examples of it occur everywhere among our species all of the time, and have done so at least since the recording of history began.

The real existence of the superpowers therefore has never been in doubt.

What has been of great consternation, however, is the issue of whether the superpowers could somehow be lifted out of occasional spontaneous manifesting, and, via process-discovery research, refined and improved to high and predictable efficiency.

To better grasp what is involved, it is necessary briefly to review what the superpowers actually do. With the possible exception styled as PK, all of the superpowers provide and produce information by means other than the physical senses.

This production not only transcends the “laws” of physical possibility, but does so in ways and means against which the “laws” of physicality are no barrier—and which, in essence, implies that nothing can remain invisible to the superpower faculties.

There are, however, two types of information that can be produced via the superfaculties, via clairvoyance, telepathy, remote viewing, or future-seeing, for example.

Those two types are: (1) Information that proves to be correct, and (2) Information that either is proven incorrect, or cannot ever be proven as correct.

In larger societal terms, information that is proven as incorrect, or cannot be proven either way, actually has no relevance to anything.

But information that proves to be correct does have relevance, but only with respect to whether its scope is small and discontinuous or large and continuous.

In order to understand this, information can be provided which is 0–10 percent efficient, as contrasted to information that can manifest much higher efficiency.

In accord with the foregoing observations, individuals who are categorized as psychic should actually be thought of not as psychic, but as individuals who *provide information* via their superpower faculties.

After this nomenclature shift is made, something then depends on how meaningful in scope and accuracy the provided information actually proves to be.

Societal systems do not worry too much about mere demonstrations of the superpowers, but worry commences according to the scope and magnitude of the information acquired by them.

In this sense, if societal forces have to put up with spontaneous manifestations of superpower information, and which are usually only of low-grade content, any organized research to discover and enhance superpower processes clearly leads toward enhanced applications of them.

This in turn leads toward increases of invasive potentials via which nothing is invisible or can remain hidden—including motives, goals, and agendas, for example.

It is thus that PSI researchers can occupy themselves with proof-oriented research as long as they want. But proof alone, if achieved *and* accepted, will mean very little when compared to process-discovery and applications enhancement.

The great conflicts between PSI and science, for example, are not conflicts either about PSI or science per se.

The actual issue involved is whether any of the superpowers can be enhanced via process-discovery to higher states of scope and efficiency.

It is therefore that research into process-discovery has, in societal terms, been vigorously resisted, and those undertaking that kind of research have been

submitted to various kinds of indignities, some quite dishonorable and unconscionable.

It is thus that the element of honorable bravery should be included within the overall contexts of the roll of honor.

The constructing of the roll of honor will be a long-term process, and, of course, will never be all-inclusive. Too many have already been forgotten, and too much has been submerged into obscurity, sometimes deliberately so. However, as the roll of honor is increased in length, the true perspective and duration of process-discovery will become more apparent and inclusive. This, in fact, is the basic reason for bringing the roll of honor to light.

SECTION SEVEN

A MUSEUM MODULE FOR ART WORKS SUGGESTIVE OF THE SUPERPOWERS OF THE HUMAN BIOMIND



Einar Jonsson—"Morning".
Oil on canvas, 45" by 47", 1931.
Collection of the Einar Jonsson Museum, Reykjavik, Iceland.

SECTION EIGHT

MISCELLANEOUS NEWS ITEMS AND UPDATES

Factoids, Facts, Discoveries, Mierda del Toro, Social Contortions, Etc., Having Possible Relevance to the Biomind Superpowers

- News Items and Updates, Issue No. 1—August 1997
 1. Particles Moving Faster Than the Speed of Light
 2. A Robust Experiment Designed and Conducted by Researcher Dean Radin, Ph.D.

- News Items and Updates, Issue No. 2—December 1999
 1. Minds May Track Danger Unconscious

SCIENTIFIC DISCOVERY RELEVANT TO THE SUPERPOWERS OF THE HUMAN BIOMIND

Introduction

As many readers of this database might have recognized, I've not been content to discuss the biomind superpowers within the narrow limits that have ghettoized psychic or parapsychological matters. Instead, I've elected to extend the topic well into its larger sociological context—the context of our human species.

The superpowers are not just superpowers with narrow relevance detached from the rest of our humanness. After all, the superpowers are *not* found just in parapsychology or the so-called paranormal. They are found in human beings.

Breaking apart the phenomena of human beings into “normal” and “paranormal” is a mental artifact in the minds of those who do so.

This artifact results in an oddity seldom noticed, and which I'll do my best to articulate.

If for nothing else, our great Western civilization is noted for its magnificent, ongoing scientific and technological discoveries.

But since there is such a strong barrier between the “normal” and “paranormal”, the discoveries are interpreted only in ways that avoid whatever paranormal implications they might hold or portend.

Put another way, this is the same as saying that scientific discoveries are not interpreted regarding the illumination they might bring to the so-called “paranormal”.

In this way, there is no information crossover—and so progressing scientific discovery is seen as having nothing to do with the superpowers which are largely, and falsely, seen as paranormal.

Yet, there *is* an abundance of crossover possibilities, and it is easily opportune to learn more about the superpowers by examining the extended implications of “normal” scientific discovery.

Indeed, as will be slowly revealed in Section 2 of this site, about 85 per cent of the long-term research and development at Stanford Research Institute (1972–1985) was based in accepted scientific discovery—but the implications of which had never been extended into a working relationship with the functioning of the superpowers.

Since the 1970s, scientific discoveries that may have implications for a number of the superpowers have increased; and for some reason especially so during the 1990s. The focus of this Section will principally consider some few recent crossover scientific discoveries announced in some official form

Since this website does not have a Staff capable of keeping on top of all things, we would be grateful to anyone who observes a possible correlation between ongoing or accumulating scientific discovery and the superpower faculties. Please include references to the scientific publication in which the discovery is announced—accompanied, if possible, by a fax or email version of the article. Thanks in advance.

— Ingo Swann

SECTION NINE

OCCASIONAL REVIEWS OF BOOKS AND PUBLISHED MATERIALS HAVING DIRECT OR INDIRECT RELEVANCE TO THE BIOMIND SUPERPOWERS

- Book review: “China’s Super Psychics” by Paul Dong and Thomas E. Raffill
- Book review: “Designing Intelligence: A Framework for Smart Systems” by Stephen H. Kim
- Occasional Reviews of Books and Published Materials Having Direct or Indirect Relevance to the Biomind Superpowers by Ingo Swann (Spring 1998)

Introduction

The proposed function of this Section is to attempt to isolate from within the world’s information gluts various published materials having more pronounced relevance to the circumstances and contexts of the superpowers of the human biomind.

In this regard, the term *relevant* usually means “pertinent”, but more specifically implies “a traceable, significant, or logical connection to” a situation or to sets of circumstances.

It is quite likely that everything that gets into print has some kind of relevance to something. In large part, though, a great deal gets into print—but the relevant-to factors remain foggy, confused, or obscure. Additionally, some published materials cannot be seen as relevant to anything because whatever the relevance may be is unknown, unfamiliar or alien to readers’ comprehension.

In the sense of the above, the human biomind superpowers can be read about. But their relevance to whatever is not very clear, sometimes meaningless, because in our modern Western culture our lives can be lived

quite well without them—at least theoretically. The superpowers therefore have been traditionally marginalized and minimalized, and our Western science, philosophy and psychology have seen no need to take them into account or research them.

Thus, except as *curiosa strange*, unusual, it is very difficult to establish or convey meaningful contexts and relevance's regarding the superpowers.

The usual method in which reviews are offered up is to say something about what the book is about, perhaps with the reviewer slanting public perception this way or that in accord with the reviewer's own predilections. Relevance-to factors, if any, are rare or left open, perhaps sometimes because the reviewers have not a clue as to relevance, or perhaps because the bottom-line relevance regards only associations to cow pucky stuff.

Sometimes relevance is missed all around because books are reviewed according to the apparent categories they fit into, while the categories are seldom allowed to cross over or to interface. Sometimes, terminology or jargon prevents wider grasps of important relevance's.

Our present Earthside cultures have never established a "science of relevancy", so to speak. And so the double fact is missed that the perception of relevance's vitalizes and empowers while non-perception of relevance's depowers and devitalizes. This sometimes (and of course only theoretically speaking) leads to unacknowledged and subtle formats of "mind control". Indeed, we want to identify with and be part of what we are told is relevant, and we do avoid associations with what we are told is not relevant.

During the past 200 years, the superpowers of our species have more or less been consigned to the status of "not relevant", especially in the modernist West. Meanwhile, back at the ranch . . . !

SECTION TEN

THE SPECIES GUILD



Columba Krebs—"The Angelic Kingdom" (1956)

THE SPECIES GUILD

Ingo Swann

(04Jun97)

Introduction

Although you may fall over laughing at the idea of it, Section Ten of this database has but one purpose.

This single purpose is to *attempt* to consider and discuss how astonishing, amazing, wonderful, creative, energetic, visionary and etc. our incredible species actually is, and to focus on these qualities and attributes *only* in some positive sense.

Naturally, this *attempt* will require some kind of “letting go” of the utter fascination our species negative attributes hold over us.

And so this effort might result in some kind of cultural shock and thence be held as some kind of adventure into eternal realm of impossibility.

This attempt, however, should not be thought of as a retreat into sweetness and light—that undulating, glittering, picture-perfect—but foggy—realm where fundamentals of our species can be forgotten or ignored.

The way to conduct this attempt is not at all clear—except to think that a first step is to rise above all the mierda del toro found everywhere among our species, even if this rising be only momentarily or temporary.

This first step, hesitatingly taken, might itself be difficult. After all, if mierda del toro is presented as sparkling diamonds, it tends to assume the quality of being thought of as meaningful.

This attempt (probably a rather silly one, all things considered) means that the various negative and deplorable factors of our species will *not* be the endless, ongoing central focus of this section.

There are at least four reasons for this diminishment and possible exclusion altogether.

First, how awful and deplorable our species is or can be is given considerable examination elsewhere in sources that are considered meaningful in mighty ways. These sources actually range from misinformation to expert opinion. Most of them are presented with robust vigor—often approaching a condition of overwrought, drooling enthusiasm.

The availability of such sources is endemic and constant in a Big Time way, and so widespread, that it is completely unnecessary in this section to reinvent that wheel or jump on it and ride along with pride.

Second, it would seem that after 2000 years of actively considering our species negative-making factors, hardly anything has been archived regarding ways or methods to ameliorate them along with the vividly awful situations those factors inspire.

The study and examination of our negative factors has consumed enormous amounts of good will, energy, *funding*, research, and psychological and sociological experimenting all aimed at finding ways to “cure” them.

Today our species still has no idea of how to deal with a small time pissing contest, much less cope with negative factors grown to such large panoramas that they are largely out of anyone’s or everyone’s understanding and control.

It would be clear that the study and examination of our negative factors should continue, but perhaps not at the price of becoming so overwhelmingly paramount as to occlude and submerge our species positive factors.

The *third* reason has two parts:

1. It is quite well known that if you repeat, adumbrate, and constantly draw attention to something, then whatever that something is will take on a bigger and bigger reinforced reality. This is technically referred to as “learning” via repeated exposure, until our wonderful brains erect mental pathways for that specific kind of data and information. Eventually, meaning and importance will become attached to whatever is being repeated and emphasized, and which this bigger and bigger reality might not deserve—or perhaps was nonexistent in the first place. It can be admitted, with some evidence to support it, that our species does have elements of gross and refined stupidity. But are those elements *more* important than other elements that tend to get lost in the confusions the stupid ones bring into existence?
2. It is also fair to observe and admit that our species negative aspects *are* so widely fascinating that ways and means have been found to milk their economic potentials for all that can be gotten out of them. So this widespread fascination has become a meaningful *commodity* replete with producers and consumers. It appears that little can be done about this, except to observe that our positive factors are not altogether competitive with our negative ones.

That this is so is, I think, understandable. After all, those attributes get the adrenaline, emotions and sentiments pumping whether in real, fictional, gossipy, imaginary, or illusory form.

And so we drool over them, while some opine that those very aspects are emulated so that one might get one's share of the economic pie, or shall I say *drool pie*.

I, however, and for better delineation, would want to rename *drool pie* as *playground pismire with a lobotomy*—even though I, too, get off on some examples that emanate out of it. Even I like to watch examples of the good guys winning over the bad guys or ET space monsters.

But for this kind of thing to be possible, the real or imagined presence of the bad guys (or *things*) has to be engineered and masturbated into climaxial existing.

Of course, there is the question involving whether the good guys exist only to tackle, surmount and waste the bad guys. If so, then we absolutely *need* the bad guys so that the good ones can manifest their only purpose in being born out of the genetic pool.

Fourth, our negative aspects have proven to be so charismatic that when they and our positive ones are discussed together in sort of dichotomous contexts, the negative ones attract all of the attention. Or at least various amounts of attention wander away from our positive aspects and over to the lascivious excitements promised by the negative aspects.

I'm *not at all* suggesting that serious attention case being paid to our species disgusting, abysmal, degrading, soporific, hypnoid garbage heaps—and all of which are thrill-making.

I'm not at all suggesting that if you “accentuate the positive, eliminate the negative” our species will be on the road to and achieve the carrot on the end of so many philosophical and ideological sticks.

In fact, I'm not even suggesting that the positive be accentuated—but merely be *discussed*.

Regarding this, I've learned via some very serious demonstrations that specimens of our species try doing what they want, and do the trying at all times and all of the time—to the length and degree of whatever they can get away with doing.

Thus, since nothing will be gained or even lost by a forum exclusively to discuss our species amazing and wonderful factors, well, why not set one up?

Few will be interested in reading what appears in such a forum, and which forum anyway can't possibly be a threat to any vested interests desirous of pumping our species negative factors for all they are worth.

For those few who *might* take some passing interest, it may turn out an interesting challenge to discover how to examine and discuss our species wonderful qualities *without* first beating up on our deplorable ones or trying to smash them along the way.

After all, some 6,000 years of our species history on this planet, now discovered to be fragile, has shown that trying to smash our negative aspects has yielded little in the way of self-perpetuating results.

In any event, observations and papers from those who want to try achieving this eternally useless endeavor might be presented in this section of this database—for this particular topic *belongs* herein more than anything else. Guidelines for doing so will be presented shortly.

Our Species

But here at the startup, some preliminary about our species is needed.

Along these needed lines, it is to be understood that although our sciences and philosophies have traditional definitions of what is meant by *our species*, these might radically shift about in the near future because of advances in genetic detection. Nevertheless, it is worthwhile reviewing in brief form the traditional versions.

The term *species* is taken directly from the Latin, and originally meant “of a kind” or “of one kind”.

The term still means that, technically speaking. But it also transliterates neatly into “of *our kind*” or “of *their kind*”—ending up in various stereotyping “of *different kinds*”. In this sense, social forces manage to engineer programming methods effectively causing our wonderful brains to erect cognitive synapse formations so that we become enabled to recognize the differences between our kind and all other kinds. The same programming also encodes how those that are now different are to be treated.

In terms of science-speak, in pre-scientific times *species* was seized upon (about 1608) to denote “a group or class of animals or plants having certain common and permanent characteristics which distinguish it from other groups.

Much before 1608, the idea of *our species* apparently *did not* exist. It is therefore interesting to discover how, or if, earlier peoples thought of themselves as members of a corporate species. I’ve not been able to uncover much along these lines, but it would appear that our ancestors thought of themselves only in the contexts of clans or nations.

In any event, *species* was thereafter seized upon (about 1711) to denote “the human race”.

One of the earliest scientific criteria utilized to identify a species had to do with sexual transmission or intercourse. Only those of the *same* species could enact that activity *and* produce progeny. Thus, if stalwart specimens of our species would be sexually mated to extraterrestrials *and* produce progeny, then the ETs would be of our species or we of theirs—regardless of what the progeny might look like.

A *species* is commonly thought of as a sub-set of a *genus*. *Genus* refers to plants and animals that look alike or similar in some apparent way, but which, when mated, do not produce progeny, or if progeny do result the progeny cannot produce progeny.

It is also worth noting an obsolete usage of *species*, in that it once was used to refer to similarity ideas, theologies, ideologies and social classes of specimens of our species. This was convenient, once, for it enabled the higher, more powerful classes to consider their corporate selves as a different species.

This, I tend to think, still goes on—in that at least intellectuals of the modern period have taken it for granted that they are of a different species from those deemed not intellectuals.

At some point between about 1790 and 1890 (I’ve not been able to determine just when or why), the idea of *our species* took on an egalitarian or democratic frame of reference. Somehow, it was determined that all specimens of *our species* were equivalents of each other in some philosophical sense of the idea, on no other grounds than that they were of the same species because they could produce progeny.

This concept, with slightly earlier ramifications, brought about great revolutions in many areas.

Our species belongs to the genus *homo*, and our species subset of the genus is referred to as *Sapiens Sapiens*.

In its traditional format, *homo* referred to *man*, inclusive of the two sexes needed to copulate *and* produce progeny.

Man was apparently derived from the Sanskrit *manu* or *mana*, referring to a combined life-energy-higher-mind principle. *Man* entered English via Scandinavian and Nordic pathways, seemingly indicating that the Sanskrit-speaking peoples normally associated with India migrated to the north of Europe.

Since about 1890, the term *homo* has fallen onto bad times, then being adapted as a reference to males of our species who mate or fool around in some

way but do not produce progeny—this nonetheless a possibility science is in process of examining.

As it is, *our species* is referred to as Homo Sapiens Sapiens, the “Sapiens” part being derived from the Old French *sapient*, and which denoted “wise man (or wise Homo in the combined sense of male/female) with further reference to being sentiently sensible.

The transliteration of Homo Sapiens Sapiens into plain English is fraught with difficulties. On the surface, it apparently meant *he/she* Man who is doubly wise.

Literally, perhaps, it means *man* who thinks and knows it, and is therefore able to discriminate and accumulate knowledge by reflecting and cogitating upon the thinking. Various problems arise from this concept.

Even if there are transliterating difficulties here, the general gist of them makes *our species* feel quite good about its corporate self.

The general essence of Homo Sapiens Sapiens is true enough, at least in part. But on equally available evidence, our species might also style itself as Homo screwpiensis; Homo estupidogiganticofabuloso (this brings in a dramatic Spanish play); or, perhaps Homo thinkingmachinemagnificus (but susceptible to thinking viruses). We might also think of our species as Homo computererectus, albeit with wiring and hard drive problems.

There is a neo-possibility to restyle *our species* as Homo scientificus-progressicus. But doing so which might detach a large number of our species from our species and result in increases of socio-problems—and which, based on some visible evidence, has already happened.

Aside from the wisdom and wise elements originally built into the concept of Homo Sapiens Sapiens, our species is nonetheless determined to be a species only on biological evidence that it is one.

This is convenient in several ways, essentially because our species hasn’t really been able to live up to its Sapiens Sapiens connotations. Those connotations, implied to exist, are an embarrassment to those specimens who are sap saps, and so the idea that we are a biological species only comes as relief and refreshment.

Thus, as the modern, scientific age progressed, the term *our species* was exclusively seen in its biological contexts—if those contexts also result in the production of progeny.

So today, when we think of *our species*, we are thinking of our biology—only, with our Sapiens Sapiens part retired into cultural backgrounds or undergrounds. This is precisely to say that our formerly respected (if idealized)

Sapiens Sapiens parts have been relegated to the Fringes of alienated, sapient inquiry.

It is quite probable that only about 50 percent of the total combined specimens of our species today has ever heard of the term *our species*.

Many of those who *have* heard of our species probably think that it refers only to our biological meat bodies.

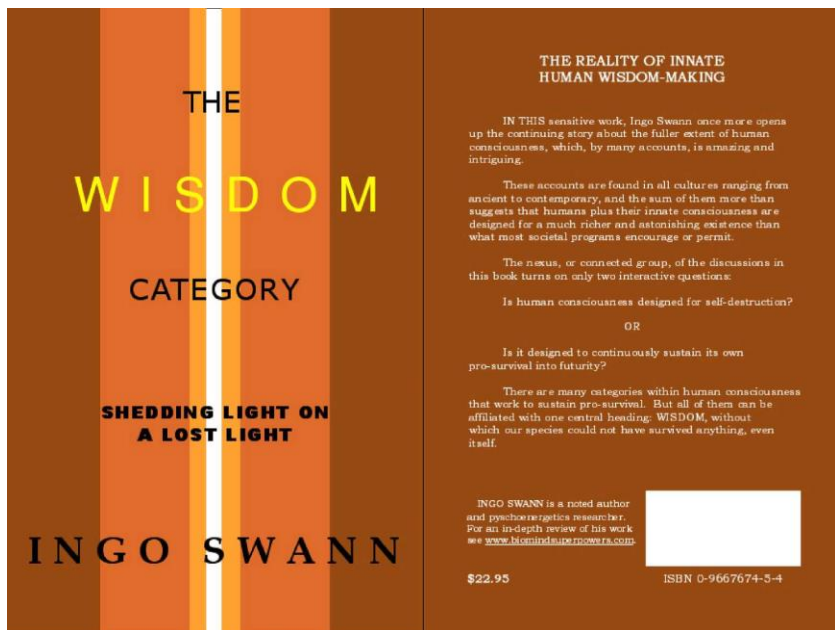
It is quite possible that many others who have heard of our species haven't the least idea of what it means—until they are informed via a horror flick that *species* refers to creatures that suck blood and energy from *human beings*, sometimes ripping, shredding and devouring the later in the process.

It may be, however, that many equate *our species* to *human beings*—but only *if* the subhuman elements of the latter are not too gross, visible— or provable in a court of law, and which has almost nothing to do with conscience.

The foregoing has been a very brief, and probably quite inadequate Introductory. More will follow, but I'll temporarily end here with two questions:

1. What *is* our species?
2. Is it possible to consider our species not as a genetically random collection of sexually produced biobodies, but as a great and wonderful collective of brains that, hypothetically speaking, form a kind of human neural network—and which, altogether *is* more sapient than any one of the produced progeny? I emphasize my use of “hypothetically”.

The possibly foolhardy task of The Species Guild is hypothetically to attempt to extract and discuss indications of our species excellence.



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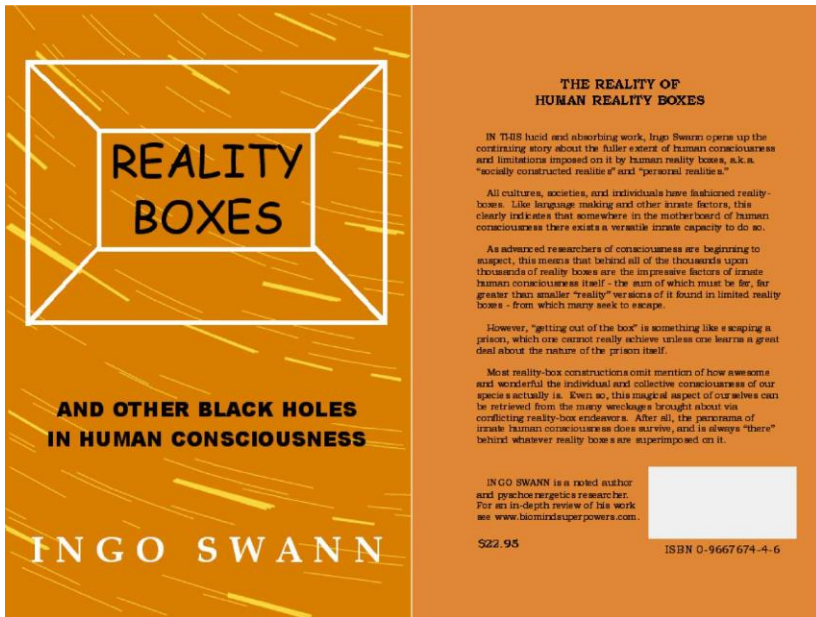
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Resumption of Book Fulfillment Service For Books Published By My Humble Self

First, I would like to express my gratitude to the very many who have sent notes of appreciation not only with respect to my books, but also regarding the materials archived in this website. And I thank, as well, the many who have inquired about when the books could be ordered once more.

The sudden failure of the Twiggs Company as my book fulfillment service came as something of a shock, thence compounded by discovering that such service elsewhere is not exactly to be found.

I'll not bore you with the gritty details, save to say that Times and Tides have changed, and with them have altered such matters as sharing of percentages, increased costs-costs-costs, and concepts of what book fulfillment service consists of. So, my little book publishing project came very close to an abrupt ending.

As it has finally turned out, though an arrangement has been engineered with the good offices of the International Remote Viewing Association (IRVA), and my books can now be ordered by telephone via the following toll-free number:

1.866.374.4782

So that there will be no surprises and confusions, however, this number is manned only between **9am and 4pm, Eastern Time on weekdays (Monday-Friday)**, but anyone wishing to do so can otherwise leave a phone number and someone will get back to you, servicing your order and/or answering questions.

The other options are to:

- Click [here](#) to order online
- Place an order with a secure answering machine, if ordering by credit card at the above telephone number
- Order by personal check or other means by mail sent to:

**IRVA
PO Box 381
East Windsor Hill, CT 06028**

Book prices: One thing learned during the fulfillment hiatus was that my books are seriously underpriced with respect to the current market, and I have been encouraged from all sides to increase the book prices, at least to make up some of the losses incurred.

I have agonized over this matter, but have decided to maintain the original prices until the end of this year. This is principally because small volume order fulfillment costs have significantly increased (storage, mailing containers, postage, and handling costs).

US postage + handling rates now are \$6 for the first book; \$2.50 for a selection of different or the same books, if sent at the media rate. Priority mail service is offered only if a selection of these or more books is ordered. Costs for other methods of delivery and/or bookstore interests need to be ascertained by calling the toll-free number between **9am and 4pm, Eastern Time on weekdays (Monday-Friday)**.

Four titles are still available.

- **PENETRATION** at \$18.95 plus s/h for the first book. Stock of this book is low, and it probably will be allowed to go out of print when empty. It is curious to note that a few second-hand copies of this book have appeared in the Internet for \$95 and up.
- **PSYCHIC SEXUALITY** at \$18.95 plus \$6 s/h for the first book. This book was a sleeper at first, but demands for it are on the rise, and bigger prices for second-hand copies will probably surface if it is allowed to go out of print.
- **SECRETS OF POWER, Vol. I**, at \$20.95 plus \$6 s/h for the first copy.
- **SECRETS OF POWER, Vol. II**, at \$22.95 plus \$6 s/h for the first book.

Please Note

In the past, I produced some books (such as *Natural ESP* and *Your Nostradamus Factor*) that were published via Bantam, Simon & Schuster, etc. These books have long been out of print. But used copies of them can be found in Internet sources, (Amazon, etc.) selling for rather hefty prices, in some cases over \$300.

Thus, we receive numerous requests asking for help in locating affordable copies of these out-of-print books. Except for my permanent archive samples, I have no copies of these books and do not know of any sources for them.

The reasons for the hefty prices totally escape me, and I had not a clue that such would happen. I'm sorry I cannot myself bring the books back into print due to the outlay costs and other complications of doing so.

Cordially yours,
— Ingo Swann

SECRETS OF POWER, VOL. III

(Status update, 17 April 03)

A very large number of inquiries have been received asking when Volume III of Secrets of Power will be available. Well, that volume is not yet available for two principal reasons, the first being that its humble author has constantly been overwhelmed by life's exigencies, both mundane and extraordinary, to the degree that his equally humble creative productivity has been drastically reduced. However, the second reason is that when the various subject matters that would comprise Volume III were collected and outlined, the total implied that the resulting book would be in excess of 1,000 pages. In order to reduce this boggling page count, it seemed that many of the subjects and topics needed in the book would have to be superficialized, nut-shelled, glossed over, and truncated, thereby resulting in the loss of many important substantive elements and details.

Well, the humble author is a *Virgo*, and such star-children are unhappy if they cannot relish substantive details. Additionally, the purpose of Volume III is to discuss "sympathetic 'vibrations' and empowerment". The chief characteristic of such vibrations is their invisibility, and thus it is very difficult to identify their existence via superficial and limited discussions of them.

On average, most can deal with what they can see in concrete terms, especially if such terms are superficial and thus easily sharable. But it is possible to think that superficial tangible concrete terms that are easy enough to perceive might constitute only about 9 per cent of the sum total of, well, shall we say, real reality, the nature and essence of which ranges on an invisibility scale from semi to deeply profound.

As but one small example of this, everyone acknowledges the existence of human motives, and much ado about motives occasionally takes place. But the real existence of human motives ultimately requires the question of when and how they actually become visible and recognizable.

Referring principally to negative motives, one of the inescapable facts of this matter is that motives can be hidden or cloaked in serious invisibility (and secrecy) until their workings and results become objectively visible—after which it is usually too late to do anything about them.

Aside from the many egregious societal implications of this kind of situation, motives, when in their invisibility stage or condition, can, do, and will act as serious complications and impedimenta with respect to any idea of empowerment—both personal and social empowerment.

Thus, in the light of potential empowerment (and of secrets of power), a double question arises: where do motives arise and format; and, how would it be possible to sense them in their invisibility stages in advance of their tangible concrete manifestations?

I don't think there could be much argument against the fact that human motives are initially formatted somewhere in the profound innateness of human consciousness (this, in itself, being the *great* invisibility—until one can see and identify what comes out of it). If something like this is accepted, at least in theory, then the next question involves how and why motives (and all other human activities) become formatted in this way or that.

Any in-depth study of the characteristics of human motives shows that they all have at least one general “signature” in common. They all come, so to speak, pre-equipped with the basic frames of reference or the “realities” that “shape” them or have contributed to their contextual structure.

Many will now realize that this humble author has jump-started into the topic of “Reality Boxes”, whose essential nature or structure is usually invisible until one can perceive what downloads from them in tangible or concrete terms.

In my original plan for Volume III, I had allotted a single chapter of not more than five pages to the topic of reality boxes. This reductionistic attempt was agonizing—largely because if one is interested in empowerment (of any kind), the topic of reality boxes looms exceedingly large and important on any horizon or in any dimension of mind or consciousness.

So, I asked myself why I was clinging to the conventional idea that a book should be singular and all-inclusive. The topic *is* a big one, never before given the treatment it deserves. Issue it as a separate book, albeit as preliminary to your Volume III, I heard back. And, by the way, here is the correct title: *Reality Boxes—and Other Black Holes In Human Consciousness*.

I finished this book on 26 December 2002, and except for interruption of the final decline and death of my precious, wonderful, little mother, it would have been issued earlier. It is now in the final printing pipeline, and for what it may be worth to those interested, orders for it can be fulfilled via the toll-free number:

1-866-374-4782

With the matter of *Reality Boxes* more or less resolved, there were two other topics scheduled to briefly be included in Volume III of *Secrets of Power*,

but which presented the same difficulties with respect to nut-shelling and reductionism.

The first of these was the topic of *wisdom*—and which, in today’s times and circumstances, has such invisible status as not to have too much concrete or recognizable visibility at all. In fact, wisdom is so invisible that one might wonder what it has to do with Secrets of Power at all.

Well, in Volume III proper, this author will argue that there are many kinds of power and empowerment, two of which are empowerment grounded in and supported by wisdom, and power supported by nothing of the kind, and both of which arise from particular reality-box configurations.

Certainly speaking, if only in the ideal, wisdom-less power is not really power at all (at least of any enduring kind), but only the source of ultimate and foreseeable wreck and ruin not only for those directly affected, but for our wonderful species as well.

As with the topic of reality boxes, I had scheduled, in Volume III, a Wisdom chapter of not more than five pages—and which reductionism would have ended up as little more than a bland series of platitudes having no potent dynamism.

I resolved this particular quagmire on the morning of December 17, 2002 and learned that wisdom was not a thing to be searched for outside of one’s self, but was an innate “category” in human consciousness, and that the title of the book should be *The Wisdom Category—Shedding Light On A Lost Light*.

I began this preliminary Volume III book on 27 December 2002, and the draft was in hand thirty days later. Excepting unforeseen interruptions, this book should be available by the end of May or in early June.

The third difficult topic that will be printed anon as a separate preliminary Volume III book is one that is so invisible that it has hardly ever been recognized at all—*The Magnification of Self*. No, this does not refer to over-stuffing or over-sizing one’s ego, but to the fact that if one’s sense of self is diminutive one will become wrapped up in and attract only small things and small awarenesses.

SECRETS OF POWER



Volume II

THE VITALIZING
OF
INDIVIDUAL POWERS

INGO SWANN

DEPOWERMENT VS EMPOWERMENT



ANY DESIRE FOR more individual empowerment will soon encounter the question of HOW to empower. There are many ways to consider this. One way is first to identify human power elements that are known to exist, but SO NOT receive societal nurturing, enhancement, training, scientific research, or philosophical success.

In depth research will reveal at least five major categories of these power elements, one such category consisting of the severe powers innate in everyone of our species. The direct relationship between the spectrum of severe powers and increases of power is self-evident. The direct relationship between loss or no awareness and loss or no power is also self-evident.

Most societal power structures do NOT encourage too much development of any aware and related powers, and, via societal programming or indoctrination, some structures force them into latency altogether. One basic reason is that too much awareness reduces the efficiency of built-in memory that support the aims of most power structures, whether large or small.

Most are familiar with the awarenesses they have, but few are familiar with the awarenesses they DON'T have, but which anyway innately exist within their otherwise amazing information systems.

(Posthumous Volume of SECRETS OF POWER)

VOLUME III: SYMMETRIC "VIBRATIONS" AND EMPOWERMENT

INGO SWANN is a renowned researcher of PSI and of the fuller extent of human perceptions, abilities, and powers.

ISBN 0-8657474-1-8

\$22.95



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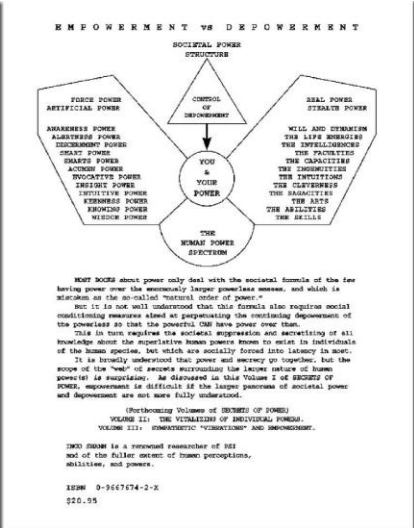
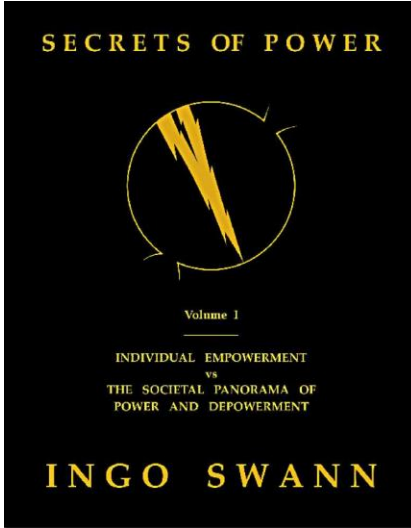
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This book is dedicated
to the reality that all individuals of our human
species are innate carriers of excellent powers, forms
of intelligences, and superlative sensing systems.



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PENETRATION

is now available once more.

The first printing sold out considerably ahead of schedule but the second printing is now on the shelves.

Price is \$18.95 plus shipping. 220 pages in soft cover.

PENETRATION



THE QUESTION OF EXTRATERRESTRIAL
AND HUMAN TELEPATHY
INGO SWANN

—EXTRATERRESTRIALS—

—TELEPATHY—

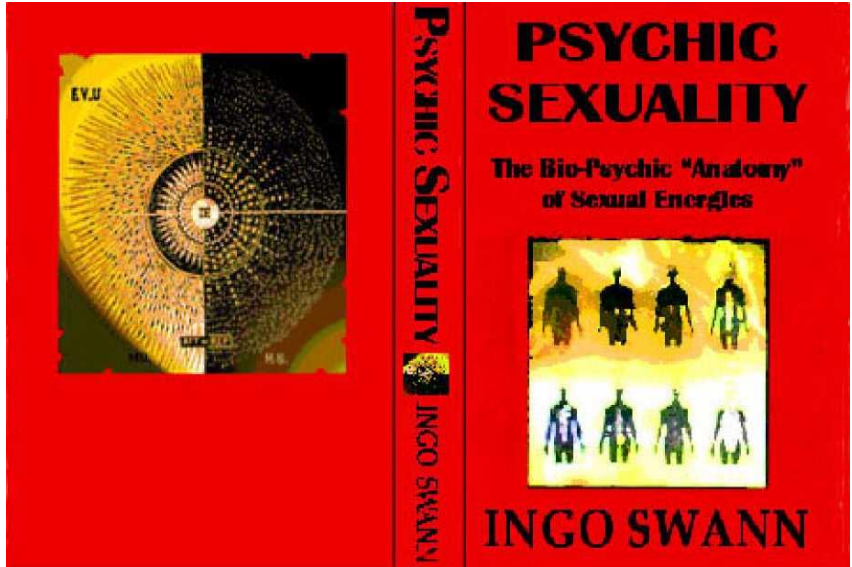
—EARTHSIDE AND SPACESIDE VISITS TO THE MOON—
—ULTRASUPERSECRET UFO ACTIVITIES AND COVERUPS—

Ingo Swann—renowned psi researcher—reveals a long-held secret series of experiences with a “black box” agency whose apparent charter was simple: UFOs and extraterrestrials on the moon, and worries about ET telepathic/mind control powers. The agency was so secret that it had no paper trail, and hence no written secrecy agreements. Only the verbal ones, which in Ingo’s case expired several years ago. Now in this era of burgeoning UFO “blatant,” he tells a story of meetings held in a secret underground facility not far from Washington, D.C. and of being taken to a remote location near the Arctic Circle to witness the expected arrival of a huge UFO over the surface of an Alaskan lake.

This book discusses undeveloped human telepathy and contrasts it with the probable existence of fully developed alien telepathy, which may have many different forms.

Ingo also explores the fact that we officially know far more than we’re admitting about the Moon—its origins, its atmosphere, its occupants, and many other unusual features.

Penetration is about one of the means by which we can learn more about those not of this earth (and vice-versa)—telepathy. Do we have the means to answer some very important questions that many have been asking for quite a long time? Inside this book are the answers to some.



PSYCHIC SEXUALITY

The Bio-Psychic “Anatomy” of Sexual Energies

Ingo Swann

In 1989, Swann was invited by Dr. Elmer Green at the Menninger Foundation to participate in experiments involving physical energy fields, body, electricity, and states of consciousness. The experiments were conducted within an elaborate electrostatic “copper wall environment”, the design of which was based on an ancient Asian technique to activate and enhance clairvoyance and lucidity.

As a result of the numerous experimental sessions undertaken, Swann’s clairvoyance increased tremendously. Various states of lucid consciousness were achieved with respect to “seeing” vivid details of invisible energetic fields and phenomena of the biological body and its astonishing higher-energy systems.

In psychic sexuality, Swann reports on the high-energy systems associated with sexual energies that most people sense, feel, and respond to, at very basic levels of consciousness even if they cannot perceive them by clairvoyance.

Swann enlarges the book by providing an historical overview of several past epochs of higher-consciousness research during which sexual energies were vividly encountered, but which research was vigorously condemned by organized societal forces. The existence of the societal suppression is itself suppressed. If it was not for the shocking methods utilized to achieve it, the suppression is quite hilarious.

Why such research has undergone societal suppression provides an interesting question. As part of an answer, Swann provides a step-by-step rationale that has very surprising implications.

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SUGGESTED READING

THE GREAT APPARITIONS OF MARY

An Examination of the Twenty-Two Supranormal
Appearances

Ingo Swann



Cover art ("Madre Doloroso") by Ingo Swann

A respected scientific investigator writes an objective in-depth account of the most outstanding and momentous Marian appearances.

The Great apparitions—starting with Guadalupe in 1531—occur with a steady and increasing drumbeat across the decades and centuries. The places and the principals involved change, but the messages calling people to turn from lives of violence and sin and to seek repentance are remarkably similar. By focusing on the most widely known and documented appearances and presenting them in chronological order, the events and the messages emerge in a powerful way.

Swann shows how advances in science have placed the apparitions in a more intriguing light. One of the historic challenges concerning them was how could something which was not there be there in a way that registered on the eye mechanisms. The discovery of holography, where images that appear to be three-dimensional having bulk, shape and mass, images that can even be photographed, has provided an analogy that enlarges our perception of the physical laws and challenges the skeptics' verdict of hallucination.

Catholic or not, religious or not, believer or not, this fascinating and compelling account of the appearances of Mary challenges readers to reflect on the messages and their possible consequences for our civilization and for our future.

Ingo Swann is a parapsychologist and artist with paintings displayed in the Smithsonian. He has published five books including *Cosmic Art* and *Your Nostradamus Factor*. He resides in New York City.

The Great Apparitions of Mary by Ingo Swann is now available in bookstores, or from:

The Crossroad Publishing Company
370 Lexington Avenue
New York, NY 10017
TEL 212.532.3650
FAX 212.532.4992
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A Paperback Original, 240 pp.,
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Reviews...

The Great Apparitions of Mary—an Examination of the Twenty-Two Supranormal Appearances

Ingo Swann

“A respected scientific investigator writes an objective in-depth account of the most outstanding and momentous Marian appearances. The great apparitions—starting with Guadalupe in 1531—occur with a steady and increasing drumbeat across the decades and centuries. This fascinating account of the appearances of Mary challenges readers to reflect on the messages and their possible consequences for our future”.

Basilica of the National Shrine Bookstore
Washington DC
(Fall, Christmas 1996)

“Swann (Your Nostradamus Factor, S&S, 1993) investigates recorded apparitions of Mary, from a vision in Guadalupe, Mexico in 1531 to the one in Rwanda in 1981–83. Swann uses holography and other scientific theories in an attempt to explain these apparitions, but he is even more interested in their message to the world, a message about the need to pray for world peace, avoid violence, and honor the more stereotypically feminine virtues. These great apparitions have, according to Swann, prophetic power and warning. He believes that a new apparition is overdue because during the modern period they have occurred on an average of about every ten years or so. ‘...The great visions with public messages... will inspire not only Roman Catholics but also those concerned with cultivating positive feminine images and values from a fairly traditional stance. Recommended for public libraries”.

Library Review
November 15 1996

“Sightings of Mary have become one of the popular religious attractions in contemporary culture. In his book, Swann examines the 22 most famous sightings of the Holy Mother, from the 1531 vision of the Virgin in Guadeloupe, Mexico, to the more recent apparitions of Mary in Medjugorje. While Swann offers a marvelous overview of the circumstances surrounding

these apparitions, he also explores the historical stance taken by the Roman Catholic Church toward such apparitions. According to Swann, the message of Mary to her audiences in these sightings appears to be the same in every apparition—pray, repent and seek peace or face a horrific and violent time on this earth. Swann's reports on the thousands that flock to sights where Mary has appeared, and on the attempts to record the apparition of Mary on film, make for an interesting case study in the psychology of belief".

Publishers Weekly
November 1996

THE TOPIC OF THE HUMAN SPECIES GUILD REVISITED SIX YEARS LATER

Ingo Swann

(08Aug02)

“No one gossips about other people’s secret virtues”.

— Bertrand Russell

An essay entitled *The Species Guild* was introduced into this website in June of 1997.

It was designated as an “*attempt* to consider and discuss how astonishing, amazing, wonderful, creative, energetic, and visionary species actually is, and to focus on these qualities and attributes *only* in some positive sense”.

Considering some of the awful content of the past six years, it seems time to take another look at the topic, and to enlarge consideration of it.

Unfortunately, one does not have to go far to encounter the overwhelming accumulation of information, literature, and entertainments that focus on the most dreadful going’s on within our species as a whole.

In stark contrast, references to the amazing nature and superlative virtues of our species have become almost non-existent, most specifically within the conventional mainstreams.

For example, the term *wisdom* has almost dropped out of usage altogether, even though *if* our species has intelligence it *ought* to have engineered deliverable and perpetuating wisdom, too. Reference to wisdom in this website is not out of place, since it constitutes one of the most superlative superpowers of our species, alongside the several others that support and nurture it. Indeed, if intelligence is not somehow effectively infused with wisdom, one could think that intelligence might not be all that intelligent.

In a superficial sense, *wisdom* is ambiguously defined as knowledge accumulated via philosophic or scientific learning.

More profoundly, it is defined as “ability to discern inner qualities and relationships” in order “to achieve insight, good sense, good judgment, and wise attitudes and courses of action”.

The foregoing is not so much a complaint as it is a reminder that all individuals of our species are born with innate, hard-wired equipment to have insight, etc.

But it can be stipulated, as many authors have done, that a wide variety of social conditioning software programs can cause insight to remain latent and therefore not too actualizing and functional—the same conditioning programs that largely result in “the unbearable pity for the suffering of mankind”.

To this writer at least, it seems that when there is constant focus and emphasis on the negative aspects of our species, coupled with *no* nurturing of our superlative virtues, one can begin to wonder what the long-term outcome of things will be.

Our history bears ample testaments to this. There are many deplorable examples of affairs within which wisdom, etc., was apparently considered as nothing more than an inconvenient nuisance.

Remarkable Visitor From Europe

A few years ago, an individual of rather remarkable status in Europe came to see me. The purpose of the visit was to discuss certain issues, one of which was why it was so difficult to research and develop those human attributes referred to in this website as superpowers.

We quickly agreed that the world’s conventional power structures and affairs are largely governed not only by control of power, but also via secrecy of various kinds, and that those affairs need elements of secrecy in order to function as they do.

A list of human activities that depend on secrecy is actually quite long. But even a short list shows the magnitude of the role that secrecy plays—for example, in political, governmental, and diplomatic activities, in intelligence and espionage organizations, in major economic activities, in military and warfare strategies and tactics, and in nefarious activities many of which can outwit discovery of them.

Secrecy can be seen as meaningful—as long as conventional human existence is conceptualized only in the contexts of the short list above.

Indeed, it is quite clear that those contexts are not all rowing the same lifeboat of developing and nurturing human excellence.

Various secrecy activities are, of course, enemies, or at least opponents, to each other. But they all have one concern, or fear, in common: discovery and exposure not only of their activities, but also their goals and motives.

Most formats of secrecy are pursued with at least a relative certainty that they can be set up and remain secure, specifically within conventional contexts.

In this sense, there is a relative trust in knowing what conventional contexts consist of, so that the understood dimensions of these can be factored into designs of conventional secrecy efforts.

Their thrust is to keep things hidden from the perceptions of others—specifically from the conventionally known and thus ordinary perceptions which are understood to be narrow, and therefore easily identified and predicted.

All secrecy efforts have vested interests in keeping modalities of secrecy within the contexts of ordinary perceptions. And so all of them find themselves united when it comes to *any* prospect of non-conventional forms of perception.

If non-conventional forms of perception would become efficient enough, they would be seen as invasive to conventional formats of secrecy. So the solution to this would be to prevent knowledge and development of them altogether.

Three Scenarios That Might Demand Emergence of Research and Development of Human Superpowers

My visitor and I then began discussions of what would have to happen in order to transcend whatever prevents development of human superpowers—including intuition, clairvoyance, and telepathy, each of which is considered as non-conventional, hence invasive of secrecy and all *that* implies.

We then spent an invigorating morning sorting out three potential scenarios that would not only support research and development of human superpowers, but also demand it.

The First Scenario

The first scenario would consist of discovering that a nation or some other powerful human group has taken a secret, but serious initiative in this kind of research and development.

If something like this did happen, then other nations or powerful human groups would have to respond to it, at least in order to find out the specifics of what was going on and what progress was being made.

An example of the first scenario actually happened during the Cold War era when, much to their utter surprise, American intelligence analysts learned,

during the late 1960s, that the Soviet Union had been involved in this kind of research and development since the 1920s.

The intelligence agencies were thus obliged to fund significant research of their own, even though the idea of emergent human superpowers had long been consigned to “giggle factor” status.

This first scenario could not gain permanency, because individual national and power-group activities come and go. Their initiatives would, in time, be covered over within the power machinations of conventional contexts.

The Second Scenario

But such would not be the case if the second scenario came about. Let’s say our human species encountered another species at least equivalent or greater in intelligence, but which was also equipped with certain developed superpowers—especially that of telepathy.

In that nothing like this other species exists on our planet, that species would necessarily have to be ET in origin.

This means that such species would not be confined to the contexts of Earth environments and limits as those are presently understood so far in conventional terms—and that *they* might even have greater flexibility outside them.

If the second scenario would come about (and there are indications that it has), then some kind of serious human species effort would ultimately have to be mounted, even if only to attempt to obtain a defensive posture to the possibly invasive threat from Out There.

A developmental effort of this kind of reason would surely disrupt the secrecy elements of our own species conventional power structures on Earth.

A Third Scenario

A third scenario could come about if, in advancing times, it might be perceived that wheeling and dealing only in conventional power-structure contexts alone are not all that workable with regard to saving, for example, Earth’s ecology, or to save the integrity or, in some possible end, even the survival of our species.

There is good evidence that conventional elements and their traditional contexts put their own survival in front of, and often in opposition to, numerous larger whole-Earth issues that ultimately affect everything on Earth.

While a spectrum of those larger issues had little meaning 100 years ago, they are now slowly manifesting in undeniable negative ways. Without some kind of big scale responsiveness, they will have dire consequences—even for conventional elements.

Thus, in recent times efforts have arisen outside of conventional elements to save things such as forests, threatened species, the air, water, and natural resources, etc., and to do so before they are depleted and perhaps irrecoverable.

One context shared by all such efforts is that they represent formative guilds. *Guild* is principally defined as “an association of those with kindred pursuits or common interests or aims”, formed especially to save, protect, and preserve, sometimes by any ways and means possible.

A guild for saving, protecting, and preserving that has not yet come into existence is a human species guild. One essential aim of such a guild would be to reassert the higher-order superlative virtues and superpowers of our species.

Or, if one prefers, to rescue and re-emphasize them from among the massive morass of lower-order activities that focus on our species negative going’s on—a focus which is ending up in the depletion of just about everything including human wisdom-making.

There are, of course, confusions about just what human superpowers consist of.

Many human factors that are simply taken for granted are not thought of as superpowers—such as insightful thinking and deduction, intuition that foresees outcomes, problem identification and solving, and that type of clairvoyance (sometimes called “hunches” or “gut-feelings”) that can assess whatever is invisible to the physical senses.

This author even includes thinking itself as a superpower, if only because it can be discriminated from thoughtlessness, especially from big-time thoughtlessness.

And a superlative superpower, almost always ignored as such, is Caring—and which can achieve great positive outcomes and influence. After all, the absence of caring achieves nothing while its presence can often move mountains.

Regarding research and development of human superpowers, a potential human species guild would have to establish at least some kind of focus as to what might save the human species from its lower-order, often abysmal proclivities within which evidence of *functional* human superpowers is nil.

A Major Unbearable Pity

In any event, as indicated in the quotation at the head of this essay, human “virtues” (secret or otherwise) are almost so alienated from social awareness that their existences does not even enter into the realm of gossip about them.

This essay was actually triggered by a recent quotation offered up in the syndicated gossip column of Liz Smith, and featured in *The New York Post*.

“No one gossips about other people’s secret virtues”.

— Bertrand Russell

Bertrand Russell (1872–1970) was the once-famous British philosopher and social reformer, and whom, in my own experience, had tremendous influence and impact during the 1950’s—that post-war decade during which were blueprinted the outlines of many socio-economic scenarios that are still functioning today.

On its surface, the quotation seems simple enough, even somewhat amusing. But it has several significant layers of meaning—one of which is that the blind spot regarding human virtues is so insidious that other people’s secret virtues do not even enter the otherwise powerful realms of gossip.

If other people’s secret virtues also reflect virtues inherent in our species, then Russell’s observation can be seen as deep and trenchant. In other words, the quotation takes on far, far more meaning than the mere eight words used to say it.

In addition to there being no gossip about other people’s virtues, no encyclopedias exist that itemize positive and superlative human qualities, just as there are no encyclopedias itemizing human powers. And so no one has any organized source to consult about the real existence of their own superlative qualities and powers.

The absence of such encyclopedias may not at first seem all that meaningful and significant.

But the absence reflects the on-going existence of some kind of subtle and mysterious sociological situation which, itself, is left unexamined in ways that almost everything else otherwise comes under scrutiny.

Indeed, no one gossips about the existence of that mysterious situation, either.

While Bertrand Russell (a once important philosopher and social reformer) has faded into the past (like so many others of now-defunct significance), he indicated in his autobiography (published in three volumes between 1967–69) that: “Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and the unbearable pity for the suffering of mankind”.

Well, leaving aside the “longing” (because it is all too familiar, right?), any search for knowledge that does not include attempts to increase knowledge of the superlative qualities of our species is a somewhat suspect search—for if we do not achieve such knowledge, then what does the search otherwise consist of.

What Is Intelligence If It Is Not Infused With Knowledge of Our Species Superlative Virtues?

In any event, in the absence of the search for knowledge of our species superlative qualities, then the unbearable pity for the suffering of mankind *does* tend to come into view—at least to those who bother to notice it.

It then can be wondered why the unbearable suffering exists in the *same* species that otherwise prides itself on having what is grandly referred to as intelligence.

So we have a prideful intelligent species within which pity *also* exists for the unbearable suffering of mankind.

A sense of that pity can activate, here and there, what is often defined as “social consciousness”, which is generally thought of as discovering ways and means to alleviate and combat the existence of the unbearable suffering of mankind.

Without any doubt, such social consciousness activities are obviously laudable and important.

But it can be assumed that the unbearable suffering merely consists of symptoms downloading out of much deeper going’s on that are not too much attuned to the suffering itself—and in some cases are notably aloof from it.

One reason behind this assumption is that the unbearable suffering of mankind has a very long and still on-going track record.

Another reason could be that human intelligence, as so far defined and perceived, still has something to find out about itself in order to become more fully functional.

Perhaps the desirable terms here might be something along the lines of “superfunctional” or metafunctional, which incorporate the superlative qualities and powers of our species itself.

If that might be the case, then it is appropriate to wonder about what *is* incorporated into human intelligence, or, rather, into the uses of human intelligence that are not really consistent with all that much intelligence.

Here one could enter into the well-known litany and dirge of uses of intelligence that do not really reflect too much of it, but which are made quite visible everywhere, so much so that one doesn’t really need an encyclopedia to grasp them.

This litany and dirge apparently consists of almost anything that does not reflect, or even suggest, the existence of the vast reservoir of superlative human qualities that endure throughout our on-going species, even though not much real use is made of them.

The Track Record of the Suffering of Mankind

Since ancient times, historians have principally focused on the great changes and shifts that have occurred within the outlines of various social orders. In more modern times, the on-going historical effort has included emphasis on “progress” that has been made within such orders.

In the same modern times, and in keeping with the emergence of various formats of social consciousness, some historians have attempted to document the tremendous suffering that has occurred within and because of the great changes and shifts that seem noteworthy enough to be considered of historical importance.

Except for some statistical downloading, these few efforts have not attracted any large degree of interest.

One probable reason for this is that most of those who have suffered are not among the movers and shakers of those orders—and so they have little historical importance or interest. But even so, many movers and shakers have been brought to their knees, beheaded or hanged, sometimes exterminated, and so they are not automatically excused from the suffering.

Well, conventional power orders are indeed composed of movers and shakers, but their numbers involve certainly not more than 10 percent, and probably less than 5 percent of any given societal population.

Thus, conventional human history is not much more than the history of this smaller fraction of our species, and as such is *nothing* resembling the real

history of mankind—because that real history needs to incorporate the magnitudes of the unbearable suffering of the majority born into life.

If we think of our species as having intelligence, the actual historical track record of the suffering of mankind is appalling in the extreme.

In one way or another, it certainly involves more than 50 percent of all those born into human life, many of which have been direct and indirect victims of 5 percent of human history, this including the many who have simply been wasted within the contexts of collateral damage.

The Good—The Bad—The Ugly

In respect of all this, it seems to be the case that our species has its ugly underbelly, some parts of which seem to be devoid of intelligence—with the exception of whatever kinds of intelligence or cleverness are needed to propagate them.

And those parts of the underbelly *are* propagated, if for nothing else, via the overwhelming focus on them.

Now, it needs to be pointed up that dealing with the ugly underbelly is considered a high virtue, and so, for example, the fictional superheroes Superman, Batman, Spiderman, Wonder Woman, etc., including 007, having possession of some kind of superpowers, inherit this task.

The implications of all this are that the essential and only purpose of the superheroes is to deal with elements of the ugly underbelly, and specifically within the terms recognized by those elements.

When this is well done, either in fact or in fiction, it is a joy to behold. But a subtle element of all this is that the superheroes seem to have no other function.

And this gives the impression that the ugly elements are always on-going and that one needs to be a superhero to begin with in order to deal with them.

If one reflects on the reasons for the tremendous popularity of the fictional superheroes, it could be thought that their successes trigger some kind of latent awareness that reminds of superhero factors in our species.

In any event, the contexts of the superhero fictions do deal with potential human superpowers, and do so in ways that are hardly to be found elsewhere. The fictions can therefore be appreciated for this, since any contextualizing of human superpowers is better than none at all.

There are, of course, numerous jumps that have to be made to get from fictional contexts to non-fictional ones, i.e., to get into what is usually referred to as “real-life” issues regarding activities within the ugly underbelly.

Characteristics of the ugly activities usually become plain to see in the end. But by the time the activities are seen it is usually too late to do anything about them.

The ugly activities are interesting and fascinating in themselves. But they do come and go, perhaps largely because they come crashing down as ultimate effects of their own internal discord.

The ugly activities therefore do not persist as such, but the human motives behind them seem to be on-going and continuous—and so chapters in the saga of the unbearable pity for the suffering of mankind also continue.

The suffering begins again in each generation, making the platitude that our human species should learn from the history of its past mistakes seem badly out of tune.

And speaking of *absent* encyclopedias, there are none that list and itemize identifiable human motives, very many of which are repeated time and again, and are therefore identifiable.

One possible reason for the absence of *this* particular kind of encyclopedia is that once motives are identified then too many games are automatically down the tubes—unless they are maintained by social conditioning or by abject force.

So, in that sense, it is better not to have encyclopedias that list the wide spectrum of motives along with their subtle characteristics. Indeed, there are many human motives that cannot fulfill themselves, that cannot really work too well, if they become too visible—visible, say, to their potential and ultimately realized victims.

For reasons not too clear, in conventional terms human motives, and their resulting activities and proclivities, are commonly divided into the good, the bad, and the ugly.

In the sense of this division, our species thus reflects one part positive and two parts negative motives and activities.

The implication of this little calculation is that the one part good can easily be out-manuevered by the two parts negative.

There is copious evidence easily at hand that something like this is the on-going case. It is well understood that the two parts negative can, in time and with dedication, disassemble the one part positive, and do so within the contexts of clandestine Machiavellian strategies and tactics.

Thus, as it is commonly said, things can change but things remain the same.

The Superlative—The Good—The Bad—The Ugly

In any event, it *is* quite well understood that our species/mankind is in possession of superlative virtues, i.e., superpowers, against which, if they manifest, do give problems to the two negative parts.

For example, when linked with each other, the two basic superpowers of insightful deduction and caring can easily give pause and concern to the two parts negative.

Indeed, the mix of these two basic superpowers often results in serious commitments that are difficult for the two parts negative to cope with.

It is thus to be wondered why the super-positive superlative part is lopped off from positive-negative line-up of our species.

Which is to say, lopped off, for example, within modernist sociological and psychological contexts and which disciplines otherwise exclusively tend to focus only on what is negative within mankind.

One possible explanation for this is that those two once-powerful disciplines were being responsive only to social orders whose workings cannot permit too much manifesting of superlative human powers, and all that they imply in superpower ways.

Lower-Order and Higher-Order Motives Among Our Species

For lack of a better way to express it, one can think in the rather tired and tattered terms of higher-and lower-order motives, but with the proviso that distinguishing between them is often difficult and arcane. For example, many lower-order motives announce themselves as higher-order ones, and all too often continue generally to be perceived as such.

It is tempting to begin a list, as so many have, of lower-order motives. But each reader should attempt this on their own steam, lest it be thought that this author is trying to lead readers into his own reality box.

In any event, it is far more challenging to try to identify at least ten higher-order ones.

This kind of task somewhat depends on what one is using as a reality box, whether one has self-constructed it, or whether it is a socially conditioned one. So guidelines are a little hard to establish.

Generally speaking, however, lower-order motives ultimately lead in the direction of victimization of one kind or another—and/or, when large-scale enough, into the direction of the unbearable pity for the suffering of mankind.

A difficulty that can be encountered in attempting these lists is that one might have to depend on one's intuitive, clairvoyant, and telepathic factors—because utilizing reason and logic alone might not reveal too much with regard to motives that are deliberately hidden.

Other essays in this website have discussed the background of these particular difficulties. But briefly here, hidden motives, especially of the lower-order kind, need to thwart too much emergence of those particular human superpowers, and the reasons for doing so are quite obvious.

If certain human superpowers are perceived as an invasive threat to hidden lower-order motives, higher-order motives are but an occasional nuisance to them.

While there are numerous reasons for this, higher-order motives are, on the one hand, often based in a sense of potential harmony throughout the species that *could* be nurtured as such.

But, on the other hand, many higher-order motives tend to try to unfold within their own reality-box contexts, and thereby make themselves aloof from the prevailing real-time, lower-order activities and the rather sorry intellectualizing of the motives that invigorate them.

Indeed, *this* author has been told by many higher-order activists that giving attention at all to lower-order motives serves no other purpose than to give energy to them.

Well, lower-order motives have more than enough energy of their own—which is why they do prevail so easily and have evolved many Machiavellian devices whereby they reproduce themselves so easily.

Machiavellianism is, of course, “the view that politics [of any lesser or greater kind] is amoral and that any means however unscrupulous can justifiably be used in achieving political power”.

As has been pointed up by many investigators and authors, Machiavellian perceptions translate quite easily into all walks of lower-motivational orders in which unscrupulousness is depended upon to play many significant roles.

It is understandable that many higher-order enthusiasts do not themselves wish to evince symptoms of unscrupulousness—which, nevertheless, is

explicitly acknowledged as one of the principle sources of the unbearable pity for the suffering of mankind.

And so those enthusiasts have not evolved Machiavellian strategies and tactics of their own—which is somewhat to say that they have not become lean, mean, fighting machines with regard to their own goals and visions on behalf of our entire species.

Advocates of lower-order motives of course realize this, for some of them are not entirely bereft of modicums of intelligence.

So the best thinkers among them realize that higher-order enthusiasts will not, in general, become lean, mean, fighting machines.

Rather, as one anti-utopian functionary once told this author via a nice turn of phrasing, they “will strangle themselves with their own platitudes of social consciousness”.

Well, many, or even most, lower-order motives do not have too much social consciousness to begin with. Indeed, the history of the twentieth century alone has provided some stunning examples of this kind of vacuum.

Another aspect of higher-order motives consists of the pseudo-legendary assumption that human superpowers of the species (such as intuition, clairvoyance, and telepathy) should not be developed because they could be used to support negative goals and ends.

Well, maybe, but maybe not.

One possible reason for the “maybe not” is that modicums of clairvoyance and telepathy put one in closer touch with sensing and feeling the unbearable pity for the suffering of mankind. Many famous psychics this author has fortunately known often complained about this, and begin wondering how to “help”.

Indeed, lower-order enthusiasts seem not to come into too much contact with these kinds of sensing and feeling, and so although the suffering may be “out there” it doesn’t have all that much to do with them.

As Samuel Johnson (1709–84), the English author and leading literary scholar and critic of his time, once observed: “Those who do not feel pain [and suffering] seldom think that it is felt [by others]”. One of Johnson’s more famous works was his book entitled *Life of Savage* (1744). This was a bitter portrait of corruption in London and the many miseries endured because of it.

Sounds somewhat familiar, doesn’t it?

What We Become

In the past, this author read somewhere of the concept that each of us becomes what we do, but only in the light of what we can sense and feel—what we cannot sense or feel does not really exist for us. This is somewhat like saying that if we cannot sense-feel “ripples in the Force”, then we are at distinct disadvantages as to what is impending in it. The “ripples” of course refer to, say, lower-order disharmony injected into the higher-harmonies of the Force.

But one of the meanings of this is that while those who do not feel pain and suffering might not think that others do feel and experience them, the awakening, for example, of the superpowers of vibe-sensing, empathy, and telepathy, etc., tends to put one more in touch with the unbearable pity for the suffering of mankind.

Indeed, those particular superpowers are among the many that, in a more complete sense, connect us with the larger vista of mankind, our species entire, and perhaps with all species and life forms.

There is in little developed evidence of this in our species so far. And so it is not too surprising that ET fly-bys fly right on and do not touch down to engage in interchanges. *The Human Species Guild*

[To Be Continued]

China's Super Psychics

Paul Dong & Thomas E. Raffill
Marlowe & Company,
New York, 1997 Paperback,
250 pp., \$12.95
Available via Publisher's Group West 1-800-788-3123

(Reviewed April 1998)

In certain essays already placed elsewhere in this database, it has been theoretically suggested that research and development of the superpowers indwelling in our species are not supported (socially, scientifically or philosophically) because if they were supported then the way social power is distributed would have to undergo certain modifications.

If this would theoretically be the case, then it is easy enough to see that ways and means would be found to relegate to the non-relevant any and all clues to the superpowers, not only with regard to their existence within the species, but also regarding how to develop them into functioning. This would permit the consigning of the superpowers to limbo—where layers upon layers of confusions could be heaped upon them.

Conversely, *if* any major form of broad social interest were to be taken with regard to identifying and enhancing any of the superpowers, then there would have to be equally broad and compelling social reasons to do so.

One such compelling reason might come about if one of the world's big governmental powers took it upon itself to begin researching, developing and enhancing this or that format of the biomind superpowers—a development that surely might give concern to other governments, causing as well a hasty reassessment of relevance's.

Indeed, a compelling reason such as this took place in the very early 1970s.

As mentioned in certain materials earlier placed in this database, the principal reason, back in 1972, that specifically mandated the American intelligence community to fund research into human superpower potentials was to assess the “threat potential” of similar work in the former Soviet Union and its colonized East Bloc nations.

The Soviet effort in this regard had been building and on-going during the four decades prior to 1972—and the rather tardy discovery of whole of it came as an astonishing “surprise” to American analysts when they finally realized

how large and serious the involvement of Soviet scientific and military agencies actually was.

Up until about 1981, the major American media tended superficially to romanticize this situation as the “PSI warfare gap”. However, it can be pointed up that the American mainstream social systems of sciences, leading intellectuals and media labor within pronounced misconceptions and phobias regarding the superpowers. And so rather than informing the public as to the exact nature of the Soviet work and its extent, the PSI-phobic editorial policies of the major media seized upon the “gap” to poke fun not at the Soviet work but at the American intelligence agencies.

When the Soviet Union collapsed in 1989, the “threat potentials” of the Soviet work were considered at an end—and the American intelligence agencies formerly involved took active steps to discredit any advances made within the American work they, themselves, had funded (for about seventeen years). Thus, the American scientific habit of pretending that the superpowers don’t exist once more was reinstated as the status quo of American mainstream illusionism.

In fact, though, nothing of the kind is at an end—because by 1979 the accumulating Soviet and the American efforts (supported at such high levels as they were) triggered a not unreasonable result among thinkers of other nations—principally China and Japan.

After all, and for one thing, the Soviet and American work *did*, in their times, create a lot of noise, smoke and wonderment at the international level. And so if the United States could become concerned enough to attempt assessing the Soviet threat potential, why should not responsible analysts of the *other* powerful nations attempt to assess the threat potentials of *both* the American and Soviet work?

For another thing, one of the basic factors regarding the human superpower functions is that *if* truly organized and impartial attempts are undertaken to determine their real existence, it is not at all difficult to conclude that an entire spectrum of them does exist in verifiable fact.

Further, *if* this kind of conclusion *is* achieved, then it would not be necessary to try to build upon the Soviet or American work. After all, very competent thinkers and researchers exist in other countries—and presumably they could engineer various novel ways and means of researching and developing whatever they can get hold of.

One of the principal difficulties of learning anything about the nature and progress of human superpower research in China and Japan is that evidence of it is hardly ever rendered into English, and never made much of if it is. And

indeed, in their book *China's Super Psychics*, authors Paul Dong and Thomas Raffill complain about the reluctance and avoidance of American sources to report on Chinese and Japanese research, even though some of it makes headline news in Asia.

Paul Dong is an internationally known writer. Now a citizen of the United States, he was born in Canton, China, and has maintained close ties with the Chinese scientific community. He is one of the few writers in the West with in-depth access to scientific developments in the People's Republic of China. He is also a chi gong instructor. Thomas E. Raffill, a translator and consultant, has been a student of Paul Dong's chi gong meditation since 1987.

In their book, the authors state that "China's Psychic Research" has gone through three stages, the first beginning in 1979 with "Discovery and Rise to Prominence". The second stage involved "Controversy and Conflict".

The presently on-going third stage involves "Experimentation and Study"—and which can also be read as "development and training".

Throughout the book, the authors make two significant factors quite clear—both of which should carefully be understood and carried in mind, since both factors contribute to a Chinese state-of-the-art that has no comparison in the United States or Europe.

The first significant factor is that the Chinese research and development enjoys official and very impressive government support and in-depth cultural leadership. "Over one hundred scientific and academic institutions in China" took part in the initial stages of the research, and since then the number of research agencies "has grown rapidly".

Many of these agencies are identified. For example: Beijing High Energy Physics Institute; the Institute of Aerospace Medico-Engineering (Beijing); the National Defense Laboratory 507; Quinghua University; Beijing

Teachers' College; many academies of Chinese medicine—and "newly formed human body science laboratories all over the country".

From an intelligence-gathering perspective alone, it's worth pointing up that the "Over one hundred" research institutions in China is a far greater number than the nineteen or twenty known to have been involved in the former Soviet Union.

The second significant factor is that the entirety of the Chinese research is mounted upon fundamentals totally and radically different from any approach in the West and especially in the United States.

Very briefly outlined here, the Chinese research and development is fundamentally based in the concept that "human body science is to view the person as a massive system, and an open system in close connection with the

whole universe around it". This concept unifies the macroscopic and microscopic levels, and leads to the idea of "the man-universe paradigm". This theory then is expanded to deal with the larger systems of the human and the environment—and leads to the workable concept that "exceptional human functions" (EHF's) exist and can be demonstrated and researched as such.

"From this we can see three parts of the man-universe paradigm". The first investigates the human person as an entity in the universe; the second considers the relationship between the inner workings of the body with the environment; and the third studies the quantum mechanical basis of the "man-universe paradigm". This includes quantum measurement, with "the effect of the uncertainty principle on perception at the quantum level. At the macro level, the paradigm takes in the principles of traditional Chinese medicine".

In this "macro" view, the human body is seen as "an extremely complex macrosystem, a macrosystem open to the outside world and having countless numbers of links to the environment". These links "include the exchange of matter and energy" not only at the more familiar conscious perceptual levels, but at very subtle "exchanges of matter and energy" levels reaching down into the quantum levels.

This fundamental overview, "a new field in modern science and technology—human body science", is seen by the Chinese as a "system science" which "teaches us that reductionism alone is inadequate to the task of understanding the workings of physical systems of [the macro] level of complexity".

Reductionism, of course, is the hallmark of all Western sciences and approaches to phenomena. As the authors state, "Reductionism analyzes each level in terms of lower levels, from the human to the subsystems of the body, to the organization of these parts, down to the cells, cell nuclei, and chromosomes, all the way down to the level of the molecular biology".

The reductionistic approach is inadequate with regard to understanding, or even realizing the existence of, "a high-level perspective, the multidimensional structure naturally formed by the macrosystem of the human body, the different functions of each level, the relationship between levels, and so on".

Research in human body systems science encompasses chi gong, Chinese medicine, and Exceptional Human Functions (EHF). A matter of vital importance "is that the facts demonstrate that practicing chi gong gives rise to exceptional human functions"—with the result that empirical theory is derived from the actual EHF phenomena, and permitting confirmations that generalizations and systematic ideas can be formed regarding them.

The authors establish that exceptional human functions are specifically derived from biophysical energies—while the use of the term “mind” is relegated almost exclusively and only to the topic of “mind reading”. In this, the Chinese EHF research is similar to the former Soviet research which likewise studied biophysical energies and potentials. In this sense, then, the substance of the Chinese (and Soviet) research differs from the substance of Western and American parapsychology, within which the phenomena are considered solely of mental rather than of physical origins.

Through the three stages of the development of the Chinese interests, it appears that a consensus was earlier reached as to the most likely and fundamental nature of the “biophysical energies” involved, and that these compared positively with the energies associated to *chi gong*.

As a further refinement of verified experiments, it would appear that chi gong, Chinese medicine, and exceptional human functions are “three parts of the same system”.

This understanding led to the concept of training an individual’s awareness and control of chi gong energies—and which training in turn is “using chi gong, and Chinese medicine, to raise people with EHF to their highest level of functioning (or ‘eigenstate’ in the jargon of systems science), and improve the stability of the [exceptional human function] abilities”.

A major concept is given substance in this book, one that is radically different from all American and Western approaches. Although various states of exceptional human functions in a kind of natural condition can be found active in numerous children and some adults (who have been studied in China), enhancement (or “training”) of the EHF’s is otherwise a noted by-product of chi gong training.

As the authors note, “when a person has reached a high stage of chi gong practice, the internal body [systems] produce a strong chi energy flow. This energy can be released through the eyes, palms, or fingers. In the terminology of chi gong, this is called energy healing. While the power can be used for healing, it can also be used to harm the body. This is the ‘empty force’ used in chi gong for martial arts. The helpful or harmful direction of the power is determined by the mind and the strength of the ‘chi’ energy developed through practice. We know that the ‘chi’ of chi gong is closely related to the chi or energy of exceptional human functions”.

To help clarify here, in the expanding Chinese framework of exceptional human functions, the functions are *not* themselves seen as separate or even special “talents” of mind in the reductionistic micro-way they are seen via American or Western parapsychology concepts. Rather, they are seen as

concomitants of the chi energy macro systems of the body—or as indwelling functions (or faculties) of the macro-energy human system.

Enhancement (or training) of the functions therefore is not achieved by addressing them as reductionistic micro-issues, so to speak, but by addressing the entirety of the energy macro systems—of which the exceptional functions are “the more striking manifestations”.

There is much to be learned, and seriously considered, in this unusual book. The descriptions of the many exceptional human functions under research and development in China range from merely shocking to dumbfounding—and demonstrate a wide spectrum of functions from mind-bending psychokinesis to refined forms of mind-reading.

But the descriptions tend to give substance to the following and quite astonishing statement that appears on page 39 of the book:

”It is because chi gong is popular in China today that thousands upon thousands of people with EHF have appeared there. There may be as many in China as the rest of the world put together. *If a so-called ‘psychic war’ ever takes place, China’s opponents face certain defeat* [emphasis added.] However, the Chinese government has many purposes for pursuing EHF research. Besides the military and security applications, it also has industrial uses (such as for mineral prospecting), medical applications, navigational and policing application, etc.”.

This book is well-worth reading, if only to be boggled by the descriptions of EHF’s given, and the several ways the exceptional human functions have been researched in laboratories.

[*Note:* Some few readers may wish to refresh themselves regarding their knowledge about chi gong. There are several books available, but recommended here is: *The Way of Qigong: The Art and Science of Chinese Energy Healing*. Kenneth S. Cohen. Ballantine Books, New York: 1997, and containing a nice Foreword by the well-known Larry Dossey, M.D.]

Designing Intelligence: A Framework For Smart Systems

Steven H. Kim
Oxford University Press New York, 1990.
Hardback, 273 pp.

(Reviewed, May 1998)

As occasionally mentioned in other sections of this database, it is possible to observe that human knowledge, as wonderful as it has become, possesses some Knowledge Gaps, Holes, Vacuums and Darkened Abysses. And in order to establish relevance to the central contests of this database, this phenomenon needs slightly to be entered into before going into the review proper.

The knowledge-gap observation doesn't refer to what has not yet been discovered on the frontiers of the yet unknown. It refers to human factors that have been around for a very long time—such as, but not only, the factors regarding:

1. the wondrous spectrum of human abilities;
2. the qualities and mechanisms that result in power and power structures;
and
3. the nature and functions of intelligence.

These familiar factors have also been acknowledged as having crucial importance and meaning—but for which very little in the way of exact, organized knowledge has accumulated. Thus, information about these factors can exist in disorganized and random ways—and possibly include various amounts of cow pucky.

One somewhat easy way of identifying knowledge abysses has to do with becoming aware of encyclopedias that are missing within the overall knowledge pools. Ever since the Enlightenment, the educationally-minded among our species have devoted considerable efforts and enthusiasm to producing encyclopedias and compendiums that bring together, organize, list, describe, and detail everything that is identifiable and known about categories of phenomena. Encyclopedias in fact are database storehouses of cumulative

information—and they also represent the fuller extent in various categories of what is fondly referred to as “knowledge”.

Thus, we possess encyclopedias or compendiums regarding just everything imaginable—except, for example, a detailed encyclopedia dealing with power and its mechanisms is missing. Speaking only hypothetically, of course, this missing informative run-down regarding power might be explained (even justified in the minds of some) as a way of preventing any real understanding and learning about the “secrets” of power—thus keeping the secrets out of the hands and minds of the many in favor of isolating them in the hands of the few.

In any event, a broadly accessible encyclopedia of power and its elements would certainly more widely increase understanding of power, its nature and mechanisms. But this would also increase the number of contenders for power—and thus enlarge complications regarding power games and whom is to have power. After all, power has traditionally been thought of as something the few should possess, in order to have power over the many more powerless. Hypothetically, then, any in-depth encyclopedia of power might be considered a “threat” of some kind—and so the best preventive against this is not to encourage the availability an encyclopedia of power.

Theoretically speaking, the spectrums of human abilities and intelligence can be thought of as having something to do with power. In actual practice, however, one might come to question this theory—at least in the cases of those who achieve power but somehow fail to exhibit too much in the way of abilities or intelligence.

But it can be observed that if access to ability-enhancement is made available to the depowered masses, then those few in power would probably have novel problems to deal with. Along the same lines, encyclopedias that might result in enhancements of intelligence hypothetically might increase more wise observation and criticism of the powerful—perhaps even help illuminate the nature of stupidity (for which, by the way, an encyclopedia is likewise missing).

As it is (probably), ability and intelligence enhancement could be seen as “approaches” to power, and such approaches might be viewed as threats of no little consequence. If this would be the case, then approaches to power must be equally guarded as is power itself—with the result that no competent encyclopedias regarding the approaches would appear either.

Needless to say, the superpowers of the human mind—hypothetically also having something to do with abilities, intelligence and power—don’t enjoy an exhaustive encyclopedia. At least some of the reasons for this missing encyclopedia can be obvious.

If we could suppose, hypothetically, that development and enhancement of the biomind superpowers would introduce variables into the usual Earthside power structures, then those same power structures would view the superpowers with something less than enthusiasm. As it could turn out, the new superpower-endowed contenders would have “advantages” the unendowed did not have—advantages such as mind-reading, paranormal spying, direct mental infiltration, enhanced foresight, clairvoyance; perhaps even psychokinesis that might be utilized to melt not only brains but also the usual armaments of physical weapons and learned stupidity.

However, the worst scenario might consist of the possibility that there could not be any *secrets* or *secrecy*—or behind-the-scenes dealing to the advantage of the powerful few and to the disadvantage of the powerless many. In any event, it is generally understood that secrecy has some importance to power, and so anything that might unmask secrecy is not viewed with enthusiasm.

One of the possible results of this hypothetical situation is somewhat amusing. As its history demonstrates, a species exists Earthside that possesses biomind superpower faculties. But that same species subtly (if not overtly) discourages any detailed knowledge of the faculties—because any broad understanding and development of them might unsettle the status quo of the species vested power games.

If, then, any encyclopedic clarification and detailing of the spectrums of human abilities and intelligence were to take place, well, the reasons would have to be quite compelling. One such compelling reason, an easily recognized historical one, is economic profit via the establishment of new markets.

And such a compelling reason has recently taken place regarding *intelligence*. And thus, with novel and significant markets in view, it has become imperative to organize, make sense of, and understand everything that is known, or can be known, about it. And hereby, an amusing tale commences—and which roughly began some time ago with the concept of installing “intelligence” into machines. This is to say that intelligence has become a commodity—at least as regards intelligent machines.

In its first conceptual incarnation, such an intelligent machine was dubbed as a “robot”—defined as “an automatic apparatus or device that performs functions ordinarily ascribed to human beings or operates with what appears to be almost human intelligence”. As of the 1990s, however, robots are no longer romantically termed as such—that concept having been replaced by the concepts of artificial intelligence and smart (mechanical) systems.

The evolution from robots to smart systems has had its wondrous and uplifting techno-achievement aspects that have excited and challenged many fine research intellects. But it also has had a quite humorous aspect. This consists of the problem of installing intelligence into a mechanical system that is supposed efficiently to end up *functioning* as a smart system all on its own.

If this problem is to be solved (and of course ultimately capitalized upon by marketing of smart systems) then it is necessary to understand and comprehend all possible details about what intelligence is—this in order to more effectively and intelligently install it into smart systems, so that they can be smart in the first place. After all, it would be somewhat counterproductive to want to install intelligence into machines if one doesn't know the ins and outs of what is to be installed. There is really no point in installing dumb intelligence into hopefully smart ones.

Thus arose the problem of finding out what intelligence really is, what its mechanisms really are—not so much as to enlighten and enhance humans about human intelligence, but in order to seize upon intelligence so as to install it into smart mechanical systems.

Now, this problem has two major aspects—the first being that in order to entertain achieving the goal of what intelligence really consists of fundamentally, functionally and mechanistically, one needs somewhat to transcend theoretical approaches to it—such theorizing equating to the scientific approach. Theories about intelligence didn't work all that well with robots.

The second aspect consists of a straight-forward technological approach—i.e., in this case the study of natural, already-existing intelligence systems found in nature. If the intelligence mechanisms already existing could be understood and mechanically replicated, then the naturally-existing systems could be used as models regarding “how-to” duplicate and install similar intelligence systems into machines.

As it turned out by the early 1990s, one of the better models for naturally existing intelligence systems is to be found in the human being. The outcome of this discovery is that human intelligence, for the first time, is being intricately researched and studied right down to its quantum attributes.

The emphasis, perhaps, is not on what intelligence is, but on how it functions—all this not particularly on behalf of enhancing intelligence in humans per se, but on behalf of translating human intelligence into smart mechanical systems with obvious, and enormous, economic prospects.

Even so, for the first time those humans interested in comprehending and perhaps enhancing functional knowledge of *their* naturally-indwelling

intelligence factors have a chance of benefiting from the encyclopedic itemization of human intelligence being utilized as a chief model to make smarter and smarter machines.

This possibility is, of course, both ironic and hilarious—since the understanding of intelligence and its many astonishing mechanisms does have implications to enhancing the spectrum of human abilities, enhancing approaches to and development of power, and, as well, to the superpowers of the human biomind.

You see, it is possible to consider that knowledge only acts to the degree that it constructively feeds-back into intelligent systems that can comprehend and appreciate it. *This* feed-back loop would be a criterion in the case of intelligent machines, but it is also a function of human intelligence. And so discovered attributes and mechanisms of human intelligence being utilized as an *exacting* model for creating smart machines can easily feed back into the intelligence routes and systems of the model.

Designing Intelligence: a Framework for Smart Systems, by Steven H. Kim, was published ten years ago (in 1990). Dr. Kim probably did not intend his book to represent an encyclopedia regarding the nature and functions of intelligence.

But otherwise it is so well organized and detailed that it can easily stand in for such an encyclopedia—not only for those focusing on the wondrous technological and economic potentials of smart systems, but regarding those smart systems that might, with attention, chance to read it. And in this sense, the cumulative and organized knowledge sense, the book cannot be dated or obsolete.

By way of review of this book, as stated in the blurb on the flap of *Designing Intelligence*:

“Intelligent systems assume a critical role in society as computers continue to expand into scientific and technological fields as well as management and everyday life.

“Intelligent structures are used by biologists in modeling adaptive processes, by cognitive psychologists for exploring reasoning mechanisms, by engineers designing microprocessor-based devices, by industrialists in planning automated factors, and by strategists in developing organizational networks.

“However, the field of intelligent structures has lacked a systematic theory and even a coherent framework for conceptualization.

“In this book, Steven H. Kim [Prof. of Mechanical Engineering, and Director of the Knowledge Systems Program at M.I.T.] presents a systematic basis for analyzing and synthesizing natural as well as artificial intelligent systems.

“After defining the nature of intelligence and its attributes, he provides an overview of intelligent systems—from biological entities to robots, automated factories and organizations.

“The book will interest all those involved with the challenges of today’s technology and its future application, including students and researchers in artificial intelligence, computer scientists, practicing engineers, business managers, and research and development scientists in many fields”.

This book should also conceptually interest, in self-feedback ways, anyone interested in activating and potentializing not only their own intelligence thresholds, but various biomind superpowers—and which, as loosely considered, must be conceptualized as proceeding from some kind of intelligence systems.

It might be taken for granted that *intelligence* is a quite involved, even awesome subject. This may be one of the several reasons its parameters have eluded philosophical, religious, scientific, cultural and sociological comprehension—and which themselves are quite involved, and often principally based on bias, preferences and personal or social convictions.

Designing Intelligence, however, presents information about intelligence from the viewpoint of inserting it into smart mechanical systems. This cannot really be done if comprehension of intelligence and its mechanisms remains cluttered with misinformation or liberal amounts of counterproductive cow pucky.

In other words, workers designing intelligence to be installed in machines need what amounts to encyclopedic knowledge of it, and in this sense must organize that knowledge in detailed ways. Dr. Kim’s book has the advantage in presenting knowledge regarding intelligence in what amounts to organized encyclopedia-making methods.

The book is divided into five Parts, the first of which presents an “Introduction” and “Overview of Framework”. Says the author: “A science of intelligent systems should consist of a series of layers for describing intelligence phenomena. These levels reflect a progression from the conceptual and qualitative to the rigorous and quantifiable”.

He then proceeds to organize both the information and the reader's in-take of it by indicating (*) a framework for discussion, including a systematic set of concepts; (*) a model describing the relationship among the objects of the framework; (*) a theory consisting of a set of principles describing the fundamental behavior of such systems, as well as implication for their synthesis.

Part Two then breaks down, or apart, Factors of intelligent systems as to Purpose, Space, Structure, Time, Process and Efficiency. Part Three then considers Interfactor Trade-offs of Space versus Time, of Mechanism versus Process.

Part Four considers Application, mostly in the direction of creating smart mechanical systems—but the considerations also can feed back into readers' smart system.

The book has six Appendices: A General Model of Design (which is pertinent to intelligent systems, even in the human models, need to undergo and be shaped by some kind of design; Predeterminism in Reasoning and Creativity; Axiomatic Approach to Design; A Formal Framework for Learning Systems; A General Model for Information; and, Levels of Intelligent Design.

On page 237 appears the following statements under the heading of Purpose: "The design of an expert system, as with other engineered products, begins with the perception of a need and its translation into a set of specifications. The purpose of a knowledge-based system is to liberate or assist a user in making decisions within a domain of applications. By incorporating knowledge from diverse sources, the performance of an expert program can match or even exceed that of humans. . . .

". . . enhanced capabilities are possible through the integration of knowledge from a spectrum of sources, including multiple human experts and heuristics from design manuals. Another mechanism for quality enhancement is through a systematic exploration of alternative designs rather than a straightforward dash for the first [apparently] satisfactory solution".

An essential, and very important by-product of this book is that it can be seen that human intelligence, existing naturally (or in a "raw" state) within our species and specimens of it, undergoes various "designing" in order to translate "raw" or potential intelligence into working within "a set of specifications".

Whatever else "a set of specifications" might imply (cultural, philosophical or sociological), the "set" implies limitations and boundaries, because without these the "specifications" cannot serve as specifications.

Thus, in the individual sense one's intelligence in its "raw" state may be very large, so to speak, but that it is likely to be "designed" into

“specifications” that are much smaller. The likely outcome might then be that the intelligence of the individual will “work” or “perform” only within the constraints of the “designed set of specifications”.

On page 201, the author points up: “An intelligent agent should be able to learn from its experiences rather than remain forever captive to its initial set of facts and inference procedures [i.e. captive to its initial intelligence or mind-programming.] In this way, the agent may break free of its original limitations, improve in performance over time, and perhaps even generate new results that might be labeled creative”.

On page 180, Dr. Kim indicates: “. . . an intelligent framework should also facilitate its own development. This may be achieved by exploring tools for employing the framework against its own attributes [or designer set specifications] as illustrated in Appendix F.

“The six factors of intelligence—purpose, space, structure, time, process, and efficiency—satisfy these objectives. The appendices explore a number of these critical issues, and provide a glimpse of the road ahead in the systematic exploration of intelligence and its implementation in engineered systems”.

One of the major “messages” of this book, one somewhat hidden, is that by utilizing their intelligence as a model to build smart mechanical systems, humans can test the workability of designed intelligence. And if it works in smart systems, then the workability can, so to speak, be reverse engineered back into human knowledge in order to efficiently redesign and enhance human intelligence systems.

This book is somewhat “technological” in places. But much of the information in it is accompanied and clarified by illuminative graphs and charts, and it can be read easy enough without becoming seriously defeated by its technological passages. It may be out of print by now, but it is well worth an effort to ask Amazon, etc. to find it. Various aspects of this book will be discussed in forthcoming essays to be placed in this database.

The overall “message” of this book is that former concepts about intelligence can be hauled to the cultural landfills—that new age of understanding and enhancing intelligence has begun. In short, this book is *terrific*.

NEWS ITEMS AND UPDATES ISSUE NO. 1 — AUGUST 1997 —

News Item 100: Particles Moving Faster Than the Speed of Light!

Scientists in Switzerland have discovered particles that exceed the speed of light—with the added surprise that the particles simultaneously “think” alike and do so even though they are seven miles distant from each other.

So, you might ask, what can this discovery possibly have to do with PSI and the biomind superpowers? Answer: Plenty—it would seem. But to grok this, a bit of background is necessary and I’ll take the time to serve it up.

Background: During the late modern period (c. 1845–1985) several “scientific” *objections* to PSI phenomena became *Acceptable* in science proper.

During this period, the *assumed* legitimacy of the objections was seized upon to discredit not only the phenomena but those interested in them.

In this sense, then, “resistance to PSI” was seen by scientists as having *de facto* scientific merit. In this scientific view, psychical and parapsychological research were considered “unscientific” in their entirety. This view naturally led to a plethora of social contortions regarding PSI.

For clarity, then, in the past “scientific objection” has meant that grounds for the objection have rested upon real or assumed scientific certitude that the superpowers were not based in or could not be explained by science. Thus, anything that did not fit either with real or assumed scientific knowledge could be objected to simply because it did not fit. If one follows this line of thinking, it is possible to discern a factoid fallacy present having to do with the possibility that ongoing discovery and scientific progress MIGHT shift around the known parameters of scientific knowledge. In other words, what was once thought impossible suddenly becomes possible.

In any event, in the larger picture of all of this, it more or less would stand to reason that if the bases of the objections could be removed, then an approach to the phenomena of PSI would become increasingly legitimate. This is to say, bluntly I suppose, that if the bases for the objections proved themselves in error, then the objections should no longer be maintained as such.

The major objection: Of the many scientific objections to PSI, there has always been a major one: that the phenomena were scientifically seen as disobeying the laws of matter, energy, space and time—this disobeying also

constituting the basic definition of human superpower faculties as set forth elsewhere in this database.

To re-emphasize: Since the inception of psychical research (circa 1882) and parapsychology (circa 1932), PSI phenomena were scientifically objected to under the hubris that there was, and never would be, a scientific basis for them.

Translated, this meant that nothing could disobey the laws of space and time, matter and energy—except in fantasy or illusion or science fiction. Translated further, some PSI phenomena apparently did achieve this disobedience, and so they were fantastic, illusory, science fiction—or worse, such as psycho-pathologic.

This scientific concept achieved an “iron-clad” status, completely justified because science didn’t “expect” to find anything that disobeyed the laws of the material universe. And with this concept in hand, it was turned into the iron fist of science utilized to beat up on PSI researchers and the gullibility of pro-PSI peoples everywhere.

It is now relevant to point up that the *authenticity* of this concept would simply and always depend on science *never* discovering

Anything that disobeyed the laws of energy, time, space and matter.

For clarity here, a general example of PSI-disobeying seems appropriate. Regarding clairvoyance, it was not understood how the mind of a perceiving clairvoyant could instantaneously coincide with the object or event being perceived, especially if the event was at great distance.

This would mean that the perceiving mind of the clairvoyant had to be in two places simultaneously—i.e., within the clairvoyant’s head *and* at the distant location.

Scientifically speaking, there existed very apparent good grounds for denying this “simultaneousness”—in that confirmed scientific laws showed that matter and energy were *always* separated by space and time of some kind—and so nothing could be in two places at once, including the mind of an alleged clairvoyant.

Then, there was the matter of speed. If the “speed” was so speedy as to be interpreted as instantaneous and simultaneous—or at least if the speed was to be faster than the propagation of light—then here was a double impossibility.

The speed of light *is* fast. Our planet is about 93 million miles distant from the Sun, yet, if I remember my studies correctly, it takes only about 8 minutes for photons (light particles) emitted by the Sun to reach Earth’s ionosphere. But even such 8-minute speed is nowhere near being simultaneous.

Interplanetary, interstellar and intergalaxy time is measured by light-years of time—meaning how fast/far light photons can travel as measured against one Earth-based year.

That nothing could go faster than the velocity of light became an established “law” at some point before the turn of the century—and was vehemently stated as such by many scientists, including Albert Einstein.

However, there had always been speculation that other speeds were possible. With the advent of quantum physics, various theoretical problems regarding the speed of light began to be encountered regarding certain phenomena that could not be explained *unless* speed in excess of that of light was incorporated.

The nature of these quantum problems is quite technical and arcane, and I certainly don’t comprehend their intricate aspects.

But I do have a better grasp on what is meant by “signals”. And it is the idea of signals that gives a clue as to *what* might exceed the speed of light.

Without needing to go into intricate details, it was noticed in quantum physics research, for example, that two photons distant from each other could “behave” in exactly the same way, manifest the same behavior simultaneously, while the apparent simultaneity of the behavior disobeyed the law of the speed of light.

Very roughly speaking, this meant that the photons were simultaneously sharing “signals” or “information” of some kind, although the photons were discretely separated by standard laws of matter, energy, space and time.

Again very roughly speaking, this kind of situation is found in the matter of clairvoyance where the clairvoyant and a distant event are “exchanging signals”—or at least the clairvoyant is simultaneously deriving or sharing in “information-bearing signals” with the distant event, location or activity.

The distinction here between photons and clairvoyants is, of course, a very wide one. But if “signals” are considered, then the wide latitude decreases tremendously via the concept that somehow, somewhere at the quantum level information signals are being exchanged via some kind of phenomena that exceed the speed of light. This suspected phenomenon was sometimes referred to as “quantum spookiness” or “quantum weirdness”.

Implicit in this concept is that not only do photons (or other kinds of particles) simultaneously exchange information at the quantum level, but that some aspect of human consciousness also participates in the quantum level of simultaneous information sharing or exchange.

Although it was suspected in some groups of quantum physicists that simultaneity of signals did exist, a controlled, definitive experiment to confirm it was missing.

The discovery: Reference is now made to an article found in the science weekly, *Science*, Vol. 277, July 25, 1997, p. 481, entitled “Quantum Spookism Wins, Einstein Loses in Photon Tests”.

But regarding this title, I’ll point up there is no particular reason to beat up on Dr. Einstein in a scapegoat kind of way in that the idea that loses belongs to “iron-clad”, conventional science per se.

In Geneva, Switzerland, during July 1997, a quite grand experiment set up by Dr. Nicolas Gisin and colleges of the University of Geneva. The experiment permitted twin photons of light some seven miles apart to respond simultaneously to a stimulus applied to just one of them.

As here described briefly from reports, the experiment sent pairs of photons, one each, to a distance of some seven miles opposite each other along optical fibers used to transmit telephone calls.

Upon reaching the ends of the fibers, each of the two photons were “forced” to then make random choices between alternative and equally possible continuing pathways.

Standard, or conventional, scientific wisdom would hold that there was no way for the photons to communicate with each other. Thus, it could be predicted that the “independent choices” of the photons would bear no relationship to each other. In other words, each of the photons would go on their way, in different directions, and presumably with different behavior.

However, when the paths of the two experimental photons were properly calibrated, the paths and “independent choices” of two photons time and again matched identically—even though there was no physical way for them to “communicate” with each other. And so “simultaneity faster than the speed of light” had been confirmed.

Entangled particles. Since the 1970s, quantum physicists had been considering and testing a prediction of quantum theory that “entangled particles” will instantaneously continue to “communicate” with each other even when very far apart.

The technical definition, so far, of “entangled particles”, refers to particles that are identical entities that share common origins and properties, and remain in instantaneous touch with each other no matter how wide the gap between them.

As I understand it at the moment, “the gap” so far is considered to be one of distance (i.e., space), but which has implications for additional gaps having to do with energy, matter and, especially, of time.

Before the Gisin experiments in Switzerland, earlier experiments over shorter distances, as in 100 yards or less, had shown similar results. But the Gisin experiments set a dramatic “distance record”.

In other words, instantaneous simultaneity faster than light *exists*.

And with this, the particular scientific Objection to PSI phenomena discussed in the background material must now be subjected to some kind of re-examination.

If instantaneous signal interaction of particles is now taken as scientifically demonstrated and confirmed, then the possibility of some such similar functioning as pertains to the exceedingly intricate nature of life-form consciousness must (or should) be opened up.

But at least the idea that simultaneity of signals is *impossible* can no longer legitimately be used to denounce the existence of many PSI and other superpower phenomena.

On the whole, science will of course be reluctant to apply the implications of this discovery to human consciousness and its many mysteries.

Instead, focus will be directed to instantaneous, but material forms of telecommunications, space travel faster than the speed of light, and, of course, even the possibility of instantaneous time travel.

But eventually someone will remember that telepathy is an instantaneous form of telecommunications, clairvoyance as instantaneous form of perceiving. And, pre-cognition and retire-cognition (as parapsychologists call them) are forms of time travel.

So, somewhere among its many mysteries, human consciousness possesses a “machine” that can do all of the above.

In closing this brief notice, I’d like to point up, hypothetically of course, one form of “entangled particles sharing common origins”.

Perhaps such entangled particles in some way might account for the high incidence of mother-child “telepathy”. Of course, it might be supposed that the particles accounting for our species gene pool were at some past point “entangled” in a common origin—at the quantum level.

It might even turn out that the superpower faculties of the human biomind are “designed” God, Evolution or by Bioengineering to accommodate such kinds of “quantum entanglements”.

News Item 101: A Robust Experiment Designed and Conducted by Researcher Dean Radin, Ph.D.

Background: In science-speak, a “robust experiment” refers to experiments whose specific or sum results turn out to be much more positive than “just above chance expectation”. Results just above chance expectation can be thought of as “suggestive of something” or “not suggestive of very much”, depending on who’s doing the suggesting.

But *robust results* indicate that confusions going along with the term “suggestive” can be dispensed with in that the robustness indicates the existence of a real effect or phenomenon.

In the larger picture of all things, parapsychology is sometimes referred to as the “elusive science” because of its historical accumulation of results merely suggestive, and therefore elusive.

This reference is not all that fair, though, because numerous robust parapsychology experiments have been conducted alongside the suggestive ones.

A rather fine point now needs to be illuminated. As the term *Parapsychology* suggests, that field has been organized overall to examine PSI via experimenting with psychological variables—or to experiment to determine the psychological variables that might go hand-in-hand with various forms of PSI.

This is to say that a parapsychological aptitude or ability is (or was) in parapsychology thought of as a “power of mind”, or as emanating from the parapsychological powers of mind. This concept is (or was) distinct from the physiology of the biobody—since at the inception of parapsychology (c. 1932) the body and the mind were still being thought of as different and separate.

Although there is tremendous historical precedence for the body-mind interface, the recovery of this concept in the late twentieth century is of rather recent vintage.

Technically speaking, then, “parapsychological” research that experiments for the existence of physiological effects that might accompany parapsychological effects should not quite be called “parapsychological”.

There is sort of a gray area involved, resulting in cognitive dilemmas—such as determining whether the effect is of body or of mind. (In this database, I have evoked the working concept of “biomind” to help bridge the many kinds of cognitive difficulties otherwise encountered in this regard).

On the physiological side of things, a great deal has become known about the nature and characteristics of physiological responses when the bio-systems are exposed to stimuli of all kinds, even including stimuli beneath the thresholds of conscious recognition.

For one thing, physiological responses tend to occur *before* psychological responses do. As but one example, many experience an upsurge of fear before the mind identifies and recognizes the source of the fear in psychological terms—this kind of thing being referred to as one of the many types of intuition, prescience or premonition.

That this type of thing *does* occur has been reconfirmed many of times via studies of evoked potential responses to hidden or subliminal stimuli—“hidden”, that is, from direct apprehension of the cognitive intellect. The evoked potential and other kinds of non-conscious responses can be identified via a number of physiological measuring and recording devices—such as brainwave or blood-pressure equipment.

Such bio-physiological, non-conscious responses are always considered robust when they occur—largely because they are unquestionable.

The experiment: Dr. Dean Radin is a “parapsychologist” conducting advanced kinds of research at the University of Nevada. The following synopsis of one of his recent experiments is entered into this Section 8 after conversation with him and his kind permission to do so. (A complete report of the experiment is found As Unconscious Perception Of Future Emotions: An Experiment In Presentiment, in the *Journal of Scientific Exploration*, Vol II, No. 2, 1997, pgs 163–180). [Dr. Radin may be contacted e-mail: dradin@nevada.edu].

In his experiment, Radin brought physiological measuring devices together with the concept of premonitions—the latter of which are usually only studied as a special kind of psychological awareness independent of any physiological activity or variables.

Within physiological research it is accepted that when people are exposed to something they find emotionally disturbing or threatening, various measurable affects become predictable. The heart-rate of the person invariably drops, the pupils dilate and perspiration might commence. Additionally, and very easily measured, the volume of blood passing through the fingers falls (measured by blood-flow equipment) and electrical resistance of the skin reduces (measurable by galvanic response equipment).

The purpose of Radin’s experiment was to discover that if people do experience emotional shock presentiments, it might be possible to detect them

via physiological changes taking place even though the nature of the premonition might not enter fully or partially into cognitive consciousness.

Radin collected a large volume of images portraying shocking scenes—such as murdered and/or mutilated bodies. He collected an even larger reserve of images portraying cheerful scenes and happy people.

Both kinds of images were then programmed into a computer and the computer then randomized them.

“Test subjects” were recruited, hooked up to physiological measuring equipment, sat in front of the computer. At this point, the subject had only to press a button to start the experiment. At the push of the button, the computer randomly selected one of the images, but delayed showing it on the screen for five seconds. Then the image appeared for three seconds, after which the screen went blank again for another ten seconds, and after which the computer randomly selected and presented another image for a total of forty images.

The subjects’ physiological responses were being constantly recorded.

As to results while the images were VISIBLE on the computer screen:

The negative images evoked the expected physiological responses.

The positive images did not evoke responses associated with emotional stress.

As to results while the selected images were *not visible* on the computer screen—i.e., *after* the computer had randomly selected one of the images but during the three-second interval *before* the image became visible on the screen:

If the forthcoming image was negative, but still not shown in the screen, the subjects’ physiological responses tended to reflect sensed disturbances.

If the forthcoming image was positive, but still not shown on the screen, the subjects’ responses tended not to reflect sensed disturbances.

Needless to say, extensive precautions were taken to ensure there was no kind of “sensory leakage”. Those interested in this aspect should consult Dr. Radin’s paper as indicated earlier.

Dr. Radin’s experiment not only produced robust results. It is also very elegant because of its straightforward simplicity. The evidence reported is *physiological*, not psychological, and as such would appear to have more to do with the autonomic nervous system as contrasted to the intellectual cognitive system.

And, indeed, several types of intuition seem more the product of the autonomic nervous system than of premeditated, cognitive consciousness of the type we use to analyze and make decisions. [*Note: If you wish, for further data along these lines please refer to the essay in Section 1 entitled Remote Viewing and Intuition (Part One).*]

REMOTE VIEWING:

General Discourses on the Superpowers of the Human Biomind

Ingo Swann

(04Feb96)

INTUITION

Part One

A Request

Through the years I've studied and collected an extensive archive of intuition experiences. But I would like to add more of them via the Internet, as it is world-wide and cross-cultural. A great deal remains to be learned about intuition. So if anyone who chances to read this document can contribute a personal anecdote, it would be exciting to receive them. The contribution can be posted publicly or privately emailed, anonymously or under an aka. Many thanks in advance.

As already mentioned in several essays I've provided regarding remote viewing (distant-seeing), a large spectrum exists of the superpowers of the human biomind. Remote viewing is but one of these.

Experience has shown that each of the superpowers is better understood if organized information is available about them all. I thus propose to provide rudimentary essays in which a number of superpowers are discussed within the contexts of what I've discovered during the many decades I've studied them.

Quality understanding about the superpowers has been at an all-time low during the modern epoch. It is fair to say that pre-modern cultures had a better grasp on them.

The existence of the superpowers was at least generally accepted within the pre-modern cultures—whereas during the modern period their existence was generally denied under the rubrics of “the irrational” and “non-scientific”.

The fuller spectrum of the superpowers was lost sight of under these modern rubrics. And, in fact, the concept that the superpowers do range along an *interconnected spectrum* vanished altogether.

The existence of this spectrum, and its curious and exciting nature, needs to be reestablished.

Those phenomena we collectively identify as “intuition” play an essential and fundamental role within the spectrum of all the other superpowers of biomind.

The first notable factor of this role is the broad-base extent of experiencing intuitive episodes among almost all specimens of our species.

Intuition is the only part of the full spectrum which, population-wide, is experienced wholesale and species-wide. Compared to this enormous extent, most other of the superpowers are experienced only rarely.

Humanity’s Debt to Intuition

Our species owes an absolutely enormous debt to intuition, the basic biomind superpower.

It is almost impossible to conceive what our species would be like without it. All, or certainly most creative advances have their origin in some kind of intuition. As can be easily shown, “intuitive advances” have been present within our species from time immemorial.

But beyond that, individuals use it to regulate and guide their lives when it is active in them. The evidence for this is also exceedingly strong. So not only is intuition linked to creativity but also to individual survival.

Since intuition is of such immeasurable importance, it is surprising how little is actually known about it. We use the word a lot, of course. But beyond that very little in the way of organized knowledge exists.

For reasons difficult to understand, intuition has been of very little interest within parapsychology, of practically no interest in science and psychology, and of no interest in psychiatry.

On the other hand, an extensive literature about intuition does exist. But it is a disorganized literature, and often quite shallow.

Thus, there exists within our species a superpower we know exists and which is important—but of which we know almost nothing save that it does exist.

This present discourse, and the two to follow, are offered in an attempt to point up factors which might permit the attentive individual to construct a more profitable mental information grid regarding intuition.

Intuition cannot really be understood unless the existence of the human biomind “sensorium” is established. But unless reasonably correct background issues and definitions are first established, the cognitive approach to the sensorium will be out of kilter.

This first essay, then, deals with problems, issues and definitions. The second will discuss the sensorium. After this, in the third essay, the anecdotes and other evidence about intuition will make better sense.

Opening the Discourse

A great deal has been published regarding intuition. I have tried to keep up with the materials—since intuition is one of those so-called “paranormal” topics which have interested me through the years.

Although some readers might disagree, my survey of the literature shows that during the last sixty years not very much has been added to our pool of intuition-knowledge.

My four-decades-long survey includes older sources, subsequent psychical and parapsychological studies, the few psychology efforts, and documents that deal with intuition’s role in creativity, as well as meditation techniques relative to intuitive development.

My sources also include the many self-help books of the most recent modern period which propose to help people enhance their intuition. I have no wish to contest those self-help efforts, and each reader of them would have to answer whether they were helpful or not.

But in general, it seems that the sum of all of the literature is very little. Much has been written, but little has been learned. Why this is so of course has its place within these three discourses.

Points of Entry

If we say that intuition is a situation, then getting into it requires a point of entry. I have selected three of many possibilities along these lines.

By way of discussion, though, when people seek to enter into a situation, such as intuition represents, most people will automatically try to utilize what they believe they know about it.

Another way of putting this is that they will attempt to utilize their *existing* mental information grids in order to get into the situation.

This is all to the good *if* one's existing frames of reference are permissive of intuitive functioning. However, if, for example, the frames are out of kilter regarding correct information, then one's intuitive faculties probably won't function very well.

This is the same as saying that you can make something work only if you understand it and its component parts. After all, there is a difference between correct and incorrect information.

It is accepted that *all* specimens of the human species *process information*. Doing just so is one of the major hallmarks of our species.

It should be added, though, that humans don't just process information, but that various specimens of them process it for better or worse in terms of what is understood or not, and also in terms of the evidential outcomes of the processing.

It thus would follow that if faulty information points are installed in one's mental information processing grids, then the ultimate output of the grids would also be faulty in some way.

I'm well aware, of course, that most people don't like the idea that their grids might have faulty information points. Indeed, this issue can become quite volcanic and/or somewhat soap-opera-like.

But in any event, absorbing or acquiring information points is a cumulative process—and it is safe to say that all people have acquired a fair share of faulty ones.

Faulty information points account for thinking grid failures, and as such tend *not* to be permissive of excellent functioning regarding the faculties inherent in the biomind.

In this sense, then, intuition faculties are naturally indwelling within our species and within each specimen of it. If individuals have problems with their intuitive faculties, then most likely the fault is with their malfunctioning mental information grids which are not permissive of intuitive functioning.

All valid entry-points into the intuition situation, then, must consist of a discrimination between correct and incorrect information.

The *first entry point* we will consider is why intuition should be considered a superpower of the human biomind.

We can easily distinguish between the powers and superpowers of the biomind because the superpowers can be seen to transcend matter, space, time and energy. Our species possesses many powers that don't, or apparently don't, transcend the laws which govern the physical aspects of life on Earth. The powers indeed work *within* the known laws of the material situation on Earth.

But the first and foremost signal feature of intuition is the time and space transcendence thing. Regarding time transcendence, intuition is very notable regarding “premonitions” of things to come (in the future).

Regarding space transcendence (which is a bit more tricky to discuss), people intuit what's happening at another place in the past, present and future.

Many books of anecdotes regarding intuition exist. In particulars the anecdotes may differ, sometimes radically and strangely so. But they all have one thing in common. The time-space transcendence thing.

Indeed, everyone *expects* intuition to transcend time and space—and in fact no one would call anything intuition if it did not. And this expectation is the same today as it was in prehistory and all that has transpired in between.

Here, then, is the first and foremost face value factor of intuition—time and space transcendence—and it is the factor against which hardly anyone will argue.

The problem here, though, is not that intuition transcends time and space but that the modern sciences held that time and space *could not be transcended*.

This is a very important point, and so a small discussion is in order.

In most, or even all, premodern societies the fact that intuition existed was never in question, either in theory or in practice. Noted skeptics of intuition did exist, of course. But their objections were centered on the often proven failure of intuition—focused on the failure, not on the existence of it.

With the onset of the modern technological period, however, at about 1845, what is now called “classical” physics began enumerating the laws of the physical universe. The “laws” became laws because back then none of the steady states of matter, energy, space and time they represented could be seen as “disobeying” the laws.

Thereafter, and by a series of unfortunate situations, it began to be thought that *nothing* could disobey the laws of matter, energy, space and time. And this “nothing” came to include, by assumption, the faculties of the human biomind—even though it was well-known that the human mind thinks in terms of past, present and future.

With this assumption began a complicated and confusing quagmire regarding intuition that exists until this day.

But there is a bottom line within this quagmire that has to do with mental information processing grids at the individual level.

If the concept that time and space—cannot be transcended—is locked in one’s mental grids as an information point, then this concept will be inimical to one’s intuitive faculties. This will be the case whether the information point is subconscious or conscious.

To help make this clear, just imagine processing an intuitive time-space transcending signal through an information grid which has even one point in it that holds that time and space cannot be transcended.

I have talked with any number of people who want to enhance their intuition—but who also wish to remain intellectually and politically correct with regard to the modern science attitude that time and space cannot be transcended.

If I’ve made my point here, then it would be clear that high-stage intuition can take place only via information grids that are properly and positively constructed regarding the time-space transcending faculties of the human biomind. Any information point which denies this will cause the intuitive faculties to crash, or at least malfunction.

The *second point of entry* I’ve selected has to do with the utter inadequacy of modern definitions of the word “intuition”.

Most people don’t at all realize that very many definitions of intuition have been offered up, but that none of them appear to be really serviceable except in quite shallow ways.

My trusty dictionary gives the following definitions:

1. immediate apprehension or cognition;
2. knowledge or conviction gained by intuition;
3. the power or faculty of attaining to direct knowledge or cognition without rational thought and inference;
4. quick and ready insight.

By these definitions, or a mix of them, one assumes one now knows what intuition is—right? These four definitions actually appear to be defining an inexplicable form of magic—the something-out-of-nothing thing.

Here it needs to be pointed out that all of the types of intuition ALWAYS deal with some kind of information and information outputs. And since this is so, intuition obviously is the result of some kind of information processing.

You can look up these or additional definitions if you want. Even more complex and lengthy ones exist, and you might wish to bemuse yourself with them, too.

But I doubt you'll discover one which gives, for example, "the faculties or power of mind and cognition to transcend time, space, and matter and energy as well".

The situation (and the problem) here is that if one reads through, say, a thousand or more anecdotes and examples of verified intuition, one will eventually see that there are *many different kinds of it*.

If different kinds of intuition exist, then it's worthwhile wondering why all of them should be called by one word—intuition. After all, it would be important to discriminate among what is going on during an intuitive episode.

As to locating scholarly literature that attempts to distinguish between the different types of intuition, well, it is difficult to locate any. Most discourses on intuition argue philosophical beliefs about what it is. However, "*The Encyclopedia of Philosophy*" (Paul Edwards, Ed., 1967) makes an effort to identify seven types of intuition. These are worth quoting and considering—although I warn that your thinking synapses might get a little dizzy doing so:

Begin quote:

1. Intuition as unjustified true belief not preceded by inference, in this (the commonest) sense "an intuition" means "a hunch". The existence of hunches is uncontroversial and not of philosophical interest. [Remember I'm quoting the Encyclopedia!]
2. Intuition as immediate knowledge of the truth of a proposition, where "immediate" means "not preceded by inference". This is a philosophically important sense, since philosophers have found it puzzling that one can have knowledge, and thus justified belief, without having made oneself aware through the process of inference of any knowledge of a concept.
3. Intuition as immediate knowledge of a concept. "Immediate knowledge" here means, roughly, "knowledge which does not entail ability to define the concept".

4. Intuition as a nonpropositional knowledge of an entity—knowledge that may be a necessary condition, for, but is not identical with, intuitive knowledge of the truth of propositions about the entity.

The sense of “intuition” is exemplified by:

5. Sense perceptions, considered as products of a cognitive faculty distinct from the faculty of forming judgements concerning the entity sensed;
6. Intuitions of universals, or (as in Kant) of such insensible particulars as time and space—intuitions that are necessary conditions of our intuitive knowledge of a priori truths.
7. Mystical or inexpressible intuitions that, unlike sense perceptions and intuitions of universals, do not make possible knowledge of the truth of propositions about the entities intuited—such intuitions as Bergson’s inexpressible intuition of duration, Ficht’s intuition of the Transcendental Ego, and the mystic’s intuition of God.

End quote!

If, having read these seven kinds of intuition, anyone can now tell me what intuition is, I’d be glad to be so advised. Meanwhile, welcome to the quagmire I mentioned earlier.

Well, if you’re wondering what the hell you’ve just read, don’t worry too much. The above has been amusingly offered merely to show that certain philosophers have been aware that different types of intuition exist—but which philosophers probably haven’t sifted through the monumental anecdotal evidence of intuitions.

The “disinterest” of philosophy in hunches, though, is interesting, since it can be shown that most philosophies themselves derive from someone’s hunches.

Hunches are among the most widely-shared aspects of our species intuitive faculties and therefore would seem important. And, as well, from some hunches some of humankind’s greatest monuments and successes have emerged.

You will note, though, that the time-space thing made it into the line-up, although merely as “insensible particulars”. Since time and space are usually entirely sensible, it is puzzling why they are philosophically considered “insensible”.

If you care to read again through the seven types, I suggest you activate your sense of humor—if it hasn't already kicked in. In any event, the Encyclopedia seems to be talking about states of consciousness rather than about intuition—this a point worth noting and remembering.

Intuitus

Meanwhile, back at the ranch of our nomenclature problem regarding intuition and its definitions, we now must undertake scrutiny of the actual origins of our term “intuition”.

Dictionaries state that the term is etymologically taken from the Latin “intuitus”—the meaning of which is given as “to look at, contemplate” as taken from the Latin “*in*” + “*ueri*” (“to look inward as in to introspect”).

Well, we can introspect our imagination, fancies, desires, lusts, illusions—none of which are intuitions, factually speaking.

However, after the etymological bit, the modern meaning of “immediate apprehension or cognition” is applied backward through time to the ancient Roman period—and thus we are led to believe that the Romans utilized the term in the same way we do today.

Well, although it took me about five years to discover it, nothing, *nothing* of the kind is the case. As shown immediately below, the differences are extreme between the ancient meaning of “intuitus” and the modern meaning of “intuition”.

Intuition (the modern meaning): immediate apprehension or cognition; the faculty of attaining direct knowledge or cognition without rational thought or inference.

Intuitus (the ancient meaning): to look at and contemplate felt relationships.

For references, if you wish to consult them, the ancient meaning of “intuitus” is given in the Oxford English Dictionary, in the 1892 version of The Encyclopedia Britannica, and is discussed at length in my own book *Your Nostradamus Factor* (Simon & Schuster, 1993).

Now, I can't know, of course, how many who read this will immediately discern the absolute differences between the two definitions. So I'll assume that none can in order to present all of the differences.

For starters, the ancient meaning of *intuitus* has introduced the concept of “felt relationships”. “Relationship” is a term which has very wide applications. Today, though, we tend majorly to use it in referring to family, friends, and meaningful others regarding sex, emotions, love, etc.

Yet potatoes and the earth they grow in have relationship to one other. In physics, various atoms and particles have relationships to others. In psychology, the human psyche has a relationship to its past and future. Each born specimen of our species has a relationship to what it is to experience and become.

In English, the term “relationship” is taken from “to relate” which, in turn, is taken from Latin terms meaning “to carry, to re-carry or carry back, and to bear or tolerate. Our modern meanings give (1) to give an account of, and (2) to show or establish logical or causal connection between.

Regarding the ancient meaning of *intuitus*, then, “relationships” appears to refer to connections or what goes on *between* things—but especially if the connections are causative and result in something.

Now, the teaching in our modern times held that the human possessed only five physical senses. Yet, upon inspection of these Famous Five, none of them nor all of them together can account for directly perceiving or experiencing what goes on, can go on, or doesn’t go on between things.

Indeed, you can easily confirm this yourself. Your taste receptors, for example, can tell you nothing about the connections required to make the cake. Your eyes alone cannot tell you if someone is, connection-wise, emotionally or sexually available to you.

Indeed, the realm of connections (relationships) within which we live is very much larger than the physical realms within which our physical senses operate.

But it now must be pointed up that the human species *specializes* in discerning connections and relationships between and among things. Indeed, this faculty (as it is often called) is among our chief assets regarding creativity, inventiveness and survival—none of which our physical-5 senses by themselves can establish, much less guarantee.

The only possible explanation here is that we possess a spectrum of senses which are additional to our physical-5. And it is this spectrum of senses which are grouped together under the venerable terms of “intuition” or “intuitiveness”.

If we add to this the concept that connections (relationships) themselves range along a spectrum from the grossly to the highly subtly perceivable, then we can get the idea that intuition itself ranges along a spectrum from gross to

subtle. This would enable us to begin identifying the very many types of intuition, roughly so at any rate.

The only real difficulty here is that in our modern period *feeling* has not been considered a sense, except in the case of tangible touch. And so the phrase “felt relationships” is awkward regarding sensing something by, well, feeling-sensing it.

Even so, feeling-sensing is a carrier of information, almost precisely in the same way that our physical-5 senses are based in receptors that receive and identify information. Anything that carries information really should be called a “sense”—and we could, if we want, begin to think in terms of intuitive receptors relative to the whole of the human sensorium. (See Part Two forthcoming).

Returning now to the differences between the modern definitions of *intuition* and the ancient definition of *intuitus*, we can begin to realize a number of inconsistent relationships between them.

First of all, it is interesting to notice that none of the words used in the ancient definition of “*intuitus*” are used in the modern definition of “intuition”.

Yet, even today when someone experiences or suffers an intuitive episode, they are very likely to speak of it as a “feeling”, often as a “gut feeling” or a felt “hunch”, or merely as “I’ve got a feeling about” thus or so.

Second, the modern definition of “intuition” identifies apprehension, cognition, or knowledge—but does not specify about what. The ancient definition, however, specifies that “*intuitus*” refers to felt *relationships* (such as between or among things).

Indeed, if we consider this very carefully, relationships between or among things are not usually very apparent as far as surface observation goes.

Some relationships are easier to deduce, of course. But a very great many relationships between or among things are very subtle and often invisible to the cognitive intellect. And these seem to require intuitive feelings to identify and sort them out.

Third, as given in the modern definition of intuition, immediate apprehension, cognition and knowledge are presented as states of and within themselves—as states of *intellectual* awareness. In other words, they are not attached to objects or subjects of any kind, nor to the relationships between them.

Intellectus

It is now helpful to learn that the ancient Romans used a Latin term, “intellectus”, whose meaning had to do with states of intellectual awareness—such states as apprehension, cognition and knowledge, and all of which we today normally associate with intellectual processes.

Now, get ready for a real banger!

For we will see that in our modern contexts the ancient definitions of intellectus have been introduced into the modern definitions of intuition—while the ancient definitions of intuitus have been lost altogether.

If your head is spinning about now, don’t worry. All that has happened is that rationalists have constructed our modern definitions. And rationalists don’t like feelings. This will become clear when we compare the modern definitions of intellect and intuition below.

Intellect (the modern definition derived from the Latin “intellectus”): the power of cognition or knowing as distinguished from the power to feel or will; the capacity for knowledge.

Intellectus (the ancient definition): to perceive and discern felt relationships.

Intuition (the modern definition allegedly derived from the Latin “intuitus”): immediate apprehension, cognition, or knowledge.

Intuitus (the ancient definition) to look at and contemplate felt relationships.

Now, to increase our clarity here, let’s talk our way through these four definitions.

First of all, we can immediately see that the concept of “felt relationships” has *disappeared* in both of the modern definitions of intellect and intuition. In their modern contexts, then, by definition neither intellect nor intuition deal with felt relationships.

Second, we can see that “felt relationships” linked intuitus and intellectus together, but in two different ways. Intuitus looked at and contemplated felt relationships, while intellectus perceived and discerned among them. In a certain sense, then, intellectus and intuitus were two sides of the same coin, or twin brother and sister.

Third, to now point out an oddity, in our modern English exists no conceptual term that has to do with dealing with “felt relationships”.

Fourth, we can see that *intuitus/intellectus* represented an interconnecting biomind holism by the definitional link of “felt relationships”. We can also see that the modern definitions of intellect and intuition break them apart, and that neither deal with “felt relationships”.

Fifth, to now point out an oddity, in our modern English exists no conceptual term that has to do with dealing with “felt relationships”—except one which is seldom used and is often considered obsolete: *sensorium*.

Sixth, the modern definitions of intuition *do not* fit with the chief phenomenology of intuition—which is *always* expressed as feelings by those who experience some kind of intuition. The modern definitions do not even include the word “feeling”.

Seventh, we can now perceive, opaquely so at least, that intuition is composed of sensed feelings which result in the hunches of intellect, for a hunch is a cognitive analysis derived from what has been felt

The whole of this possibly torturous nomenclature discussion has been to point up that the modern definitions of intuition have eliminated the feeling component of intuition, and that the definitions of intuition and intellect have eliminated the concept of “felt relationships”.

The modern definitions, then, are not only inconsistent with the historical terms from which they are allegedly derived, but inconsistent as well with real human experiencing. Yet, if there is one environment-system all of us live within, it is the all-inclusive environment of relationships of all things.

It is therefore of little wonder that there are so many problems regarding the “developing” of one’s intuition. If definitions are being used by one’s intellect which are inconsistent with the true aspects of intuition, then those mis-definitions will warp one’s cognitive biomind grids regarding of what intuition really is.

In the above nomenclature contexts, the use of the word “immediate” in the modern mis-definitions of intuition is suspect also. A laborious study of examples of intuition show that the greater bulk of them do not take place “immediately”.

Some seem to do so, of course, as in a “flash” of intuitive insight. But the greater bulk of them “build up” over time—as if the relationships they are working with are being readjusted until, in some kind of contemplative sense, they are got right. This is especially the case with creative or inventive intuitions. In these cases, once the relationships are got right, the familiar flash of creative hunch or insight occurs.

Additional mis-concepts regarding intuition will be discussed in the next two documents of this series.

The great nomenclature carrier of the virtual definition of intuition has, of course, been “gut feelings”.

This phrase, and in many languages, is actually a very ancient one. In modern times, however, it was considered as a vernacular element (common, vulgar, or gutter-speak). It was therefore not suitable for literary, cultured, scientific, philosophical, or dictionary discussion. Thus hardly any scholarly discussions regarding gut feelings can be located.

The greatest jeopardy to our understanding of intuition, though, has been the elimination during modern times of the original definition of *intuitus*—to sense and look at and contemplate felt relationships (of things, objects, subjects, topics, ideas, people, and whatnot).

The emphasis here, of course, is on “felt relationships” or “feeling”. Among all of the hundreds of examples of intuition I’ve studied, there is not one which is independent of the element of relationships—and, as well, there is not one independent of sensing-feeling.

In other words, intuition always occurs relative to something else—with the relationship often being felt before it is cognitively understood within the intellect.

Indeed, at the personal level, if you have ever experienced an intuition you might now have a look at it and try to find the felt relationships that were involved.

In any event, those individuals who are reasonably good at spotting-sensing-feeling relationships between things usually have a higher quotient of intuition. This aspect will be expanded upon in part three of this series.

To complete the picture of the quagmire which has been the topic of this first essay, we now have to account for why and how “felt relationships” disappeared as a concept during the modern period.

During this period (roughly about 1845–1980), our cultural environments became increasingly rationalism-oriented.

“Rationalism” was defined as (1) a theory that reason is in itself a source of knowledge superior to and independent of *the sense perceptions and feelings* [emphasis added]; and (2) a view that reason and experience rather than the non-rational are the fundamental criteria in the solutions of problems.

The modern term “reason” is taken from the Latin “ratio” which meant to compute or count. However, the modern definitions are: a statement offered in explanation or justification; a rational ground or motive; the power of

comprehending, inferring, or thinking; the proper use of the mind (we can wonder, can't we, who is to decide what the "proper use" is to be).

The first difficulty here, and the first fatal flaw, involved decisions regarding what is rational and non-rational. As most of us are aware now, plenty that was earlier considered non-rational later became rational—for example, space travel, geodesic domes, ecological relationships, as well as, by the way, the Internet itself, and etc.

The second difficulty and flaw concerned whether reason was superior and independent of the sense perceptions and feelings. Well, at base, the human biomind organism is first a sensing-feeling organism, and in each and every case it learns later to think (properly or not and depending on the accuracy of the information points in its grids).

Since this is unquestionably so it is difficult to see how the fundamental sensing-feeling elements can be subtracted so as to free reason completely from them. It is now somewhat understood that when the sense-feeling components of an individual bio-mind organism are reduced or closed down, its reason also is reduced or closed down.

Additionally, what is held to be reason or rational is relative to environments, positive and/or negative nurturing situations and the extent of knowledge.

All of these factors considered, it is difficult to see how "pure" reason can ever be arrived at—except in some science-fiction sense, the very kind fiction that lent its character the rationalist modern age.

It is abundantly understood that intuition takes place without the benefits of rational reason—a factor which most modern documents labor to impress whether pro or con regarding intuition.

Indeed, there is hardly such a critter as a "rational intuition". All intuitions are sensed feelings—and an overly large share of them fly directly in the face of reason and the so-called rational.

In any event, the modern age of rationalism *did not* evolve a science of sense-feeling—because doing so was precluded by its theory that sense-feeling was inferior to "pure" reason detached from them, and as such was of no scientific or philosophical interest.

All of the human superpowers of biomind, including the many identifiable types of intuition, telepathy, clairvoyance, and remote-viewing are directly based in sense-feelings. And all of them have been stigmatized as non-rational, hence irrational, during the modern age of rationalism dominated by the pure science-fiction goal of "pure" reason.

— Brief Summary —

1. The identifiable basis for intuition is species-wide and thus the most spontaneously and frequently experienced of all the other superpowers of the human biomind.
2. In the context of direct experiencing of intuition at the individual level, it is universally expressed as some kind of feeling. Examination of anecdotes and other evidence of intuitive episodes reveals that the feelings are always associated with some kind of connectiveness or relationship between two or more things which are felt before they are cognitively sorted out.
3. Modern definitions of intuition avoid the inclusion of the feeling-sensing always associated with real intuitive episodes. Thus the modern definitions are inconsistent with virtual intuition, and are hence intellectually misdirecting.
4. If the intellectual map of intuition does not accurately duplicate the real and virtual elements of intuition, then the map will act as “noise” regarding comprehension and understanding of intuition and probably decrease identification of the information loads the intuitive signals are carrying.
5. A review of the nomenclature history involved shows that modern definitions of intuition are actually defining intellect elements rather than intuition ones. The same modern definitions have eradicated the historical link between intellect and intuition—which was “felt relationships”. The direct link of *intuitus/intellectus* has therefore been destroyed relative to the modern grasp of what is involved.
6. The modern period, then, has not possessed either a correct intellectual or phenomenological map regarding intuition and its various elements and types. The reason these maps have not come into existence is because of ideological partisanship broadly affixed to the theory of modern rationalism which elevated intellectual reason and diminished the importance of the feeling-senses.

7. The result has been the emergence of a superficial quagmire regarding the identifiable elements of intuition as a biomind system of senses existing in addition to the well-known physical senses. This biomind system of senses transcends time-space in ways the physical senses alone do not.

We now need to move expeditiously on to the second part of this discourse—the Sensorium.

NEWS ITEMS AND UPDATES

Issue No. 2—December 1999

News Item 103: Minds May Track Danger Unconsciously

Under the title “Minds may track danger unconsciously”, *Science News* [Vol. 156, 11Dec99] briefly reports on a new study which indicates that “Some kind of unconscious signal function in the brain for anticipating danger situations must be a central feature of any comprehensive model of mind”.

Science News is quoting from a report published in the current *Journal of the American Psychoanalytic Association* authored by psychologist Philip S. Wong of the New School for Social Research in New York.

According to Wong’s study, “Feelings of anxiety typically flood consciousness with a vivid sense of foreboding. However, those anguished feelings may originate in an unconscious mental process that anticipates real or imagined threats” according to Wong’s study.

To explore the possibility of unconscious processes involved in anxiety resulting from such danger signals, Wong set up an experimental research design using the principles of classical conditioning.

Wong fitted seventeen men, all physically and mentally healthy, with equipment to monitor the electrical activity of their brains.

The subjects first viewed a series of frowning faces presented subliminally, so that the researchers could determine baseline neural activity.

The subjects then saw a new set of frowning faces shown to them long enough for conscious perusal.

A mild finger shock was then administered to them two and one-half seconds after the appearance of each consciously discernable face.

After this conditioning procedure, the men then were exposed to subliminal (i.e., not consciously discernable) presentations of the faces that had been linked to a shock, but this time they received no shock.

The results reported by Wong were that “distinct slow-wave brain activity emerged about half a second before the time at which shocks had been delivered in the conditioning phase”.

Several earlier experiments have indicated that that this so-called “expectancy wave” arises when subjects consciously anticipate making a

planned movement, or when they are about to receive a conditioned reward or punishment.

In his study, Wong indicates that the expectancy wave was elicited unconsciously. “It represents part of an unconscious danger-evaluation process, common to many animals, that underlies human anxiety responses to unseen real or imagined danger”.

Psychologist John A. Bargh of New York University, who studies unconscious influences on attitudes and goals, commented that Wong’s “findings make a lot of sense in trying to understand danger assessment and the experience of fear and anxiety”.

Departing now from the foregoing scientific review, it is somewhat fair to point up that “Minds may track danger unconsciously” has always been referred to as premonition or presentiment—psychical and parapsychological research.

Indeed, the formal definition of *premonition* is “Anticipation of an event without conscious reason”, and which is also called presentiment.

So, “Anticipation of an event without conscious reason” and “Minds may track danger unconsciously” more or less incorporate almost identical reasoning.

The only real difference is that the anticipation of an event without conscious reason can occur without prior conditioning by mild electrical shocks.

During the earlier decades of the twentieth century, a number of books were published giving reports of premonitions and presentiments—or of minds tracking up-coming danger.

The reports were largely dismissed by scientists, and even by many parapsychologists, because they were anecdotal, and anecdotal evidence was not considered scientific.

An *anecdote* is, of course, a short narrative of a biographical incident or event that was interesting, sometimes amusing, sometimes not amusing, of what the narrator claimed to have experienced.

Anecdotes, however, can only be narrated after the incident or event, and after-the-fact materials were deemed not scientifically acceptable—unless the basis for the experiences could be scientifically achieved.

As it is, though, all witnesses of premonitions agreed (even the experiencers themselves) that they did not depend on “consciously discernable” factors. Thus, the general assumption all along has been that their source originated in an unconscious mental process that anticipates events forthcoming—especially if the event ultimately did occur.

Scientist Wong has therefore at least grabbed the tail of the unconscious mental process that non-consciously anticipates. The history of premonitions, however, incorporates a much larger scope than the one he (and others) is carefully experimenting for.

Anecdotes of fulfilled premonitions (usually of forthcoming danger) make for fascinating and astonishing reading—if one is interested in such.

If you can locate them, highly recommended in this regard are:

Seeing Into the Future, by Harvy Day (Thorsons Publishers, Ltd., 1966).

They Foresaw The Future, by Justine Glass (Putnam's, New York, 1969).

Premonitions: A Leap Into The Future, by Herbert B. Greenhouse (Bernard Geis, New York, 1971).

Except for listing them because of many requests to do so, I don't particularly like pumping my own books in this database. Doing so seems too much like an ego thing.

However, *Your Nostradamus Factor* by Ingo Swann (Fireside, Simon & Schuster, 1993) adds many details to the books mentioned above—and hypothesizes the intrinsic existence of a non-conscious “factor-process” within the human systems that is always sensing or is “alert” to future events, especially with regard to danger.

THE
ROLL OF HONOR
FOR
REMOTE VIEWING
AND
PROCESS DISCOVERY

1970–1973

AT THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH AND
ASSOCIATED SUPPORTERS

(*Note:* The term “remote viewing” was brought into usage on 8 December 1971 as a frame of reference denoting long-distance experiments in which the “target” was far beyond the range of any of the five physical senses. Evidence from the preliminary experiments was robust enough to justify further experiments. The following list identifies those who collaborated in various influential ways to energetically further RV prototype research and support its concepts).

Gertrude Schmeidler : Janet Lee Mitchell
Karlis Osis : John W. Wingate
Arthur C. Twitchell : Jan Eherenwald
Alice I. Bryan : Montague Ullman
Carole K. Silfen : Stanley Krippner
William G. Roll : Douglas Dean
Laura F. Knipe : Marian L. Nester
Rhea A. White : Frances Kish
Judy Skutch : Sandra
Wright William Bennitt : Martin Ebon
J.C. Carpenter : Erlendur Haraldsson
Boneita Peskari : Vera Feldman
Larry Lewis : Len F. Barcus
Isabel Wingate : Ann T. Johnson
James Merewether : Cleve Backster
Harold Sherman : Al Pollard
Lucille Kahn : Zelda Suplee
Martha Sherman : Vy Bennitt
Buell Mullen : Gloria Swanson
Ruth Hagy Brod : Al Brod
Alexander Imich : Carmen de Barraza

(Additional names to be posted) PRIOR TO 1970

(*Note:* In decades prior to 1970, research analogous to the long-distance concept of remote viewing had been underway in Europe, China, and the former Soviet Union under the general heading of Electromagnetic Bio-information Transfer.

Reports of this parallel work were to figure prominently in remote viewing research and development in the United States after 1972. Technically speaking, the processes of remote viewing involve bio-information transfer, so a selection of available names of bio-information researchers are posted in this roll of honor).

Leonid L. Vasiliev
A.S. Presman
A.P. Dubrov
Helmut Breithaupt
Herbert L. Konig
Ulrich Warnke
Walter Peschka
Gunther Becker
A. Shaposhnikov
Bernard Ruth
Fritz Albert Popp
Shou-Sin Sung
E.K. Naumov
Helmut A. Fischer
Walter Kroy
V. G. Adamenko
A.G. Bakirov
V.N. Pushkin
W. Bechtereve
Jiri Bradna
N. Dubrov
E. T. Faddeev
P. I. Gulaev
G. A. Sergeev
Y.A. Kholodov
V.M. Inyushin
B. Kazhinsky
V.P. Kaznacheev
I.M. Kogan

Vlail Kaznacheyev
(Additional names to be posted)
The Roll of Honor will be continued to include:

1880—1950

Significant historical individuals working in long-distance phenomena and
process discovery

1972—1973

RV exploratory research at Stanford Research Institute (SRI)

1975—1986

Advanced RV development at Stanford Research Institute (SRI) (More)

Human versus ET Superpowers

Part One:

OUR HUMAN POWERS OF MIND VS THE POSSIBILITY OF ET INTELLIGENCES

Ingo Swann

(21Feb01)

There are a number of pathways by which we can approach the subject of how Earthside knowledge of *mind* would stack up against similar kinds of knowledge developed by life forms elsewhere in the cosmos.

Of course there is yet no absolute certainty that extraterrestrial entities equipped with minds do exist. Thus, in order to proceed, one has to imagine, speculate, or hypothesize that they do.

The principle justification for making such an effort is that *if* mind-developed species do exist elsewhere in the universe, then perhaps our own human species emanating or traveling from Earth could encounter them, or perhaps those species emanating or traveling from some cosmic elsewhere might encounter ours.

It is by considering the ways and means of such “traveling” that a very significant situational problem can stand revealed: The species that first achieves the traveling capabilities would be considered “advanced” by those species that had not yet achieved anything along such lines.

Something now depends on what the “advanced” connotation is thought to refer to. It is clear that Earth people seem justified in thinking in terms of advanced technology that bestows the capabilities of negotiating deep cosmic reaches of space. But this thinking principally refers to the 3-dimensional contexts of physical space and whatever matter and energy is involved in it.

On Earth, the idea that ET technology would be advanced is arrived at by comparison with Earth-based technology that is neither commensurate to nor on a match with ET space-travel capabilities.

We do not know, for certain, what such ET technology might consist of. But it can be hypothesized that perhaps some ET civilization achieved the necessary space-travel capabilities in the terms of 3-dimensional physicality.

It is clear that Earth people have not yet matched the ET capability. And so the ET capability must be seen as technologically advanced in comparison to Earth's space technology—and especially so *if* any evidence for ET space-travel and arrivals in near-Earth proximity can be discovered.

Advanced Technology Implies the Existence of Advanced Minds

The foregoing seems to hold water, but it does so only to a certain degree, and then only with regard to a physico-energetic technology brought into existence within 3-dimensional matter, energy, and space.

Within their specific materialistic contexts, ideas concerning a physical-energetic space technology are sufficiently rational, and so confidence is placed in such materialistic ideas by the conventional sciences and by UFOlogists alike.

But one of the implications of this is that Earth people will tend to interpret ET via Earth-based ideas of a physico-energetic technology—in other words, via 3-dimensional equipment.

However, just behind this physical, 3-dimensional interpretation is a rather unavoidable reality: no technology can come into existence in the absence of minds to innovate it. Even physical 3-dimensional technology does not magically produce itself.

If, therefore, one hypothesizes (a) the existence of ET advanced technology, one is also supposing (b) the real existence of ET advanced minds that innovated and produced their technology.

As indicated above, the idea that something is “advanced” is arrived at by comparing two relatively similar things and finding that one of them performs and produces far better, and perhaps amazingly so, than the other one.

Implicit in this comparing, however, are what might be referred to as information and knowledge packages. Things do not of and in themselves become advanced or inferior with respect to each other unless some kind of function or activity is established within their perspectives.

For example, the possibility of planetary and stellar space travel could be hypothesized by any number of ET civilizations, and, indeed, this notion has

even emerged on Earth. In this sense, the basic hypothesis of space travel would probably be relatively similar everywhere in the universe.

However, *after* the hypothesis is established, *then* comes the universal reality of what information and knowledge packages are required to convert the hypothesizing into a

functional activity whereby space travel is actually achieved.

And, one may as well add, achieved not merely in the light of experimental attempts to do so, but with sustainable and predictable certainty.

Mind Deals With Information and Knowledge Packages

Via the foregoing considerations, it can appear that the real make-break point between any recognizable advanced or inferior status of something has to do with the existence of minds that can deal with information and knowledge packages.

Such are, of course, the workhorses of mind, so much so that if mind does not fundamentally deal with information and knowledge packages, then it is rather difficult

1. to identify what it does deal with, and
2. to comprehend why it is even needed.

In this sense, it can be hypothesized that mind anywhere in the cosmos fundamentally deals with information and knowledge packages.

It can therefore be suspected that minds that deal with greater, even vast volumetric amounts of information and knowledge

3. could probably be thought of as “advanced” over those minds dealing only in lesser amounts, and
4. could probably have developed and engineered “advanced” technologies.

Earth-Human Ideas of What Mind Is

The term *mind* has been utilized rather liberally here.

Doing so has permitted hypothesis regarding the fundamental possibility of ET mind(s) elsewhere in the cosmos.

Doing so has also permitted speculation that mind dealing, to one degree or another, in information and knowledge packages might be a universal constant wherever mind is found. However, ET comprehensions of what mind is could be quite different from our own ideas of it.

There are nine basic ways that *mind* is officially defined and considered here on Earth. Although a very large literature exists regarding the topic of mind, discussions seldom extend too far outside of the nine definitions.

1. The English term *mind* is thought to have been taken from the earlier Scandinavian *mynd*, which referred to memory-cum-recollection. In proper dictionaries this is still indicated as the first definition.
2. The element or complex of elements in an individual that feels, perceives, thinks, wills and, especially, reasons. Also, the conscious events and capabilities of an organism; and the organized conscious and unconscious adaptive activity of an organism.
3. Intention, desire.
4. The normal or healthy condition of the mental faculties.
5. Opinion, view.
6. Disposition, mood.
7. A person or group embodying mental qualities; also intellectual ability
8. God.
9. A conscious substratum or factor in the universe.

There are, of course, many unofficial and semi-official variants upon these definitions, but in combined meaning they more or less constitute the background framework for how *mind* is conceptualized here on Earth.

At first take, it seems that at least definitions (1) through (7), when taken altogether, do constitute a neat knowledge package about what mind is.

But if those definitions are contemplated even slightly more deeply, it turns out that they are mostly describing *products* of mind, not mind itself, and indeed, describing only a very few mind's many possible products.

Furthermore, there is no direct reference to information and knowledge packages—although such can be thought of as somehow implicit among the definitions.

It can also be noticed that although “intellectual ability” is mentioned, *intelligence* is not. (And even more surprisingly, as will be discussed ahead, the definitions of *intelligence* do not incorporate any of the definitions of *mind*).

Last, but not the least of it all, the official definitions of *mind* give no hint or clue as to the real existence of the remarkable powers of mind, and which, it might be said with some certainty, are absolutely necessary for a mind to call itself a mind.

Indeed, it can easily be conceptualized that a mind cannot be thought of as one if it just sits like a bump on a log. Clearly, mind *must* have powers to function at all.

One Probable Reason Why Human Definitions of Mind Are Not Very Extensive

The foregoing human definitions of *mind* might not be considered a total flop within average Earthside frames of reference.

But if and when those definitions might be utilized to consider and analyze the possible dimensions of ET advanced minds elsewhere in the cosmos, the success rate of such an analysis might not be very high.

Therefore, it is worthwhile, as a brief aside, to discuss one probable Earthside reason having to do with why mind is so poorly and inefficiently defined within the context of our species.

On Earth, the real existence of the human mind and its extensive powers has long been treated this way and that within different contexts.

Those contexts are usually *societal* in purpose and function, and so the ways in which the mind is treated usually have more to do with societal

structures and controls, and less to do with the fuller and bigger nature of the human mind itself.

This clearly means, at least in some full part, that human societal arrangements on Earth are *not* built upon a fuller and more extensive appreciation of the human mind and its powers.

Rather, the various kinds of societal structures are far more likely to be built *only* upon so-called “normalizing” patterns of thinking that reinforce the presumed authenticity of the structures themselves.

It is because of this normalizing utility within societal groupings that patterns of thinking are usually seen as far more important than trying to discover the larger nature of the human mind itself.

The whole of this becomes abundantly clear when it is realized that all social ordering is principally based upon ratios of tolerance and intolerance between what should be and what should not be thought. And this is more or less the historical case within Earth’s manifold societies.

Thinking is, of course, a product or an output of the human mind. But if the societal and cultural emphasis is on the product or output of the mind, then the larger and more intimate nature of the mind itself will not come into view.

In fact, it is *convenient* within most societal contexts on Earth that the larger and more intimate nature of the mind itself should *not* come into view. Indeed, in some past societies, inquiring into the larger nature of the mind has been prohibited.

The best reason for this has two easily observed parts.

The first is that most societal structures tacitly and unofficially admit that there is much more to the human mind than meets the average eye or even the average intelligence.

But the second part has to do not with what the mind *is*, but with establishing what a mind should and should not think in order to fit more appropriately into a given societal structure.

It is thus seen more useful that minds be fitted into the parameters of societal structures, and the pursuit of this takes precedence over what the mind *is*.

The reason for this aside is to point up that within Earth-human frames of reference, the larger and more intimate nature of the human mind is *not* anywhere understood.

The most obvious reason for this is that achieving any larger understanding of the human mind is *not really necessary* in the light of societal contexts that are largely dependent upon what *is* and *is not* to be thought. Indeed, if, for

societal ends, thought-thinking can be managed, it does not really matter what the mind *is*.

Earth societies probably know much more about thought management than they know about what the human mind actually is. The goal of most societal orders is to mutually integrate the thinking of many individuals so that the desired societal structure will manifest and (hopefully) stay in place thereafter.

The Human Mind Is Unique (On Planet Earth)

The human species mind on Earth can be thought of as unique—as long as it does not encounter another species mind that is equivalent or more advanced.

Furthermore, as long as such encounters *do not* come about, humans will not feel much need to discover more about what mind fundamentally consists of. Indeed, a mind species on a given planet having no equivalent mind competitors, so to speak, can afford the societal luxury of not discovering too much about its own mind.

If, however, such encounters should come to pass, then a necessity for information and knowledge packages about *mind* would become explicit enough.

The Possible Existence of ET Mind-Intelligence

If one begins to hypothesize the possibility of ET intelligences, one necessarily sets into motion, without realizing it, subtle changes having to do with how we think of ourselves. We will ultimately have to wonder if and how the formats of our own Earth-based intelligence stack up against ET formats which might be encountered elsewhere, or *from* elsewhere.

A number of unfamiliar, and rather complicated, problem-like situations would download from this kind of hypothetical inquiry.

Among the first of these is that our own Earth-based ideas and/or knowledge regarding *mind* and *intelligence* would have to be studied more objectively, and examined in the larger contexts of our species as a whole.

If ET civilizations should give evidence of being advanced over our Earth-based civilizations, then various kinds of cognitive crisis would begin to unfold on our part having to do with our own limited, and thus inefficient, ideas-knowledge of mind, etc.

Earth-based thinking about civilizations more or less equates them with particular societal formats that not only achieve long-term existence, but also produce constructive order in various departments of communalizing activity.

It is thus understood by literate Earth people that Earth has experienced numerous societal civilizations that have arisen and declined. However, the idea of instituting constructive and communalizing order has not yet been applied, by humans, to their species as a whole.

As indicated earlier, it is thus that Earth-based ideas of mind and intelligence are left to various kinds of societal orders, each of which shapes those ideas in limiting ways that serve the societal frameworks, but none of which can be completely applied to our species as a whole.

It is because of this that the nature of mind and intelligence at our species level has been left unexamined.

One of the obvious results is that although “mind” can be thought of within the contexts of various (and always transitory) socio-cultural levels, the nature of our species mind has been left unexamined.

This kind of thing permits two major options regarding the possibility of ET mind-intelligence elsewhere in the cosmos.

It can be speculated that, like us, ET civilizations have *not* examined their own species mind-intelligence.

Or it can be speculated that ET *has* done so, and if so, can be thought of as comprehending mind-intelligence as something other than simply servicing societal artifacts.

For more complete clarity here, it needs to be stressed that examination of mind-intelligence at a species level would require study and identification of *all* of the mind, the whole of it—whereas establishing ideas of mind-intelligence in a given societal context need not involve anything of the kind.

The point of the foregoing discussions has been to illuminate a probable fact regarding mind-intelligence found anywhere in the universe.

This point can best be stated in the following way: a species that understands *more* about mind-intelligence would naturally be thought of as *advanced* by those species that have a lesser understanding of same.

This is more or less to say that the advanced species would have achieved mental contact with abundant information dimensions appropriate to mind-intelligence, and therefore will have codified and established more knowledge packages regarding same.

Problems With Conceptualizing the Existence of Extraterrestrial Minds

During the last six decades of the twentieth century, a kind of conventional scientific consensus came about having to do with the possibility of life elsewhere in the cosmos.

The “elsewhere” specifically referred to great light-year distances not only from our planet Earth, but also from our local solar system.

Great efforts were then set going to figure out how to project Earth-based “radio” signals into those deep reaches of space, with the hope that “someone out there” might receive them and respond.

However, the UFO epoch of the twentieth century began during the same six decades, and is still ongoing. This UFO epoch has since been chiefly characterized by thousands upon thousands of witnessed objects in Earth’s skies and in near outer space.

The “best evidence” for the real existence of the unidentified flying objects is their early and continuing appearance on radarscopes worldwide, and thereafter upon videotapes from Camcorders, also worldwide.

The UFO epoch must be referred to as “non-conventional”. The reason is that Earthside conventional attitudes continue to insist that the technologically documented appearances of the UFO’s have not been “officially accepted”, and that therefore the UFO’s do not exist.

This rather simplistic contrivance has of course led into a continuing soap opera mishmash characterized by rather remarkable cover-ups, misinformation, and reality manipulations, the exact purposes of which are not at all clear.

Despite the confusions between them, the conventional and non-conventional positions very early began sharing an important concept that is openly stated, but which has not really been given the extensive consideration it deserves.

In attempting to send Earth-based signals into the far reaches of space, the conventional sciences were, in essence, stipulating that extraterrestrial life would not only be technologically advanced enough to intercept and understand them—but probably also much *more* advanced than Earth-based technologies.

With regard to appearances of unidentified flying objects (UFOs) that could be documented by some kind of Earth-based technology, it quickly became clear that certain things about them *could* be identified.

For one thing, they showed up on radarscopes, but often remained invisible to eyesight; they possessed extraordinary speed, size, dimensions, and maneuverability. Indeed, everything about them was dissimilar to any Earth-based technology.

And so it was easy enough to conclude that the crafts were not only vastly more technologically advanced than any Earth-based technology, but also that they could not originate from Earth.

It is thus that the conventional and non-conventional ideas about ET life coincide, based on the shared assumption that ET not only *is*, but also will be found to be, more technologically advanced.

In one form or another, the assumption briefly outlined above is accepted just about everywhere, and so it is not all that surprising.

What is surprising, though, is that not very many efforts have been made to enlarge and expand upon its *direct* implications. And of these there are quite a number.

For example, the idea of ET being technologically advanced seems to be tolerable and even admissible, whether in conventional expectations or in non-conventional UFO fact.

However, it is rather meaningful and logical to notice that ET advanced technology *must* be the result of, and download from, ET advanced minds and intelligence.

Thus, although ET advanced technology is interesting, the nature and extent of the ET minds, mental abilities, and intelligence that produced it *should* be of even more interest, even if only in some theoretical sense.

As another example, Earth people think whatever and however they do through their own frames of reference, especially with regard to their own ideas not only about Earthside technological matters, but also about mind, mental abilities, and intelligence.

In the light of this, if ET advanced technology is to serve as some kind of marker between their technology and Earth-bound technology, it has to follow that such also serves as a marker that clearly separates the ET advanced intelligence from the not-as-advanced Earthside intelligence.

In this sense, Earthside intelligence does not at all match whatever ET intelligence must consist of—at least with respect to those intelligences responsible for the UFO advanced technology against which Earth's technological status is no match.

The Increasing Chances That Mind-Intelligence Exists Elsewhere In the Universe

As this essay is being written, Earthside astrophysicists are in process of beginning to realize that most of the 466 Sun-like stars within 325 light years of our Sun have planetary-terrestrial type material orbiting them.

The implication is that there are Earth-like bodies in orbit around most of the “stars within the galaxy”.

Well, millions upon millions of galaxies are known to inhabit the universe, and which are farther and farther distant from our own. And so the possibility of Sun-like stars having terrestrial-like stuff in orbit about them implies the existence of millions upon millions of planets through the whole of the universe.

It can be remembered that only a short while ago no planets had been detected beyond those of our own solar system, and lack of such planets was often seized upon to deny the existence of ET. Now planets are everywhere, and in some rather large and significant numbers.

Two questions arise from this:

Are some of those vast numbers of planets capable of carrying life and life forms?

And, more precisely, are some of those life forms carriers of kinds of mind-intelligence that are commensurate with or advanced beyond our own?

An Avoided Implication Regarding the Dimensions and the Duration of the Universe

Earth-based astrophysics technology is a very recent development, especially with regard to the Hubble telescope and the ways and means of locating and analyzing the light signatures of distant Sun-like stars.

Prior to those recent developments, it is easy enough to see why Earth-based cosmologies primarily consisted of metaphysical extrapolations, even within the contexts of early scientific thinking.

Furthermore, if from antiquity onward historical evidence of UFOs was deleted from conventional cultural notice (which it was), there has been no compelling reason to consider the probability of intelligent cavitations elsewhere in the cosmos.

As it has turned out, the recent developments in astrophysics technology have made it possible to have a larger grasp of the dimensions and duration of the universe. That technology has made it quite necessary to understand:

1. That the dimensions of the universe are very, very extensive and still beyond calculation; and,
2. That the universe has had an extremely long duration that needs to be computed as billions upon billions of not just years, but of eons that cannot be exactly dated.

The presence of planets in the vicinity of billions of Sun-like stars must now be added into the contexts of the universe's dimensions and duration—and it thereby becomes at least 50 per cent foolish to assume that our Earth-bound human species is unique in the universe.

So far, our human species is dated as “appearing” on Earth somewhere between about 100,000 to 35,000 years ago. This is such a small fraction of cosmic duration that it wouldn't even show up on a universe time-scale of billions, trillions, or even quadrillions of light years.

As a result, it is now to be wondered what has gone on elsewhere in the utterly super-gigantic, super-long-enduring universe now understood to be thickly populated with planets everywhere.

Is the universe entire devoid of life and life forms, with the sole exception being the third planet of our local Sun? Does the rest of the universe exist only as 3-dimensional inanimate matter, energy, and space—i.e., is its enormous vastness merely a super-extensive life desert?

Or has whatever is responsible for animate matter and energy (physical life forms) occurred elsewhere in the universe, and perhaps done so millions, billions, or quadrillion years ago?

As it is, the novel problems and situations downloading from recent, Earth-based, technological instruments and achievements can be left, thank goodness, to astronomers, astrophysicists, and exo-biologists.

However, a survey of those interesting and now increasingly dynamic fields shows that another new field may be required and ultimately increase in overall importance—the field of exo-intelligence.

Life Forms vs Intelligent Life Forms

If the existence of mere millions of Earth-like planets in orbit around Sun-like stars is even theoretically accepted, then the theoretical possibility emerges that at least some of them might have sprouted life forms of some kind, or even some kind of quasi-intelligent or broadly intelligent life forms.

During the last twenty years the cutting edges of our Earth-based sciences have become somewhat comfortable with such possibilities, but with one proviso.

If such life forms have remained contained within the environments of their local planets, then they remain passively awaiting, so to speak, ultimate discovery by Earth-based explorers of the cosmos at some future Earth date.

But, if some of those planets have sprouted intelligent life forms that have achieved requisite technology enabling them to venture beyond the confines of their local planets and even their local star systems—well, that is altogether a different matter.

Indeed, such ET technology might enable them to flit about here and there throughout the super-sized universe. *This* prospect does not inspire too much comfort, especially if the flitting is achieved by exo-intelligences with advanced ways and means totally unknown and unreal to our Earth-bound species.

Be that as it may (and apparently *is*), there is yet another factor lurking just between the exo-technological scenarios.

This factor has to do with the levels of advanced exo-intelligence from which the exo-technological achievements are downloaded.

Here is another prospect that does not inspire too much comfort, because it clearly downsizes the appreciation that Earthsiders have long maintained in their own intelligence ratios and levels.

Only about sixty years ago, modern Earth peoples in general still assumed that our human species, together with its inherent faculties of intelligence, was unique in the universe. But indeed, advanced ET technology does *not* come into existence by itself.

One of the upshots of all of this is that while Earth peoples might become (as they have) theoretically agreeable to the idea of ET advanced technology, the ET advanced intelligence factor remains avoided. One reason for this avoidance is that it implies that Earth-based human intelligence may be quite inferior to ET counterparts originating in space and time elsewhere in the cosmos.

Thus, a large literature, partly logical and partly confusing, has unofficially come into existence about the possible or probable nature of ET advanced technology.

Yet, ET mind-intelligence is equally, if not more, important. With the exception of science fiction manufacturing, it remains an issue that has accumulated very little serious discussion.

There seem to be at least two principal reasons for this, and neither of them has much to do with the possibility of ET intelligence.

The first reason has to do with the failure of Earth peoples to more fully appreciate the larger scope of their own intelligence.

The second reason has to do with Earth-bound ideas basic to materialism—that the physical quaternity of matter, energy, space, and time is all that exists anywhere and everywhere.

This is particularly the case regarding the modernist age of science and technology, during which hard-core materialists supposed that the quaternity constitutes the only fundamental, universal make-up of the cosmos.

This supposition seems logical and rational enough, but only within its own self-limiting context (i.e., that physical matter, energy, space, and time are all that exists).

There is, however, the problem of matter and energy (which are inanimate) somehow being converted into animate matter and energy, which results in life forms.

This problem, quite inconvenient to the adherents of philosophical and scientific materialism of the nineteenth and twentieth centuries, was handled quite neatly.

As was reiterated many times in print, scientific answers to the problem of animate matter will *ultimately* be found to have materialistic explanations, and so no other explanations need be looked for.

It therefore followed that intelligence, as an attribute of animate higher life forms, would also be found to have materialistic explanations.

End of story, at least with regard to Earth-based philosophical and scientific materialism.

And so although the important distinction between non-animate and animate matter/energy was neatly made to disappear within the contexts of the modern sciences, there remained many unresolved obvious issues, as well as invisible issues yet to be discovered.

However, with regard to ET life-intelligence possibilities, there are some Earthside issues that have become at least halfway visible.

For example, if the documented existence of UFOs is to be admitted into evidence, then it is to be observed that their flight, speed, dimensions, and maneuverability *disobey* the laws of physical matter, energy, space, and time as those *laws* are so far understood by our sciences.

That *this* might be so constitutes something of an intellectual embarrassment, to be sure.

But more importantly, the nature of the UFOs demonstrate that our own scientific understanding of matter, energy, space, and time is at least inadequate, and quite possibly not even applicable within the contexts of exotechnological knowledge that may have developed elsewhere in the very long-enduring cosmos.

The nature of the exo-technological knowledge more or less constitutes Problem One (at least within the contexts of Earth-based materialism).

But by implication, Problem One leads directly into Problem Two: the possibility that our Earthside understanding about intelligence is at least inadequate, and quite possibly not even applicable within the contexts of ET knowledge of intelligence.

After all, some kind of *intelligences* built the inexplicable UFOs that pester Earth's skies and near space environments—and, furthermore, those intelligences apparently have utilized knowledge of forces that are alien to Earthside knowledge packages.

If the foregoing factors are considered, the combination of them provides numerous embarrassments to Earthside people, especially to those who are supposed to know what they are doing and what things are all about. And so the best conventional way to save some kind of face is *never* to *officially* admit that the irksome and troublesome craft exist.

Is All That Exists Everywhere Throughout the Cosmos Composed Only of 3-Dimensional Matter, Energy, and Space?

The philosophy that achieved high-profile visibility during modernist times was that of *materialism*. This is briefly defined as:

1. A theory that physical matter is the only reality and that all being and processes and phenomena can be explained as manifestations or results of matter;

2. A doctrine that the only or the highest values or objectives lie in material wellbeing and in the furtherance of material progress.

As long as materialism is considered a theory, i.e., akin to hypothesis or speculation, it can be considered an option of free speech, etc. As a doctrine, however, problems can come into visibility—for example, having to do with ideas about well-being and furtherance of mind-intelligence progress.

As has been discussed earlier, it can be seen that definitions of mind depend on societal erections within which mind is defined only in ways that give service to them.

It is certainly true that a societal erection can be built within the contexts and auspices of a philosophy, such as that of materialism. The basic theory and doctrine of materialism, however, makes no reference to mind-intelligence, and so the implication has to be that these are irrelevant, at least to some large degree.

Therefore, one would not expect that the inner and outer workings of a materialistic societal structure would become too involved with mind-intelligence, as long as the structure is fully erect, upstanding, and unchallenged.

The inner strength of philosophical and scientific materialism fundamentally rests upon the idea-theory of the ubiquitous existence of matter as the *only* omnipresent constituent of the universe.

Verifiable UFOs, however, bring challenge to materialism in principle, in that those craft also bring challenge to the Earthside understanding of the “laws” of matter, energy, space, and time—which the strange dynamics and phenomena of the craft apparently do transcend, or, perhaps even obviate.

As long as those craft persist in doing so, then the craft also transcend Earthside mind-intelligence locked into materialistic terms, even if scientific.

After all, crafts that register on radar, but not on eyesight, cannot really be completely thought of as ubiquitous matter, and certainly cannot be “politically correct” with respect to Earthside laws of physicality.

If, then, verifiable UFOs are of ET origin, then whatever mind-intelligence(s) innovated the craft probably cannot even be approximated by anything here on Earth—with one or two exceptions to be discussed ahead.

Something now depends on whether the physical matter of materialism actually *does* constitute the fundamental ingredient of the cosmos entire. Within the last ten years of cutting edge of astrophysics, the answer to this is an unambiguous *no*.

During the latter two decades of the twentieth century, it was slowly discovered that the traditional physical aspects of the cosmos accounted for only about 9 percent of the entire volume-mass of the universe, while the remaining 91 percent was invisible and did not register on Earthside physical equipment or eyesight.

The larger volume-mass was first referred to as “dark matter”, but more recently is being referred to as “*Quintessence, the mystery of the missing mass in the universe*”. (See the book of this title, by Lawrence Krauss, published in 2000 by Basic Books).

Of course the “missing mass in the universe” is not really missing in the universe, but only missing within Earth-based realities that can neither account for nor recognize what it consists of.

About the only sure thing about this “mass” is that it is *not* the same as, cannot be fitted into, or is radically different from, our Earthside precepts of physical matter, energy, space, and time—and which precepts have dominated our modernist Earthside sciences.

Now, a few implications of this really do need to be pointed up, if only in some theoretical sense.

First, there is a rather serious discrepancy between 9 per cent of something, and 100 per cent of it.

Second, there is the beginning of a comparison that may or may not be justified, but which is none the less worth some tentative speculating.

For some time scientists have opined that Earthside humans in general appear to be utilizing only about 9 to 12 per cent of their brains. Again, there is a serious discrepancy between 9 percent and 100 percent of brain usage or utilization.

Although this phenomenon may turn out to have no relevance within the cosmic scope of all things, it is quite obvious that most Earthside humans devote most of their active brain time to dealing within the Earthside contexts of physical matter, energy, space, and time.

Third, if ET civilizations do exist elsewhere in the far, far reaches of the cosmos, it can theoretically be thought that those civilizations could have begun, evolved, grown, and super-technologized themselves many millions, and even perhaps billions, of years ago.

Fourth, if so, then it is also theoretically possible that such ET civilizations have not confined their activities, their knowledge, or their brains, to working only within Earthside knowledge packages that can only identify 9 percent of cosmic universals.

To state this more bluntly, it is theoretically thinkable that ET has, some very long time ago, sorted out what the other 91 percent of the universe consists of.

The nature of the 91 percent of the universe that presently remains occluded from Earthside knowledge packages *might* contain the basis of indigenous and generic universals that have not been recognized as such by our modernist Earthside sciences, whose knowledge packages are limited to the physicality of the materialistic quaternity.

Does the Cosmic Universe Exist If There Is No Mind-Intelligence To Witness That It Does?

Even if not officially endorsed on Earth, the verifiable existence of at least some UFO craft can lead toward at least two tentative hypotheses:

1. The hypothesis that somewhere else in the cosmos exist mind-intelligences that *also* witness the cosmos, and
2. Which have also innovated ways and means of flitting about within whatever cosmic-aspects *they* do witness.

Just behind those two hypotheses, however, is a third hypothesis-like, idea-like, situation that is a little difficult to articulate.

Can one, for example, think that the cosmos is perceived *at all* unless there also exist mind-intelligence that *does* the “seeing” of it?

In this sense, it would appear that mind-intelligence has first to exist, in order to see, ascertain, or know that the cosmos does exist.

It is therefore possible to speculate that mind-intelligence is a principal fundamental of some kind within the cosmos entire, and if so, then Earthside mind-intelligence is probably *not* unique in the universe.

To plunge more deeply into this, it is first necessary to examine what, in Earthside terms, intelligence is thought to be—and then to open more widely the doors not only of speculation, but of logic, too.

Human versus ET Superpowers

Part Two:

Could Mind-Intelligence Have Universal Similarities And Qualities?

Ingo Swann

(21Mar01)

It is possible for Earth humans to erect the assumption that that *their* mind-intelligence evolved or developed on Earth, and that it is therefore unique in the cosmos.

This assumption can prevail as a “reality” until, as discussed in Part 1, our species encounters another species having intelligence commensurate with or advanced beyond our own.

One past reason for the assumed validity of this assumption was that Earth humans also assumed that the occurrence or evolution of intelligence could only take place on planets similar to Earth.

Until very recently, the existence of such planets, even the probability of them, could not be verified—which is to say that the probability could neither be proved nor disproved.

This kind of thing, the inability to prove or disprove something, can be thought of as a hiatus of information—i.e., a lapse, an absence, or a break in the continuity of information and knowledge packages.

Where such a lapse occurs, any number of ideas and assumptions can be poured into it, and which, themselves, probably cannot be proved or disproved. This appears to fill in the hiatus and to restore the continuity, but via assumption rather than fact.

This, of course, leads to all sorts of philosophical and other entanglements that have no basis in proof or disproof, but which can affect the nature and scope of various assumed reality packages.

However, once a lapse of information begins to be filled in by facts or even probable facts, the nature and scope of various assumed reality packages must change and take on new frames of reference.

As briefly outlined in Part 1, because of recent and sudden advances in astrophysics discovery, the possibility of millions or even billions of Earth-like planets, scattered throughout the indescribable vastness of the cosmos, at least begins to settle the lapse in information about the probability of other planets.

This knowledge advance, even if only tentative, can now lead from the idea that human mind-intelligence is unique in the universe to the hypothesis that life and life forms may have occurred upon some of them.

If it is hypothesized that the life forms have occurred, then the important questions must arise.

The first of these has to do with why and from what life-making formats get going at any location in the cosmos, including Earthside formats of life.

This naturally will lead to the question of *what* “forces” ultimately collect and animate matter and energy that otherwise would remain inanimate, and then makes the animated matter into bio-structural patterns (i.e., genomes).

This, in turn, will lead to the question having to do with whether, or if, those life forms have achieved mind-intelligence that is commensurate with or advanced beyond Earth formats of it.

If those questions are speculated upon as calmly as possible, then it is possible to think that Earth humans would be quite pleased to encounter other species having mind-intelligence lesser than our own.

If it should chance that other species have mind-intelligence commensurate with our own, then certain challenging situations might arise.

If it should turn out that the encountered species is in possession of mind-intelligence advanced beyond Earthside versions of it, then it could (or should) be assumed that such a species is:

- In possession of advanced technology;
- In possession of advanced mind-intelligence;
- In possession of advanced powers of mind;

Not as burdened with lapses of information as is our own species; and

In possession of knowledge packages more numerous and more extensive in scope than Earthside ones.

One of the bottom lines of all this it that if *any* microscopic evidence of protein structures that are made only by life organisms are found anywhere except on Earth, then the idea of a universal life force must be extended to include the cosmos entire, even if only theoretically so.

By extension, if exo-evidence of life forms is encountered, then the principle of life force turning into life forms must be extended (theoretically) to

include the ultimate possibility of turning into some kind of life mind-intelligence.

Thus, and *only* speaking theoretically to be sure, life force and life intelligence *could* ultimately be understood as indigenous and generic within the universe.

In other words, wherever the universe *is*, then there is also matter, energy, space, and time—and life force, life forms, and life intelligence.

The enormous light year distances between various emergences of life phenomena have no real meaning in this regard, except that the distances are very great (as measured within the scope of current Earthside frames of reference).

What has far greater meaning are the time elements involved—for example, the difference between 4 billion years and 1,000 billion years before that.

Our own small solar system is not very old when computed against hundreds of billions of years. Thus, based on the 50–50 speculations that life could occur elsewhere in the universe, there is a significant chance that it might have occurred billions of years *before* Earth ever came into a life-bearing condition.

The whole of the immediately foregoing discussions can be considered as highly theoretical or speculative.

But as surprising as it might seem, those speculations are helpful toward enlarging upon the nature of *intelligence*—if it can be considered a generic potential in the whole scheme of cosmic goings on.

The Modern Earthside Definition of Intelligence

To begin getting deeper into this, we of course have to start with the conventional Earthside definition of *Intelligence*, which is thought to be complete and correct in psychological and scientific terms.

In most dictionaries, this definition is given as “The capacity to apprehend facts and propositions and their relations and to reason about them”.

At first take, this definition seems logical and rational, and so its portrayed meaning and usefulness are not usually inspected too much.

One cannot say that the definition is wrong, but one can suggest it could be put in a more useful and thus more meaningful manner as follows:

- *Intelligence*: The mental intake and analysis of information and the output of capacity reasoning about it.
- *Capacity* refers to “the ability to receive, hold, store, or accommodate, and the measured ability to contain”. But this term also has direct relationship to “the maximum induction of intake, and the maximum production of output”.

Most dictionaries define to *reason* (as the verb) as “to use the faculty of reason, i.e., to think”.

As a noun, however, *reason* is defined in several ways:

The power of comprehending, inferring, of thinking, especially in orderly rational ways;

- Proper exercise of mind;
- (The sum of the intellectual powers; and
- Treatment that affords satisfaction (although this definition is indicated as archaic.

These definitions of reason do not indicate that reasoning always takes place within frames of reference.

It is important to observe this, because, with regard to the first definition just above, comprehending something can have different results because of different frames of reference.

As but one slightly amusing example, the power of comprehending the sum of the intellectual powers depends on the frames of reference being used (1) to define the sum of the intellectual powers in order (2) to think about them.

Since Earthside knowledge of what the intellectual powers are is not very massive, any Earthside thinking about them cannot be too massive either.

Indeed, Earthside definitions of mind-intelligence are established in ways that afford societal satisfaction rather than on any in-depth examination of mind-intelligence phenomena themselves.

There are thus a number of special difficulties surrounding the topic of reason. These will be further outlined in Part 3, entitled “Human vs ET Reasoning”.

The foregoing descriptions lead to the commonly shared understanding composed of four factors:

1. That intelligence is a kind of ability-thing-in-itself;

2. That as such it has “capacity” of some kind;
3. That the capacity can be measured by utilizing various IQ tests designed to do so; and
4. That via the IQ tests, it can be seen that the capacity differs from individual to individual.

It is thus that modern Earthsiders have established such intelligence-measuring tests, and hold that the tests constitute the best scientific evidence of the real existence of intelligence naturally indwelling not only in individuals, but in our species as well.

It is important, however, to note that the Earthside emphasis is on individual IQ, and not on the sum IQ potentials as carried within our species as a whole.

In any event, and within the general contexts briefly outlined above, Earthsiders can stipulate that intelligence among our species does exist, albeit in +/-capacities at the individual level.

By extension, then, if ET intelligence does exist elsewhere in the universe, it *could* be referred to within the same contexts as the Earthside scenario.

However, if that ET intelligence should be advanced beyond Earthside realities about intelligence, then the Earthside assumptions and formulas could end up being almost useless.

One basic reason for this has to do with the general, but fundamental, matter of *advanced* intelligence capacitance.

The word *advanced* is an adjective and has four principal Earthside meanings:

1. far on in time or course;
2. beyond the elementary or introductory;
3. being beyond others in progress or development;
4. being progressed to a higher stage of development and activity.

If, therefore, an ET intelligence, or evidence of it, is:

1. somehow encountered by Earth humans, and

2. if that intelligence needs to be thought of as advanced as compared to the obviously not-as-advanced status of Earthside intelligence,
3. then that intelligence is beyond the Earthside elementary or introductory realities of intelligence, and as such
4. has permitted ET intelligence to obtain higher developmental states of intelligence activity.

Another contrasting way to put all of this is to wonder that if Earthside humans utilize only a small fraction of their brains, then perhaps they are utilizing only a small fraction of their intelligence.

If this should be the case, then modernist Earthside IQ tests are measuring only a fraction of human brain-mind powers—largely because it is not really understood *what else* to measure for.

As but one example of this, Earthside IQ tests do not measure for telepathy, because telepathy is not a topic that affords satisfaction within most Earthside societal structures, and so there is no real need to figure out how to test for it in individuals, much less within the species entire.

In any event, utilizing only a *small* fraction of all possible knowledge about intelligence cannot be very useful in encountering an *advanced* intelligence—which, by definition, must be utilizing a far *larger* fraction of knowledge about intelligence (and about “brains” as well).

All of the foregoing considered, although Earthsiders may be content with their own ideas and realities about *their* intelligence, it would seem that Earthsiders have no easily identifiable way of conceptualizing what ET advanced intelligence might consist of.

Even if subtly so, it might not be too far off the mark to think that intelligence anywhere in the universe probably *does* principally deal with information intake and output. (Indeed, if intelligence does not do this, then it is difficult to comprehend what it *does* do).

And this in turn would imply that advanced intelligences probably would have achieved greater and more intricate capacities to do so, while not-so-advanced intelligence would have to struggle along within the contexts of their smaller and less intricate capacities.

The immediate Earthside response to this can easily be expressed as: “Well, *they* have learned more than we have”.

Yes in general, but not in particular.

Because something particularly depends on what the “learned more” actually consists of.

In conventional Earthside contexts, “learned more” almost always refers to whatever exists *external* to intelligence itself.

Indeed, intelligence is defined and identified almost exclusively by how it interacts and deals with factors that are external to the *internal* factors of intelligence itself.

It is this idea about intelligence that makes possible the conventional Earthside definition of it—“the capacity to apprehend facts and propositions and their relations and to reason about them”.

This definition clearly implies that “capacity to apprehend facts and propositions” is very suggestive of large, small, narrow, or big capacity. But the definition glides much too fast over the term “apprehend”.

It can surely be thought that intelligence capacity is dependent upon what *is* and *is not* apprehended—largely because intelligence cannot deal with what is not apprehended.

Thus, we finally encounter the two-fold wonderment as to how and why intelligence apprehends anything at all—and why an advanced intelligence *must* be apprehending much more than a non-advanced one.

There are two working definitions for *apprehend*:

1. to grasp with the understanding, and
2. to recognize the meaning of.

To grasp with understanding, and to recognize the meaning of, are, of course *outputs* of intelligence.

But both kinds of output *must* have been stimulated as the result of some kind of information *inputs*.

And it can be identified that Earthside ideas of what intelligence is and consists of are almost exclusively formulated with regard to *outputs*.

Thus arises, with some pristine clarity, the important question of how and wherefrom does intelligence get inputs, upon which various understandings and recognitions of meanings are based.

There can only be one really applicable answer here.

Mind-intelligence probably cannot achieve information inputs unless there exist arrays of sensing systems that *permit* intake of various kinds of information, possibly including systems that specialize only in certain types of information processing.

It can thus be hypothesized that if ET mind-intelligences have occurred elsewhere in the universe, then intake and processing of information must be as fundamental to them as it is to the version of human intelligence here on Earth.

Mind-Intelligence Trapped On a Given Planet

A civilization of mind-intelligence can be said to be trapped within the environments of a given planet if:

1. it has not discovered and developed ways and means of traveling to other planets and star systems; and
2. it does not know for sure of the existence of mind-intelligence elsewhere in the universe.

Such a trapped mind-intelligence stands a very good chance of not only becoming introverted into its own societal orders, but would also tend to set up basic frames of reference with respect to whatever levels and extent of knowledge *are* possessed and tolerated by the orders.

Unless it was to encounter another mind-intelligence of similar or greater magnitude, such a trapped mind-intelligence would have no comparative way of measuring and assessing the nature of its own mind-intelligence.

In the absence of parameters that might serve for identifying and comparing mind-intelligence contrasts, it is quite likely that the trapped civilizations would construct definitions of mind-intelligence that are in accord with societal frames of reference.

Indeed, in such societal frames of reference, mind-intelligence need not achieve much, if any, definition at all—largely because such definitions, if too extensive, would tend to complexity social management within societal frames of reference.

Such societal civilizations are composed of many individuals, the whole of which is usually somehow divided, for example, between the thinkers and the doers, between those that must be protected and those that are expendable. And within this kind of societal arrangement, it would surely have been noted that the doers and the expendable need not learn too much about mind-intelligence.

In such societal civilizations, frames of reference and definitions of mind-intelligence (if any) need to be rather superficial and simplified to the degree

that they are *not* useful to the achievement of real and intimate knowledge of mind-intelligence.

The purpose of this stratagem is, of course, two-fold: to maintain knowledge about mind-intelligence within the given ordinary societal contexts; and, to prevent discovery of ways and means of developing mind-intelligence into higher, and therefore more advanced, states and functioning.

The best way of achieving such preventive measures is to define mind-intelligence only by what it produces, not only in general societal terms, but also at the individual level. This process can be extremely clever, and thus hard to identify and observe.

The Dominant, Earthside Definitions of Intelligence

In Earthside terms, it is difficult to speculate what a mind is unless it possesses some modicum of intelligence, *and* which the mind itself can recognize as such.

It is therefore important to have some general grasp of how *intelligence* is principally defined in Earthside terms. During our late-modern times, a very large literature has come into existence about intelligence, but in general the principal definitions of it are few.

Intelligence is defined as:

1. The capacity to apprehend facts and propositions and their relations and to reason about them.
2. The use or exercise of the intellect, especially when carried on with considerable ability.
3. Mental acuteness or shrewdness.
4. The act of understanding.
5. An intelligent being, especially an angel.

At first take, the foregoing definitions can be thought of as making sense. But after some consideration, it can be seen that they refer to a rather ambiguous “capacity” that *is* what it *is* wherever one finds it.

It is probably somewhat tiresome to enter into a brief discussion about IQ and IQ tests, especially in that the efficacy and usefulness of those tests has been brought into serious doubt during the last twenty years or so.

But even so, the concept of intelligence and the concept of intelligence quotients as measured by IQ tests became quite intermingled. One of the results of this intermingling was that intelligence became thought of as a kind of thing-in-itself, somewhat like an “organ” akin to the heart, liver, and prostate organs.

During the early modern period, The IQ tests were designed to measure the evidential activity and proficiency in individuals of that “organ”.

More precisely, the tests were innovated *not* to identify what the organ consisted of, but to help identify, describe, and measure what its capacity was wherever it could be tested for at the individual level. (In passing here, it is worth pointing up that no such tests have been innovated to test IQ at collective societal and social levels, and certainly not at our species level).

The official definition of IQ is “A number held to express the relative intelligence of a person determined by dividing his mental age by his chronological age and multiplying by 100”. The term “number” refers to a total “score” achieved by combining and averaging scores of the different sections that test for different capacities.

One such section tests for mathematical expertise. While it is true that our species, and hence all individuals, possess indigenous mathematical faculties, these need to be nurtured, developed, and sharpened by educational methods. Most can learn addition, even if by themselves, but multiplication, algebra, calculus, trigonometry and etc. need to be nurtured.

Therefore, those unfortunates who have not benefited by such mathematical nurturing will score low on this section of the IQ text, and their overall IQ score will be pulled down.

Here is at least one clue that mind-intelligence consists of faculties that need to be, or can be, nurtured into higher states of performance. This same clue also suggests that IQ tests largely measure *not* what has been nurtured or not in the individual, but measure what the society has selected to be measure.

There are many *known* aspects of intelligence that have not been incorporated into IQ tests. For example, there are no IQ test routines that attempt to measure for wisdom, telepathy, foresight, empathy, information and knowledge packages accessed by intuition, and for “minds” that work together via harmonious interfacing.

As it can be identified from the foregoing definitions of *intelligence*, the modern IQ tests were highly selective regarding topics that might be tested.

Indeed, viewed now in retrospect, the tests referred only to components of intelligence that were as valuable within the contexts of the modernist societal structures.

But intelligence surely has activity components that are not included in the modernist IQ paradigm. Our species could be faced with such if an advanced ET species was encountered—and which species had, for example, active components of telepathic interaction.

The Concept of Intelligence Toolboxes

It is probably difficult to hypothesize what intelligence might consist of in addition to modern Earthside definitions of it.

It is because of this difficulty that time has been taken in these essays to establish what those Earthside definitions do consist of.

This was necessary in order to begin pointing up the authenticity of additional factors that are not normally thought of as “belonging” to intelligence—but which factors are *obviously* necessary to intelligence *if* it is to function at all.

When intelligence is considered in its larger overall species contexts, it ultimately needs to be accepted that however else it may be defined, intelligence (1) takes in information and (2) outputs products based in some kind of processing of what was in-taken.

Nothing can be taken into intelligence unless there are some kinds of systems that permit and facilitate doing so. In Earthside terms, these kinds of systems can be referred to as sensing systems.

As one such system, intelligence must have some kind of memory storage and retrieval processes regarding information, for without these the sensing systems alone would be of little use.

In addition to sensing and memory systems, intelligence must also have information-comparing systems, via which input information via memory storage and retrieval are sorted and identified.

What has been sorted and identifies must then undergo processing via cognitive systems that result in comprehension, understanding, and ideas of usefulness.

Finally, intelligence must possess activity and innovation systems if anything is to be *done* with the products of the cognitive systems.

The foregoing identifies *five* tool-like, systemic aspects of intelligence, all five of which *must* exist if intelligence is to function at all. Indeed, an

intelligence that merely exists but does not produce anything has lesser meaning than intelligence that does.

At this juncture, it is useful to reprise the major Earthside definition of *intelligence*: “The capacity to apprehend facts and propositions and their relations, and to reason about them”.

Two things can now be pointed up with some clarity.

First, intelligence capacity must incorporate all five of the systemic tools briefly elaborated above, and it would seem that if one or more of those tools is not nurtured and brought into enhanced activity, then they will remain inherent but inactive.

Second, while each of the tools has some equal necessity and importance with the others, it would be quite obvious that the information intake sensing systems are the most fundamental.

This is so much the case that the fundamental definition of intelligence should note that it is, in its first instance of manifesting, a series of information intake sensing systems.

In any event, it is bluntly obvious that intelligence cannot deal with information that is not sensed.

Human Sensing Systems vs ET Advanced Sensing Systems

There is more to be discussed about the five systems inherent in the toolbox of intelligence.

But before doing so, it is important to undertake a magnification of the utter importance of the sensing systems. This magnification cannot be facilitated by the use of Earthside definitions of mind-intelligence—largely because *societal* criteria require the non-nurturing, and sometimes active suppression, of various kinds of intelligence sensing systems.

The result of this is that various kinds of sensing systems cannot even be brought into view, with the result that the full extent of human sensing systems remains unidentified and unknown.

However, *if* our species should chance to encounter an ET species having advanced mind-intelligence, then it would be possible, perhaps even somewhat urgently necessary, to speculate upon the characteristics of *their* intelligence toolbox.

Most certainly, it would have to be noted that if their mind-intelligence were advanced beyond their own, then it would be reasonable to conclude that they have achieved larger capacities regarding information intake and output.

This would imply that they have come to possess, have nurtured, have enhanced, or have activated, more extensive sensing systems that we have.

Indeed, they may have intelligence toolbox factors that are beyond Earthside knowledge or imagination, they are almost certain to have our own five toolbox factors. We would therefore speculate that advanced formats of ET mind-intelligence has developed and enhanced those same five factors.

Frankly put, our species has information intake sensing systems, and because of this the basic fundamentals of those sensing systems download into all individuals.

However, here on Earth, what is to be sensed and not sensed is determined by societal criteria, not by actual and virtual realities of our species mind-intelligence.

In any event, and briefly put, it is possible to hypothesize that advanced ET mind-intelligence implies that ET is in cognitive possession of sensing systems more extensive than what societal criteria here on Earth allow for.

And it would be because of their advanced possession of sensing systems, combined with other intelligence systems, that they could also have innovated advanced technologies.

Would Advanced ET Mind-Intelligences Have Innovated, Developed, and Enhanced Mind-Intelligence Technologies?

It *is* possible to think in terms of ET advanced technologies via the principal ways we define *technology* as “applied science”. It must be stipulated, however, that Earthside ideas of “applied science” refer completely and only to applied material science that achieves a practical purpose.

Therefore, the Earthside notion of technology refers only to development in practical material terms.

If, however, advanced ET material technology were a product of advanced ET mind-intelligence, it would be quite possible that the latter has innovated advanced ET mind-intelligence technologies.

This refers, of course, to the hypothesis that ET has discovered, innovated, and applied dependable ways and means of enhancing various aspects of mind-

intelligence for practical purposes—and which enhancing could have mind-dynamic as well as material implications.

Could Intelligence Have Toolbox Characteristics That Are Similar Everywhere?

If life forms have developed intelligence, then it is possible to speculate that although the life forms might be different, their intelligence toolboxes could be similar everywhere.

As a full part of this similarity, ET intelligence must have sensing systems, for without these any ostensible intelligence would be “blind”.

Because of this, it is possible to toy with the idea that human and ET intelligence have substantial dynamic sensing systems in common.

It can also be speculated that ET might be advanced because of having achieved a fuller and more fundamental knowledge of dynamic sensing systems than has so far been achieved in Earthside societal terms.

This possibility can be approached via another route. If, for example, an intelligence does *not* have sensing systems, then problems arise regarding other intelligence toolbox activities.

For example, since information is taken into intelligence via biomind dynamic sensing systems, it can be wondered what is to be thought of memory, cognitive, and innovative factors if sensing systems do not exist—or, perhaps, if knowledge of sensing systems is dumbed down because of societal reasons.

Even in Earthside terms, it is generally realized that what cannot be sensed cannot be dealt with.

To give more description to this, it can be thought that mind-intelligence, wherever it is found, does possess many different kinds of innate sensing systems—say, one hundred of them.

If so, it can be theorized that only a certain percentage (such as 10 percent) of the innate sensing systems have been nurtured and activated, while the rest have remained dormant.

In such a case, it is quite probable that memory, cognitive, and innovation systems will have to function within the information parameters and contexts of the 10 percent.

It can then be imagined that two mind-intelligence species encounter each other. Let us think that both species have fundamental sensing systems numbering one hundred. However, one of the species has, say, 50 percent of its

intelligence sensing system in an active state—while the other species has only 10 percent activated.

Additionally, it can be understood that sensing systems of the 10 percent species are almost entirely focused on 3-dimensional, physical realities—and which focus requires the nurturing and activation of only 10 percent of the one hundred sensing systems innately housed within the overall intelligence toolbox.

One could think that what has been described above could be characteristic of the Earthside situation—*not* because the above has been stated, but because it is generally understood on Earth that humans have more sensing systems, as well as more potential intelligence, than they use.

In any event, there are differences to be noted between sensing “windows” of 10 percent and sensing windows of 50 percent, or even more.

As but one factor, the realities sensed via the 50 percent windows would surely be thought of as advanced over the realities sensed via the 10 percent windows.

And this could be the case, even though the 10 percent and the 50 percent species have potentials of 100 percent windows.

A Speculative Commonality of Human and ET Mind-Intelligence

Before continuing into Part 3 (forthcoming), it is worth taking note of a certain subtle Earthside situation that has relevance to the overall issues being discussed in this set of essays.

This situation has to do with distinctions between sensing systems and cognitive systems found in the intelligence toolbox.

In more recent modern times, it has generally been assumed that increasing the scope of learning about something could ultimately increase control and command of it. There can be no doubt that there is some well-founded truth in this approach. But it has become somewhat understood that there are certain areas that evade the anticipated command and control no matter how much they are studied and learned about.

Powers of mind (so called) constitute one such area, largely because merely learning about them does not automatically result in activating enhanced control and command of them. For example, one can read and learn a great

deal about telepathy or intuition and not achieve very much with regard to enhancing their activation.

The central idea basic to learning is to increase cognitive understanding, and this, of course, has relevance to the cognitive systems found in the intelligence toolbox.

Over a hundred years of experiment and study, however, more than suggests that sensing systems are more basic to telepathy and intuition than cognitive learning and understanding.

This is to say that if the sensing systems relevant to telepathy are not activated, then telepathy will not “work” even in the face of learning a great deal about it.

Another indication of this is that if telepathy sensing systems *are* working, then one doesn’t really need to cognitively learn anything more about it.

There are thus important distinctions between command and control achieved via enhancement of cognitive systems and via enhancement of sensing systems.

There is an unavoidable implication in all of this regarding mind-intelligence wherever it might be found.

Different species possessing mind-intelligence capacities can be expected to have produced perhaps vastly different knowledge packages having to do with memory, cognitive, innovation, and information-comparing techniques.

But it is fair enough to surmise that sensing systems are fundamental, integral, and common to mind-intelligence anywhere and everywhere.

It can therefore be hypothesized that *if* there is ever a human-ET encounter, the commonality will be found within their mutual and probably similar sensing systems, rather than in other factors that could be remarkably different.

THE CITY OF NINE GATES

by Michael A. Cremo

Note of introduction. Michael A. Cremo is a research associate of the Bhaktivedanta Institute specializing in the history and philosophy of science. The Bhaktivedanta Institute, founded in 1975, is a center dedicated to the advanced study of the nature and origin of life and the universe in light of ancient India's Vedic literature.

With Richard L. Thompson, Ph.D. (author of scientific books and articles on evolutionary biology), he published in 1993 the book entitled *Forbidden Archaeology: The Hidden History of the Human Race* (Bhaktivedanta Institute, 1993).

Forbidden Archaeology presents copious and well-documented evidence of bones and artifacts showing that people like ourselves existed on earth millions of years ago—as indicated in many ancient Vedic sources.

The authors also present convincing evidence that the scientific establishment has suppressed, ignored, or forgotten the remarkable facts represented by the very ancient bones and artifacts—because they contradict modern dominant views of human origins and antiquity.

Michael Cremo is at present researching and working on another in-depth book regarding consciousness studies and various spiritual, psychic, transcendental and other special biomind phenomena inherent in our species—and which are found mentioned in India's ancient Sanskrit literature.

The abstract of his paper, *The City of Nine Gates*, which follows below is self-explanatory.

We are grateful for Mr. Cremo's kind permission to reproduce his paper with the stipulation that copyright and all other rights are reserved to him. For further information, please be in touch with Michael Cremo at the addresses included in his paper.

— Ingo Swann

THE CITY OF NINE GATES:
A Complex Model for Mind/Body Dualism from India's
Bhagavata Purana

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Abstract

One barrier to acceptance of interactionist models for mind/body dualism is a shortage of conceptual resources. Turning to the ancient Sanskrit writings of India, we find in the *Bhagavata Purana* of India the allegory of the City of Nine Gates, which provides a complex model from mind/body dualism. This model, rich in imagery, allows one to account for such varied phenomena as phantom limbs, out-of-body experiences, past life memories, traveling clairvoyance, and perception of qualia.

Is there a conscious self that is distinct from the physical mechanism of the body? Is there a mind that is distinct from the brain? Those who give positive answers to such questions are called dualists, but they are not numerous in contemporary science and philosophy.

Dualistic solutions to the mind/body problem are perhaps hampered, among other things, by the impoverished analogical and allegorical resources of Western thought. Whether we turn to Plato's cave, to the formulations of Descartes, or to the proverbial little green man in the brain, there is apparently not enough substance to inspire the modern consciousness researcher to seriously consider dualism.

But in chapters 25–29 of Canto Four in the *Bhagavata Purana*, a Sanskrit text from India, one finds the elaborate allegory of the City of Nine Gates.

The sophistication of the allegory and the potential explanatory power of its elements challenge modern researchers to take a second look at dualism.

The account of the City of Nine Gates is specifically identified as allegorical in *Bhagavata Purana* itself. It was spoken by the sage Narada Muni, who was questioned by King Prachinabarhishat about the nature of the self, and Narada Muni himself explains all the elements of the allegory in the original text.

In other words, it is not that I myself have identified some passages from the *Bhagavata Purana* as allegorical, and myself interpreted the passage in terms of mind/body dualism. The allegorical nature of the passages and their application to a dualist explanation of consciousness are features of the text itself.

In this paper, I will give a summary of the City of Nine Gates, adapted from the Bhaktivedanta Book Trust edition of the *Bhagavata Purana* (published as Srimad-Bhagavatam) along with some hints as to the utility of the allegory in resolving questions that arise in consciousness studies.

The central character in the allegory of the City of Nine Gates is a King named Puranjana. In Sanskrit, the word puran-jana means “one who enjoys in a body”. Soul/body dualism is thus hinted at in the King’s name.

King Puranjana originally existed as a spirit soul in a purely spiritual realm in relationship with a supreme conscious being, God. Materialists may oppose the introduction of this transcendental realm, which exists outside the material universe knowable by science. But even the materialist cosmology of modern science incorporates a “transcendental” realm, this is to say, a realm that exists beyond the universe knowable by science, and from which that universe emerged at the time of the Big Bang.

This transcendental reality, existing beyond time, space, and matter, is called the quantum mechanical vacuum, and is pictured as a pure energy field in which particles appear and instantly disappear. From this sea of virtual particles, some go through a process of expansion that keeps them in existence. According to many cosmologist, our universe is one such expansion.

So both the *Bhagavata Purana* and the Big Bang cosmology of modern science have an eternal transcendental existence from which our universe of matter, with its features of time and space, arises. Once this is admitted, we can then decide which version of ultimate reality has the most explanatory power, when applied to the variegated reality of our experience.

Modern cosmologists and other theorists have a great deal of difficulty in coaxing a sufficient amount of variety from the rather smooth and featureless universe that, according to theory, expands from the quantum mechanical vacuum.

The origin of consciousness also poses a difficulty problem.

In light of this, an ultimate reality that is itself variegated and conscious might offer a solution.

Having departed from the spiritual world, by misuse of independence, King Puranjana journeys through the material world, accompanied by Avijnata Sakha ("the unknown friend").

The Unknown Friend corresponds to the Supersoul expansion of God.

Then Puranjana leaves God and the spiritual world. His memory of them becomes covered.

But unknown to Puranjana, God accompanies him on his journey through the material world.

According to the *Bhagavata Purana*, God accompanies all spirit souls in the material world as their Unknown Friend, who observes and sanctions their activities.

In the Western world, mind/brain dualism is identified with French philosopher Rene' Descartes, who posited the existence of (1) matter extended in space and (2) mind existing outside of space.

Cartesian dualism is characterized by an interaction between mind and matter, but explaining how this interaction takes place has proved problematic for advocates of the Cartesian model.

How, for example, are impressions transmitted from the realm of matter to the completely different realm of mind?

Descartes thought the connection between mind and matter occurred in the pineal gland in the brain, an answer most scientists today do not favor.

According to the *Bhagavata Purana*, both matter and the souls in the material world are energies of God, and as such both have a single spiritual source.

The *Bhagavata Purana* philosophy is thus both dualist and monist, simultaneously.

The interactions of matter and the soul in the material world are mediated by the Supersoul, who exists inside each material atom and also accompanies each spirit soul.

By the arrangement of Supersoul, impressions of material experience can be channeled to the soul. How this takes place is the subject of the allegory of Puranjana.

Having left the spiritual world, Puranjana, accompanied by Avijnata Sakha (his Unknown Friend, the Supersoul), wanders through the material world. He desires to find a suitable place to enjoy himself. In other words, he searches for a suitable kind of body to inhabit. He tries many kinds of bodies on many planets.

Here we note that each species of life consists of a soul inhabiting a particular kind of body.

In this respect, the *Bhagavata Purana* differs from that of Descartes, who held that only humans have souls. For Descartes, animals were simply automatons.

If one concedes that animals, with all their signs of life and consciousness, are simply automatons, then why not human beings as well?

The *Bhagavata Purana* model avoids this particular weakness of Descartes' system.

Eventually, Puranjana comes to a place called Nava Dvara Pura, the City of Nine Gates. He finds it quite attractive.

The City of Nine Gates represents the human male body, with its nine openings—two eyes, two nostrils, two ears, mouth, anus and the genital opening.

As Puranjana wanders through the gardens of the city, he encounters an extremely beautiful woman. Puranjana is attracted to her, and she is attracted to him. She becomes his Mahisi (Queen).

Puranjana, as we have seen, presents the conscious self. The beautiful women represents Buddhi, intelligence.

According to the *Bhagavata Purana* philosophy, intelligence is a subtle material energy with discriminatory capabilities like those manifested by artificial intelligence machines.

The attraction between King Puranjana and the Queen is the root of embodied consciousness.

The King, it should be noted, has distinct conscious selfhood, with nonmaterial sensory capability, but this capability becomes dormant when he begins his relationship with the Queen.

The Queen (the subtle material element called intelligence) allows Puranjana (the conscious self) to enjoy the City of Nine Gates (the gross physical body).

Employing a computer analogy, we might say Puranjana represents the user, the City of Nine Gates represents the computer hardware, and the Queen represents the software that allows the user to interface with the hardware and use it for practical purposes.

The Queen is not, however, alone but is accompanied by eleven Mahabhata (body guards) and a serpent with five heads.

The bodyguards comprise the mind and the ten senses.

The ten senses are made up of five *jnana-indriyas* (knowledge acquiring senses) and five *karma-indriyas* (working senses).

The five knowledge-acquiring senses are the senses of sight, smell, taste, hearing, and touch.

The five working senses are those of walking, grasping, speaking, reproduction, and evacuation.

All ten senses are grouped around the mind. The ten senses are considered servants of the mind.

Each of these servants has hundreds of wives. The wives are desires for material experience, and the senses act under their pressure.

According to this system, the senses are different from the physical sense organs.

The senses are part of the invisible subtle material covering of the soul, along with the mind and intelligence.

The physical organs of sensation (the eyes, nose, tongue, ears, skin, legs, arms, mouth, genitals, and anus) are part of the gross physical body that is visible to the eyes.

The distinction between subtle senses and physical sense organs is important, and offers consciousness researchers a valuable conceptual tool. Let us consider, for example, the problem of phantom limbs. Persons whose legs or arms have been amputated often report that they are able to distinctly feel the missing limb, and even experience quite distinct sensations, such as twinges of pain or itching. The City of Nine Gates allegory provides an explanation for this mysterious phenomenon.

Let's take the case of someone whose arm has been amputated but who still feels the presence of the arm.

The arm is one of the working senses. It is composed of two elements, the subtle grasping sense and the physical organ of the arm and hand.

The process of amputation removes the physical organ through which the subtle sense operates. But the subtle sense itself remains, and therefore its presence may be mentally perceived.

Since the subtle sense is material, it may be able to act upon gross physical matter, without going through the related physical sense organ.

This model may therefore, explain some of the phenomena reported in connection with ghosts and apparitions, and in connection with mediums, particularly the mysterious movement of physical objects. For a good scientific

introduction to these unusual phenomena, one might consult *Thirty Years of Psychical Research* by Charles Richet, who in 1913 won the Nobel Prize for medicine and physiology.

This model may also explain how persons are able to experience sense data during near death experiences, during which the physical sense organs are incapacitated because of anesthesia or shock. For a good clinical study of near death experiences, I recommend *Recollections Of Death*, by cardiologist Michael Sabom.

The senses are compared to attendants of the Queen. They serve her by bringing information and conducting activity.

Together they comprise the array of material intelligence and sensory capabilities, all formed from subtle but nevertheless material energy.

Combined, they manufacture a sense of self, with which the King becomes entranced and falsely identifies.

The body itself, the City of Nine Gates, is made of gross material energy, of the kind that can be manipulated by ordinary physics and chemistry.

It is powered by five subtle airs, listed in the *ayur veda*, the Vedic medical science, as prana, apana, vyana, smana, and udana.

In the Puranjana allegory, the five airs, comprising the vital force, are represented by a five-headed serpent.

In the allegory, Puranjana asks about the identity and origin of the Queen and her attendants.

The Queen replies, "O best of human beings, I do not know who has begotten me. I cannot speak to you perfectly about this. Nor do I know the names or the origins of the associates with me.

"O great hero, we only know that we are existing in this place. We do not know what will come after. Indeed, we are so foolish that we do not care to understand who has created this beautiful place for our residence.

"My dear gentleman, all these men and women with me are known as my friends, and the snake, who always remains awake, protects this city even during my sleeping hours.

"So much I know. I do not know anything beyond this. You have somehow or other come here. This is certainly a great fortune for me. I wish all auspicious things for you.

"You have a great desire to satisfy your senses, and all my friends and I shall try out best in all respects to fulfill your desires. I have just arranged this city of nine gates for you so that you can have all kinds of sense gratification. You may live here for one hundred years, and everything for your sense gratification will be supplied".

The King's questioning the Queen represents the self's interrogation of material intelligence for the answers to ultimate questions.

The answers provided by the Queen, as well as her fundamental attitude, reflect those of modern science, which prides itself on avoidance of certain questions and the tentativeness of whatever answers it may provide. "I cannot speak to you perfectly about this... We only know that we are existing in this place".

Essentially, the Queen provides a monist, materialist answer to the King's questions about his situation.

The *Bhagavata Purana* then provides a more detailed description of the nine gates of the city inhabited by the King and Queen.

Seven of the gates are on the surface (the two ears, two nostrils, and mouth), and two of the gates are subterranean (the anus and the genitals). Five of the gates face east.

The first two gates on the eastern side are called Khadyota (glowworm) and Avirmukhi (torchlight).

In order to see, the King would exit these two gates, and go to the city called Vibhrajita (clear vision).

On this journey he would be accompanied by his friend Dyuman (the sun, the ruler of the subtle visual sense).

In other words, the King encounters *qualia* by sensory contact through the physical gates of the body. Qualia are secondary properties of objects, such as color. [Note: "Qualia" is the plural of "quale" defined as a property considered as an object of experience, especially in abstraction from a physical entity—i.e., phenomena which may have no existence in physical fact but are sensed and experienced as existing.]

In consciousness studies, the questions of how we perceive qualia is a much debated topic. Do they exist in their own right, in the objects with which they are identified, or, do they exist only in our minds? According to the *Bhagavata Purana* system, qualia, such as colors, exist as subtle sense objects. They thus have a reality of their own, and are not simply produced within the mind.

That the King goes out through the gates of the eyes to contact the subtle sense objects in a city of visual impressions is interesting. This suggests that the seeing process is not simply one of passive reception, but may involve an active process of image acquisition (as in sonar, or radar).

This may explain such phenomena as traveling clairvoyance, whereby a subject can mentally journey to a particular location, beyond the range of the physical sense organs, and then accurately report visual impressions.

Visual sensations reported during out-of-body experiences could also be explained by this mode.

The exact relationship between the physical sense organs, the subtle senses, and the subtle sense objects are not easily understood, but could perhaps be clarified by experimental work based on the overall model of the City of Nine Gates.

In the eastern part of King Puranjana's city there are, in addition to the eyes, two gates called Nalini and Naalini, representing the nostrils.

The King would go through these two gates with a friend called Avadhuta (representing breathing and airs) to the town of Saurbha (odor).

The last gate on the eastern side of Mukhya (the mouth), through which the King would go with two friends to the towns of taste sensation and nourishment.

Through the two gates on the northern and southern sides (the ears), the King would go to places where different kinds of sound were heard.

Through the gates on the western side of the city, the King would go to the towns where sensations of sexual pleasure and evacuation are experienced.

During his journeys, the King would take help from two blind men, Nirvak and Peshakrit, who represent the arms and legs.

In all his activities, the King would follow the lead of the Queen. In other words, the conscious self in the material world becomes conditioned by material intelligence.

The *Bhagavata Purana* says: "When the Queen drank liquor, King Puranjana also engaged in drinking. When the Queen dined, he used to dine with her, and when she chewed, King Puranjana used to chew along with her. When the Queen sang, he also sang, and when the Queen laughed, he also laughed.

"When the Queen talked loosely, he also talked loosely, and when the Queen walked, the King walked behind her. When the Queen would stand still, the King would also stand still, and when the Queen would lie down in bed, he would also follow and lie down with her. When the Queen sat, he would also sit, and when the Queen heard something, he would follow her to hear the same thing.

"When the Queen touched something, the King would also touch it, and when the dear Queen was lamenting, the poor King also had to follow her in lamentation. In the same way, when the Queen felt enjoyment, he also enjoyed, and when the Queen was satisfied, the King also felt satisfaction".

As noted above, an important question that arises concerning dualist solutions to the mind/body question is how a nonmaterial conscious mind interacts with material sense objects.

In this model, there is an answer to this question. As seen above, the interaction is based on illusory identification.

To understand the nature of this illusory identification, we first need to readjust the familiar mind/body dualism to a triadic conception incorporating:

1. a nonmaterial conscious self,
2. a subtle material body formed of mind and intelligence, and
3. a physical body composed of gross matter.

In this model, the mind is a subtle material substance, associated with material intelligence. Mind is at the center of the subtle senses, which are in turn connected to the physical sense organs, which bring to the mind sense data in the form of subtle sense objects. Here yet another question arises.

In consciousness studies, one is faced with the problem of how the various kinds of sense data are presented in an integrated fashion. Even various elements of the visual sense, such as perception of color and movement and form are located in different parts of the brain. Sounds are processed in other parts of the brain.

How are all these elements combined?

In the *Bhagavata Purana* model, the integrating function is performed by the subtle mind element, which receives sensory inputs from the subtle senses grouped around it.

The mind is not, however, conscious.

The mind, might therefore, be compared to multimedia computer software capable of integrating audio and visual materials into a single, integrated display, making use of a variety of inputs and source materials.

The material intelligence, represented by the Queen, directs the consciousness of the actual living entity to the integrated display of sense data.

Intelligence, as a subtle material energy, is not itself conscious, but it mimics the behavior of consciousness.

It thus attracts the attention of the conscious self, causing the self to identify with it, just as we identify with the image of an actor on a movie screen.

By identification with material intelligence, which is in turn connected to the mind's integrated display of sense data, consciousness is connected with the sense data.

This connection is not direct.

The indirect connection of the conscious self with the gross matter arises from the self's false identification with the action of a subtle material energy, intelligence.

The extremely subtle material element that connects the conscious self with material intelligence is called ahankara, or false ego. The whole system is set up and directed by the Supersoul.

According to the *Bhagavata Purana* picture, the conscious self originally experiences nonmaterial sense objects through nonmaterial senses. This takes place in the spiritual world, with God. But having turned from this original situation, the self is placed in a material body in the material world. Identifying with this artificial situation, the self forgets its own nature and that of God. But God remains with the self as Supersoul, the Unknown Friend.

If the self tires of the artificial material reality and desires to return to its original position, the Unknown Friend will reawaken the original spiritual senses of the self and reconnect them with their spiritual sense objects.

The whole system therefore resembles a computer-generated virtual reality.

In virtual reality systems, the user's normal sensory inputs are replaced by computer-generated displays. But just as a person can turn off the virtual reality display and return to normal sensory experience, so the conscious self in the artificial sensory environment of the material world can return to its original spiritual sensory experience.

The idea of comparing the position of a soul in the material world to a person experiencing a virtual reality generated by a computer first occurred to me in 1986, when I attended a conference on artificial life organized by the Santa Fe Institute.

The idea was further developed in discussions with my Bhaktivedanta Institute colleague, Richard Thompson, who also attended the conference, and was subsequently presented by us in a Bhaktivedanta Institute video titled "Simulated World".

In the *Bhagavata Purana* allegory, King Puranjana and his Queen enjoy life for some time in the City of Nine Gates.

Eventually, however, the City of Nine Gates comes under attack by a king named Chandavega. Chandavega represents time, and his name literally means "very swiftly passing away".

Chandavega commands an army of 360 male Ganharva soldiers and their 360 female companions. Together, they represent the days and nights of the year.

When Chandavega's army attacks, the five-headed serpent fought the attackers for one hundred years but eventually become weak, causing anxiety for the King and his associates.

Finally, the attacking soldiers overwhelm the defenders and set the City of Nine Gates ablaze.

As it becomes obvious that the battle is being lost, King Puranjana is overcome with anxious thoughts of his wife and other relatives and associates.

Then the commander of the invading forces arrests the King and takes him away along with his followers, including the five-headed serpent.

As soon as they are gone, the attackers destroy the City of Nine Gates, smashing it to dust. Even as he is being led away, the King cannot remember his Unknown Friend, the Supersoul. Instead, he thinks only of his wife, the Queen. He then takes another birth, this time as a woman.

In this part of the allegory, we see how the conscious self leaves the gross physical body, accompanied by the intelligence, the mind, and subtle senses.

When they leave, the gross physical body disintegrates. The conscious self then receives another gross physical body.

The kind of body received depends on the condition of the subtle material body, which is composed of intelligence, mind, and subtle senses.

The subtle material body is the template upon which the gross physical body is constructed.

This model allows one to account for reports of past life memories, such as those researched and verified by Dr. Ian Stevenson of the University of Virginia in his book *Twenty Cases Suggestive of Reincarnation*.

In the *Bhagavata Purana* model, the mind is the storehouse of memory, memory of past lives.

In his next life, King Puranjana becomes Vaidarbhi, the daughter of King Vidarbha. When grown, Vaidarbhi becomes the Queen of King Malayadhvaja.

At the end of his life, Malayadhvaja retires to the forest and takes up the process of mystic yoga.

The *Bhagavata Purana* (4.28.40) informs us: "King Malayadhvaja attains perfect knowledge by being able to distinguish the Supersoul from the individual soul.

"The individual soul is localized, whereas the Supersoul is all-pervasive.

"He becomes perfect in knowledge that the material body is not the soul but that the soul is the witness of the material body".

In this state of higher awareness, Malayadhvaja, following the yoga process, deliberately leaves his material body and achieves liberation from material existence.

Queen Vaidarbhi (formerly King Puranjana) is overwhelmed with grief at her husband's departure.

At this point, King Puranjana's Unknown Friend (the Supersoul), appears before Vaidarbhi as a Brahmana sage.

The Brahmana says to Vaidarbhi: "My dear friend, even though you cannot immediately recognize Me, can't you remember that in the past you had a very intimate friend? Unfortunately, you gave up My company and accepted a position as enjoyer of this material world. . . You were simply captivated in this body of nine gates".

The Brahmana then instructs Vaidarbhi further about her original position as purely spiritual self in the spiritual world.

In this paper, I have extracted only the principal elements of the City of Nine Gates allegory.

The complete account is much more detailed, and allows one to make an even more subtle and refined model of self/mind/body interaction.

This model does not fit easily into present categories of the mind/body debate. Although dualist, it partakes also of idealism and monism.

It does, however, allow one to integrate many categories of evidence from humanity's wisdom and traditions, into a rich synthesis, providing fruitful lines of research confirming and refining a complex dualism model of mind/body interaction.

AN INTRODUCTION TO THE MULTIDIMENSIONAL POTENTIAL OF HUMAN BEINGS

by Alice Bryant and Linda Seebach

Note of introduction. Alice Bryant and Linda Seebach are a mother and daughter team who have interviewed and researched numerous multi-dimensional experiencers, catalogued evidence of the experiences, and extended their research into historical, multicultural backgrounds.

Alice Bryant has had articles published in *Colorado Woman Digest*, *UFO Magazine*, *FYI*, and *Sacred Sites* and has had interviews published in magazines in Australia, Mexico and Iceland. She has co-authored two books: *The Message of The Crystal Skull* (Llewellyn Publications, St. Paul, Minn., 1989). With her daughter, Linda, she co-authored *Healing Shattered Reality: Understanding Contactee Trauma* (Wildflower Press: P.O. 726, Newberg, Oregon 1991). She has traveled extensively in all of the United States, Canada, Peru, and Easter Island visiting ancient sacred sites. Helping to bring understanding of exceptional phenomena and what they mean to future generations has become her life's work.

Rev. Linda Seebach earned her B.A. degree in Social Science from New Mexico Institute of Mining and Technology, and her Master's degree in Social Work from the University of Denver. During twenty-five years of working in social services, she achieved in-depth experience with Vietnam veterans and parolees with Post Traumatic Stress Disorder. She early encountered experience of anomalous events of people awakening to their psychic abilities and experiencing other space-time continua. In 1994 she was ordained a Minister in The Universal Church of the Master, a non-denominational Christian Church founded in 1908.

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— Ingo Swann

AN INTRODUCTION TO THE MULTIDIMENSIONAL POTENTIAL OF HUMAN BEINGS

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Topical area: Consciousness phenomenology/time-space transcendence

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Abstract

Profound evidence exists supporting the concept that human potentials are not confined to third-dimension realities of height, breadth and depth, or of matter, energy, space and time. New scientific models for space-time transcendence are being researched. But human culture is rich regarding multidimensional and hyperspace phenomena experienced by the human psyche which are analogous to some of the new scientific models. Cultural and experiential evidence is strong indicating that multidimensional types can “travel” between and have conscious visualizations and perceptions of hyperspace dimensions. A technology is possible regarding transmission and access of hyperspace information. This technology could restructure human focus and activity.

The most incredible journeys ever taken have been made within the realms of the human mind. Perhaps for some, these journeys are simply pleasant day dreams, mental travels to the far-away places on earth.

But for people who can mentally access other space/time continuums, people called “multi-dimensionals”, their journeys consist of far more than just imaginings.

The implications of multi-dimensional experiencers for the future of mankind are staggering—for their mind journeys allow remarkable amounts of very different, advanced technological information to be brought into our third-dimensional realities.

Research has shown that multi-dimensionals can actually travel into hyperspace and have conscious visualization and perceptions of other time/space dimensions, including accessing information through their own DNA. Often they speak of formulas, mathematical equations and atomic structure in ways quite different from current scientific thought.

Hyperspace is defined as the spatial dimensions beyond time and the reality known as the three dimensional world, defined by height, width, and depth of space. It is also referred to as subspace or multi-dimensionality.

The third dimension, which humans experience, exists within hyperspace as a subset or one of many dimensions. This reality, according to theoretical physicists, may also be one of many, many parallel universes.

In his book *Hyperspace* [1], Michio Kaku ably demonstrates that the existence of higher dimensions and hyperspace is well grounded in scientific principles.

Today's theoretical physicists have clearly defined hyperspace, introduced the existence of "wormholes" or tunnels between dimensions, alternate universes and, again theoretically, have postulated access to both the past and the future.

Most of these physicists are searching for ways to access hyperspace by a mechanical, third dimensional means.

But history relates that there has been an abundance of people who, through their minds, have had the potential, sometimes developed into ability, to access higher dimensions. These people have been called prophets, seers, diviners.

Even science fiction writers, such as H. G. Wells and Jules Verne, have shown uncanny knowledge of the future in both their inventions and their writings.

Multidimensional experiencers, with their long history, may truly represent a new evolutionary development of the human species, forerunners on the evolutionary path.

Although many more multi-dimensionals will be born beginning in the 1990s, many born in the 1940s are now reaching their full potential. Perhaps the most renowned multidimensional of this century was Albert Einstein.

His apparent ability to access regions beyond the third dimension brought in a new physics and opened the door to the development of much of today's technology.

One multidimensional we interviewed explains, "The message I related to you was given to me by these impulses that are difficult to perceive, as our current condition and language interfere with meaning. "As I visualized the

need for a new energy source, it was shown visually, interpreted poetically and named in linear fashion for integration into third dimensional use”.

Multi-dimensionals know that they see, feel and experience dimensions in addition to, and very different from, the every-day third-dimensional world. Advanced concepts often come to multi-dimensionals in the form of a universal communication system, carried by light frequencies, seen as visions, symbols, colors, numbers, or heard through unusual and not yet understood sound mechanisms.

One multi-dimensional we interviewed explained: “The message I related to you was given to me by these impulses that are difficult to perceive, as our current condition and language interfere with their meaning.

”As I visualized the need for a new energy source, it was shown visually, interpreted poetically, and named in linear fashion for integration into third-dimensional use”.

Once properly understood, nurtured and cultivated, multi-dimensionals have much to offer humanity. They are the forerunners of a new world.

But being on the frontier often has pitfalls.

Their experiences are often difficult to verbalize for there is little common ground with third dimensional reality. The translation of these experiences is one of the most difficult challenges encountered.

Yet, those multi-dimensionals who could interpret their findings, such as Michelangelo, Da Vinci, Albert Einstein and Nikola Tesla, were considered the geniuses who changed the world.

Once multi-dimensionals understand that they are, indeed, accessing information which exists outside known reality, the second, and perhaps largest, challenge comes in mastering their abilities. Hyperspace is so incredibly vast that there is no limit to the number of space/time continuums that can be accessed.

A multidimensional might access, say, the fifth or higher dimensions, or, they could travel inside the very atoms of the third-dimensional reality.

The complexities of knowing their exact location within hyperspace are overcome with training and diligent effort. The position in hyperspace dictates both what will be encountered and how it should be interpreted.

Many multi-dimensionals see other beings, intelligences in hyperspace, and worlds different from Earth—as well as seeing symbols, equations, machines, colors.

Due to the high strangeness of hyperspace, each will interpret what they see in terms of their own past experiences and knowledge.

The dimensions are teeming with life forms of all descriptions, from balls of light to very concrete civilizations.

Carl Jung, in his work on interpretation of dreams identified the symbolic archetypes of the collective unconscious which frequently appear in the dream world.

Time-space has not yet had this type of study. While the mind can comprehend known objects and familiar landscapes, it cannot easily comprehend something that is totally unknown.

When multi-dimensionals see something that is previously unknown to them, they must expand their concepts to integrate the new information and also be able to correlate this new knowledge to the third dimension.

Because so much is unknown regarding the phenomena encountered in hyperspace, it is advisable, regardless of religious persuasion, for people to utilize an affirmation when accessing the higher realms.

An affirmation is used as a means of protection for the individual, to attract the right vibrational frequencies and repel the wrong ones. Setting up the right vibrational frequency is important.

Robert Monroe, founder of the Monroe Institute of Applied Sciences, utilized an excellent affirmation in which he stated that he was more than his physical body, and asked for guidance from higher beings.

Until much more is known about the inhabitants of hyperspace, it is not wise to be open to any and all energies which could be encountered.

In addition to learning how to locate themselves in hyperspace and to interpret what they are experiencing, multi-dimensionals integrate these aspects with their third-dimensional selves.

Many multi-dimensionals are extremely advanced when they are born. Others live normal, almost ordinary, lives in their early years, until one or more events open the doors within their minds, and they are whisked, totally unprepared, through the dimensional doorway. They have entered the next step in their ability to access hyperspace. People who are born with the awareness of hyperspace capabilities have a much easier time with integration of the experience than those who come into awareness later in life.

Changing mental focus between dimensions can occur rapidly and is often the result of outside stimuli—a harmonic resonance which can trigger the change of focus, and which can also act as a guide.

This harmonic resonance may come in the form of any number of things (a sound, a word, a flash of light, a sentence, or an event) which acts as the opening key to a specific range of knowledge in hyperspace.

The shift of mental focus between dimensions and into hyperspace can be random and specific words or key phrases seem to delineate given areas. Large amounts of information can result when a multidimensional is directed in a definite way to a given area.

The harmonic resonance, or activating mechanism, serves the same function as a query into a computer.

Although there may be unlimited data available, the query sets the parameters for specific information concerning a given topic. These activating mechanisms (or “triggers”) can come at anytime from anywhere—such as from emotions, written material, TV, other people, etc.

Tones are one of the most common mechanisms for causing or enabling a person to switch dimensions.

Monroe, for example, was a pioneer in exploring the effects of tones on the human brain and hyperspace experiencing. He discovered that the brain will respond or resonate by producing similar electrical signals when certain types of sound frequencies are heard.

Alternate or special states of awareness—sleep, tranquility, etc.—can be produced by hearing a certain sound pattern. A tone is heard with which the brain will resonate, and a corresponding state will ensue.

Monroe discovered that both sides of the brain could be brought into synchronization by the introduction of two tones, one in each ear. He termed this Hemi/sync. [2]

Spontaneous, or random forms of remote viewing will probably occur in certain multi-dimensionals. People with natural remote viewing abilities can go to specific locations, but the information they receive is at times random. Multi-dimensionals often need to interpret what they are seeing and the meaning of the information they obtain, otherwise the information may remain random, incomplete or garbled.

This differs from Controlled Remote Viewing (CRV) methods which are very clearly defined and strictly adhered to, requiring CRVers to have a high degree of discipline.

Dr. H. E. Puthoff, Ingo Swann, and others, while working at Stanford Research Institute, researched and developed Controlled Remote Viewing as a model which produced high increases in accuracy and could be taught. There is no interpretation in CRV. Information obtained by CRV can be corroborated by duplication of results by different viewers and information gained by “on site” inspection.

Remote viewing always focuses on obtaining information concerning a specific place, event or person and CRV was not designed for viewing things

which cannot be independently verified, such as the existence of certain discarnate beings.

Those multi-dimensionals who can incorporate the discipline of Controlled Remote Viewing can benefit greatly from this particular type of remote viewing which takes a year or more of intensive training.

For multi-dimensionals, validation of their information is one of the greatest rewards, for validation is one of their most intense needs.

To be a multidimensional is to have very powerful inner resources. But their resources are placed in an awkward and confusing situation when nurturing and subsequent validation is withheld, denied or not possible. They tend to spend hours in telephone conversations with people who are experts in a given field in order to obtain validation of the material they are obtaining in hyperspace.

It is vital to understanding that there are many, many multi-dimensionals in the world and that this is a human capability. Society has been very reluctant to validate the existence of “paranormal” abilities on any level. Until the world accepted his theories of highly advanced physics, Einstein was considered “mentally deranged” by his scientific peers.

The social reluctance to validate multi-dimensional phenomena has resulted in little knowledge regarding common hyperspace experiencing. The knowledge vacuum has also left many of the phenomena unidentified and unknown.

Research regarding human potential conducted (to mention but a few) at Stanford Research Institute, the Monroe Institute, and in many parapsychological research centers, has confirmed that humans possess enormous super-capabilities of all kinds.

Because the human-capability spectrum is so enormous, many of these super-capabilities have not yet begun to be identified, studied or explored.

Multi-dimensionals have many well-developed psychic abilities, but not all psychics have developed hyperspace skills.

Multi-dimensional experiencers differ from people who receive telepathic or mechanically forwarded information from various sources. They access, by direct experiencing, philosophical and technical information, mathematics, and advanced concepts within all the known sciences.

Gifted psychics are very highly evolved people who are beginning to come into the next stage of evolution, that of multi-dimensionality with greater awareness.

Multi-dimensional children are often born into families who do not, in any measure, understand or appreciate their abilities.

As a result, the young are confused and often rebellious. They are disoriented because they are aware of a world that present society insists does not exist.

As indicated by many accounts, they are put on tranquilizers, or even stronger medication through conventional medical treatment to quiet, among other things, the “inner voice” they insist they hear.

The knowledge and talents of each child differs.

They tend to speak in terms of mathematics, angles, equations, geometric forms, biological and atomic structures.

They have a grasp of very technical knowledge, especially energy to matter to energy technology. Their abilities often conflict with third-dimensional education systems—and because of this, they sometimes abandon their multidimensionality. They are of the future, doing futuristic work.

As they get older and begin to understand their nature, there are natural methods which enable multi-dimensionals to ground and control themselves. Grounding and control are vital tools for integration of the multiple realities.

Often multidimensional children have a heightened interest in people of other cultures, the environment, nature and wildlife, space and the universe. They have an advanced sense of the working and order of things, a precocious knowledge generally only obtained in higher education, if available there at all.

As they mature, they are filled with a knowledge that comes forth without any visible external source of input. Parents and peers may not understand the source of this information, and that is part of what sets them apart and makes them feel so strange.

When multidimensional children start talking, it is sometimes evident that they have memories they cannot make others understand. One such child born in 1993, began speaking at a very early age. However, the language she used was not the language of her parents. Her unknown language had definite form, recognizable sound patterns, and it was very clear she understood that what she was saying had meaning.

By age three she was still slow to form sentences in English, her mother’s native language, and mixed in words with her earlier unknown language.

Multidimensional children often will express themselves in wonderfully colorful and interesting ways.

Andrew Thomas Weaver, who lives in Raleigh, North Carolina, at the age of six and a half, wrote and illustrated a book so remarkable his parents printed it in 1994.

Entitled *Freefall’s Fantastic Journey*, it begins: “When Asteroid Andrew dreamed at night, he transformed into a photon-blue interplanetary explorer,

named *Freefall*. *Freefall's* aeroballistics hyperbolic navigation guided him to the planet *Echo* in the Galileo Galaxy". [3]

Tomorrow's children will need more public awareness of who they are and what their purpose will be, for there will be many more of these extraordinary individuals coming into the world. Tomorrow's children will need societies' understanding and support of their very special gifts and talents.

Some multi-dimensionals have stated that they would rather live a quiet life secluded in the country than to go through the agony of multi-dimensional experiences.

It is difficult for others to understand how anyone could make that kind of decision. But there is a high percentage of multi-dimensionals who want this

They do not want to be hassled, do not want to go through the struggle and the agony of the experiences in a social environment which does not accept them in the first place.

Because of their lack of intellectual understanding of what they experience, many turn to the self-medication of alcohol in order to numb the sensations, both mental and physical.

Others utilize drugs to justify or "normalize" the experience. If others are experiencing something of the same thing, then the feeling of being different or abnormal is lessened—i.e. everyone "trips" on drugs.

There is often misdiagnosis by the mental health profession. This is especially true of multi-dimensional children whose parents, teachers and peers do not understand them at all.

On the other hand, multi-dimensionals who do not shut down their experiences and perceptions go to higher dimensions and seem to be able to tap resources of knowledge that would normally be identified only with genius—such as understanding the finer structure of everything around them, whether it be human, biological, nuclear, atomic, or energy.

In general, our extended research seems to indicate that a statistical increase of multidimensional and hyperspace experience types is taking place. However, this increase is difficult to determine because our sample is limited (as all samples are) and because past assessments of this kind are absent.

Many multi-dimensionals we have interviewed seem to be aware that an increase of this kind of awareness is taking place—and also that the current influx of multi-dimensionals is part of a greater plan to help correct the many ills now afflicting planet earth.

A new breed of highly sophisticated scientists, incorporating a spiritual awareness and fully utilizing the potential of the human mind, is the greatest

hope of salvation from nuclear holocaust or complete environmental collapse—and possibly of future problems unknown today.

In essence, multi-dimensionals represent:

- A revolutionary paradigm shift in what constitutes “reality”.
- An evolutionary leap for humanity.
- An opening of doors to advanced human mind potential.
- An unlimited potential for new, pure energy, technology.

Most importantly, multi-dimensionals are living examples of the ultimate paradigm shift from materialism to mentalism because they have consciously converted material, third dimensional, controlled and limited, information transmission systems to unlimited, cosmic information transmission systems.

What multi-dimensionals are *not* is *non*-human beings. They are fully human in all regards, but have accessed levels of awareness in themselves others are discouraged from discovering and experiencing.

In other words, they are prototypes of larger human potential. They are examples of the old adage, “Anything is possible, if you know how”.

The multi-dimensionals know and share the “how” of tapping in to cosmic information transmission systems.

Although challenged by many scientists, the “100th monkey” syndrome was documented and theoretically established when simultaneous, spontaneous behavioral changes in monkeys occurred across distinct island chains after the 100th monkey “learned” the initial behavior.

In his book *Your Nostradamus Factor*, Ingo Swann indicated:

”In short, so the theory goes, if a hundred monkeys learn something, all monkeys will soon acquire this knowing even in the absence of any sensory contacts with the learned monkeys. [An]Unknown form of ‘learned transmission’ is thought to exist, which would explain all this. Such learning transmission is presumable *psychic*, since it is some non-sensory quality. “Critics say this all bunk, but the facts remain. With a wide expanse of ocean separating them, monkeys learned something in a way that no standard or prevailing explanation can account for. It is rather well known that humans possess psychic states that influence those around them. And there is also a phenomenon of people separated by vast distances ‘having the same idea at the same time.’” [4]

Swann further observes that “. . . the hundredth monkey syndrome appears operative in negative as well as positive respects. If a lot of us forget or ignore one of our powers, eventually the rest of us, by ‘dis-learning transmissions,’ may do so also”. [5]

Multi-dimensionals *consciously* receive information as energy frequency information transmissions.

By so doing, they provide information pertaining to higher (or cosmic) knowledge transmission systems—as opposed to materialistic, third-dimensional, hardware requiring transmission systems containing and perpetuating only third-dimensional information and knowledge.

Multi-dimensionals have shown that “cosmic” light, including sunlight, is the ultimate cosmic information transmission system.

Earth has always received cosmic information transmissions. Humans have always received cosmic energy knowledge transmissions, but have repressed this knowledge from conscious awareness, relegating cosmic information input to deeply buried mind dynamics of the subconscious. Successful multi-dimensionals have simply eradicated the barriers between conscious and subconscious inputs. They have opened pathways between the two mind centers and expanded their 5 to 15 per cent conscious awareness factor by an untold amount.

Human minds (conscious awareness) have been stuck or blocked into a “dis-learning” mindset which has short-circuited the potential of human mind functioning. Successful multi-dimensionals make adjustments necessary to unlock the mindset—and, once free from that state of non-awareness—can access higher dimensions. Their abilities to do this formulate a knowledge transmission system characterized by different mind frequencies.

Another mind-dynamic associated with the 100th monkey syndrome concerns qualitative phenomena as contrasted to only quantitative phenomena.

Perhaps it was not that 100 monkeys projected a particular learning transmission frequency.

One clear frequency, accompanied in concert by supporting frequencies with the same information loads, would be capable of being received across great distances and synchronizing the thought patterns of others, bringing the learning transmission to conscious action.

Conversely, accomplished multi-dimensionals, emanating learning transmission frequencies could affect individuals they come into contact with, and, in concert, could reach millions, who, acting in the learning transmission themselves, could also access the dimensional pathways.

Individual conscious awareness of mind blocks incorporated with a conscious internal search for the learning transmission—rather than the dis-learning transmissions—are keys that allow the mind to expand.

The importance of breaking free of the third-dimensional mind blocks is, very simply, that humans have radically altered the planet's environment without radically altering themselves on a conscious mental level.

The result is a quest for material comfort and the irrational utilization of earth's resources in this pursuit, and it has already caused irreparable damage.

If humanity continues in perpetuating the current destructive mindsets, the earth *cannot* continue to support human life.

The blocked mindsets do not allow this knowledge of earth's inability to support burgeoning human life to become readily apparent—due to an inherent belief system that “life will always continue this way”.

According to statistics published by the National Audubon Society and the Overpopulation Committee International, the human population was about 2.5 billion during the 1950s, and which was near the top end of earth's healthy carrying capacity. World population will exceed 10 billion by 2010 and reach 15 to 25 billion somewhere between 2020 and 2040, an increase of over 75 per cent beyond earth healthy and safe carrying capacity. [6]

Whether multi-dimensional or not, those who have escaped the mind blocks can see the rapidly approaching end of material resources. Humans are decimating those resources at an astronomical rate. When earth's resources are exhausted, all that will be left is the damage.

The obvious question now becomes: “How does a multi-dimensional vantage point contribute solutions to the many environmental and human ills (disease, starvation, war)?

It must be comprehended that the environmental and human predicaments are a product of blocked mindsets which cause the lack of knowledge of *matter first being pure energy*; of the human mind effects on pure energy; a mis-utilization of pure energy; and ignorance of the effects of the energy created when the energy of matter is changed.

Matter first being pure energy: Everything which exists was first an idea (pure energy). Then material matter (formed energy) was acquired, with the (energy formed idea of) money, work, time and effort. The creation was then “made” by assembling the matter in a certain structure, with the structure being “the end product”, without regard to the potential of the transformed energy, except as more matter (i.e. profit or consumer goods). The third-dimensional dynamic is matter to matter, not energy to matter to energy.

The human mind affects in pure energy: Humans constantly create energy forms in their minds by means of their thoughts. Mind blocks misinform that these thoughts are self-contained within the mind and “go nowhere”. This constitutes the greatest fallacy of the mind blocks. It has been proven over and over again in all the scientific disciplines from nuclear physics to astronauts sending messages from the Moon to earth that thoughts have a definite physical impact on and over matter.

Mis-utilization of pure energy: Because of the belief system that thoughts “go nowhere”, the prevailing thought forms of a negative nature are negatively impacting all of Earth. Negative thought output adversely effects all life forms because of information exchange frequencies of which most humans remain unaware, but are constantly producing.

Lack of knowledge of the effects of the energy created when the energy of matter is changed: Massive experiments and testing of weapons has occurred worldwide. Scientists *do not know* the long-term effects these experiments and tests will have on the planet and all life forms. These tests continue—despite vast amounts of scientific documentation and research on the detrimental effects of nuclear radiation, electromagnetic pollution and the admitted depletion of the ozone layer. The High-frequency Active Auroral Research Project (HAARP) on the northern slopes of Alaska includes experiments in ionosphere heating of hitherto unknown magnitude and the bouncing of dangerous electromagnetic waves off the ionosphere to earth. [7]

The mindset of materialism—which has been the one-dimensional method of information transmission causing so much destruction—can be reversed. Access to a technology not locked into third-dimensional realities, a technology not blocked by third-dimensional mindsets, could restructure human focus and activity and work to restore earth environment.

Consider the following two charts representing multidimensionality and non-multidimensionality (3-D dimensionality only).

Multidimensional Access To Information

Access to..... > Unlimited..... > Clear..... > Clear..... > Future
pure access to vision action positive information higher of on results:
transmissions. order energy energy. Positive information to to utilization matter
matter of energy to to to matter energy, energy to energy.

Limits Of Non-Dimensionality (3-D Dimensionality Only)

Generated..... > Limited..... > Vision> Status Quo...> Short term 3-D access of what action focus material controlled control of depletion information by deems fit matter of existing system. blocked to fulfill to matter. mindsets. self matter. Negative Mind lock interest. environment “Secrets” Denial of human kept. existence impact, or importance of pure energy and thought forms.

By having unlimited information *access*, successful or developed multi-dimensionals can view energy working and can also trace the energy paths from source to end results.

Thus they can determine positive or negative outcomes of material creation and the procession of the energy-matter change dynamic.

For example, among the many multi-dimensionals we have interviewed was a man named Rory who described in several ways the procession of the energy-matter-change dynamic he experienced in healing.

”For example”, he indicated, “when working with a horse with a damaged leg, I mentally saw a triangle from the back through the hip area, through the right leg—going down—with circles at the top and the bottom of the triangle.

”There was puffy flesh around the circles, with three different shades of colors, green, light blue, off-white.

”When I am focusing my healing energy, as the healing takes place, the colors change, turn a different color and it is done.

”I have never associated a particular disease with a particular shape, because there never was any exactness. You have a broken bone, another person has a broken bone, I would see two completely different shapes, colors. Never any similarity. Never exactly the same shape and color.

”But the spontaneous healing takes place when the energy is mentally applied.

”Each healer visualizes differently, the energy transfer dynamic is the same. Energy to matter to energy (wellness)”.

This is not futuristic science fiction, as Rory and other multi-dimensionals have demonstrated.

It is the reality available by breaking free from the mind blocks, by being able to access mental energy technology and then applying that technology in third-dimensional physical space.

Mental energy concepts and multidimensional potentials are every human's innate birthright. To activate that birthright, it must be dug from the graveyard of his own deeply buried, third-dimensional mind blocks.

The multi-dimensionals have opened the gateways. By their examples, they have set up the information transmission frequency on the highways of the mind—the highways which can lead to freedom from a destructive mind blocks toward a much higher quality of life for all.

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EXCEPTIONAL HUMAN EXPERIENCES

by Rhea A. White

Note of introduction. Rhea A. White is a noted compiler of sources of information, and an equally noted parapsychologist, bibliographer and librarian. She has published over seventy experimental and theoretical papers and has authored or co-authored several books.

She was on the Founding Council of the Parapsychological Association, a member of the American Association of University Women, and has been on the Board of Trustees of the Academy of Religion and Psychical Research. In 1981, she founded *The Parapsychology Sources of Information Center*, while her *PSI Line Database System* is the first computerized database of the parapsychological literature.

In the early 1950s she was keenly interested in mysticism. However, she came to believe that science rather than religion was better equipped to understand the phenomena of evolving consciousness. She joined the staff of J. B. Rhine's Parapsychology Laboratory at Duke University becoming involved in experiments regarding extrasensory perception and psychokinesis.

Another of her major interests has been the creative process, and how this process may lead to a new psychophysiology with "body being realized as a form of mind and mind as a form of body". Her deep interest in the creative processes (as distinguished from paranormal phenomena alone) has enabled her to achieve a unique overview of human consciousness and its many functions and potentials.

She began integrating this broader overview in 1990 when she coined the phrase *Exceptional Human Experiences*, the subject of the following contributed paper.

In 1994 she founded *The Exceptional Human Experience Network* with three major goals in mind: to expand her growing database; to help put experiencers in touch with each other; and to disseminate information to members, scholars and the general public.

We are grateful for Ms. White's kind permission to reproduce her paper with the stipulation that copyright and all other rights are reserved to her. The contents of her contributed paper are extremely relevant to the concept of, and has been provided at our request for inclusion in this Site's Section III.

— Ingo Swann

EXCEPTIONAL HUMAN EXPERIENCES

The Importance of Individual Exceptional Human Experiences for the Species—and Beyond

by Rhea A. White

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Topical Area: Phenomenology/Culture/Human Experiencing Potentials

Key Words And Phrases: Consciousness, creativity, exceptional experiencing, awareness, self-development, growth

Abstract: The general approaches and goals of contemporary science ignore the frequency and meaning of exceptional human experiences (EHE). This results in a lapse or vacuum of knowledge about what EHE's are, why they occur, and about their criteria, nature, and importance to evolving consciousness. Major aspects of exceptional human experiencing are briefly reviewed, and it is noted that the feature most common to all varieties of exceptional human experiences is their transformative aspect.

When I introduced the term *exceptional human experience* (EHE) in 1990, it marked the beginning of an expanding and growing effort to discover what could be learned from experiences which are considered “anomalous” within the scientific paradigm.

Within this paradigm, the exceptional experiences are considered anomalous since it is believed they deviate from the general rule or are out of keeping with notions of fitness and order.

The category of anomalous phenomena is even extended to include a field such as parapsychology (which has spent most of its efforts in the last twenty years in developing and applying methods taken from mainstream science).

Parapsychology is still not acceptable to many scientists, many of whom rarely look into parapsychology's current methodology.

Even in the face of rejection of them, there are very many kinds and varieties of exceptional human experiencing, and all of which deserve to be studied.

I introduced the term *exceptional human experience* because I wanted a general rubric under which all types of nonordinary, paranormal, mystical, supernatural, peak, and extraordinary experiences could be placed.

At one end, for example, the rubric needed to encompass alien encounters, hauntings, and extrasensory perception; at the other end it needed to encompass fleeting moments of acute nostalgia, the euphoria of creating something new, and the wonder of being in love.

Over one hundred and fifty specific types of EHEs have been identified. The list of them is available in a leaflet entitled "List of Potential EHEs" available free of charge from the EHE Network.

The reason I wanted a general term to cover all of these experiences is that for the most part they have been considered as unique, discrete experiences not related to each other.

Some, such as out-of-body experiences (OBEs) and near-death experiences (NDEs), do seem to be somehow related.

But rarely is a person who is interested in, say, mystical experience, also interested in poltergeists. Psychologists who study athletes who break a world record in a sport rarely read up on psychic experiences, such as extrasensory perception (ESP) and psychokinesis (PK). People who study the creative process or peak performance seldom take interest in ESP or intuition.

In other words, if an experience is considered anomalous, it holds little interest for those studying general rules of experience, behavior and performance.

Within the rubric of exceptional human experiences, I felt I could examine a large range of experiences which differed widely—with the exception that all of them could be considered "exceptional".

An early examination of the different kinds of experiences showed that they can be considered anomalous when taken separately. But when they are combined into the exceptional category, it could be seen that they occurred far more frequently than had been thought.

Phenomena which can be shown to occur with greater rather than lesser frequency should also legitimately be of scientific interest, or at least of increased interest.

But should exceptional human experiences be considered with a larger interest?

In order to find out, I set out to identify as many of these experiences as I could and then to compare them to see what factors they had in common and where they differed.

I did not expect to find that they were all the same. I did expect that they could be grouped into broader categories than had been customary and that on the whole they were more alike than unlike.

And I hoped to be able to draw some generalizations across all or most of them, generalizations that could not be glimpsed as long as these experiences were studied only individually or in small clusters.

One of the first characteristics that is common to many if not all of these experiences is that they *are* anomalous.

They do not fit into the modern deterministic paradigm. Hence for the most part, science ignores them or overtly repudiates them.

The fact that these experiences are anomalous is indicated by the word *exceptional*: they are exceptions to “the rules” of Western civilization.

But an important characteristic is that they also stand out in the life of the individual.

And as I am learning, they are exceptional in another way.

They are among the most important experiences a person can have in a lifetime.

Instead of trying to repress them, hide them, feel ashamed of them, or frightened by them, we should be taught to heed them, encourage them, and follow them—as is the case with many first peoples, including the Indians of the Americas.

For many people exceptional experiences are like events in their lives that are riveted to a specific time and place.

They arouse wonder, fear, joy, and may have provided a glimpse of a new view of reality.

But as they are not considered acceptable by friends and family and are not taught in school, they are dismissed and for the most part forgotten.

I am not interested in exceptional (anomalous, unusual, nonordinary) experiences as such—except insofar as a distinction must be made between real experiencing and what in fact are delusions or illusions of some kind, especially the psychic and encounter types of anomalies.

People need to know about subliminal perception, rational inference, cryptomnesia, perceptual illusions, and other ordinary explanations of what

appear to be exceptional experiences so that they don't fool themselves or are not duped by others.

One significant characteristic of purely exceptional experiences is that they “stay put” in the past.

They *can* be viewed as past happenings or events, and that is how parapsychology has treated them. This is not the case with exceptional *human* experiences—and the difference between exceptional experiences and exceptional *human* experiences needs to be explained.

One aspect of EHEs that makes them exceptional is that they are unforgettable—no matter what explanation is offered for them.

On the other hand, when a reasonable explanation is presented for an exceptional experience, the experience is usually dismissed and forgotten.

If it cannot be dismissed, then the experiencer needs to pay special attention to it. It then becomes personal, as if directed at the specific person involved, and it begins to affect the person.

Then it is no longer simply a past event. It has become a growing, dynamic experience that is somehow related to or relevant to the person and will not go away.

It requires that the experiencers deal with it, or somehow incorporate it into their reality threshold.

Regarding exceptional experience: For example, one might see a ghost—and which can be considered an exceptional experience.

This can be explained away as illusion or a “trick” of the mind. The experience is thus rationally resolved, and is forgotten about having no lasting impact.

Regarding exceptional *human* experience: As but one example, many claim their lives have been aided or saved by an angel, and the proof (to them) of this is in the outcome of the event.

No matter what kind of “rational” explanation is offered, none of them explain the event or its outcome, and the memory of it will not go away. Rather, the experiencer knows that it somehow must be integrated into their reality threshold.

Often, a strong sense of yearning (one knows not for what) is associated with EHEs.

If at this point the experiencer seeks aid from a member of the helping professions, even from a member of the clergy, it is likely they will consider it symptomatic of neurotic or even psychotic behavior. And professionals, by whatever means at their disposal (whether talking therapy, electric shock,

drugs, or whatever) will attempt to relieve the tension it causes and eradicate the disturbance.

However, with a better understanding of EHEs, it would be essential that psychologists, social workers, psychiatrists, and nurses realize that the person is undergoing a spiritual or reality emergency and that this could have life-potentiality. A new synergy of some kind is forming as the result of the EHE.

Thus, knowledge of EHEs could be used to help the individual realize more of his or her human potential.

If this is the case, and if indeed it *is* an exceptional *human* experience, then the person, in the words of Christina and Stanislav Grof, is undergoing a *spiritual emergence*, or conversion experience. If treated properly by the experiencer and those attempting to help him or her, a process of transformation can be observed as taking place that should be assisted, not resisted.

An exceptional human experience then, is an anomalous experience that institutes a process that potentiates more of the experiencer's higher human potential.

When a person has an exceptional human experience, it is not so much a temporary happening or event. Rather, it initiates a process that goes on for life.

It could be called an exceptional human process, because it makes it possible for a human to become more than they were.

And the more that they become tends to be of the same order and go through the same stages regardless of the type of exceptional human experience that initiated the process.

My studies of EHEs show that they appear to commence further EHEs of the same or different types if the individuals involved cooperate with the process.

When they do, they often change their attitude toward themselves and their relationships with other people.

Their views concerning other life forms also undergo positive change.

And they may begin to sense a kinship with the entire human species, with life itself, and even with the mineral kingdom, the Earth, and beyond that, the universe.

Exceptional human experiences, then, are initially experienced as unique events.

The experiencer must find the meaning of the experience.

Some types of exceptional experience, such as mystical experiences, conversion experiences, and near-death experiences are extremely meaningful from the start.

In such cases, the need for change and a sense of meaning are built into the experience and the person is challenged to change immediately—although it may take some time to come to terms with the fact that they are no longer the same person and must become accustomed to thinking, feeling, acting differently. And, in fact, become accustomed to *being* different than they were.

But in regard to any EHE (even if it is a UFO encounter, or a poltergeist, or a moment of self-realization, or a creative insight) it demands some change.

People may take up new hobbies or develop a worthwhile cause, or switch professions.

Some might take up meditation or a martial art or some other spiritual exercise that will help them to more clearly understand and respond to the experience that has become a part of themselves.

The response to an EHE must grow out of the experiencer's unique self and circumstances.

Those who seek to help the experiencer can do so best by helping him or her to be guided by the experience itself (and those that follow after), often in the form of synchronicities, and often a sense of intuition which begins to develop.

The person then starts to relinquish dependency on what family, school, and society as a whole decree as the “normal” response to a given situation—and to turn instead to their own inner voices and leadings. They often begin incorporating an awareness that something seemingly outside themselves is working to lead them out and into a new world of connectedness.

Exceptional human experiencers begin to feel more integrated and connected to themselves.

They begin to meet other exceptional human experiencers and to share experiences and compare notes. They begin to network informally with other EHEers and perhaps form a group.

They educate themselves concerning the history and pattern of the specific types of EHEs they have had. They begin to know that they are not alone—and that they are part of an invisible band of experiencers going back as far as human history records.

And they learn that some who have had these experiences have played an important role in the past and some are doing so today.

The experiencers begin to find their place in this tradition, learning from fellow EHEers past and present, and themselves starting to help those who are not as advanced.

For any EHEer there is the goal and the possibility that they, like Ingo Swann, for example, may be at the growing edge of exceptional human experience and be able to engender knowledge concerning new ways of seeing and being.

EHEers of all types also come to realize that to the extent they explore their inner worlds they become connected to the outer world and to other humans and to life.

Eventually, it seems that most if not all EHEs awaken the individual's species consciousness, so they feel united with humanity, past, present, and future.

This sense of unity, as already mentioned, can extend to other species as well, even as the Amerindians had special totem animals.

Once one has developed a special interest in other species (whether domesticated animals or frogs or snakes or spiders or koala bears) that person can't help but think differently about all species.

A reverence for life develops that enhances one's own sense of well-being—because one is connected to all life, and *knows* it.

The realization of this connection gives rise to an awareness of the “fitness of the environment” on this planet Earth, which has fostered all the life forms.

And many EHEers become ecologically-minded and aware of the importance of helping the planet to survive, and certainly of developing ways of not destroying it any further than humans already have.

And, without wishing to sermonize, having sensed this unity with Earth itself, one cannot help but turn next to the other planets in our solar system, and beyond that to our own galaxy, and beyond that to the most distant stars.

Ultimately, when honored and worked with, one *authentic* event that sparks a unique exceptional human experience can lead the experiencer to realize his or her connection with the entirety of creation.

Beyond that there is the creator—and at that point the experiencer has a pretty good idea who that is. This, then, is the import of exceptional human experiences for the species—and beyond.

But we must begin where we are now.

First, each person should reexamine their own past experiences to sift out those that may be exceptional. It is especially important to try to recall childhood experiences or experiences as young adults.

These often set the direction for a life—and if yet unheeded, when incorporated at any age they can still revitalize that life.

Second, one must consciously relate their exceptional experiences to their present life and concerns—and to the concerns of their immediate future and even longer term.

By doing this integrating work, an exceptional experience becomes and exceptional *human* experience.

I have developed a technique to aid this process which I call the EHE autobiography technique.

A leaflet on it is available free of charge from the EHE Network. It is also posted on the EHE Network's Web site.

I am very interested in receiving accounts of exceptional human experiences—and even more, EHE autobiographies.

I study them, learn from them, and may refer to them in my own work (using real names only with permission).

I always include accounts of experiences received in our database of experiences (using a code name), and may even ask if I may publish some of them.

You may contribute accounts of your experiences by mail.

You may also contribute directly to the EHNET database of exceptional human experiences by logging onto:

<http://www.publishingarts.com/EHE.html>

If you can contribute directly into the database, entry into it will bring up a format you can fill in to describe the sort of information we would like to know about your experience. If you have more than one experience to contribute, call up a new form for each of them.

If you would like to join others who have had EHEs and/or who are interested in sharing and studying them, please do consider becoming a member of the EHE Network. Contact us for information regarding how to do so.

PARADIGM CONSPIRACY

by Denise Breton & Christopher Largent

Note of introduction. Denise Breton and Chris Largent, a husband-wife team, have been teaching and writing together for twenty years. They each have backgrounds in religion and philosophy (Chris from Dickinson College and the University of Delaware; Denise from Boston University, the University of Delaware, and Yale University).

They have taught half-time in the University of Delaware's Philosophy Department for over twenty years, and have lectured widely, for example, at the Second Global Structures Convention, the Society for the Advancement of Socio-Economics, the World Business Academy, and at the School for Practical Philosophy. Their international work includes seminars in Canada and England on how to interpret sacred texts.

They offer their own public-forum programs, which focus on overcoming the split between the spiritual and the practical, a focus they bring to their counseling work as well. Their programs have spanned work in mythology, near-death experiences, inner journeying, intuition, meditation, and the relationship between business and spirituality.

Their debut book, *The Soul of Economics: Spiritual Evolution Goes To The Marketplace* (1991), was highly praised by many international luminaries including Huston Smith, Hazel Henderson, Amital Etzioni, and the Dalai Lama, and was hailed by *Publishers Weekly* as "perhaps the clearest, best written book in that newest of genres, religion/business".

Their second book, *The Paradigm Conspiracy: How Our Systems Of Government, Church, School, And Culture Violate Our Human Potentials* (Hazelden, 1996), insightfully focuses on how worldviews can cause or end suffering.

This extremely important book examines many paradigms that run our social systems, what kinds of "worlds" they create, how they affect us personally, and how we can create new models to replace dysfunctional paradigms. In an extremely clear, non-antagonistic presentation, the book overall provides a workable model for individuals to claim their power to change social systems by changing the paradigms on which they are founded.

We are extremely grateful that Denise and Chris responded to our invitation to prepare a paper especially for this Web site. All rights are reserved to the

authors. For further information, please be in touch with the authors at the addresses included in the paper.

— Ingo Swann

FILTERING CONSCIOUSNESS THROUGH PARADIGMS

by Denise Breton and Christopher

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Topical area: Paradigms, culture, philosophy

Key words: Consciousness, choice, awareness, human potential, liberation

Abstract

A brief but comprehensive overview of the structure of paradigms is presented regarding how control systems work within consciousness levels, and why there is a need to change governing paradigms to move beyond victim-blaming and toward system transformations. The concept of filtering consciousness through paradigms is presented, followed by: discussions regarding choice of paradigms; what is normal or possible for consciousness; seeking paradigms that fit us; saving paradigms but modifying them for more efficient performance. The cultural non-commitment to human potentials is discussed, and the importance of learning that new worldviews bring new worlds.

We're delighted to be invited on to Ingo Swann's Web site to discuss some of the ideas in our most recent book. We've admired his work for years and recommended his 1993 *Your Nostradamus Factor* to many people interested in cultivating their innate powers of perception.

So many things about his approach resonate with us: his clear, thought-provoking, non-dogmatic analysis of the future-seeing process, his courage to describe the current era of materialism as "the dark Modern Age", his non-deterministic view of the future, his positive exploration of alternative "change-routes", his intellectual honesty in taking seriously otherwise taboo subjects such as astrology and off-planet civilizations, and his no-nonsense practicality about whatever he's discussing.

Not to mention that we owe this man. While reading his book, one of us had a dream about our house being on fire, while the other put that information together with an odd smell in the dryer. Reeling from unexpected bills, we

normally wouldn't have sought more expenses. But this time, based on warnings in Mr. Swann's work, we couldn't do otherwise. So we did the unusual—which is what *Your Nostradamus Factor* recommends—and stopped using the dryer until it could be checked. When a repair man came, he said the lint build-up around the heating element was a severe fire hazard, and he couldn't quite figure out why it hadn't caught fire already—especially scary considering we had often left the house or gone to bed with the dryer running, a practice we no longer have.

Filtering Consciousness Through Paradigms

Most of all, though, we resonate with Mr. Swann's emphasis on mindsets, worldviews, and paradigms as the key to it all. That's no surprise, since we're philosophers. It just makes sense to us that philosophical models provide the channels through which our consciousness and hence our lives flow.

Filtering aspatial, atemporal, superconnected consciousness through paradigms is like pushing cookie dough through a cookie press with different gadgets to put on the end: whatever gadget we choose gives the cookies their shape. So too with consciousness: whatever mindsets or paradigms we choose determine the form of our perceptions, which in turn shape our decisions, actions, experiences, social systems, worlds, and futures.

Paradigms function like the software of human life—of personal life as well as of families, schools, businesses, churches, governments, and culture. When the software does its job well, everything works, and problems are solvable. But when the software is full of bugs or not equal to the job, systems freeze and fail, and nothing works as it should.

A colleague of ours, Sue Rolfe at Hazelden, uses the 5-day work week to illustrate the power of a paradigm to shape the rhythm and flow of our lives. She writes, "Our 5-day work week is a paradigm.... Who decided we must work 5 days a week? Perhaps on Mars they work on the weekend and have 5 days off. In any event, this 'working paradigm' which rules us is of our making. We decided that, for the economic health of our planet, 5 is the magic number. If you work more than 5 days a week you are a hard worker or maybe even a workaholic, less than this and you might be considered lazy and unmotivated". (It's actually Venus where they work only on weekends; on Mars they work all 7 days).

Choice of Paradigms

Choice, as Sue points out, is precisely what's at stake. But we first have to be aware of paradigms and how they're affecting us in order to exercise our power of choice.

If we're not aware of the role that paradigms have in shaping experience, then we believe we're stuck with the world as it is and ourselves as we are. "What paradigm? My belief-structure has nothing to do with it. This is the way I am, that's the way human beings are, and that's the way the world will always be". The sort of universe that the paradigm creates becomes absolute. Scientists of the old school, for instance, claimed to have no worldview intruding on their "objective observation of reality": they were simply "seeing things as they are".

No more. Scientists up to speed with "new physics" (a century old by now) know that their models or paradigms determine how they think, what kind of experiments they construct, therefore what they observe and how they interpret their observations. Reality isn't "out there" the way we once thought it was. It's an interactive process that's continually coming into being relative to the paradigms we choose—the cookie press gadgets we use to filter reality.

That's good news. Insofar as we recognize the power of paradigms and our power to change them, we have options—paradigm options. We're not stuck with the world as it is, because we can shift paradigms, and as we do, everything shifts with us. Philosopher of science Thomas Kuhn—who died in June 1996 and to whom we are indebted for naming paradigms and their power in his 1962 book, *The Structure of Scientific Revolutions*—explained that when scientists shift paradigms, they live in new worlds. The old rules don't hold in the same way, and what before was considered impossible can become not only possible but even normal.

This means that whenever we shift paradigms, not only do new possibilities emerge for how we can structure our worlds together but also we discover potentials within ourselves that the old paradigm declared either nonexistent or off-limits. (If we shift away from the indentured-servants-to-money-systems paradigm, we'll have time to explore these potentials).

What's Normal or Possible for Consciousness?

Awareness of paradigms and the possibilities that emerge with changing them carry enormous implications for how we understand consciousness. Are the limits we experience in perception, learning, and knowing absolute, or are they imposed by a paradigm—one that we can choose to have or not? Psychic and paranormal experiences suggest that the limits imposed by materialist philosophy are not absolute. Even one case of powers that defy physical limits proves what's possible, whether these possibilities are commonplace in the current paradigm or not. By challenging paradigms that put our mental powers in straitjackets, we free ourselves to tap powers we've barely begun to imagine.

Examples of mental powers defying so-called laws of matter abound. In addition to the volumes of literature on the subject, we've encountered many cases that we find fascinating, and several come to mind:

One young woman from Laos, a student of ours, endured several years of harrowing escapes to reach America with her family. She experienced this journey between the ages of 7 and 9. Along the way, she and her family spent many months in concentration camps for refugees, where women and children were abused by soldiers. During this period of constant fear and trauma, she developed the ability to leave her body at will to guard herself and her family, especially when she was asleep. Years later as a college student, she was able to report everything that was said or done in her room or anywhere in the building while she was sleeping. Hers is an interesting case of what is now widely known as out-of-body experiences.

During the late seventies, a Swiss colleague of ours told of a little girl in Zurich who was having trouble in school because her vision did not stop with walls. She couldn't see the blackboard because she was seeing through it into the next room, where apparently things were more interesting. Her grades improved only when she was taught to make her vision stop with walls. The story was carried in the Zurich newspapers. Perhaps Mr. Swann or someone else reading this knows more about this case.

Then of course there's research begun by Georgi Lozanov in Bulgaria and reported by Sheila Ostrander and Lynn Schroeder in their books *Superlearning* and *Supermemory*. According to learning studies going on all over the globe, our minds are capable of vastly more than we ever imagined. If we have human brains, we're geniuses, and the only reason we're not experiencing our minds' powers is that they've been shut down by stress, negative programming, trauma, or mind-numbing boredom.

Clearly, there's more going on with consciousness and our human potential than the official paradigm acknowledges. Again, the fact that extraordinary powers occur at all proves the possibility of powers that may be latent in all of us.

Seeking Paradigms That Fit Us

Imagine, for instance, a paradigm that describes us as free beings, moving in time, space, and matter through the powers of consciousness, unconstrained by demands for money and unconcerned by the quest for power or control. Imagine further a paradigm that honors us for who we are, that treats human beings—as well as all beings—as treasures of the universe, and that therefore places a priority on nurturing and developing our potential. In the current world where humans are ownable, exploitable, controllable commodities—useful only insofar as they can either command or generate capital—such models seem utter fantasy.

According to spiritual teachings the world over, though, such models more closely fit what they call “True Human Beings”. Hindu philosophy, for instance, takes our potential seriously enough to categorize liberation as the fourth basic desire of human beings, the one that naturally arises in us after we've grown weary of pursuing the desires for 1) pleasure, 2) success, and 3) duty.

Liberation is the liberation to be who we are in the big picture, not to be narrowed by models that aren't worthy of us. It's the freedom to live from the inside out, to be guided by who we are in our essence, rather than to spend our lives juggling family, social, financial, religious, or other cultural expectations.

Saving the Paradigm

If we don't experience ourselves or each other as free and great beings, it's not because we lack this potential but rather because the paradigm/cookie gadgets our cultures pour us through aren't equal to our essence. We come out twisted, grasping, angry, and insatiable because we know we're more, yet the cultural paradigm has no room for us. The paradigm can't both acknowledge our innate worth and treat us as objects to be subjugated—objects that must be

coerced into systems that violate our dignity and potential by their very structures.

Born into the culture, what choice do we have but to be subjugated? Babies and children don't have options but to submit. So we adapt ourselves accordingly. We conform to social systems by adopting the roles that go with them, narrowing ourselves to fit the cultural agenda. We become the competitive, insecure, obedient, brain dead, soul-disconnected creature that our social systems require. If we didn't comply, there'd be no place for social systems to hook into us and control our behavior, which the paradigm says they must do in order to achieve social order.

But instead of social order, the paradigm generates violence and suffering—images of which we see every day on the news and feelings of which we experience as stress, anxiety, depression, low self-esteem or even self-hate. These images and feelings say nothing about which alternative paradigms might better serve human beings or who we might be if we used less narrowing models. They simply give us feedback about our cultural paradigm.

But paradigm oblivious, we don't interpret culture-wide pain as paradigm related. We don't trace personal and social suffering back to the cultural paradigm and so set the stage for changing it. Instead, we save the paradigm by believing that humans must be fatally flawed and we ourselves more than most. Accepting the cultural paradigm that excludes what's most valuable about us, we view ourselves in the mirror that social systems give us: a mirror of externals. Our paradigm options go unexplored.

Controlled By External Rewards

In a paradigm of externals, externals call the shots. Instead of allowing us to be guided from the inside out (a formula for anarchy, the control paradigm claims), the paradigm controls our behavior through rewards and punishments. We come to think and act like Pavlov's dog, salivating over the next bonus, a bigger kennel to call home, a fancier collar to sport, or a top dog position. The paradigm isn't about developing our talents, abilities, or potential; it's about making us controllable by giving or withholding external rewards.

To achieve this control, the paradigm grades each "thing" in a hierarchy of externals. The inner life means nothing compared to the outward characteristics indicated by our species, race, gender, age, status, group affiliation, and income. If dogs possessed the wealth of Bill Gates, for instance, they wouldn't

suffer in medical experiments, just as people who have money don't work in sweatshops or sell their children into slavery.

That's the problem with externals: they're fine until they become the means for enslavement, which unfortunately they do almost immediately. When a paradigm puts external values first, consciousness dimensions are dismissed out of hand.

Small wonder that the potentials of our minds and hearts—and all the values that go with them, e.g., meaning, compassion, justice, or wisdom—go undeveloped. A control paradigm has neither use nor place for them.

Not Exactly Welcome

Naming paradigms and their power for good or ill isn't a new insight; it's as old as philosophy. It is, however, an overlooked insight in an age that can't seem to shake a materialistic, control-obsessed paradigm—and for good reason. Reflecting on paradigms is the stuff of change, and changing paradigms is the most fundamental and powerful change we can make.

To a paradigm of control, that's not welcome. The sum total of our experience contingent on something as invisible and changeable as a philosophy? Change by paradigm shifts, which anyone can make? Powers of perception and creativity that defy rigid material boundaries? Humans as beings of immense powers and abilities? Once you let these cats out of the bag, there's no telling what mindsets and institutions might be made obsolete.

Obsolete is precisely what established institutions of power and control don't want to be. They learned from the fate of carriage and buggy whip manufacturers when cars came along. Established interests now make sure that questioning the Neanderthal paradigm of burning things for energy triggers "War-of-the-Worlds" panic about destabilizing the world economy. Even the call for improved public transit systems borders on subversive.

"More to Us" Is Threatening to Power-Over Institutions

Stiff challenges face a paradigm shift on the simple level of out-there technology, frozen at a stage that Captain Picard sometimes finds among the more primitive human civilizations he encounters. What challenges might we

face if we embark on a far deeper level of questioning—on redrawing the paradigms that sort out who we are and why we're here?

Plenty. If the cultural paradigm's purpose is not to honor human potential but rather to make it an obedient servant to existing social structures, then nothing could be more threatening to the established order than a paradigm shift regarding our self-conceptions. We fit into society as it is now only as long as we don't remember that we're more and here for more.

Psychotherapy's Purpose

The agenda for traditional psychoanalytic therapy, for instance, isn't to develop human potential; it's to keep people functional in established social structures, however miserable their lives may be and however abusive or wrong-headed the social structures. "Well-adjusted" becomes a synonym for mental health.

But if someone is well-adjusted to being an SS officer in Nazi concentration camps, is that person mentally healthy? In *Fire In the Soul*, psychoneuroimmunologist Joan Borysenko writes of this narrow aim of therapy: "Sigmund Freud...believed that when a person was cured of neurosis the best outcome that could be expected was return 'to an ordinary state of unhappiness.'" (New York: Warner, 1993, p. 54)

Psychotherapy's official job is mopping up the mess that social systems make of our lives by convincing us that the mess is our fault, our failing, our screwiness. If we don't conform, adjust, fit in, and measure up, something must be wrong with us. And psychotherapy has its truth: we may well be frozen in grief or shock and not functioning at our best, but don't the social systems that shape us deserve equal scrutiny, equal critical analysis?

Thankfully many therapists reject this paradigm and venture forth with their clients on the forbidden territory of meaning and human potential as well as of critiquing social structures, but it's no easy task persuading insurance companies to come along. Control institutions pay insurance companies to pay health professionals to keep people in their place, serving the established order.

The Agenda for School Systems

Nor are school systems committed to developing the more that we are. Schools are an arm of social structures, whether religious, governmental, or economic. According to the paradigm-defined needs of those structures, tapping human potential doesn't create enough Dilberts to ensure the "efficient" running of corporate, governmental, religious, and educational hierarchies.

In this century, business interests have dictated the structure of schools. Henry Ford quickly noticed that creative genius and intuitive knowing aren't useful on factory lines. So he pioneered the "modern" school system that inculcates values and skills appropriate for 20th century work life: being punctual, obeying orders, enduring hours, weeks, and years of boring, repetitive tasks, not talking while working, not resting, keeping to the schedule at all costs. Our minds become casualties of industrialization.

Our souls end up casualties as well. Trusting our own judgment, thinking for ourselves, adhering to our values, and having confidence in our innate worth don't make us good foot soldiers for my-way-or-the-highway bosses. Only people with low self-esteem are sufficiently insecure to tolerate abusive work environments. Insofar as we believe we don't deserve better, we adjust, becoming the kind of person that's required to "do the job".

Obligingly, school systems produce people with precisely the low self-esteem that's needed for worker "flexibility". Fears of being wrong, of not making the grade are fears confirmed for 90 percent of the population. That's the percentage who are required not to get A's by the bell curve system, guaranteeing that 90 percent of everyone coming out of school believe that they're incapable of excellence. Schools mirror back to students the mass message that "you're just not good enough, but if you do what you're told without question, you may get better and be rewarded". That's a handy message to have installed in the psyches of 90 percent of the population—handy for perpetuating corporate, religious, governmental, and professional tyrannies, that is.

All this modern schooling goes against what we know about the human mind and how we learn—and have known for decades. Studies in learning show that we learn best when we're most relaxed, yet schools maximize stress through fear of failure. Studies show that children learn most easily through cooperative learning, yet schools impose a competitive model. Studies also indicate that students' beliefs about their own learning abilities affect their performance—if they believe they're good learners, they learn easily; if not,

learning the simplest things becomes difficult—yet schools systematically undermine students' confidence.

In these and many other ways, school systems perform virtual lobotomies on our psyches, producing graduates who've long since lost their joy in learning, who believe they must be right all the time and "know it all" or be condemned to outer darkness, and who experience post-traumatic stress symptoms at the thought of having to learn new things on the job.

Cultural Non-commitment to Human Potential

Alice Miller, a champion of the potential we all possess from birth, pulls no punches in her books—*For Your Own Good* in particular analyzes the social, cultural agenda of shutting down our potential. As she explains, the traditional rules of child-rearing passed down from generation to generation have nothing to do with developing our potential, either emotionally, intuitively, psychologically, or intellectually. Their one agenda is control: control the child as soon as possible by any means, whether it's by punishment, humiliation, intimidation, beatings, grading, whatever it takes to break the child's will and autonomy.

The justification for this agenda is that children raised any other way won't fit into society when they grow up. According to this cultural paradigm—expressed in the rules of child-rearing—learning to forget who we are and to become what others want and expect us to be is the most important survival skill. Our potential as human beings is irrelevant, a side issue, compared to our ability to conform.

Of course we're supposed to believe that social systems have our best interests at heart and that obeying them is indeed "for our own good". If we conform properly, our potential will develop accordingly. But is this so? As we've seen, schools and therapy—two systems that you'd think would be committed to developing human potential—have no such commitment. In what system or area of the culture might such a commitment exist?

Governments are fully occupied with who has power over whom, who has the biggest budget, where money can be found, who wins which election or vote, etc. Developing the human potential of its citizenry is not a priority. If anything, it's not on the agenda at all. The insider's view that "the masses are asses" is music to ambitious politicians' ears, who then believe it's their manifest destiny to expand their personal power and become benevolent

dictators. Dumb masses are easy to manipulate with slogans and half-truths. For their purposes, the less human potential the better.

As much as we value spiritual teachings, we can't say that religious organizations have much commitment to developing human potential either, though granted there are exceptions. Adhering to fixed doctrines, building congregations, raising money, meddling in the personal affairs of members, running down sectarian competitors, and using fear and guilt to exact obedience and tithing keep them busy enough.

Businesses and corporations certainly don't concern themselves with human potential, even though they sometimes pay lip service to it in the hopes of making employees more "productive". The bottom line is the bottom line, and if human potential comes up at all, it's considered a frill or luxury—"warm fuzzy stuff" that doesn't count in the "real world" of business except to mollify disgruntled workers or help them adjust to higher levels of stress.

Scanning the culture, we frankly can't find any system that's consistently committed to exploring human potential. If anything, our social systems regard human potential as an impediment, an annoying feature of human beings that gums up the systems' otherwise efficient workings. If people would just learn their roles and stick to them, everything would work so much better.

If we didn't know the paradigm behind these systems, we may find this lack of interest in human potential odd. Developing human potential seems crucial to keeping human civilizations vital and evolving, up to speed with the challenges that continually arise. Technology per se can't save us, since we're not using the alternative technology we already have to remedy social and environmental ills.

What we lack is the wisdom and foresight, the honesty, the sense of meaning, justice, integrity, and the good to manage human affairs well. These aren't technology issues but paradigm ones. Wisdom and foresight are precisely the potentials that a paradigm geared to domination and control factors out of us.

Fighting Back

But no paradigm, even one that's used to having the last word, is the last word. The human spirit, being what it is, doesn't take kindly to soul-lobotomies and develops all sorts of responses. One is to join the lobotomizing dominators: do it to others before any more can be done to you. Another is to adopt roles and play along, to accept one's lobotomized lot in life.

Addictions make both responses easier. We can lay off 5,000 employees and numb the pain with a 15 million dollar bonus. Or we can take drugs to make it through the day in our Dilbertesque cubicles.

Either way, numbing ourselves with addictions of process (money and power) or of substance (drugs and alcohol) makes us forget the pain of living in a control paradigm culture.

By numbing us, addictions serve the established paradigm well: insofar as we forget pain, we don't confront its causes. Lobotomizing systems go unchallenged, as long as we find ways to cope with being lobotomized.

That's why recovery from addictions begins with recognizing pain. Acknowledging what we feel in social systems is the first subversive step toward a cultural paradigm shift. A paradigm of control through externals unravels when we affirm the importance of what's going on within. When pain counts with us—when we refuse to ignore it, “to put up and shut up”—the days are numbered for the paradigm that's causing us pain.

New Worldviews Bring New Worlds

From this springboard begins the journey of transformation by paradigm shift. It took us 360 pages to explore this process in *The Paradigm Conspiracy*, so that's a pitch both for whoever is reading this to get a copy and for us to close this electronic essay.

We'll just say that when we're too tired to explain the book to someone, we call it our revenge on the control paradigm, both for us and on behalf of our readers. But when we're feeling more peppy, we say that the book has a happy ending, or at least holds the promise of one. Refusing to be trapped by dominating institutions on one hand and on the other claiming our essence, who we are in the big picture—what's called the “soul” until a better term comes along—we foment revolution of the most constructive, effective, and powerful sort. Each of us in our own ways participates in creating new worldviews, which in turn create new worlds within and without.

We thank you for taking the time to read our thoughts and reflections on this subject, and should you read our book, we hope you enjoy it. We don't pretend to have the answers or to give the “correct” paradigm. Our best hope is that the book gets the philosophical, paradigm-shifting juices going. That's quite enough for us. The rest we leave to the human potential emerging in all of us.

THE IMAGINAL, THE RIGHT HEMISPHERE OF THE BRAIN, AND THE WAKING DREAM

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Note of introduction

Gerald Epstein, a physician and author, is a leading expert in the field of mind-body medicine and mental imagery. He lives and has his practice in New York City.

Among other posts, he is Assistant Clinical Professor of Psychiatry at Mount Sinai Medical Center in New York City. He has completed many research studies, one of the latest being a study (funded by the National Institutes of Health Office of Alternative Medicine) of cures of bronchial asthma by using mental imagery.

Dr. Epstein has selected the term *imaginetics* to identify his approach to healing—an approach based in the teachings of Western metaphysical and spiritual traditions. His school of thought sees the mind, body and spirit as an integral whole.

He directs three educational divisions of *imaginetics* in which he trains health care professionals and teaches the public:

The Blue Gate Wisdom School offers courses to the public in Western spiritual teachings.

The American Institute for Mental Imagery is a postgraduate training center for mental health care professionals, the Institute being chartered by the New York State Board of Regents.

The Division of Professional Training consists of programs in mental imagery and *imaginetics* for health care providers.

His published books are:

Waking Dream Therapy (Human Sciences Press, 1981);

Studies In Non-Deterministic Psychology (Human Sciences Press, 1980; Republished AKMI Press, 1992);

Healing Visualizations (Bantam, 1991);

Healing Into Immortality (Bantam, 1994)

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— Ingo Swann

Topical Area: Consciousness phenomenology, right hemisphere of the brain, consciousness synthesis.

Key Words: Waking dream, mental imagery, imagination, imaginal, spectrum of consciousness.

Abstract

A general information background is provided from which a program of healing and discovery of inner powers based on mental imagery has proven successful after thirty years of clinical experience. Distinctions are discussed between the deterministic approach associated with the linear logic of the left hemisphere of the brain, and the non-deterministic approach which incorporates the powerful imaginatory faculties of the right hemisphere. A framework is outlined for the reincorporating of the non-deterministic, non-linear aspects of the holistic human that restores synchronization of spirit, mind and body and re-opens access to larger effective transcendental powers via important processes of imagination.

Terminological Note

The term *imaginal* is noted in the Oxford Dictionary of the English Language as first used circa 1647 in the following context: "That inward life's the impresse imaginall Of Nature's Art".

A closely associated term, was *imaginatory*, noted in print in 1618 in the context of: "The Dreamings ... which have entered and centered themselves in thy Imaginatory Mind".

The term *imagination* is found in English at about 1340 in the context of forming a mental concept of what is not actually physically present to the senses. Circa 1509, *imagination* was defined as "The creative faculty of the

mind in its highest aspect; the power of framing new and striking intellectual conceptions”.

Noah Webster’s 1828 Dictionary defines *imagination* as “The power or faculty of the mind by which it conceives and forms ideas of things communicated to it by the organs of the senses”. The 1967 version of Webster’s carries this same definition.

In most contemporary dictionaries, *imaginal* (adjective) is defined as “of or relating to imagination or to images or imagery”. The needs of researchers of the faculties of imagination have required the introduction of The *imaginal* as a noun, and which refers to all processes of imagination. *imagination* and *imaginal* are often confused with *illusion*, defined as “the state or fact of being intellectually deceived or misled; a misleading image presented to the vision; sensory perception to which wrong interpretation is attached”. Attributing the definition of *illusion* to *imagination* or the *imaginal* is therefore spurious.

During modern times, the tendency arose to consider the phenomena of “Dreamings” as separate from the phenomena of “imagination”. Organized research into the imaginatory and imaginal faculties began in the 1920s, and has confirmed that dreams and imagination are similar and purposeful components of human imaginal faculties.

Introduction

A great event of Western psychology in this century took place in 1900 when Freud published *The Interpretation of Dreams*. He attempted to demonstrate that the dream had a significant relationship in the chain of mental life within an individual’s experience.

This was part of his overall approach, which set out to explain the nature of human mental functioning and to unearth why we behave as we do.

Since then much elaboration of Freud’s formation has taken place within the psychodynamic tradition. The efficacy of this tradition relies on the primacy of the spoken word. In this concept, the contents of the linear thought components of consciousness strung together by spoken words are seen as the key to unlocking the mysteries of our emotional and mental life.

Against this concept, the components of non-linear thought exemplified by imagination were not incorporated into Western psychology.

After an absence of some 400 years, however, an earlier non-linear model to explain the nature of mental functioning based in imagination is being reintroduced into Western therapeutics.

The stimulus for this movement has been the discoveries of those functions connected with the activity of the right cerebral hemisphere of the brain, elaborated quite admirably by neurological researchers like Sperry (1973), Gazzinga (1965, 1977), and Bogen (1969) among the others.

They discovered the presence of discrete activity in patients whose corpus callosum had been severed, leaving the two cerebral hemispheres unconnected by the intercalating and interconnecting channels that normally characterize the anatomy of an intact brain.

It was noted that the right cerebral hemisphere in the patients operated independently of the left cerebral hemisphere in consistently characteristic ways suggesting that this hemisphere mediates visual and imagery and imaginal events for the human organism.

David Galin succinctly summarized these findings in 1974. He indicated that the two cerebral hemispheres perform separate cognitive functions. When they are surgically disconnected, they operate, as he put it, as “two separate conscious minds in one head . . . they are different not duplicate minds because of their specialized functions”.

Putting aside the metaphysical question of whether the mind is completely located in the head, the service that Galin performed was to bring some respectability and necessary attention to the visual function as an event important in its own right; and to point out that visual perception may operate according to its own laws, which differ from those that pertain to linear logic.

With this in mind, I attempt in this paper to establish imagination as an essential link in the chain of mental life that can help to enrich our physical, emotional, and spiritual life. And I shall introduce a process called “waking dream” for gaining access to this important imaginative life.

Imagination

Both imagination and waking dream need to be defined since Western culture disbelieves in the vital reality of imagination and is uninformed of the function regarding waking dream processes.

In common western usage, “imagination” means the formation of mental image which is neither real nor present. It is often used as synonymous with fantasy similarly perceived as having little to do with the “real” world.

But this has not always been the case. In 1976, Carol McMahon illustrated how imagination served a very real function in Western life in general and

western medicine in particular, which had been holistic prior to the advent of dualistic Cartesian thought in the 17th century. McMahon writes:

“Among the faculties of the soul were sensation, reason, digestion, and imagination. The lattermost was a major theoretical variable in human physiopathology. The theory of imagination-produced disease reached in zenith in Renaissance medical treatises, where its implications for diagnosis, prognostication and therapy were fully elaborated. Although the conceptualization of imagination as causal in altering bodily functions antedated Aristotle, it was his formulation which became the received view of the Renaissance.

”It was this soul which accounts for the historical greatness of psychological medicine. When Descartes (1596–1650) redefined soul as “immaterial substance” or “mind”, imagination’s role in the disease process was irrevocably taken from it. An era ensued in which the existence of “mental illness” was denied. How, it was asked, could an “immaterial substance” possibly be sick?

”We have failed to profit from the accomplishments of our early predecessors because of a discontinuity in the history of medicine. In the pre-Cartesian era, medicine was invariably holistic or psychosomatic. In the post-Cartesian dualistic era, mechanistic physiopathology gained ascendancy, and psychophysiological events were forbidden on logical grounds”. [1]

Before Descartes, imagination was thought to reside in the ventricles of the brain and to be the regulator of visual phenomena, which encompassed dreams and hallucinations as well as emotions.

The individual who was treated for physical and emotional disorders was given exercises that involved his visualization capacity. An object might appear to the individual during these exercises.

In waking life, the individual would then acquire such an object to wear as a talisman or amulet, to remind him of the discoveries he made by utilizing his imagination about himself and his disturbances. He was thereby able to sustain the influence of imagination in his everyday life and live this continuity between imaginal and waking life.

It is interesting that activity associated with imagination was located in the brain. Current investigation of right hemispheric activity has accorded this hemisphere of the brain the function of mediating activity of the imagination.

This activity is a *non-rational* thought process dealing with gestaltic perception.

Significantly, the right cerebral hemisphere is connected with functions of the left side of the body, which is the location of the heart. Numerous cultures,

including the Hebraic and the ancient Egyptian (Schwaller de Lubicz, 1977) and the North American Indian (Se'journe', 1976) call imagination and holistic perception the "intelligence of the heart".

Eastern Background

In Eastern philosophy and life there is no question about the reality of imagery and imagination.

There has always been an acceptance of the value, power and function of the image. One of the reasons for this acceptance derives from the general philosophy of life that informs oriental cultures.

Briefly, one fundamental premise of oriental philosophy is expressed by the phrase "I am". By extension, therefore, everything is. If everything is (that is, has an existence), then imagination has an existence.

In contrast, the major premise of post-Cartesian Western philosophy is "I think, therefore I am"—making the rational thought process the yardstick by which all thought is measured.

Instead of being troubled by the imaginal, Far Eastern cultures accepted its validity and were then free to explore its nature experientially. By doing so, they could learn a lot about the human existence and establish ways of integrating imaginal life into the everyday practice of living.

Some of those cultures most notably having a great affinity for the imaginal are the Chinese, Tibetan, and Islamic.

In particular, Tibetan Buddhism makes striking use of the imagination.

In Tibetan practice, one turns away for a time from the external world of concrete reality and attempts to turn one's senses inward, there to find other levels of consciousness, each populated by its particular inhabitants.

There one encounters "other worldly creatures" of various kinds. There is a recognition (re-cognition—a knowing again of what was known before) of the essential unity of all existence and a corresponding diminution of the personal "I".

These imaginal recognitions are graphically and vividly portrayed in Tibetan art works called *Tangka*. There the entire panoply of psychological life is etched against the background of the sacred (symbolically displayed) with which it forms an indelible unity.

Again, these realms of consciousness imaginally perceived and experienced, are viewed as perfectly real and imbued not only with great meaning, but also with tremendous influence over the conduct of everyday life.

Moving further West, but still remaining in the Orient, we come upon the imagination in the context of Judaism and its close neighbor Islam.

The backbone of Jewish life is the Torah. The Torah embraces both the law and its historical and cultural tradition that govern the daily behavior as well as spiritual and esoteric knowledge about the nature of reality.

This esoteric form of knowledge is called Kabbalah. It is within this context that Rabbi Akiba in the first century, utilizing a form of spiritual work called “throne mysticism”, traveled through mental spheres called “palaces” where visual imaginal experiences would ensue.

Also, in the thirteenth century, Abraham Aboulafia used imagination exercises to visualize letters of the Hebrew alphabet seeing them turn into various forms.

But unlike other great cultures, such as the Chinese, Japanese, Indian, and Amerindian, which have achieved an integration of these two forms to enrich and enhance everyday life, Judaism for many reasons has in many ways stressed the cultural and historical, or legal and ethical, aspects of its traditions at the expense of the imaginal.

Western Background

Our medieval and Renaissance predecessors as well seemed to have had an intuitive awareness of the meaningfulness of the imaginative function which connects the heart with the brain.

Writing in 1972, Henry Corbin, one of the leading Western scholars of Islamic thought, wrote:

“In other words, if in French (and in English) usage we equate the *imaginary* [author’s emphasis] with the unreal, the utopian, this is undoubtedly symptomatic of something that contrasts with an order of reality which I call the *mundus imaginalis*, and which the theosophers of Islam designate as the “eighth clime”. After a brief outline of *this other reality* [my emphasis], we shall discuss the organ which perceives it, i.e. imaginative consciousness, *cognitive imagination* [my emphasis]”

“... the world of the image, the *mundus imaginalis*: a world that is ontologically as real as the world of the senses and that of the intellect. This world requires its own faculty of perception, namely, imaginative power, a faculty with a cognitive function, a *noetic* [author’s emphasis] value which is as real as that of sense perception or intellectual intuition”. [2]

Writing in 1965, H. H. Price, an English philosopher, elegantly affirms the real existence of the imaginal world:

“Paradoxical as it may sound there is nothing imaginary about a mental image. It is an actual entity, as real as anything can be. The seeming paradox arises from the ambiguity of the verb ‘to imagine’. It does sometimes mean ‘to have mental images’. But more usually it means ‘to entertain propositions without believing them’; and very often they are false proposition, and moreover we disbelieve them in the act of entertaining them. This is what happens, for example, when we read Shakespeare’s play THE TEMPEST, and that is why we say Prospero and Ariel are ‘imaginary characters’. Mental images are not in this sense imaginary at all. We do actually experience them, and they are no more imaginary than sensations.

“To avoid the paradox, though at the cost of some pedantry, it would be well to distinguish between imagining and imaging, and to have two different adjectives ‘imaginary’ and ‘imagy’. ... Indeed, to those who experienced it, an image-world would be just as ‘real’ as the present world is . . .”. [3]

Experiential Background for the Rediscovery of the Imaginal

Prior to the advent of the Cartesian revolution in Western thought, imagination was valued highly and its reality unquestioned.

If fact, it was regarded as *the* major approach to the treatment of physical and emotional disorders.

Then Descartes came along and said, among other things, that imagination is “unreal” because it is not amenable to rational comprehension.

The acceptance of Cartesian assumptions profoundly affected Western medicine and psycho-therapy—both of which have since valued empirical experience and linear thought above all.

As yet there has been no systematic attempt to correct this imbalance. The very first requirement is that we attempt to correct the distorted semantic appreciation of the terms *imagination*, *imaginal*, *image* and *imagery*.

As H. Corbin astutely pointed out:

“[The term] Imaginary from Latin usage is equated with what is ‘unreal’ ... something outside of being and existing ... Contrast this to the *imaginal realm* ... *a lived experience in space; a space that*

transcends concrete location and defies measurability [emphasis mine]. This space provides the link for levels or planes of realities which also quite naturally remove us from the dimension of time that is measured by the movement of the clock ... A mode of existence whose act of being is an expression of its presence in these worlds ... The image world is ontologically real and as real as the world of the senses. It uses its own faculty of perception—namely, imaginative power having a noetic value. Ontologically, imagination is a function of the imaginal realm and is more immaterial than the sensible world ... In the realm of analogical knowledge, Imagination is the vehicle that allows penetration from outside to inside. [4]

Regarding the Western rediscovery of the imaginal, a little noticed trend in the treatment of emotional disturbance began to emerge in Europe in the 1920s and 1930s.

By that time, the teachings of Freud and other psychoanalysts had been so deeply assimilated in Europe and elsewhere that little attention was paid to the work of individual therapists in Germany and France who practiced independently and in isolation.

They sought to incorporate into their treatment both the practical mental discipline of meditation as well as an understanding of the prevailing concepts of psychodynamics.

The aim was to introduce notions of Eastern psychology into a Western cultural tradition.

The important contributors have been Carl Happich (1965), Robert Desoille (1966), Wolfgang Kretschmer (1965), Hanscarl Leuner (1969, 1975), Roberto Assagioli (1965), C. G. Jung (1954), and Henri Caslant.

Carl Happich and Robert Desoille both evolved their techniques in the 1930s. Of the two, Desoille had been the more prolific writer—but most of his writing has not been translated from French.

Desoille called his method “*reve eveille dirige*” (or “directed waking dream”). He devised a set of motifs—mountain, cave, meadow, and so on—which he asked the patient to explore via mental imagery.

Leuner attempted to enlarge Desoille’s method by increasing the number of motifs originally described by Desoille. Leunner’s technique, which he called “guided affective imagery (GAI)”, uses ten motifs, one of which is suggested to the patient, who lies on a couch.

In his report published in English (1975), Leuner provided some data on the outcome of cases where patients were evaluated before and after the use of guided affective imagery.

This group was compared to a control group being treated for the same manifest symptoms, but without the use of GAI.

His data appeared to demonstrate that the symptoms abate significantly faster with imagery work than other techniques that do not incorporate it.

None of the researchers discussed thus far mentions any use of dream analysis that departs from, or extends, Freud's formulations.

However, Roberto Assagioli (1965) added a new device to obtain associations from dream elements. Basically, he would have the patient carry on a conversation with someone met in the dream—or have the patient undergo an extended imagery session beginning with an unresolved or conflictual incident from the dream.

Carl Jung also used a technique called “active imagination”, in which he would essentially ask the patient to complete a dream that was broken off or interrupted by the dreamer's waking up.

In addition to those just mentioned, there are a number of therapists in the United States and Europe who use some sort of imagery technique.

Prominent in the United States is Jerome Singer. His method, which he uses with children as well as adults, takes daydreams as the jumping off point for exploring the patient's “inner life”. [5]

Mardi Horowitz, a psychoanalyst working in the field of image formation, proposes an interesting thesis about human perception of the external world.[6]

He suggested that all modes of perception be considered equally valid. No one mode is held to be superior to any other in terms of response to the precept, and conversely, no mode is held to be pathological.

He posited three fundamental modes of response to the precept: lexical, visual, and actional. He indicated that the immediate precept of the human organism vis-à-vis the external world is received as a gestalt, i.e., as a total configuration.

As this gestalt precept is mediated by the brain, the organism will respond according to one of the three fundamental modes. Phenomenological studies and research cannot account for all of Horowitz's suggestions. But his contention that perception is fundamentally gestaltic in nature has very strong support, and it is acknowledged that the tendency to translate one mode into the “language” of the other (thereby giving primacy to it) is essentially a learned bias.

The realization of the actuality of nonphysical processes in a nonphysical environment allows us to recognize that we exist *in* and *as* a particular mode of relatedness to whatever we encounter.

In this sense, the human “being” can be said not only to be a vehicle for the perception of and participation in the linear physical world, but also is a vehicle for the manifestation of the nonlinear imaginal levels of reality.

Waking Dream Therapy

In connection with the ontologically real world (i.e., the imaginal world) of image described by Corbin, and with the organ of perception (i.e. cognitive imagination or imaginative power) I have introduced and researched a treatment technique connected with imaginative power called *waking dream therapy*.

As the manifestation and instrument for imagination in psychotherapy, waking dream has had, and still has, numerous proponents, stemming back to the earliest days of this century in Europe and into America in the present day.

Waking dream is still a term commonly used by practitioners of imagery techniques. One example has been presented by Mary Watkins in her book entitled *Waking Dreams*. [7]

We also find the term used by writers and poets. In Keat’s *Ode To a Nightingale* we find the line: “Was it a vision or a waking dream?”

The Irish writer George Russell (who wrote under the pseudonym of AE) describes very well the waking dream experiences that influenced and shaped his life in his book *Candle of Vision*. [8]

William Blake wrote extensively about the veracity of the imagination:

“This world of Imagination is the world of Eternity; it is the divine bosom into which we shall all go after the death of the Vegetated body.

“This World of Imagination is Infinite & Eternal, whereas the world of Generation or Vegetation, is Finite & Temporal.

“There Exists in that Eternal World the Permanent Realities of Every Thing which we see reflected in this Vegetable Glass of Nature.

“All Things are comprehended in the Eternal Forms in the divine body of the Savior, the True Vine of Eternity, The Human Imagination ..”. [9]

In his *Ode to a Nightingale*, Keats also wrote eloquently of the imagination: “I am certain of nothing but the holiness of the Heart’s Affections and the truth of Imagination—what the imagination seizes as Beauty must be truth—whether it existed before or not—for I have the same Idea of all our Passions as of Love they are all in their sublime, creative of Essential Beauty”. [10]

Dreams As Movement of Energy

Visualizing phenomena like night dreams and waking dreams are concrete manifestations of a movement of energy that flows through abstract intellection to concrete sensory experiences.

Hence, *all* visual phenomena are revelatory and need to be translated into statements about existence that include options available for fulfillment. These options include avenues or possibilities closed off from fulfillment; and pointers toward the action that must be taken to concretize the fulfillment.

The action of waking dream and its shortened version called guided exercise not only permits the seeing of possibilities but also the doing of possibilities, the effects of which are brought back to concrete reality and are actively used to create one’s existence.

The Imaginal and the Phenomenology of Space

Waking dream work suggests the importance of an exploration of the phenomenology of space.

In waking dream, we move from the psychology of time to the phenomenology of space. We move outside of time as a linear movement (past-present-future), to the acausal, non-deterministic dimension. This is roughly analogous to Freud’s idea of the “timeless unconscious”, or to the quantum levels of reality in physics.

The movement outside of linear time permits a recognition of our relationship(s) to life not apprehendable in our everyday habitual, linear, time-oriented life.

Linear time is subsumed by space, since without the latter, the former could not exist.

The space I refer to, of course, is primary spatiality, qualitatively real and not measurable. Secondary spatiality, or quantifiable measurable space, falls within the larger primary spatiality.

It is primary spatiality that is implicit in levels of reality or realms of existence. Primary spatiality allows us to be “here” in physically measured linear time while being “there” in reverie, fantasy, or daydream.

Our “thereness” (Heidegger, 1962) is immeasurable and non-quantifiable. If this can be recognized and accepted as a core characteristic of human existence, then our habitual relegation of these experiences to measurable time dimension in terms of being “unreal” can be overcome.

For example, night dreams are real (because they happen), and also meaningful in many different ways. But night dreams consist of “thereness” in non-quantifiable space, although they refer to “hereness” in quantifiable, linear time space.

It is understood that dreams function toward holistic synthesis, either with regard to linear time problems, various psychological situations, or with regard to creativity and inventiveness.

By learning to understand the authenticity of *thereness* space, the qualitative events experienced achieve a genuineness that is sorely missing in contemporary human experience.

This implies the need to add new working concepts to the term *psychology*, which is so far understood as being applicable only to dealing with what is analyzed, not with what is synthesized. The phenomenology of space is concerned with movement, imagination, and description—a synthesis.

The function of imagination was put very succinctly and clearly in 1972 by Rabbi Abraham Isaac Kuk:

“The perception of ontological truth is dependent upon the development of the power of imagination, *a special non-rational faculty* ... [my emphasis], and “In the treasury of imagination all truth and greatness are contained; these become manifest little by little through the restrictive, filtering channels of reason. Our rational faculty is but a humble disciple ... All praise is due to the vital force of our higher imagination ... which unites with the higher Reason.

“The Power of imagination is the ‘chair’ of which the light of wisdom and of the higher life rest . . . The exalted state of imagination obtains as long as man adheres to the standards of holiness; secular imagination, on the other hand, contains only the reflected power of the shadow (of reason) and is the source of cynicism . . .”. [11]

The Meaning of Dream Experience

What does this mean for understanding the imagination and dream experience?

Among other things it means that we accept dreams as valid and important in their own right and not necessarily to be judged solely by the standards of waking life.

In this way the dream is accorded a position as a realm just as real as waking life. Therefore, we can replace the oft used phrase, “last night I had a dream, but in *reality* . . .”. by “last night I had a dream but in *waking life* . . .”.

Further, we can immediately drop the ideas of latent and manifest dream. These ideas are a product of many speculative assumptions, among which is that the dream has no meaning by itself, but acquires meaning only when the “life” of concrete reality is breathed into it through the agency of associational thought.

This latter action immediately devalues and renders inauthentic an integral part of human existence. By accepting the dream as real, one is directed to look at what the dream reveals about us *in its own language*, a language that is analogical, concrete, non-linear, and directly representational.

Dreams can be seen as a sign function that reveals something about oneself (or others), as well as events that may take place subsequently; or they may indicate corrective actions to take or reflect confirmations of one’s behavior.

The Treatment of Dreams in Clinical Work

Ordinarily in clinical work, the dream is used as a stimulus for associations and as a subject for analysis.

But this is not the only possibility. The dream can also be *explored* as waking life is explored.

The essential action of waking dream therapy is the patient’s *imagining* himself to be in the dream and *continuing* its movement in a *waking state*.

This action reveals possibilities for living that if followed through, can help free us from the restrictions we habitually live within the concrete world.

We recognize the meaningfulness of what addresses us from our thereness realm in ways not previously available, which helps us to know what action is appropriate to be carried out in the concrete, hereness world.

In a related way, waking dream takes into account the expression of emotion. From the perspective of phenomenology, images are the concretizations of emotions.

Therefore, the exploration of the imaginal realm is in effect the immersing of oneself into emotion. This is in fact what is meant by “the intelligence of the heart”.

By accepting these existences as real, we can begin to accept and appreciate *all* aspects of human experiences as real without elevating one mode as more real than another.

We no longer assume, then, that linear logical thought is the only framework within which all human activity should be translated.

On the contrary, we find that in the imaginal existence, we are able to *see* with a vision not limited by the ordinary time-space parameters of concrete reality.

This seeing allows us to “get inside” of the personal self and thus see our existence from a different, non-habitual vantage point.

What is seen brings with it knowledge about the individual’s relationship to the concrete world and to his own biological being, a knowledge that is unshakable and that can be used in everyday life.

The Inadequacy of Linear Thought In the Absence of Nonlinear Experiencing

It is well known that concepts, methods, and tools designed to study one set of phenomena cannot be used to study an entirely different set.

To attempt to do so is scientifically unsound and leads to rigidity of mindset and lack of appropriate understanding about phenomena that cannot be studied by inappropriate concepts and tools.

Because the concepts and methods designed to analyze linear thought related only to the physical world, concepts and tool appropriate to the imaginal need to be conceived and established in their own right and authenticity.

Because linear thought does not contain the potential for gestalt action it cannot help us fulfill our possibilities. Linear thought by its very nature can only reflect the past. The future on the other hand is by *definition* potential and nonexistent.

By trying to apply linear thought to the future, we can only become more and more fragmented, since we are always applying the past to our experience and removing ourselves from the present moment at the same time.

From the perspective of my research in the imaginal, the future is transformed into the present by its fulfillment through our physical presence and physical action in the world of concrete reality.

It is cyclical because the newly transformed present simultaneously generates a new potential, a new future. Here we see how the nonmaterial world influences the material.

Let me illustrate this more concretely.

The physical carrying out of a possibility involves three distinct acts: perceiving, apprehending, moving. First, there is the perceiving (seeing) of the possibility.

This seeing may be linked to primary insight and implies that at the outset the perceiver is one with the perceived and *understands in that perception the inherent meaning of the perceived*.

For example, calling a tree by a name means that the general class “tree” is previously understood since otherwise no single tree could be distinguished as such.

This means that our perceiving (e.g., seeing) goes from the general to the particular, from the overall gestalt to the particulars within it, as gestalt research has indicated. Linear thought attempts to proceed from particulars to the whole; nonlinear experiencing proceeds from the whole to the particulars.

Schematically speaking, the act of perceiving is followed by the apprehending of a way to fulfill that perceptual possibility.

This apprehending is followed by the movement toward or away from its fulfillment. It is only *in this third phase, and not before, that we know (i.e., sense) our physical being*.

The second phase is thought—but thought used appropriately to tell us *how* to fulfill a goal. What to do and when to do is not a proper subject for thought, and is part of the third phase only, the phase of action.

For example, I see a friend ahead of me on the street; I *decide* to run to catch up with him, then I *run*. In running I become aware of my physical nature. If I do not run I am still aware of my physical nature—which at that moment is associated with not running.

If I see, apprehend, and do not act, I might be in debt (violation?) to what has called upon me to fulfill itself. If I do not apprehend a way to do so, I am made aware of the limitations of my human existence.

These limitations I can either accept—or once realizing their existence, can try to overcome.

It is here that one can move back into the form of waking dream work I call *guided exercises* to seek an active way to complete the action called forth by what is perceived.

The Benefits of Nonlinear Thought

Besides the voyage itself into the imaginal world and the living of the imaginal world in waking life, two other aspects of waking dream to mention at this point are:

The return journey from the waking dream and the role of the therapist in this work.

The traveler returns from his excursion into the imaginal realm along the same route he used in the going. Going and returning along the same route is consonant with the original precedent for journeying set by the patriarch Abraham, who traveled from Chaldea throughout the Near East to Egypt and back again by *the same route*.

As he returned he paid homage to those he had met along the way and paid back debts to those from whom he had borrowed on the trip.

And perhaps he returned with a new perception about the things he passed on his original journey.

The therapist in waking dream therapy acts both as an *instructor* and an *advisor* who can give directions to the explorer in this new spatial terrain, which is unfamiliar.

Recent investigation by psychologists who have been able to step outside of the limits imposed by the locus of interest of psychology (i.e., cognitive linear thinking) has allowed them to begin to understand the importance of the functions that stand apart from rational inquiry.

But not all psychologists have been able to accommodate themselves to this new locus of investigation—and therein lies a problem.

Joseph Rychlak has quite clearly stated the general difficulty of psychology:

“Man devised his scientific methods, and he alone can adjust his thinking about how to use them most productively and usefully. *Psychology's problems are at heart the fundamental problems of man's use of intellect* (emphasis mine). Before we can resolve the inner contradictions of the science of psychology, we must first revise our thinking about the nature of scientific

knowledge. In doing so, we will not depart from our sister sciences, but actually come more into line with them". [12]

Rychlak rightly relates the problems of current psychological investigation to the intellect and to knowing as a function of intellect.

This capacity is commonly called *rational process*.

What also has to be considered in psychological investigations, however, is the *non-rational* process. Because of the prejudices within science in general and psychology in particular, the non-rational processes have been mistakenly labeled "irrational", the connotation of this label being "unreal".

Ken Wilber has made a valiant attempt to set the record straight by pointing out how psychology by its own tenets can only deal with logical thought processes—and therefore cannot investigate those processes that they term "appositional", the appositional not being within the propositional framework of syllogistic logic. [13]

In the framework of syllogistic logic or propositional thought, the thought process can be described as rational or irrational—or logical or illogical.

But those processes mediated by the right cerebral hemisphere cannot be evaluated by a terminology that applies to left hemisphere functioning alone.

The right-hemisphere processes are also called non-deterministic because they do not exist according to the causal laws and principles which govern linear thought. It is unwarranted, therefore, to call the activity mediated by the right hemispheric functioning as being irrational or illogical.

Rather, these processes must be called *non-rational* or *non-logical*.

Acknowledging the Reality of Nonlinear Thought

If we acknowledge the principle that phenomena of reality embrace nonmaterial spatiality and form, we can enlarge the dimensions of human experiencing to include an acceptance of the experiences we label "aberrant" or "irrational".

Recognizing the reality of nonmaterial spatiality and form releases us from the burden of having to sort out the "rational" from the "irrational" and prompts us to shift toward accepting the genuineness and authenticity of *all* experience, be it substantial or insubstantial.

Given the contrary habits and indoctrination of our training, both as children and adults, this shift is painful. The new way of looking at the nature of reality does not coincide with currently held views.

But if the shift is attempted and the pain endured, the reward may well be worth the trouble—because you will allow yourself to see reality in a new light.

It will become less necessary to stand outside of another's existence judging the "correctness" of that existence according to your own preconceived notions about "reality".

The Waking Dream Process

Simply put, waking dream is the carrying out of dream life in the waking state along two distinct lines or phases.

The first line: The "explorer" continues his night dream in the session and explores the elements that constitute the dream setting or action by describing to the "instructor" his existence as he now experiences it.

For this exploration to take place, optimally, the patient should place himself in the dream by first relaxing with his eyes closed and with noise levels diminished so that external reality is sealed out as much as possible.

Following this phase (called the induction) the explorer is asked to imagine himself back in the dream at the point which the explorer considers to be most significant.

He is then asked to describe what it seen, heard, and felt, as well as any other sensory experiences that might occur.

He will then begin to explore and describe the dream existence, finding himself moving rather quickly out of that domain into a region that is ontologically real, experienced as such—but like the dream reality, not governed by the laws that apply to the world of concrete waking life.

It is in this realm that the individual literally sees possibilities for his existence as well as the way to fulfill those possibilities. He might also apprehend the possibilities that can be—but have not yet been capable of fulfillment or even recognized as possible.

If the apprehended way is available, he then moves to fulfill that possibility through some action in that realm.

The second line: The above process is closely associated with the second line of waking dream work—that of living the function of waking dream in the world of concrete reality (or waking life).

This means that the experiencer/explorer needs to carry out in the physical action of waking life the possibility experienced and fulfilled in the imaginal realm.

Thus, waking dream allows us to move behind the confines of physical reality (which is governed by its own particular laws of causality) to another realm of perceptual reality (where physically derived notions of time and space do not apply).

In this, waking dream is similar to another realm of perceptual reality, namely, one's sleep dream life, which is also not governed by the waking life standards of time and space.

Summary Overview

Waking dream work suggests the importance of an exploration of the phenomenology of inner space.

This implies moving beyond the term “psychology” as defined so far, and which is understood as being applicable only to dealing with what is analyzed, not with what is synthesized in the entire human being gestalt. The phenomenology of space is concerned with movement, imagination, and description—leading to a synthesis.

The investigations of waking dream research bring into focus the importance and functions of the nonlinear right cerebral hemisphere, promoting a harmonization of left and right cerebral hemispheric functioning.

It is already understood that images are the concretizations of emotions and of little-understood sensory data that are apparently processed as a priority into images as a vital, natural inner life function. Thus, imaginal work arouses our inner life and gives spontaneity and strength to our daily life.

Such work prompts us to awaken to our life-giving and creative impulses, and permits us to see that we can shape and create our experience and hence add to the meaning of our existence.

Perhaps the most significant, and perhaps revolutionary, finding was discovered by Mme. Colette Aboulker-Muscat in Israel, the daughter of the celebrated neurosurgeon, Prof. Henri Aboulker, and whom today is one of the most respected healers in Israel. Using waking dream methods, she had helped thousands harness their inner powers. Her work has been corroborated by my own clinical experiences.

Mme. Aboulker-Muscat's finding concerned the place of the five basic senses by which we negotiate our way at all levels of existing. The senses are the vehicles which take us not only through the gates of the concrete linear world, but also through the gates into the imaginal existence.

As paradoxical as it sounds, the organs that habitually allow us to find the world of concrete reality also allow us to find those worlds of imaginal reality.

This world of concrete reality is the actualization of the world of the forces that physicists term “non-material”, but which is understood in quantum physics as the source of all form.

When we move from the concrete reality to the imaginal, we move from concrete form to nonmaterial form.

Such movement would not be possible without the use of the five senses. The senses take us not only into the realms of the concrete forms, but also take us through the doors to our inner life.

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THE MARTIAL ARTS AND THE SUPERPOWERS OF THE BIOMIND

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Note of introduction

Charles Daniel is a long-time student of the martial arts, and has developed a special interest in the training of “extended senses” more characteristic of the “old, traditional” martial arts. He additionally indicates that his interests lean toward the practical application of intuition and any systems used to develop it or any of its various forms.

His current rank in martial arts is hachidan in Bujinkan Ninpo from Massa K. Hatsumi. He has also studied Aikido and Kashima Shinto ryu under Yoshi Sugita.

He has published four books dealing with various aspects of the martial arts:

Ninjutsu Nahkampf (in German). Bad Hamburg, Germany: Velte, Sport-Buch Verlag; Postfach 2464, D-6380, Bad Hamburg, Germany, 1984.

Traditional Ninja Weapons. Unique Publications, 4201 Vanowen Place, Burbank, CA., 91505, 1985.

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— Ingo Swann

Topical area: Extended senses, martial arts, autonomic nervous system responses

Key words: Intuition, the perceptive body, training

Abstract

Distinctions are discussed between recent Western and earlier Eastern concepts of the martial arts. Consideration is given to martial arts that are taught as self-defensive or for sport competitions or display. Discussion is provided regarding earlier forms of the arts designed for purposes of survival and which required the development of extended senses. Basic criteria for “teaching” are also outlined.

Of all places seekers of the Biomind superpowers travel, the martial arts of Asia are often a first stopping off place.

Since the 1970s, public perception has associated martial arts with everything from superhuman strength to telepathy and clairvoyance.

As in most any area dealing with these powers, people generally fall into two wide categories that are poles apart: the skeptics and the believers.

Achieving balance in outlook can often be difficult. After all, the complete skeptic runs the risk of having his skepticism interpreted as questioning the martial artists’ abilities. It is also true that martial artists rarely make claims concerning any special abilities outside of the context of the *fighting* arts. On the other hand, the true believer is often struck so dumb with “Sensei worship” that objectivity is out of the question.

I will begin with overall contexts, since context often determines what abilities develop, and how they do.

The martial arts cover a wide and often bewildering area of study. However, a clear distinction can be made between sport-oriented martial arts and the older forms intended for actual combat.

This is not meant to imply that certain forms of sport-oriented martial arts are not also highly effective for self-defense. They are—as long as one limits the idea of self-defense to punching, kicking, or even carrying a gun.

One of the major distinctions between the more modern and the older combat methods is that the older systems place emphasis on physical strength and swiftness.

But the older systems *also* place equal stress on developing super-increases of overall, highly refined awareness quite likely to be referred to as

extrasensory. This is in *addition* to the sensory awareness associated with the purely physical aspects of the martial arts studies.

To help make the distinction here, it can be suggested that some of the modern martial arts methods that have been developed in this century have not lost their connection to the older arts. Principally speaking, Aikido is one well-known example in which the older stress on extra-sensory awareness had not been lost.

Why the older arts have not lost their process of developing the superpower while the modern sport forms have is a point that needs to be addressed. This point was brought home to me one sunny afternoon in Japan.

While walking down a quiet country street, my teacher turned to me and said: “Charles-san, we need to make a gentlemen’s agreement”.

Having already spent some time with the Japanese and their ways of doing things, I wasn’t about to agree to anything until I heard the terms.

In fact, I tried not to look too interested. That way, if agreement was totally unacceptable, no one would (hopefully) lose face. So I just nodded to wait and see what the “agreement” would be.

”You see, Charles-san, your training has to change now, and it will be very dangerous”.

You can imagine what I began thinking: *dangerous*?! I was already nursing a cut where a very sharp and fast moving katana (Japanese sword) had grazed my hand. In those days, we generally trained with “live” swords—that is, very sharp steel ones.

My teacher continued, apparently ignoring my reaction: “And, you see, to do what’s next, I will have to train you very hard. So, if I accidentally kill you, I hope you have no hard feelings. Agreed?”

Well, what do you do with an offer like that?

If I had had any sense, I would have been out of there on the next train, plane, or whatever.

However, being younger and seeing an internal logic to the situation, I agreed.

Obviously I survived. But to this day, I have a slight scar on the inside of my left wrist (another close encounter with a sword) to remind me that engaging in such programs can be a serious and often dangerous undertaking.

I have given this account to begin illustrating the subtle concept in the martial arts called *need*, and how that concept (and method) relates to the superpowers and how they are developed.

Training is set up in such a way that the entire person (i.e., their mind/body) realizes that in order to survive, certain extended sense abilities *must* be allowed to emerge and develop.

And this “need” is what clearly separates those arts that can and will develop such abilities from those which will not develop them.

To help enlarge the distinction, in the world of sports there is always a referee, or the teacher, or even your partners, who will save you.

In the world of actual combat, and particularly the world of close combat, no such help can be expected. Also, it is fairly easy to train yourself to face a known opponent. However, to train yourself for the unexpected where your attacker blindsides you (or worse, where your attacker is someone you care about or love), that is a totally different story.

Without training methods especially designed to extend the senses, no such defense is imaginable much less possible.

This explains in part the odd methods used in the older schools.

As you progress in rank, the training becomes harder and harder—until you reach a point where every trip to the training hall is potentially a matter of life and death.

If this sounds like an overstatement, it is not. The point is: as one’s skills increase, the ability to deal with more and more difficult situations is pushed to the limit.

The increasing in difficulty makes it clear to the various consciousness processing systems that the usual five physical senses alone are not going to be able to control the situation.

In fact, their slower response time will act as interference that will greatly endanger their own survival—unless these slower systems (somehow) decide to step aside and let the more subtle senses of the body solve the problem of what to do.

Thus, one no longer thinks his way his way through (a process that is too slow, anyway), but rather relaxes and lets his body do whatever is necessary.

Obviously, some type of physical-body technique has to be learned before this transition is possible. Otherwise the body itself would have no knowledge of how to move.

But this body-movement technique is actually only secondary. In the well-developed martial arts training, primary awareness ultimately becomes more important, an awareness so refined and practiced that it become active and reflexive at the autonomic response level.

What this means in terms of actual abilities needs to be reviewed.

Imagine going to your first day of training in a martial arts school that carries the reputation of turning out students who not only have a well-developed set of physical skills but also that “something extra” often heard about in the fighting arts.

You go through the usual exercises and learn a few basic skills before being dismissed.

However, instead of going home, you stick around and watch some of the more experienced students work out.

The first thing you might notice is the ease and relaxation with which they move around. That is, they make it all look easy.

However, as you watch, you notice something strange.

Often they seem to move at exactly the right time and the right distance without seeming to exert much effort. And they do this regardless of whatever surprises are thrown at them.

The longer you watch, the more uncertain you become as to whether their training partners are just being cooperative with them—or if you are seeing some kind of weird magic.

In fact, you are seeing neither.

What you are seeing is the result of a very exacting training process.

Unlike some forms of extended sensory skills relating to mental activity alone, martial artists train their sensing abilities directly to their bodies.

That is, if we use the metaphor of “signals”, then the incoming signal of an immediate, surprise attack will by-pass the conscious mind and go directly to the body awareness systems—resulting in an instantaneous movement appropriate to avoid or to counter the attack.

If you asked masters of this how they manage always to make the right moves, seemingly without effort, they can show you exercises or drills by which they developed their special skills that seem more closely associated to intuition than to cognitive thinking. But after that, what “it” is that permits the special skills whose “inspiration” is hard to submit to analysis.

But the same is true, for example, of various forms of body movement such as in dance, fencing, high-wire circus acts, and even of mountain climbing—and which are distinguished as “arts”. In the martial arts, as in those just mentioned, the underlying impulse of any movement can be very difficult to pin down.

Now, let’s assume that the school’s master lets you stick around for the rest of the evening (most unlikely in a traditional school), and you get to watch him or her work with one or two the very best students. What you would see at this point could stretch your idea of what is involved.

You might see the students practicing avoided weapons (such as sword or arrows) while blindfolded.

Another common practice is having a student defend while working in an area where several dangerous obstacles have been placed, and the student is handicapped by blindfolding or by plugging the ears. Depriving the student of sound cues can often be just as crippling (in the martial arts sense) as losing your sight.

If you watch such exercises closely, it will become obvious that the person at practice often begins his movement slightly before—or at the same time—the attacker does.

Under normal conditions, this could be chalked up to the ability to read body language.

But as you can see, that consideration is fairly easy to eliminate. After all, it's hard to claim reading anything if the reader is blindfolded.

The blindfolding resembles the condition of complete darkness in which visible sensory cues might not be possible—but in which the body-intuitive senses can be developed to detect by this kind of “blind” martial arts training exercises.

It is also through this kind of training that martial artists often learn how “to read” their opponent's *intentions* before the opponent makes a move.

Having watched all of the foregoing, the school would close for the day, and you would go home suitably impressed.

Still, regardless of the impressions gained so far, you would not have seen the entire story.

The reason for this is two-fold.

First, you would probably assume that the training you witnessed was the top most available through that teacher.

Second, you would naturally assume that all training took place in the school.

Number one is wrong, but an easy mistake to make.

Number two is simply a holdover from your early school days when one was in school only when at school.

The basic reason why the first reason is incorrect has to do with the assumption that self-defense fighting and survival fighting are the same or have the same goal.

That is, most people entering a martial arts school (at least in the West) do so because they feel the need for self-defense skills.

They generally do not overly concern themselves with the differences between self-defense fighting (especially if it is of the “save face” kind—such

as not letting the local bully push them around) and fighting designed to kill the opponent as quickly and as effortlessly as possible.

These two goals are not the same.

Obviously, *if* I have been trained in one of the old schools where fighting to prove a point *is* seen for the silly game it is, and *if* I still live in an environment where survival may be questionable, *then* over and above my desire to use my skills to get by, there appears the need to somehow extend the senses.

The principal reason for extending the senses relates to not only avoiding the obvious, but also avoiding the not so obvious, and also avoiding the outcome of getting drawn into a situation where I kill or maim someone.

This distinguishes between the martial arts as self-defense or sports only, and martial arts where survival might completely depend not on just self-defense fighting skills but on having activated and trained the abilities of extended sensing.

The training of extended abilities obviously requires a training program is necessary that allows one to “tune into” a much larger picture.

Such tuning in has much in common with intuition and/or clairvoyance and its more developed and recent concept of remote viewing. But even in this regard there is a difference.

Regarding this difference, it should be noted that most traditional, old-school martial artists are not strict dualists as regards the Western concept that separates body and mind into two distinct entities. In the old schools, training the body *is* training the mind, since mental changes also result.

The reverse would also be true; if one embarked on a training program that was mental, then there would be physical changes resulting from such training.

From a martial artist viewpoint regarding the larger “tune in” picture, it is often enough to “know” *not* to do something or *not* to go somewhere. Also, the reasons perceived for an action may not be exactly relevant to the actual, concrete outcomes of the actions. And in this sense, the extended senses become important not only with regard to not only with regard of what to do but also with regard to what not to do.

Once again, such extended-sense training relies on programming the body to move according to whatever signal is received, and to do so whether mental awareness is included or not.

Since this is training of the body, not so much of the slower mental processes, if you ask martial artists how they knew something was about to happen, you may not get an exact answer must beyond

“Well, I just knew it”.

A Note About Martial Arts and Mysticism

There is a tendency to relate martial arts (such as kung-fu, Aikido and Japanese sword fencing) to temples, shrines and monasteries.

Being perhaps a little too Western a tendency, this connection never really made sense to me. After all, it would seem that the efforts of prayer and meditation would conflict with fighting.

There has been an effort to think of the martial arts as a system of physical culture designed to counter the physical problems caused by long periods of meditation. This impression derives its force from many books, movies and TV programs.

However, anyone spending much time living in a third world country and living as the natives do, quickly realizes that simply staying alive is a major struggle full of opportunities for exercise (such as hauling water, heating oil or wood and, in some cases, finding something to eat, etc.).

Even if one did manage to find a way into an ancient monastery, almost all written and records indicate that the monks or nuns had to physically work to support themselves and contribute to the upkeep of the place.

In fact, the more I thought about it the more it seemed that the added energy drain of training in martial arts along with the energy drain of simply working to survive would hamper efforts at prayer and meditation.

So, the close connection in the Far East between the martial arts and mystical centers, such as temples, shrines and monasteries, was not very clear to me.

With this in mind, late one night in 1986 I addressed the question of the connection to Koichiro Yoshikawa (the now late Grandmaster of the Kashima Shinto ryu—a very old and renowned Japanese tradition).

Yoshikawa Sensei was amused by the confusion between the martial arts and their mystical connection to shrines.

He made short work of an answer, indicating that the connection had never been “mystical”.

In ancient times, shrines (such as Kashima) and temples were not only places of prayer. They were also storehouses for grains, medicines, as well as religious items such as statues often made of gold.

In those days one could not call 911 to get help and assistance. In fact, the only certain protection any religious center had from people or groups wanting to raid them were the monks.

So, the monks took it upon themselves to learn how to protect themselves, their temples and whatever the temples contained.

Thus, in addition to learning how to recite a sutra, or practice medicine, the monks learned some form of fighting art simply to ensure they would be left in peace for their more important work.

Some Concluding Remarks

There is little question that there is a concrete connection to martial arts and the development of a variety of Biomind powers.

In the case of the mental aspects of those powers, a number of them have been treated to skeptical abuse. This is not the case regarding the extended senses as considered in the martial arts.

Perhaps the reason the martial arts have been spared the skeptics' mind-games is simply that skeptics generally try to prove their points by *words*.

The martial artist, on the other hand, is only too willing to prove his point by *action*, not words, as soon as the skeptic steps into the proper arena.

This should not be taken as a wholesale attack on either the need for or existence of informed skeptics. However, most skeptics do come from a small portion of the academic community. And historically, the academic community has spent more time encouraging the cause only—as opposed to actually risking anything—and more often than not the cause emphasizes the status quo of their position.

In the case of the martial arts, most skeptics would dismiss extended sensing as nothing more than a physical skill—but which probably indicates more about their own Cartesian beliefs than the actual ontological status of the subject.

Leaving skepticism aside, there are two points that are often overlooked when examining the martial arts. These are *progression* and *need*.

The progressive, step-like nature of the training allows each level of skill to be achieved and stabilized through a set of precise exercises tailored to the skill *and* to each student.

The acquired stabilizing is followed by a new set of exercises for the next level of skill.

All of the exercises are based around the concept of *need*.

Each set presents the student with a situation that will bring out a skill simply by creating enough need in the student so that it *has* to emerge and be developed.

These two points lead to a subject that merits mention—but cannot be covered in such a short paper. But basically speaking, this subject involves differences in learning and teaching and the special skills required to *teach*.

Just because one has achieved a certain level of skill does not automatically mean he has been taught how to teach.

In order to teach, one must have a “sixth sense” for the student’s abilities and how far they can be pushed without totally overloading them.

This overloading can sometimes be dangerous—and in an area using real weapons, a teacher’s failure in judgment can have permanent (negative) results for the student.

SUBTLE ENERGY ACTIONS AND PHYSICAL DOMAIN CORRELATIONS

by William A. Tiller, Ph.D.

Note of introduction

Those Net surfers who have been keeping up with the chapters of *the book* gradually accumulating in Section 2 of this database will already know that Bill Tiller has honored me with his friendship since 1972. He has also been a valued, and often needed, mentor regarding conventional and non-conventional science matters.

After receiving his doctorate (1955) in physical metallurgy from the University of Toronto, Dr. Tiller spent nine years at Westinghouse Research Laboratory conducting theoretical and experimental investigations into the detailed physics of the freezing processes of a wide range of materials. His work in this area aided in increased knowledge of crystallization put to work to generate many new processes for technological development.

He joined Stanford University (1964) as professor in the Department of Materials Science and Engineering, and has been Emeritus Professor since 1992. During this period, and continuing, he has been consultant to government and industry in the fields of metallurgy and solid state physics. His fields of specialization are crystal growth, surfaces and interfaces, physical metallurgy, semiconductor processing, thin film formation and computer simulation.

He has published more than 250 scientific papers, three technical books and has five patents issued. He was elected Fellow to the American Academy for the Advancement of Science (1966), held a Guggenheim Fellowship (1970–71), and was Distinguished Visiting Professor, School of Engineering, University of Delaware (1981–82). In 1982, he received the Humanitarian of the Year Award from the International New Thought Alliance of Churches, and in 1996 received the J. G. Ballymore Award For Innovative New Research from United States Psychotronic Association (USPA).

Alongside his illustrious work in conventional science, Professor Tiller has had a long-term interest in anomalous and exceptional energies, psychotronics, Kirlian effects, healing, modes of consciousness and psychoenergetics. Within a conceptual framework that incorporates all of conventional science, he has devoted significant efforts to developing theoretical modeling to understand this combined “subtle energy” class of seemingly strange phenomena.

He is currently devoting effort to the development of reliable instrumentation for the detection and study of “subtle energy” fields in nature. He has published over seventy papers regarding these novel efforts, and one book in the psychoenergetics area. He is a Founding Director of the Academy of Parapsychology and Medicine (California) and the Institute of Noetic Sciences, is formerly a Director of the World Health Trust (England), and Associate Editor of the *Journal of Holistic Medicine*.

Many scientists and leading-edge thinkers recognize that Prof. Tiller’s work bridges the so-called conventional and non-conventional realms of scientific inquiry, and that his work has opened up well-founded scientific criteria for pursuit of inquiry into the latter. As he indicates, “What we can see with our eyes comprises less than ten percent of the universe. The real power sustaining the architecture of the ten percent is the energy contained in the unseen ninety percent”.

Prof. Tiller’s forty years of research in subtle energies and psychoenergetics has recently been brought together in his latest 1997 book *Science and Human Transformation: Subtle Energies, Intentionality and Consciousness*. (This new book may be ordered from Savior Publishing, 2910 Camino Diablo #100, Walnut Creek, CA 94596, (501) 295-0786. Paper, 316 pgs., \$24.95 + \$5.00 s/h USA, \$8.75 s/h Canada & Europe. CA residents add 8.25% Sales Tax (\$2.06)).

Here, a scientific model of the Unseen is presented from many different aspects, in both lay language and scientific mathematical presentation. This new book is an outgrowth of his exploration of the intricate interrelationships between the internal and external energy environments of nature and human organisms.

His theoretical model postulates that nature expresses itself via many other “subtle” dimensions than the physical and the simple cognitive domain referred to as “space/time”. Because of these other dimensions, potentials of substance and radiations exist from these subtle domains for enhanced interactions with the physical domain in ways that can significantly add to our present knowledge.

I have pressed Bill Tiller to provide for this database a brief paper that includes some of the basic concepts revealed by his research and the theoretical paradigm emerging. So we are grateful to him for his kind permission to reproduce his paper with the stipulation that copyright and all other rights are reserved to him. For further information, please be directly in touch with Prof. Tiller at the address included in the paper.

— Ingo Swann

SUBTLE ENERGY ACTIONS AND PHYSICAL DOMAIN CORRELATIONS CONSCIOUSNESS, INTENTIONALITY AND SUBTLE ENERGIES

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Topical area: Science, human transformation, subtle energies

Key words: Consciousness, intentionality, physical/subtle domains

Abstract

Results of three uniquely different experiments are provided, each providing robust correlates of subtle energy events manifesting in the physical band of reality. Taken together, the experiments support the postulate that subtle energy signals not directly observable by physical means do create a transduced signal at the magnetic vector potential field level of the physical realms. Within the concepts of our standard electrodynamics, the transduction of the subtle energy signals generates electric and magnetic signals that have observable physical effects. The experimental results are also suggestive that human intention when applied to unseen subtle domains is the effective driver of events seen in the physical domain.

Introduction

Early in this century, medicine saw living organisms as operating via the following interaction/reaction equation:

Function <-> Structure <-> Chemistry

In keeping with this equation, human health was thought to depend on the integrity of the body structure. The integrity of the body structure depended on a relatively stable state of equilibrium (i.e., homeostasis) between the different

but interdependent structural parts. In turn, homeostasis depended on a host of organic and inorganic chemicals.

Whenever the body didn't function properly, structural defects arising out of chemical imbalances were blamed.

To cure this problem and restore the needed homeostasis of the body, prescriptions were ordered involving sophisticated chemical complexes at increasingly larger dosages in order to trigger the body's defense and repair mechanisms.

This approach led to what can be called "chemical medicine" with its many strengths and weaknesses.

Later in the century, neuropsychiatry demonstrated that small electric currents between specific points in the brain gave rise to the same behavioral changes that were observed with the ingestion of certain brain-stimulating chemicals.

Other researchers found that small electric currents can stimulate cells to regenerate, tissue to repair itself and fractures to heal.

Although the use of x-rays and diathermy have a long history in medicine, recent extensions to MRI scans all tend to indicate that the earlier three-part equation (shown above) was incomplete.

In the light of the electric current effects, a four-part equation was presented, the fourth part involving electric and magnetic fields:

E/M

Function <-> Structure <-> Chemistry <-> Fields

The body's electric and magnetic fields provide the necessary conditions for homeostasis at the chemical level.

Detection of imbalances at the electric/magnetic field levels would be an early warning factor of coming potential disruptions in the chemical homeostasis condition, and which, if unchecked, would eventually result in repercussions at the body's functional level.

Research and study of hypnosis and hypnotic affects revealed that the human body can exhibit truly remarkable feats of strength and endurance—attesting to an important linkage of body/mind, in which the mind can influence not only the body's structure and function, but also its chemistry and electric/ magnetic fields.

Advancing research in psychotherapy revealed that certain chemical treatments induce specific mental states—while certain mental treatments influence specific chemical populations.

More recently, biofeedback techniques have shown that directed mind not only can control various autonomic body functions (such as skin temperature, pain, etc.) but can also repair the body.

Thus, a new five-part equation became necessary:

E/M

Function <-> Structure <-> Chemistry <-> Fields <-> Mind

Well-controlled, remote influence experiments with healers, and experiments with psychokinesis, clairvoyance, remote viewing, homeopathy and many other phenomena, indicate the existence of processes inadequately understood.

The nature of these processes extends beyond conventional knowledge of the physical domains of nature, and appear to involve emotional, spiritual and other intangible qualities.

These qualities should also enter an extend form of the five-part equation presented above. However, since we presently do not have clear definitions of these different qualities, they might temporarily be put into the category of *subtle energies*.

Preliminary research data indicate that the subtle energies somehow influence the electric and/or magnetic fields of the body, and which influences have demonstrable effects on its structure, function, chemistry, and the mind.

The *subtle energies* can include emotional, mental and spiritual qualities, but appear to operate in connection with physically intangible factors that can be called *etheric*.

These qualities should also be entered into the equation:

E/M Subtle

Function<->Structure<->Chemistry<->Fields<->Energy Fields

In conventional science, four forces are considered responsible for all observable phenomena in the universe:

- The strong nuclear force;

- The weak nuclear force;
- The electromagnetic force: and The gravitational force.
- These four forces characterize the purely physical domain very well.

Thus, the “subtle energies” referred to above, and the subtle forces/effects they generate, are not necessarily weak—but rather constitute that large body of elusive energies and forces beyond the four accepted by today’s physical science.

Let us now refer to three very different experiments to see how some of these unseen energies can produce strong physical correlates under certain special conditions, so that significant manifestations are observable by our physical instrumentation.

Three Experiments In Which Subtle Energy Activity Was Observed

Experiment A: Some Evidence of Subtle Energies on Photographic Film

During the early 1970s, a gentleman named Stan came to see me about some photographs he had taken. At the time, his camera was a simple Kodak with a plastic lens, and the film was Kodak Kodacolor. Strange lights and illuminations appeared on the photos. Stan indicated much the same thing happened when other people gave him their cameras to take pictures.

He first thought he was a camera klutz. But he eventually realized that the film phenomena correlated with special inner states he could sense and which he felt “energized” the camera. Kodak which processed the photographs.

In addition to the expected physical scenes, remarkable optical effects were imprinted on the photographs.

The special occasions when the optical effects were most probably to be obtained were (a) at spiritual rock concerts; (b) at religious shrines; and (c) at high-energy metaphysical lectures.

The special inner states involved the following physiological symptoms. Whenever he would sense a particular feeling in his 7th cervical plus 4th thoracic vertebrae and snapped a picture, he would invariably find some anomaly present on the subsequent photograph. In addition to the expected physical scenes, remarkable optical effects were imprinted on the photographs.

His camera had been sent to Kodak and certified to be in good working order. The photographs were also sent to Kodak specialists to determine what kind of picture-taking error had transpired.

Over a fifteen-year period, out of 9,000 photographs taken 5,000 contained easily distinguishable anomalies. During all of this time, his only intention during the picture-taking process was “to reveal God’s universe”.

In a series of studies I carried out with this man, two cameras were utilized. One camera was sensitized by the man, the other was not. Both were mounted on a single tripod with a single shutter release. Standard Kodak color film and standard Kodak processing were used, and the man was never allowed to touch the film during loading or unloading.

Most photo pairs showed very significant differences.

The photos from the sensitized camera would often show one or more people in the frame as somewhat transparent over a portion of their body so that objects behind them could clearly be seen through the transparent (translucent) portion.

However, the photos from the unsensitized camera showed their bodies fully formed and opaque as one would expect.

In other single camera experiments, the opaque lens cap was placed on the sensitized camera, but remarkably clear photographs *through* this opaque barrier were still obtained.

This man appeared to be able to sensitize any camera merely by keeping it close to his body for several days.

After he had fully sensitized a camera (or charged it up with his subtle energies), it could be passed to someone else to take the pictures. Some anomalies would continue to appear on the photographs for the next hour, after which time period no further anomalies would appear.

Certain deductions can be made from this study.

1. Some kind of radiations exist in nature that can travel through materials that are normally opaque to visible light.
2. Such radiations, which may be normally present in nature, can be imaged via the camera onto the film by some quality inherent in this man’s energy field, and register an imprint at the physical level of the silver halide grains of the film.

3. Some “energy soaking time” is needed for the camera to acquire this anomalous capacity after placing it in the special energy field of this man.
4. This acquired anomalous capacity leaks away with a time constant of about 1 hour—unless continually “pumped” by the energy field of this particular man.

Experiment B: Feedback of Biological Radiation

Known in Asia since ancient times, acupuncture points have been used for treating bodily dysfunction. Under research, the points have been found to have electrical characteristics that differ from the surrounding skin, even though no striking histological difference at the physical level has been detected. Variations in mental alertness are known to cause significant changes in the electrical characteristics of the skin points.

Some Soviet researchers found that mental concentration, or “directed-mind” techniques, can be used to increase the “effective” voltage difference between similar points on the left and right sides of the body—an “effective” increase, for example, being a mind-directed shift from 50 millivolts to 500 millivolts.

With the help of two of my Stanford students during the mid-1970s, I designed and built a detector to register such mind-directed energy from the body. The detector included a pulse counter that could measure energy shifts and which could be displayed on an oscilloscope.

The detector has a sandwich-like form. The “bread” of this sandwich is two parallel planar dielectric surfaces. The “meat” of the sandwich is a gas isolated between the two surfaces.

An external voltage, generated by a high voltage power supply, powers the device to a level *below* the electrical breakdown voltage of the gas. There is thus no sustained discharge through the isolated gas, but small microavalanches of electrical charge form in it due to the ambient electric field. These small electrical charges can be thought of as micro lightning bolts.

By adjusting the sensitivity of the pulse counter to *not* count the largest microavalanches, a background or baseline profile of *zero* counts could be selected. This reduced static capacitive effects. With such a baseline, a human’s intentionality effect on the functioning of the device could be determined via an increased number of counts during a five minute test period.

After showing that the important human interaction with the device were dynamic, mind-directed effects rather than static capacitive effects, a variety of experiments were carried out to reveal key features of the dynamic effect.

For example, in one kind of experiment the subject stood or sat closer to the detector for a five minute period with the hands placed around but not touching the detector, and then mentally focused their intention on increasing the count rate. The total counts for the period were then recorded and tabulated.

Over the three year period between 1977 and 1979, several thousand different tests under a wide variety of different conditions were conducted with several dozen different subjects. Some results were extremely revealing and encouraging [1].

On days when the device was working well, anyone could produce a positive result, young and old people, students, healers and non-healers, etc. The results were analogous to psychokinetic influencing of the detector.

But from a purely subjective viewpoint, those with an high ability to focus their attention produced an higher ratio of success while those with only a small focusing ability produced a lower ratio. Also, subjects with previous experience using the device generally produced higher count rates than new subjects.

On some occasions, usually lasting for one to several days, no one was able to produce an enhanced count rate, and we were unable to determine why. No correlation was found with moon phases, rain storms, etc. No consideration has as yet been given to geomagnetic field activity.

On still other occasions, great effort was required to produce enhanced count rates, and at these times some successful subject failed.

Extensive studies were carried out to determine if this human form of subtle energy could be shielded from the device, or if an alternate inanimate energy source could also trigger it. The answer to both questions was essentially "No".

It is reasonable to conclude from directed-intention study that mental focusing and concentration, under certain conditions, is an important subtle energy factor with regard to overall human functioning. This factor probably has far-reaching implications, and its existence is being confirmed by other researchers.

For example, in 1991 researcher H. Motoyama reported in a significant experiment [2].

Two subjects, one with marked psychic ability, the other not psychic, were placed in separate rooms shielded by concrete walls lined with lead.

The psychic concentrated on the other person while Motoyama monitored some of his body functions. Remarkable changes were noted regarding pulse

rate, blood flow, skin resistance and respiration during the concentration period of the psychic.

Since the two rooms were well shielded against information transfer via physical energies, the effects on the biology of the second person appear to require some non-physical energy involvement.

Experiment C: Large Voltages in the Body of an Exceptional Subject

The third experiment was carried out primarily by Elmer Green and his associates at the Menninger Clinic and involved a simulated healing experiment using an accomplished healer in a specially designed “copper wall” environment [3, 4].

Wired up to a variety of electro-physiological instruments, the healer either stood or sat on a framework placed within four large, square copper walls. The framework was electrically insulated.

The four copper walls were placed in front, behind, above and below the healer, and the healer was centered inside. Each of the four walls was attached to electrically isolated electrometers that simultaneously recorded any changes in voltages of the walls.

Likewise, the healer was attached to other measuring equipment, and an electrode on the healer’s ear lobe recorded the time variation of her body voltage.

A number of affects were noted as the healer attempted to extend energy. Principally among these effects, it was observed that instead of the usual 10–15 millivolt baseline (which usually includes a 1 millivolt ripple), her body voltage often plunged 30 to 300 *volts*, and then returned to baseline in 0.5 to 10 seconds.

This large body voltage pulse was astonishing in that it was 100,000 times the normal, and, equally astonishing, smaller correlated pulses appeared on each of the four copper walls.

Additionally, in a single 30 minute healing session, the measuring equipment recorded *fifteen* of these anomalously large pulses.

Based upon a theoretical multidimensional model, a working hypothesis that might help conceptualize the extraordinary voltage behavior of the healer’s body is as follows:

1. A subtle energy pulse is emitted from some unknown location of the body;
2. The subtle energy structure of the body responsible for this pulse is somehow coupled to the physical body structure so that a transduced effect materializes at the physical level. This effect extends outward from the body and is echoed in the copper walls as measured by the electrometers simultaneously recording any voltage changes in the walls.
3. Since the pulses were measured on the healer's body and simultaneously on the copper walls, it is necessary to propose that a pulse of magnetic vector potential is generated from this transduction. This pulse can be referred to as Pulse A.
4. Within the physical realities of standard electrodynamics, Pulse A generates an electric field, now referred to as Field E. Field E is of a specific shape that grows to a maximum extent, then reverses itself, finally shrinking to zero.
5. Such an electric field effect would cause the ions of the local body electrolyte to separate and produce an electric charge dipole. This first expands to a maximum extent and then collapses back to zero after a short time.
6. It would be this charge dipole that creates the large voltage swing at the electrodes on the healer's ear and upon the copper walls.

Based on the conceptual picture emerging from experiment outlined above, this author developed a quantitative mathematical model of the process apparently involved and compared it with the experimental data.

It was found that of the fifteen extraordinary pulses, thirteen of them had the same origin in the healer's body—the lower abdomen and the frontal area of the body. This location is consistent with the “second chakra” point known in acupuncture, and sometimes referred to as the “Dan Tien” or the “Hara” point.

The electric dipole length (or pulse) was predicted to be very large, extending from the ear (as the negative charge end) to the feet (as the positive

charge end). However, only a very small electric current flow was required for a very short time to achieve this result (pulse?).

As a result of this important study, it can be seen that the large electric voltage pulses appearing at the physical level of the measuring devices are resulting from some kind of correlation with the subtle energy level manifestations.

The subtle energy level manifestations themselves are not directly observable, but they set into motion electric shifts that can be physically measured.

This author postulates that a vector potential exists between the subtle energies and the physical electric energies, and that the vector is probably magnetic:

Subtle Energies <-> Magnetic vector <-> Electric Energies

The magnetic vector potential plays a special role in nature as the “bridging” element between the subtle domains and the physical domain. The existence of the magnetic vector potential yields the successful quantitative connection in the physical domain of the activity of the subtle energy pulses involved.

With regard to Experiment B, it is interesting to consider that if the human emits bursts of subtle energy toward the gas discharge device, these will manifest at the physical level as bursts of A in the device. This then yields pulses of increased E in the gas, and which will then drive subthreshold electron microavalanches so that they become large enough to register as superthreshold counts.

With regard to Experiment A, it is also interesting to consider that if the man’s strong subtle energy field produced a patterned A distribution of appreciable magnitude, then the time-variation of this would yield an E-distribution over the film. In keeping with this, it is known in the photographic film industry that electric fields will produce silver halide grain development in the film—even in the absence of visible light.

Tentative Conclusions

Based on a significant amount of experimental evidence emerging from numerous researchers, it appears that the physical domain is interconnected with a “subtle energy” domain.

Although not directly measurable in physical terms, the actions of the subtle energies produce physical activity that is measurable in physical terms.

For this to occur, it would seem that a “magnetic vector potential” of some kind must exist, via which the activity of the subtle energies is transduced into measurable physical events.

A theoretical model can thus be postulated, showing that body functions may have two, not just one, “paths”. The first path would consist of familiar physical conditions; the second path would consist of subtle energy conditions. Mind/consciousness would appear to have threshold connectivity between the two paths.

The theoretical equation would be something along the following lines:

[Body
[Direct Body Electric [Space/Time<->Physical<->Monopole. . . .
[Structure Chemistry Fields .
[. .
[. .
[. Body Higher Than [BODY Magnetic 4-D [FUNCTION Vector <<- ->>
Subtle Energy [. Potential Fields
[. .
[. Body .
[Frequency Body Magnetic .
[Domain <->Etheric<->Monopole
[Structure Chemistry Fields

It is important to understand that the fragmentary data described in this paper do not constitute satisfactory proof of the philosophical perspectives expressed by the various equations. Any individual piece of data is contestable for a variety of scientific reasons.

However, taken as a whole, the sum is compelling circumstantial evidence that nature does, indeed, function largely as indicated by the equations. And each equation given in this paper is correct at some level of functioning.

The body of experimental data regarding the probable existence of “subtle energies” is growing more appreciable as time moves on. The idea it taking shape that the four physical forces, correct within what they refer to, are not sufficient to explain all of Nature’s phenomena, especially regarding mind and consciousness.

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STATEMENT BY INGO SWANN ON REMOTE VIEWING

1 December 1995

I refer to:

- CIA Public Affairs Bureau release of a statement concerning Remote Viewing dated 6 September 1995
- The ABC TV Nightline show of 28 November 1995 (hosted by Ted Koppel)

Since these two events, I have been besieged by many telephone calls and requests for interviews. I have decided that the most efficient way to respond is to prepare this general statement which addresses the basic issues of the involvement of the intelligence/military communities with remote viewing.

A good place to begin this statement is to unequivocally state that nothing being reported in this latest 1995 flap is new news. Media coverage was quite extensive during the 1970s decade regarding this issue.

Jack Anderson's syndicated columns usually had the scoop, but all the news services picked up the lead a day or two later. These include the Associated Press (AP) and the Washington Post, etc., who are claiming new discovery, but which venerable institutions apparently haven't bothered to check their own archives of published materials. Several competent books were also published during the 1970s and early 1980s. I, however, maintain a nearly complete archive of all published materials I am referring to here.

Hardly anything I've seen or read in the media during the last two weeks is new news, and all of it has been reported on before, including the fact that several intelligence agencies were involved in so-called "psychic research". The present media, therefore, are re-sensationalizing (i.e. re-hashing) old news, probably for the novelty of hype or the benefit of ratings and shares.

There is one difference, though. This regards the "spin" being loaded into today's media frenzy. This spin is different from the more factual one of the 1970s. To understand it requires a little background data.

Between 1969 and 1971, American intelligence sources began discovering and confirming that the Soviet Union was deeply engaged in so-called "psychic research". By 1970, it was discovered that the Soviets were spending approximately 60 million rubles per year on it, and over 300 million by 1975.

However, the Soviets were not conducting research into what the West means by “psychic research”.

The term for their general concept of the research was “psychotronics”.

This was a Soviet neologism, and English has no near equivalent. So reporters glibly assumed that psychotronics and psychic stuff amounted to the same thing.

A clarification is, therefore, necessary. The nearest English equivalent is “mind (psycho) energy applications (-tronics)”, with emphasis on “applications”.

The new English equivalent became “psychoenergetics”, but which term does not convey “applications”. “Applied psychoenergetics” would be more accurate.

The amount of money and personnel involved in the Soviet psychotronics clearly confirmed that they were serious about it and had already achieved breakthroughs which justified the increases in expenditures and tightest security.

American intelligence analysts were appalled and embarrassed that the Soviets (KGB and GRU), were involved in topics considered in the USA as speculative, controversial, and fringy. But they were alarmed at the prospect that the Soviets would “get ahead”. And so the phrase “the psychic warfare gap” came into existence.

The intelligence community was well aware that “psychotronics” meant an “applied” something, something psychically aggressive with real applications, something threatening to the well-being and security of the American nation.

In response to this, and with Congressional approval to do so, the intelligence community then involved itself with researching this threat—the threat analysis of Soviet-applied psychotronics. It is, after all, the established and expected duty of the intelligence community to examine and research all threats to the security of the nation.

This is to say that the intelligence community did not conduct psychic research and go out on a limb just for the hell of it. In fact, that community never did psychic research. What it did was to assess the threat of the Soviet efforts.

This is not just splitting hairs. There is a very big difference.

All media reports of the 1970s correctly identified the purpose of this threat analysis, albeit with a good deal of joking and amusement.

At the time, this threat analysis was perfectly justified, completely necessary, and unquestionably required in behalf of the well-being of the nation.

All personnel involved with this situation considered that they were working on behalf of the nation and its security—and future discoveries regarding invasive penetration by psychoenergetic means—clearly confirmed the reality of the threat. Even most of the 1970s media concluded that the work was necessary, even if it was funny and ridiculous according to Western anti-psychic traditions.

The most authoritative and publicly available Western book on PSI warfare was by Martin Ebon, published as *Psychic Warfare: Threat or Illusion?* (1983). Documents still classified tell an even more threatening tale.

The present 1995 media versions of this effort have slid out of this particular important focus which made the effort understandable in the 1970s. The 1995 focus has detached from the cold war and exclusively hypes the sensationalistic aspects.

This largely hype-deliberate change of focus is not only just trivializing. It is disgusting—and cruel to all those past workers who did that strange work to defend the nation and its security. Hardly any of those past workers can come forward with the cold war facts because they are patriotic and still bound by their security oaths.

On the Nightline TV show of 28 November 1995, Mr. Robert Gates, former director of the CIA, estimated that the intelligence community had invested about \$20 million over the sixteen-year period during which the threat was under examination.

Well. During the mid-1970s, the government paid a manufacturer about \$65 each for hammers which could be bought in a hardware store for \$2.95. The Pentagon invested \$60 million for new toilet seat designs, none of which worked better than the ones you and I use.

A great deal was learned for those \$20 million, and our nation received a lot back for the buck spent.

And this knowledge, although somewhat on the shelf now, will soon come in handy, again.

Several quite respectable sources have informed me that two major nations are making advances in psychoenergetics applications, one of which is remote viewing. It is also being alleged that a third smaller nation, with well-known and advertised hatred of the American Way of Life, is also making progress.

I believe those sources, because I know that liberated Russia sold for big bucks the Soviet psychic secrets three times over in order to acquire needed foreign exchange monies.

- Remote viewing was researched in response to the fact that the Soviet Union was engaged in large scale research into psychotronic applications phenomena. The national security implications of failure to match a technological breakthrough by the Soviets is obvious. In this respect, the remote viewing research was a product of the Cold War, and is analogous to myriad other projects.
- Initial research was carried out at the very prestigious Stanford Research Institute (SRI). Certain psychically-gifted individuals were able to describe distant locations, often with amazing accuracy.
- With this fact established, the military/intelligence community approved further funding. Research continued, but the main effort soon switched to development (applications), based on two key findings. First, remote viewing ability is latent in nearly all humans. Second, it is possible to teach ordinary people to perform remote viewing.
- Groups of students recruited from the ranks of the funding client agencies were trained at SRI. Their mission was to gather data, using remote viewing, regarding targets of special interest to the client agencies. Usually, these were targets inside the Soviet Union that had resisted the standard intelligence gathering techniques.
- The 15% accuracy cited in recent public statements on behalf of the CIA is the baseline which ordinary non-gifted and untrained persons often do achieve. This figure was identified very early in the SRI research phase. The minimum accuracy needed by the clients was 65%. In the later stages of the development (training) part of the effort, this accuracy level was achieved and often consistently exceeded.
- Throughout the period of my personal involvement (1972–1988), oversight and monitoring teams from the client agencies were in constant attendance. These teams consisted of multi-discipline scientific professionals, some being leaders of their disciplines, and drawn from just about every scientific field. Over the years, representatives of these teams were rotated, with replacements coming in.
- During the sixteen-year time span involved, approximately 500 representatives of these oversight teams identified flaws and strengths in the effort. With this intense scrutiny, the program continued to be approved, tested, and ultimately utilized by testing various kinds of experimental and real-time applications. Thus, it seems at variance with the oversight committees' facts that the CIA suggests that remote viewing

was “unpromising”. But, as is well known, there are various levels to all games.

- Per the definition used by the client military and intelligence agencies, and as I identified it at
- SRI, developed (or trained) remote viewing is a highly-specialized technique. However, the term has been adopted unfairly and incorrectly to include almost any sort of psychic endeavor. This clouds the public mind as to what remote viewing really is.
- The key players in the development, training and use of remote viewing remain under the strictest security constraints. They can’t talk, but I, at least, honor them for their commitment to the welfare of the Nation even if within a controversial area. Similarly, the documentation supporting the real story is archived under top security wraps.

So, there you have it. Detach the topic of remote viewing from the threat analysis regarding nations who have motives against our own—and yes! you can have a media circus, and spin doctors can gain pseudo-points and amuse and entertain the gullible public.

However, remote viewers did help find SCUD missiles, did help find secret biological and chemical warfare projects, did locate tunnels and extensive underground facilities and identify their purposes. Not all of the time, of course, and sometimes imperfectly so.

From the top of our system on down, there are many who could stand up and be counted regarding the efficiency of developed remote viewing, and even regarding superior natural psychics. It has been circulated in the intelligence community that successful remote viewing sessions probably saved the nation a billion-plus dollars in what otherwise would have been wasted, or misdirected, activities. Not a bad payback for the \$20 million.

Why do they not stand up and be counted? For the most part, they are afraid of being taken apart in the press, afraid of being ridiculed for doing their duty in an area of threat analysis which was completely justified. This fear is not their fault. It is the fault of our unthinking and irresponsible popular culture.

I now direct your attention to “successful remote viewing”, and ask you to wonder if it can exist. Begin by considering psychics who successfully help the police. Add to that success some quite good remote viewing training. Then consider that what is a bit possible in natural psychics might be understood, developed, and then trained.

Now assume that a “little-bit-psychic” can become a “whole-lot-psychic”—and you come up with the “eight martini result”.

Those of you who witnessed the Nightline TV show of 28 November 1995, will recall an individual said to be from the CIA, but identified only by the name "Norm".

Mr. Robert Gates had just finished saying that remote viewing was unpromising. But when it came "Norm's" time to talk, he began saying something like, "Well, if it's the Eight-Martini Results you want to talk about, I won't talk about them".

What, then, is an "eight-martini" result? Well, this is an intelligence community in-house term for remote viewing data so good that it cracks everyone's realities. So they have to go out and drink eight martinis to recover. Remote viewing does have its amusing aspects, you know.

Regardless of official and media misdirecting, the general world knows now that remote viewing exists. Soon other nations will utilize it for their own interests.

So official and media misdirecting is shooting Uncle Sam in his feet—just for the hell of it and a few sensationalizing laughs.

But some insiders know that soon a new PSI-threat analysis will be necessary, or at least advisable.

6 September 1995

As mandated by Congress, CIA is reviewing available information and past research programs concerning parapsychological phenomena, mainly "remote viewing", to determine whether they might have any utility for intelligence collection.

- CIA sponsored research on this subject in the 1970's. At that time, the program - always considered speculative and controversial - was determined to be unpromising.
- CIA is also in the process of declassifying the program's history.

We expect to complete the current review this autumn and to make a recommendation regarding any future work by the US intelligence Community in this area.

Remote Viewing?

HEY, GUYS! WHAT ARE WE TALKING ABOUT? (Part 1)

Ingo Swann

(8Dec95)

Well, with all the fuss over Remote Viewing going on in the Net, perhaps I should talk of some of RV's other aspects which lurk behind the over-hyped government connections. Perhaps a few would like to know about those aspects.

First of all, there is the matter of nomenclature. A great many frames of reference have changed since the 1970s when the term RV was coined.

The functions of society are now on the verge of a permanent shift from the older generation to the younger one. The younger generation thinks in different contexts. They have to, because the world of the 1970s is not the world of 1995, and clearly will not be the world of 2008.

I predict that RV will be important in 2008. That's because other nations are in the process of researching it. The fallout from that research will be used to their advantage.

Concepts such as psychic, out-of-body perceptions, ESP, clairvoyance and remote viewing were still widely used 20 years ago. Those terms have now fallen out of fashion, and the younger generation has no idea what they referred to.

The situations and problems (S&Ps) represented by those terms, however, have not fallen from view. Indeed, they have taken on a new and vital luminosity, but under new nomenclature and new concepts. These are:

- Virtual Reality, within whose contexts past, future and present meet in one big matrix in which anything and everything is possible;
- Being wired into alternative realities, cross-dimensions and multi-dimensional awareness;
- Levels of consciousness.

Although Virtual Reality has been given a strong technological twist, its S&Ps closely resemble those of what used to be called the Psychic Realms. In

any event, one is said to Enter or Access virtual reality in which all information is possible.

In the past, shamans, psychics and clairvoyants were said to Enter or Access the psychic realms in which all information was possible. The basic contexts of virtual reality and the psychic realms are thus at least similar, and both contexts share similar S&Ps. The different nomenclature, however, divides the similar contexts into an obsolete past and a *new* Now.

But there is a very close similarity between them in that entering or accessing either virtual reality or the psychic realms involves the existence of human faculties which effect the entering or accessing process.

Psychics often thought of themselves as “wired” into cross-dimensions, alternative realities and levels of consciousness. All of these concepts were in existence by the early 1920s. When the first computers were invented during the 1940s, their mechanisms and performance were an ideal analogy to psychic mechanisms and performance.

Ironically, and probably insultingly to the skeptics, the acknowledged “father” of computers, the British mathematical genius Alan Turing, accepted PSI as a fact. In a famous paper he wrote exploring how one could distinguish between talking (at long distance) to a human or to a very advanced computer, Turing invoked Rhine’s statistical proof of the existence of ESP. He concluded that this facility, and this one alone, separates the human from the machine, including his hypothetical mega-computer.

In other words, how can we tell if we are talking to a genuine human, and not to a machine? Test the fellow for ESP. If he’s psychic, he’s human! This may seem a trivial or even ridiculous result, but check it out with a few first class mathematicians and logicians before you walk away.

Turing did his seminal theoretical work in the late 1930s, and with the advent of World War II was immediately drafted into the “black” world of espionage and cryptography. His assignment was to break the “unbreakable” German code. Inventing and then using the secret technology that eventually matured into the modern computer, Turing and a handful of colleagues succeeded.

That they had broken the “Enigma” codes was Britain’s most tightly held secret. So vital to the war effort was this single breakthrough, that Churchill allowed several British cities to be bombed without providing air defense, rather than alert the Germans to the fact that their codes had been broken.

The work of Turing and his computer remains to this day largely hidden under security wraps. Some discoveries really are too important to reveal, even to the scientific community, much less to the ordinary men and women who

pay for the work with their tax dollars. Or so it seems, if the parallel story of the discovery of Remote Viewing, its subsequent widespread use by the US Intelligence community, and the recent meretricious trashing of it by the CIA are any guide.

The idea of Being Wired has undergone several evolutionary steps within the virtual reality arena. There is a saying current among computer freaks that one can now be wired into the Universe. Psychics have been saying the same thing, in almost the same words, for a long time. Only they don't refer to universal virtual reality wiring, but rather to "accessing the Universal Akashic Records".

Computer technology and its accompanying new mind-sets are merging with the parallel but until recently hidden Remote Viewing technology. A new paradigm is in the making, one that the young will grasp naturally, and at once.

The entire history of psychical research and parapsychology will become instantly intelligible if one replaces the old terms of psychic, etc., with the new ones of virtual reality, cross-dimensional wiring and multiple levels of consciousness. But there is one difficulty. The concepts of virtual reality are often presented merely as forms of entertainment and speculative use of computers. Psychics, especially shamans, always held that the psychic realms were real, virtually real. And they did use the term "virtually real".

Remote viewing is a form of virtual reality, or being wired into the Universe.

To sum up:

1. Psychic realms equate to Virtual Reality;
2. Both the psychic realms and virtual reality require Entry and Access;
3. Entry and Access require the existence of specific human faculties preexisting in our species;
4. The human faculties are found in various levels of consciousness;
5. Spontaneous Remote Viewing (SRV) is a random format of wiring between virtual reality and levels of consciousness;
6. Controlled Remote Viewing (CRV) is composed of discovering the correct wiring and bringing the random format under conscious control.

MESSAGES REGARDING REMOTE VIEWING FOR THE GLORY OF OUR SPECIES

Ingo Swann

(08Dec95)

Message—1

Twenty-two years ago, the Intelligence Community of the USA was required to respond to the threat of Soviet psychotronics (*applied* psychic forces). A great deal of confusion abounded back then. But I was invited to give my opinions.

The invitations were unofficial at first, since no one in Washington wanted to be seen talking with a psychic. So the talks anonymously went on in noisy bars in L'Enfant Plaza and at pizza parlors. Eventually I was invited to give formal briefings inside DIA headquarters and in the Pentagon.

From the start it appeared that no one in Washington really knew what PSI was. After all, American mainstream sciences and academe had taught that PSI faculties didn't exist—or that alleged PSI was the result of delusion or clinical mental disorders.

In this light there was no need to take any real interest in the silly topic of PSI faculties. So, from congressional levels on down through the systems, the most that people knew about PSI was usually imbibed from science fiction sources. But now there was a mad rush to find out what PSI really was.

When I realized the large extent of this confusion, it seemed apparent that some basic orientation was broadly need. And so, as it was said back then, "Ingo comes to re-educate Washington".

I brought with me five simple, but basic, orientation messages. The first one was designed to show why no one really knew what PSI was. These five messages are again needed today, now that remote viewing has gone public and confusions abound once more.

The history of psychic research and parapsychology from 1895 to about 1972 (a 76-year period) reveals that less than 300 researchers had existed. This was an exceedingly small population among the 2.5 billion Earthlings, so small as to be unnoticeable. Indeed, other such minuscule numbers researching any other topic were never noticed.

Yet the PSI researchers and their topic were treated in the mainstreams to overwhelming and usually negative exposure. My listeners generally agreed that this was the case. But when I asked if they could explain why, none could do so.

So, I asked them to bear with me while I brought something to their attention, something that was going to alter their perspectives if they grasped the implications.

I pointed out that the PSI research population was very tiny. But that their topic was a very big one. That big topic involved not just a few “psychics”, or a few PSI phenomena and their few researchers. Rather, and in reality, it involved the PSI faculties of *our entire species*. As I explained, PSI *could not* manifest worldwide, as it does, *unless* its potentials were universally distributed through our species—perhaps somewhat in the same way our DNA is distributed. If this were so, then PSI faculties are a human species potential—and perhaps everyone could have access to them.

If you think this through... well, various formats of PSI faculties *have* emerged since the beginning of our recorded history. And the same faculties are likely to continuously emerge in all born generations of humans.

But the recurring emergences throughout history clearly establish that PSI faculties are a species endowment before any of them can become individualized in a given human being.

Our species, *Homo sapiens*, is thus a psychic species in addition to all its other faculties and attributes.

One major deduction is possible if one thinks this way of the situation. Any nation which seriously undertakes to research and develop PSI faculties ultimately will achieve applied advantages. This includes the (former) soviet Union, China and any other nation which might recognize the species-wide potentials of applied PSI.

I now asked my listeners to take a piece of paper, and on it put a minuscule dot on one side representing PSI researchers. Then I asked them to make a very large circle on the other side representing our species-wide PSI potentials. The reason for this was that people can't see things very well in their heads, but can do so if they look at a format on a piece of paper.

I then pointed out that the social responses to the small dot were overly big *not* because of the small dot but because of the big circle. The huge social responses were generally negative, and were patent attempts to destroy the small dot *in order to prevent the organized emergence of the potentials contained within the big circle*.

I then explained that any organized emergence of those potentials would be incorporated as super-PSI faculties.

I then pointed out that there is an actual, widespread *intuitive Fear* of these super faculties since their applications would give obvious advantages to those who develop them.

I then pointed out that the big circle can't be reduced since its potentials are carried within our species, and are continuously and potentially reborn when babes are born—Russian babes, Chinese and American ones. All of us born are carriers of potential PSI faculties subtly indwelling within the species.

Since the big circle cannot be reduced, there is only one way to prevent the organized emergence of applied super-PSI faculties which are feared. This is to give the small dot and the big circle a bad name, to artificially engineer and mobilize social fear against *both of them*.

I then asked my listeners to put something between the small dot and the big circle which would be called “Spin” or “Spin Doctors”. Now, on the paper we would have the small dot, then the spin doctors, and then the large circle.

I then asked them to increase in size the spin drawing around and around until it included the small dot and the big circle. Now all one largely would have on the paper is a big spin which obliterated the small dot and the big circle.

I believe it was Pierre Salinger, former press secretary to President John P. Kennedy, who conceptualized “spin” and “spin doctors”. But those two crafts which engineer opinion have been in existence for a long time under other names.

Psychics were once condemned as heretics and burnt at stakes, which definitely gave our species PSI potentials a negative spin. In modern times, the spins were that human species PSI was irrational, of illusion, of abnormal psychiatric disorders and, worst of all—unscientific. Negative spin factors, one and all.

I then pointed out that everyone develops mental grids via which they process information. This meant that everyone has processing information about our species PSI faculties through mental grids engineered by anti-PSI spin doctors. Many, but not all, people think through spin-grids not through knowledge grids.

It was, therefore, not surprising that no one knew anything about real PSI faculties, and probably feared them as well.

Hence the monumental size of the confusions, a size corresponding with the size of the accumulated spin factors.

I now asked my listeners from the intelligence communities to draw a line from the small dot through the spin factors and end up in the middle of the big circle, and to put a small arrow at its end.

There at the line's end, I said, is a whole new world of potential super-PSI faculties. That should be your target if you want it. But that target involves not just me or any other psychic, but the indwelling PSI potentials of our species. I warned that they would not make any progress *unless* they considered our species PSI potentials. PSI faculties *are* an indwelling species thing, you know. And it doesn't matter what your spin grids think.

Your spin grids are transitory. Our species-indwelling PSI faculties are permanent—even if suppressed.

Remote Viewing?

HEY, GUYS! WHAT ARE WE TALKING ABOUT?

(Part 2)

Ingo Swann

(10Dec95)

There is something very wonderful about remote viewing. But you have to get your mind-grids beyond a few things in order to fairly consider it. Beyond the sensationalizing of the government connections... beyond the anti-PSI spin grids... beyond the nomenclature problems.

Beyond these you encounter the *fact* that remote viewing potentials are innate in our species. Thousands upon thousands of PSI formats have been documented since about 3,000 BC, in all cultures, in all countries, down until today. Although denigrated in modern times, PSI is everywhere among us—and it makes of our species a *bio-psychic* one.

No one with any thinking capacities will deny that our species possesses *powers of mind* that far exceed our biological factors and parameters. Many PSI faculties exist among these powers of mind, and among these are remote viewing faculties. If you can't address this issue, then it is not the fault of our species potentials. It's the fault of engineered anti-PSI spin grids you have bought into.

Now, here's the wonder of remote viewing—if RV potentials exist, then the faculties in some way have to be *connected* or *wired* into Virtual Reality Space and Time (VRST). VRST transcends the limits of linear space-time. RV faculties, then, equate to some kind of VRST accessing—to something akin to a space-time-machine kind of thing.

The sensations experienced by *Exiting* the linear space-time software program and *Entering* the VRST hard drive are exhilarating and ecstasy-making. Mind-power expansion, connection to universals, up-linking into perspectives that transcend down-linking into the limits of conventional linear space-time. Experiencing all of this is *beautiful*, nearly beyond compare. *But! It has to be* experienced—in order to fully appreciate what it is. Then one finds we don't have the proper English words to describe it.

People who experience spontaneous remote viewing (SRV) may or may not notice this beauty—mostly because the SRV event may be very short and transitory, but also because their mind wiring might be mixed up and littered with anti-PSI spin grids.

However, tutoring in controlled remote viewing (CRV) erects proper and correct mind grids commensurate to the virtual remote viewing faculties. Yes, one has to be *correctly re-wired* in order to sustain up-linking into the VRST hard drive.

Then one finds oneself experiencing the beauty and ecstasy of Being In, or free-floating in, the “Cosmos” (for lack of a better word).

Granted, SRV and CRV might “see” some bad things; but beyond those occasions the experienced sensations of the sustained up-linking are wonderful, beautiful and fabulous. Experiencing Connections to shared universals makes for a new reality.

MESSAGES REGARDING REMOTE VIEWING FOR THE GLORY OF OUR SPECIES

Ingo Swann

(10Dec95)

Message—2

In late October 1971, I and a colleague were in Washington. This was still a time when no one wanted a psychic anywhere near their official premises. So we met in bars and pizza parlors (the Pizza Parlor Conferences on Psychic Warfare). On this occasion there were six spooks. But one seemed very important because when he opened his mouth to talk, everyone else shut up immediately. Actually, he didn't say much, but when he did it was always with a pointed question.

"Mr. Swann", he said, "If you were going to set up a threat analysis program to match what the Soviets are up to, what would you do?"

After gathering my wits, I responded: "Well, there would be two major options, both of which should be pursued. If *they* are really interested they would be trying to locate and recruit psychics on a broad scale, to test and experiment with them". (It was known at this time that the KGB was undertaking such a recruitment, from as far away as Tibet and Mongolia where shamans and monks with powers were located and dragged to Russia by force).

"But if you follow this option, you will be dealing with American citizens who can't be dragged and forced. You will have to convince them to work on your behalf, and most psychics I know don't like the intelligence community. But this should somehow be followed up.

"The second option is to institute a broad inquiry into the nature and processes involved, at least regarding PSI perceptions which would be amenable to psychic spying, psychic penetration. To do this, you must assume one thing that's not been assumed before. You must assume that PSI potentials are broadly a human species thing, and thus generally available everywhere.

"If this is so, then there must be PSI constants involved, constants that can be harnessed if they can be identified. If these constants are revealed and understood, then you can assume that the Soviets are probably looking for them, too. Both options should be followed to see where they lead".

The 'conference' then removed to a quite nice bar in Laurel just outside of Washington proper. There the chief spook took me aside and asked if I ever received a security clearance. "Yes, in the Army—S and TS". "OK", he responded, "do you mind if we got it reactivated?" This was my *second* message, quite spontaneous.

THE 1973 REMOTE VIEWING PROBE OF THE PLANET JUPITER

Ingo Swann

(12Dec95)

As many are aware, an amusing but large media flap regarding remote viewing is presently occurring (the 29th one by my count).

The flap majorly focuses on a situation involving intelligence community interests in psycho-energetics research that began over twenty-five years ago. Most of the research took place under the excellent auspices of Stanford Research Institute (SRI)—now renamed SRI International, the second largest “think tank” in the US.

The present media flap is distorting the original basis for the early interest in the search for psycho-energetics applications.

Because of this, the former director of the project has suggested that complete information now be made available for public access via the Internet/Worldwide Web, regarding a series of early psycho-energetic experiments.

The former director (always my master, I always his slave) has asked me to begin the public access by entering into the Net the full story of the several experiments.

This will be the first of nine other entries to follow.

Background

In 1973, mainstream science, academe and media were unequivocally opposed to any kind of parapsychology or psycho-energetics research. It thus came as something of a cultural shock when the nation’s second largest

“think tank” undertook that kind of research. The resulting first flap was enormous, largely because of SRI’s high scientific standing and its military and intelligence community affiliations.

The Jupiter Probe was one of a number of early experiments designed to try to discover the dimensions and extent of human remote sensing faculties. It was felt that radical experiments should be undertaken in the attempt to establish the dimensions of those faculties.

The SRI project's extremely illustrious sponsors (you know who) concurred. —Several—radical experiments were then designed, and their protocols were examined in advance by a board of noted scientists and overseers.

One such radical experiment, the “Jupiter Probe”, took place in 1973 at Stanford Research Institute (SRI) under the excellent auspices of Dr. H.E. Puthoff and Mr. Russell Targ (both esteemed physicists) and other competent scientists of the Radio Physics Laboratory.

This particular experiment has occasionally undergone ridicule published in the skeptical media and elsewhere. The following story will reveal that no skeptic has ever read through the details of the experiment.

There are two important elements of which skeptics try to deprive public understanding:

1. that the Jupiter Probe was only an exploratory experiment, and *not* meant as a “claim” of anything; and
2. knowledge of its illustrious sponsorship and scientific oversight.

However, the radical topic of the experiment, remote sensing of a distant planet, brought undue luminosity in a world where marginal Zener card-guessing was the standard parapsychology fare. The very idea of the radical topic unnerved not only conventional academic concepts, but conventional parapsychology concepts as well.

The Elements of the Experiment

Purposes of the experiment: (1) To try to ascertain if long-distance remote sensing could extend to a very far distance; (2) to record the time it took before impressions began to be given, and (3) to compare the impressions with published scientific feedback.

Requirements for the experiment: A far-distant target and the expectation of scientific feedback.

Target selected: The planet Jupiter.

Feedback expectation: Technical data and analyses drawn from information telemetered back to Earthbase from NASA spacecraft and which information would be published in scientific media: the Pioneer 10 and 11 “flybys” of 1973 and 1974, and the later Voyager 1 and 2 probes of 1979.

Date of experiment (#46 in a series): April 27, 1973. The first Jupiter bound NASA spacecraft, Pioneer 10, was already en route to the planet, but yet too far distant to send data back to Earthbase, principally at Jet Propulsion Laboratories (JPL).

Raw data yield of the experiment: (1) One standard 8-1/2" × 11" page containing three drawings; (2) two and 1/6th pages of verbal data recorded and transcribed.

Guarding of the Raw Data

The raw data needed to be independently guarded so that it could not be said it was altered after the fact. Thirty copies of the raw data were prepared, including statements regarding the purposes and design of the experiment.

Three copies were held by the Project's sponsors. Ten copies of the raw data were offered to scientists noted for their integrity, including two interested astrophysicists (then at Jet Propulsion Laboratories). All accepted their copies.

One copy each was offered to a noted American astronomer, and a famous science popularizer. Both of these copies were rejected and returned, one with a signed letter of ridicule which resides in my archives.

Telephone requests to two noted skeptics to safeguard the raw data were refused.

The remainder of the copies were distributed among scientists at SRI and at other places in the Silicon Valley area. One or two of those copies were covertly sold to a San Francisco reporter, and thereafter widely published.

The prepared copies were also photocopied by others and more widely distributed. I have acquired some of these for my archives, and which contain humorous notations on the margins.

Pre-feedback yield of the raw data: Before feedback was obtainable, the raw data was broken down by SRI analysts into major data categories, as will be shown below. After feedback became possible, no reason was discerned to alter the categories. The categories comprise *all* of the raw data, and nothing was later deleted or added.

Feedback sources: First scientific and technological feedback sources began becoming available in September 1973, four months after the experiment took place. Additional feedback sources continued to accumulate by stages up through 1980.

Seven feedback sources of scientific and technical references were ultimately utilized as feedback sources:

1. *Aviation Week & Space Technology*
2. *Newsweek*
3. *Science*
4. *Science News*
5. *Scientific American*
6. *Time*
7. *US News & World Report*

The decision to construct a formal report: The raw data indicate that the viewer had identified a Ring around Jupiter, a sketch of which appears in the raw data (included) and is also verbally identified.

Conventional scientific wisdom held that Jupiter did not possess any Rings.

This particular datum was one reason the experiment was laughed out of town by many.

The existence of the Ring was discovered and confirmed in early 1979, six years after the Jupiter Probe had taken place.

Dr. Puthoff, the SRI project's director, was first notified of the discovery by telephone from one of the JPL astrophysicists analyzing the NASA data—and who was also one of the original guardians of the raw data. The existence of the Ring “came as a complete surprise to scientists”.

Because the Ring correlated so well with the remote viewing data, a decision was taken by SRI staff to organize all of the raw data, compare it to scientific confirmation sources, and construct a formal report.

The report was prepared by the genius of Ms. Beverly Humphrey, a research associate and statistical analyst of the SRI Radio Physics Laboratory, on behalf of H.E. Puthoff and his associate, R. Targ. The formal report was entitled “Swann's Remote Viewing Probe of Jupiter”.

The raw data comprised only four pages. But the confirmatory data appeared throughout the published scientific and technical articles and papers. It was decided that all of these should be included in their entirety to ensure that no scientific passage was inadvertently used out of context. The feedback data therefore amounted to about 300 pages.

The technical references utilized as of 1980 were meant to be representative of the current Jovian research and did not constitute a totally exhaustive scientific periodical collection. Because of this, no “Executive Summary” of the experiment and its results was undertaken.

This present document now represents an *informal* summary.

Disposition of the formal report: Ten original 300-page copies of the formal report were produced. Two copies were immediately stolen from the otherwise secured offices of SRI. It was presumed that this theft was engineered by covert foreign nationals—somewhat irrationally, since copies of the report were being freely offered.

I retained two copies for my archives, Dr. Puthoff retained one, and one was entered into the Stanford Research Institute library.

One copy was unofficially accepted by a ranking NASA official on the understanding that he would deny accepting it, if identified.

A copy was offered to the leading Skeptical Organization in our fair country. The offer was declined.

I don't know what happened to the remaining copies.

Additional photocopied copies were offered to a number of scientists. Some accepted, but others now declined to take possession of them upon the grounds that no one wanted to possess a document which suggested that a remote viewer had identified Jupiter's Ring before "science" had.

The formal report of the Jupiter Probe, containing its massive confirmatory data, then descended into obscurity. No one who thereafter mocked the experiment has ever read it, or has wanted to read it.

Additional pre-feedback reports of the experiment: A review of the Jupiter Probe was included in—*Mind Reach*—published in 1977 by H.E. Puthoff and Russell Targ (Delacorte Press/Eleanor Friede) with an Introduction by eminent Dr. Margaret Mead.

This in-print 1977 rendering identifies all major categories of the raw data—including the mention of the Ring, two years before it was scientifically discovered in 1979.

Additionally, before feedback became possible, the entirety of the Jupiter raw data, or parts thereof, were published in over a hundred media sources world-wide.

Two participants in the Jupiter probe experiment: Two viewers simultaneously took part in the Jupiter Probe—myself (in California) and Mr. Harold Sherman (in Arkansas).

Mr. Sherman was a noted psychic who had earlier (in the late 1930s) taken part in long-distance viewing between New York City and the Arctic. Those exceedingly successful experiments were undertaken in conjunction with the noted Arctic explorer, Sir Hubert Wilkins (see: "Thoughts Through Space" by Sir Hubert Wilkins and Harold M. Sherman, Creative Age Press, New York, 1942).

Unfortunately, this significant book regarding long-distance sensing came out during the emergencies of World War II and didn't achieve the attention it deserved.

The reason for inviting Mr. Sherman to participate was to see if two viewers, separated by over 2,000 miles, would report the same or different data. With certain exceptions, the two sets of data corresponded nicely.

Mr. Sherman's contributions were not included in the 1980 formal report because he was not a consultant of SRI and the costs of analyzing his data could not be justified.

1. Immediately below are presented *all* of Swann's raw data.
2. *Immediately following* the raw data, the different major categories will be found associated to scientific and feedback sources. You may wish at this point to turn directly to the feedback sets which follow the raw data.

The Raw Data

Although not indicated in the record, the experiment began promptly at 6:00 P.M. PST. The first response occurred at 6:03:25—perhaps meaning that it took that long *to get to Jupiter*, or that long for images to form. The first data-rich response was not made until just after 6:04:13—a four-minute delay.

You will also note that an average delay of 2 minutes occurs between the verbalized data sets. The reason for those delays has not been understood.

Swann Jupiter Probe (April 27, 1973)

Experiment 46

No big sharp noises for the next 1/2 hour, please.

6:03:25 (3 seconds fast) "There's a planet with stripes".

6:04:13 "I hope it's Jupiter".

"I think that it must have an extremely large hydrogen mantle. If a space probe made contact with that, it would be maybe 80,000—120,000 miles out from the planet surface".

6:06 “So I’m approaching it on the tangent where I can see it’s a half-moon, in other words, half-lit/half-dark. If I move around to the lit side, it’s distinctly yellow toward the right”.

(Hal: “Which direction you had to move?”)

6:06:20 “Very high in the atmosphere there are crystals... they glitter.

Maybe the stripes are like bands of crystals, maybe like rings of Saturn, though not far out like that. Very close within the atmosphere.

[**Note:** *See sketch of ring in the raw data drawing below.*] (Unintelligible sentence). I bet you they’ll reflect radio probes. Is that possible if you had a cloud of crystals that were assaulted by different radio waves?”

(Hal: “That’s right”).

6:08:00 “Now I’ll go down through. It feels really good there (laughs). I said that before, didn’t I? Inside those cloud layers, those crystal layers, they look beautiful from the outside. From the inside they look like rolling gas clouds—eerie yellow light, rainbows”.

6:10:20 “I get the impression, though I don’t see, that it’s liquid”.

6:10:55 “Then I came through the cloud cover. The surface—it looks like sand dunes. They’re made of very large grade crystals, so they slide. Tremendous winds, sort of like maybe the prevailing winds of Earth, but very close to the surface of Jupiter. From that view, the horizon looks orangish or rose-colored, but overhead it’s kind of greenish-yellow”.

6:12:35 “If I look to the right there is an enormous mountain range”.

6:13:18 “If I’m giving a description of where I’ve gone and am, it would be approximately where Alaska is if the sun were directly overhead, which it is. The sun looks like it has a green corona... seems smaller to me.

(Hal: “What color is the sun?”)

”White”.

6:14:45 “I feel that there’s liquid somewhere. Those mountains are very huge but they still don’t poke up through the crystal cloud cover. You know I had a dream once something like this, where the cloud cover was a great arc... sweeps over the entire heaven. Those grains which make that sand orange are quite large. They have a polished surface and they look something like amber or like obsidian but they’re yellowish and not as heavy. The wind blows them. They slide along”.

6:16:37 “If I turn, the whole thing seems enormously flat. I mean, if I get the feeling that if a man stood on those sands, I think he would sink into them (laughs). Maybe that’s where that liquid feeling comes from”.

6:18:10 “I see something that looks like a tornado. Is there a thermal inversion here? I bet there is. I bet you that the surface of Jupiter will give a very high infrared count (?), reading (?)

(Hal: “Reading... inaudible sentence).

”The heat is held down”.

6:19:55 “I seem to be stuck, not moving. I’ll move more towards the equator. I get the impression that that must be a band of crystals similar to the outer ones, kind of bluish. They seem to be sort of in orbit, permanent orbit, down through another layer farther down which are like our clouds but moving fast. There’s another area: liquid like water. Looks like it’s got icebergs in it, but they’re not icebergs”.

6:22:20 “Tremendous wind. It’s colder here, maybe it’s because there’s not a thermal inversion there”.

6:23:25 “I’m back. OK”. (Hal: “Very interesting”).

”The atmosphere of Jupiter is very thick. I mean ... (Ingo draws) ... Explanation of drawing: This is what appears to be a hydrogen mantle about

100,000 miles off the surface. Those here are bands of crystals, kind of elements. They’re pretty close to the surface. And beneath those are layers of clouds or what seem to be prevailing winds. Beneath that is the surface which I saw was, well, it looked like shifting sands made out of some sort of slippery granulated stuff. And off in the distance, I guess, to the East was a very high mountain chain 30,000 feet or so, quite large mountains. I feel these crystals will probably bounce radio waves. They’re that type.

Generally, that’s all”.

The Major Data Categories Compared With Confirmatory Feedback

I will now present each of the categories by reiterating the raw data statements and give samples from confirmatory sources—although numerous other sources are provided for each category in the formal document.

Hydrogen composition

1. Hydrogen mantle:

Swann (April 27, 1973): “I think that it must have an extremely large hydrogen mantle. If a space probe made contact with that, it would be maybe 80,000–120,000 miles out from the planet’s surface”.

Scientific American (September, 1973, p. 121): “Above the hypothetical core is a thick stratum in which hydrogen is by far the most abundant element; this stratum makes up almost all the mass and volume of the planet. The hydrogen is separated into two layers; in both it is liquid, but it is in different physical states.

“The inner layer extends from the core to a distance of approximately 45,000 kilometers from the center, where the pressure is estimated to be about three million earth atmospheres ... In this layer the hydrogen is in the liquid metallic state, a form of the element that has not yet been observed in the laboratory because it exists only at extremely high pressures. ... The outer layer extends to about 70,000 kilometers and consists mainly of liquid hydrogen in its molecular form.

“Above the layer of molecular hydrogen, and extending another 1,000 kilometers to the cloud tops is the gaseous hydrogen atmosphere”.

Science (Vol. 183, January 25, 1974, p. 317): “Jupiter appears to have an extensive hydrogen torus surrounding it in the orbital plane of Io”.

Atmospheric

1. Storms, wind:

Swann (April 27, 1973): “Tremendous winds sort of like maybe the prevailing winds of Earth, but very close to the surface. I see something that looks like a tornado”.

Scientific American (March, 1976, p. 50): “On Jupiter the zones and the Great Red Spot are high-pressure regions (anti-cyclonic) and the belts are low-pressure (cyclonic). ... In that respect they resemble tropical cyclones (rotating hurricanes) and mature extratropical cyclones on the earth”.

Time (March 12, 1979, p. 87): “Yet it was Jupiter’s stormy weather that caused the greatest excitement. Voyager’s electronic eyes spotted dozens of storms across Jupiter’s banded face. Most of them measure about 6,000 miles

wide, far larger than their earthly counterparts. ... University of Arizona astronomer Bradford A. Smith was both awed and puzzled by these storms”.

2. High infrared reading:

Swann (April 27, 1973): “I bet you that the surface of Jupiter will give a very high infrared count (?), reading (?). The heat is held down”.

Science (Vol. 183, Jan. 25, 1974, p. 303): “The Pioneer 10 infrared radiometer has established that the excess radiation is 2 to 2.5 times the solar input and that there is no temperature change at the cloud top levels across the evening terminator of the planet.

Science News (Vol. 105, Apr. 13, 1974, p. 236): “The surprise is that the heating should begin at such lofty altitudes, particularly with no indications either from earthly observations or from the infrared mapping device aboard. ‘It’s a huge discrepancy’, admits Kilore. ‘I can’t explain it’. The closest thing to a theory is that perhaps a haze or dust layer, while confusing watchers on earth, created a greater greenhouse effect than anyone had expected, trapping and building the sun’s incoming energy to unanticipated heights”.

3. Temperature inversion:

Swann (April 27, 1973): “Is there a thermal inversion here? I bet there is”.

Science (Vol. 188, May 2, 1975, p. 475): “In particular, the appearance of the inversion at about 260 K is strikingly similar to the Pioneer 10 entry profile, although the Pioneer 11 measurement was obtained on the dark limb of Jupiter. Thus, the inversion cannot be ascribed to heating by particulate absorption of solar radiation, unless rapid circulation at the polar latitude is sufficient to maintain this effect across the terminator”.

4. Cloud color and configuration:

Swann (April 27, 1973): “From that view, the horizon looks orangish or rose-colored, but overhead it’s kind of greenish-yellow. You know, I had a dream once—something like this, where the cloud cover was a great arc... sweeps over the entire heaven”.

Science News (Vol. 115, March 10, 1979, p. 148): “Still, striking reds, oranges, yellows, brown and even blue make Jupiter’s convoluted patterns seem all the more fantastic. ... A major goal of Voyager is to find out the nature and chemistry of the coloring agents. ... Phosphene and other candidates have been suggested, but they have been far from certain”.

5. Water and ice crystals:

Swann (April 27, 1973): “I get the impression, though I don’t see, that it is liquid. I get the impression that that must be a band of crystals similar to the outer ones, kind of bluish. They seem to be sort of in orbit, permanent orbit down through another layer farther down which are like our clouds but moving fast. There’s another area: liquid like water. Looks like it’s got icebergs in it but they’re not icebergs”.

Science News (Vol. 106, September 21, 1974, p. 186): “Farther down may be frozen water crystals and possibly even liquid water, the Pioneer researchers suggest, although water has never been observed there”.

Ibid. (February 15, 1975, p. 102): “Water vapor in the atmosphere of Jupiter—‘The first oxygen-bearing molecule identified in the outer planets’—has been discovered by a team of astronomers from the University of Arizona”.

Magnetic and Electromagnetic

1. Auroras:

Swann (April 27, 1973): “Inside those cloud layers, those crystal layers, they look beautiful from the outside [i.e., space], but from the inside they look like rolling gas clouds—eerie yellow light, rainbows”.

Time (March 12, 1979, p. 87): “Voyager also discovered a dazzling, doughnut-shaped cloud of electrically charged particles that formed displays similar to the earth’s northern lights”.

Science News (Vol. 118, July 21, 1979): “One major product of the field is the region of brilliant auroras discovered around the planet by Voyager 1 and further studied by its successor [Voyager 2]”.

Gravitational Phenomena

1. The Ring:

Swann (April 27, 1973): “Very high in the atmosphere there are crystals, they glitter, maybe the stripes are like bands of crystals, maybe *like rings* [emphasis added] on Saturn,—though not far out—[emphasis added] like that, very close within the atmosphere. I bet you they’ll reflect radio probes. Is that possible if you had a cloud of crystals that were assaulted by different radio waves?”

Time (March 19, 1979, p. 86): “Coming within 278,000 km (172,400 miles) of the swirling Jovian cloud tops, the robot survived intense radiation, peered deep into the planet’s storm-tossed cloud cover, provided startling views of the larger Jovian moons—and, most surprising of all, revealed the presence of a thin, flat ring around the great planet—[emphasis added]. Said University of Arizona Astronomer Bradford Smith: ‘We’re standing here with our mouths open, reluctant to tear ourselves away’”.

Surface Phenomena

1. Liquid composition:

Swann (April 27, 1973): “I feel that there’s liquid somewhere. If I turn, the whole thing seems enormously flat. I mean, if I get the feeling that if a man stood on those sands, I think he would sink into them (laughs). Maybe that’s where the liquid feeling comes from.

Aviation Week & Space Technology (November 19, 1973, p. 53): “A reason is that Jupiter may be all atmosphere. Lack of radar reflectivity points to a gel-like rather than solid core”.

Science News (Vol. 110, July 17, 1976, p. 44): “In fact, liquidity seems to be the most salient overall characteristic of Jupiter. ... The outer layer [the—mantle—] is gaseous hydrogen mostly. As the pressure increases the hydrogen gradually passes into a liquid state. ... The liquid molecular hydrogen changes to liquid metallic hydrogen at 25,000 kilometers down”.

2. Mountain range:

Swann (April 27, 1973): “If I look to the right here there is an enormous mountain range. Those mountains are very huge but they still don’t poke up through the crystal cloud cover. And off in the distance, I guess, to the East, was a very high mountain chain 30,000 feet or so, quite large mountains”.

(Discussion: This mountain range thing, plus the Ring thing, damned the Jupiter Probe from the start because prevailing scientific opinion denied their possibility).

I will now take this opportunity to point out that *all* the skeptical attacks on the Jupiter Probe experiment focus on holding the mountain thing up to ridicule—but that *none* of them mentioning the very successful ring thing.—It *is* true that before the NASA crafts approached Jupiter, prevailing scientific

wisdom held that the planet was mostly gaseous and/or mostly liquid. However, this “wisdom” began to change:

Science (Vol. 183, January 25, 1974): “The magnetic field measurements at Jupiter will also enable us to investigate more exactly the core of the planet. Several models of the core have been proposed which include either frozen or liquid metallic hydrogen as well as a rocky core consisting of several tens of earth masses”.

Now pay attention here: “a rocky core consisting of *several tens of earth masses*”? *Several tens of earth masses!* Well, if you enlarge Earth’s mass by ten or twenty or more times, then a *30,000-foot mountain range* would seem like a hill there.

Science News (Vol. 110, July 10, 1975): “One of the most famous features of Jupiter’s atmosphere is the great Red Spot. Astronomers have engaged in endless speculation and argument about its nature. Observers have suggested that it was a column of the atmosphere hooked on the top of an extra-high mountain ...”.

Scientific American (September, 1975, p. 121): “The model allows for a small rocky core [‘small’, yet several times Earth’s mass] at the center of the planet ... The core would be composed mainly of iron and silicates, the materials that make up most of the earth’s bulk. Such a core is expected for cosmogonic reasons: ... The core cannot be detected through gravitational studies, however, so that its existence cannot be proved”. [I.e., cannot be detected because the crystals in the upper atmosphere reflect all radio or other detection signals.]

Scientific American (March, 1976, p. 53): “Because of the Great Red Spot’s long lifetime, its constancy in latitude and its uniqueness, it seemed that it must be connected with an underlying solid object or topographic feature that was giving rise directly to the flow patterns at the visible surface [cloud cover]. “A Taylor column is the cylinder of stagnant fluid that was believed to join the solid object to the red cloud we see at the top of the Jovian atmosphere. ... Finally, other zones seem to have their own red spots, suggesting that the Great Red Spot is not unique [i.e., in being attached to a high geological formation.]”

Mountains, by golly... High ones that poke up and distort the storm-cloud flows. However, scientists continued to argue the *solid core problem* until just recently.

The Shoemaker-Levy 9 comet impacts on Jupiter. Not long ago, a series of twenty or so comets impacted Jupiter one after another.

The largest of them left—impact craters—so huge and so high that their circular contours can easily be seen emerging from the cloud cover which is several miles thick.

Since the impacts, the mountainous craters can still be seen when that side of Jupiter is turned toward Earth.

Well, if there were not mountains on Jupiter back in 1973, there are some there now—huge and big, and well over 30,000 feet high. It is quite clear now that Jupiter does have a solid core some tens of masses the size of Earth's own mass.

Synopsis of Jupiter Raw Data Elements Confirmed By Scientific and Technological Feedback

1. "Hydrogen mantle": Confirmed—September 1973, 1974, 1975.
2. "Storms, wind": Confirmed (as to dimensions and unexpected intensity)—
 1. 1976, 1970.
 2. "Something like a tornado". Confirmed (as strong rotating cyclones)—
 3. 1976.
 4. "High infrared reading". Confirmed—1974.
 5. "Temperature inversion": Confirmed—1975.
 6. "Cloud color and configuration": Confirmed—1979.
 7. "Dominant orange color": Confirmed—1979.
 8. "Water and ice crystals": Water possible there, but ice crystallization of other elements Confirmed—1974.
 9. "Crystal bands reflect radio probes". Confirmed—1975.
 10. "Magnetic and electromagnetic Auroras ("Rainbows")":—Confirmed, 1979.
 11. "The RING": Confirmed—1979... not only as to its existence, but as being "inside" the crystallized atmospheric layers.
 12. "Liquid composition": Confirmed—1973, 1976, as hydrogen in liquid form.
 13. "Mountain range (mountains) and solid core": Probably Confirmed—1994. Confirmed existence of solid core several tens of masses of earth's. Recent comet impacts reveal enormous craters extending through thick cloud cover, one approximately the size of 1/2 of the United States.

14. “Confirmed elements of the raw data’s three drawings”:
 - a. The large drawing of the general layers of Jupiter’s several kinds of atmospheric strata was generally correct. If interested, please compare with diagrams of Jupiter’s layers found in:—Science News (Vol. 106, September 21, 1974, p. 187).—Scientific American (September, 1975, p. 121).—Time (September, 1974, p. 83).
 - b. The second smaller drawing probably refers to the planet’s hydrogen torus, but was not indicated as such in the raw data.
 - c. Diagrams and discussion of the Ring can be found in:—Aviation Week & Space Technology (June 16, 1979, pp. 16–17, and p. 20.—Science (Vol. 206, November 23, 1979, pp. 926–927, and pp. 932–933). Pictures of the Ring and its placement within the crystal bands, obtained by Voyager 2 can be found in Science News: Vol. 115, February 16, 1976, pp. 108–9; Vol. 115, March 10, 1979, p. 149; Vol. 115, July 14, 1979, p. 20.

No scientific or technological feedback has been achieved to date regarding:

- “Then I came from the cloud cover, the surface it looks like sand dunes. They’re made of very large grade crystals so they slide”.
- “Those grains which made that sand orange are quite large. They have a polished surface and they look something like amber or like obsidian but they’re yellowish and not as heavy”.
- “Beneath that is the surface which I saw was, well, it looked like shifting sands made out of some sort of slippery granulated stuff”.

Early Reactions Regarding Experiment #46

The first reactions to the Jupiter Probe experiment were universally negative, including those of the sponsors. The core of the problem was that the raw data included mention of rings and mountains. Prevailing scientific wisdom as of 1973 against the possibility of Jovian rings and mountains and was quite adamant at the time.

Attitudes against the experiment began to change after the hydrogen components and the crystalline-layered structure of the Jovian atmospheres were confirmed (late 1973 through 1974).

When it was seen that the viewer's sketch of the complex atmospheric layers quite nicely matched subsequent scientific renderings, this major data category was accepted as "roughly" evidential.

The viewer's ring and mountains were now thought of as imaginary noise entered into a long-distance signal line which was minimally evidential.

In any event, experiments were needed with more immediate feedback possibilities, and an enormous number of these were designed and undertaken. These produced more immediate results, and which were used to expand understanding of remote viewing potentials.

Had it not been for the fact that stolen copies of the raw data had been leaked to the media, the existence of Experiment #46 might never have publicly surfaced. Neither SRI workers, the sponsors, nor myself ever sought to offer the experiment as—claims—of anything.

But now in retrospect, it was fortunate that the thefts took place because the entirety and parts of the raw data early appeared in the media, including *The National Enquirer*. Thus, the raw data was publicly available as of 1974.

Experiment #46 lay obscure between 1974 and 1979. No continuing attempt was made to feedback other of its categories, and the SRI work progressed along more immediately fruitful lines.

The 1979 scientific discovery and confirmation of the Jovian Ring came as one of the larger shocks and—surprises—in astronomical history.

The entirety of the Jupiter Probe raw data was now organized and compared to scientific feedback—after which all of the data, except the mountains, could be seen as near-approximately confirmed.

Now, however, the formal report was generally rejected on the grounds that no respectable scientist wanted to be identified as having read it. Yet word got around.

Only the mountains remained unconfirmed. When skeptics elected to amuse themselves regarding the Probe it was this single item they focused on.

Request For Help

Additional scientific data achieved since 1980 may either add to, or detract from, the confirmatory data utilized for the 1980 report.

Any Net reader of this document may feel free to contribute additive or detractive data. Such data, however, must be achieved from identified scientific or technological sources and introduced in their entirety with proper identifying references so that others can independently check them out. Any help along these lines would be appreciated.

The Jupiter Probe is an historical remote viewing artifact whose documents must stand or fall on their own merits or demerits. Since the history of the SRI project is based on *other* in-depth experiments, whether the Jupiter Probe stands or falls will have no bearing on that history.

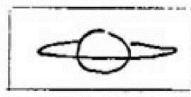
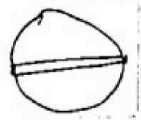
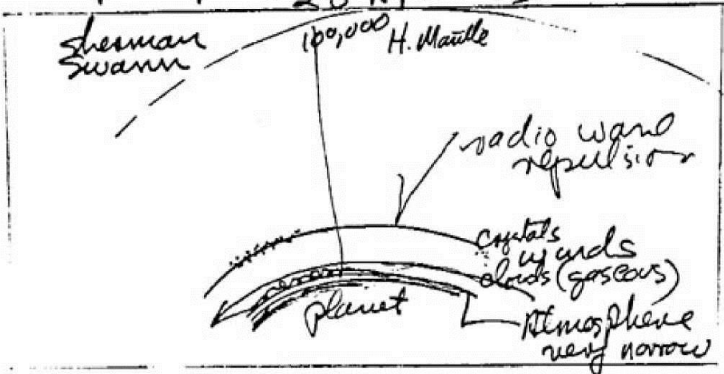
I presently have no resources to track down scientific and technical articles on the topic of the Shoemaker-Levy 9 impacts on Jupiter, or regarding the craters visible as seen on a recent NOVA TV program. Any help out there?

TITLE

Epitaxial PSI Probe
28 April 1973 " 29132
EXP 46

Sherman
Swann

100,000 H. Maule



- Vertical inversion
tornado
up a red

mountain cha
30,000 ft?
shifting sand
grains like
polished amb
don't weigh
very much.

** Editor's Note: The subject incorrectly recorded the date of the experiment.
The correct date was 27 April 1973.

inverted &

REMOTE VIEWING AND OUR SPECIES — SUPERPOWERS OF MIND —

Ingo Swann

(27Dec95)

Background: During the winter of 1972 I was again in our fair nation's capital. No one yet wanted to be officially seen with me, so I was taken by an Army major to a bowling parlor somewhere in Maryland. There I met with three macho military intelligence types practicing their balls and strikes, and drinking beer.

Only the apparent ranking officer talked with me. "I don't want to talk with you", he began. "But someone higher-up ordered me to. I'm not interested in any of that parapsychology bullshit. So don't talk statistics and crap like that. There's only one thing I want to know. Do you think psychics can be used as psychic spies? Yes or no, and then *you* can get the hell outta here".

"OK", I replied. "On average, no".

"Good", he said, smiling... "that's what I think, too".

"Good", I agreed... and now I'll get the hell outta here". I stood up to leave, saying "But you've asked a dumb question typical of psychically-illiterate people".

"Oh? Is there a better question?"

"You only wanted a 'yes or no', and you got it. I'm outta here". "Hey, you callin' me dumb?" "Yup. And rude and crude, too". His face turned red.

"So... what's the better question... hey, you want a beer?"

A peace offering. "Look", I began, "the real question is this: does our human species possess superpowers of mind? If so, then it's our species that has potentials for psychic spying. Anyone who identifies and develops those potentials should be able to *amplify* them. Your problem is not with individual, natural psychics. It's with the probability that someone somewhere, perhaps in Russia or China, will find and more broadly amplify the powers. Then you've got a different and bigger ballpark situation on your hands. The search for mind superpowers will not stand still, you know. Just look at your average psychic— and imagine his powers purified and amplified".

The guy looked at me rather blankly for a moment. "OK", he finally said, "you got my attention. Do you eat meat? There's a good steakhouse down the road".

Well, it's now some twenty-three years later. And the very same question still looms over the future.

Your individual reaction to the question will largely depend on whether you feel that our species possesses faculties of superpowers of mind.

If your reaction is in the negative, then you must be one of those who subscribe to a number of mental software concepts that reduce the amazing vistas of our mind potentials.

These vistas partially leak through every once in a while... into individuals who do demonstrate various kinds of superpower faculties, individuals sometimes called psychics, intuitives, telepaths or clairvoyants—or martial arts experts.

If you are involved with any of the martial arts, especially Aikido or Jujitsu, then you'll agree that mind does possess superpower faculties which can be identified, and developed and utilized.

There is and always has been, only one obstacle to this extremely important question. The obstacle is this: human beings usually do not think of themselves as belonging to a species—a species which contains all of them in a gigantic, collective sense.

Rather, people think of themselves as individuals, as family and clan units; as political, religious and philosophical collectives; as nations, races and cultural heritages.

However, all of these, in any format, are only smaller parts of our species' disconnected mental games. All of these smaller parts—descend—out of our species' general mind-pool, as it were. And all of these smaller parts, no matter what they are, are *transitory*. They come and go. They arise and disappear.

When these arise and disappear we say that “society changes”. But what has really happened when society changes, is that different mind-software programs arise and disappear in the hardware of the collective human-species mind.

The hardware exists innately as a “pool” in our species almost exactly as does our species genetic pool which programs the formats of our physical and electromagnetic bodies.

It is our mind-software programs (information grids) that cause us to think differently about each other and about what we are, and are not.

But meanwhile, back at the ranch of our species' mind potentials, superpower faculties exist whether they are hidden beneath social configurations, or lay fallow, undeveloped, or discredited.

Remote viewing represents one “set” of superpower faculties—our innate perceptual channels across distances. Rudiments of RV faculties occasionally manifest in almost everyone, even if only in dream states.

For the most part, it is only in the United States where their faculties are laughed at and where skeptics control mainstream antagonism to them.

If you out there who feel we have superpower faculties don’t speak up and shout down the skeptics, then it’s *your* nascent superpowers that are quailing before their ridiculous stupidities. And you belong to the great but *silent* superpowerless majority.

The World Wide Web is *yours*, you know. Not theirs. But it’s skeptics who are making the most noise in it, pooping on your innate superpower faculties.

REMOTE VIEWING

One of the Human Superpowers of Biomind

PLACING REMOTE VIEWING INTO A LARGER CONTEXT IN ORDER TO COMPREHEND WHAT IT IS

[A Series of Eight Mini-Essays]

Ingo Swann

(07Jan96)

Introduction

I have earlier entered into the Net for free access, a number of topics having to do with remote viewing. All of those topics so far have involved situational and anecdotal information. More of the same will follow them in the months ahead.

But beyond situational and anecdotal materials, remote viewing is accompanied by *substantive* and *technical* matters that pertain to why and how remote viewing exists, and “works”.

The substantive and technical matters have been compiled through the years, and in some instances are the joint product of myself and Dr. H. E. Puthoff, working as a team to compare concepts and ideas and then test them. We often benefited from consultation with a large number of scientists, psychologists and other specialists.

I offer the following eight substantive categories for consideration...

1. Remote viewing and its conceptual nomenclature problems
2. Remote viewing as one of the Sidhis ...to be provided in the near future....
3. Remote viewing and sensory transducers
4. Remote viewing and mental information grids
5. Remote viewing and human superpowers of mind
6. Remote viewing in the Twentieth Century
7. Remote viewing and Twentieth Century skeptics and debunkers
8. Projecting remote viewing into the Twenty-first Century

These substantive and technical matters have not been made public during the twenty years remote viewing was considered a developmental asset to the intelligence community.

However, now that the CIA is occupying itself with minimalizing and disowning remote viewing, there is no longer any reason to keep the substantive and technical matters from public view. In any event, all substantive and technical matters have always remained unclassified and proprietary to me as stated in my working contracts as a consultant with Stanford Research Institute and the Psychoenergetics Project established there by Dr. Puthoff.

What remote viewing consists of is a fairly complex matter that is not easily reduced to simplistic or familiar stereotype concepts. Very few have inspected the long history of remote viewing among our species. Very few have seen or studied high-quality examples of it.

A literature devoted exclusively to remote viewing does not exist, except in some piecemeal ways. Most people, including proponents and antagonists, will consider remote viewing from within what they already know—or more precisely put, within the *limits* of what they already know.

If it is considered that the knowledge each individual has basically consists of frames of reference, then the question does arise regarding what those frames do or do not consist of. In individuals, frames of reference may either be adequate or inadequate, precise or imprecise, present or missing. Since no adequate frames of reference regarding remote viewing have ever been constructed, individuals who chance to encounter some aspect of remote viewing naturally will attempt to process its meaning through their existing frames of reference.

In this regard, it is fair and even just to mention that most people believe the frames of reference they do

possess are sufficient to process any information they encounter—no matter how unfamiliar or even alien that information might be to them.

But it would be obvious that unfamiliar information processed through inadequate frames of reference (inadequate information grids) results in, well, to put it simply, results in a mess or a quagmire of confused information and strange opinions.

The basic purpose of these eight mini-essays is to contribute to the construction of a proper frame of reference regarding remote viewing—a frame of reference that does not exist as of this writing.

Unfortunately, this proper frame of reference cannot be constructed within the present limits of the kinds and categories of knowledge typical of the

modern West. The construction will require novel and unfamiliar analogies and metaphors.

I will present the necessary information in step-by-step ways, and will attempt to be as clear and concise as possible. But I will not be participating in reductionism back into frames of reference that are not adequate in the first place. I will sometimes say the same thing in different ways so as to try to accommodate a wider scope of integration of the new information.

But in essence I will be painting a new picture—a *larger* new picture which will not become completely visible until it is finished.

The elements of this new picture cannot be reduced back into existing frames of reference, back into existing “realities”—because if this were possible, then the necessary picture would already exist. It does not exist. But the basic rudiments of it will exist by the end of these small essays.

You may, therefore, wish to read these essays more than once. For, even by the second reading the general outlines of the picture will have become more intelligible, and its separate element more fitting. As it stands as of this writing, the bigger picture of remote viewing is not intelligible—even to many of those who accept its existence.

The First Central Issue

There is one central issue that must be considered ahead of remote viewing, and which is a subsidiary topic to the central issue.

This is whether our species possesses what, for lack of a better concept, might be called superpowers of mind—of which remote viewing would be one.

Without an answer in the positive to this central question, then remote viewing will never either make sense or find a fitted place within the overall image of our species.

It is generally accepted that our species possesses powers of mind. But it is also understood that how these are identified and treated, depends on social criteria and values, and then upon individual frames of reference based on those criteria and values.

Social criteria and values also tend to establish the contours of behavioral norms, while the same criteria and values also have something to do with which formats of knowledge are accepted, or rejected.

Individuals wishing to fit into the social criteria and values are more or less required to adapt to the accepted frames of reference and dis-adapt from the rejected ones.

If this discretionary process is successful enough, then the individual is accepted as fitted into the contours of the behavioral norms, and especially into the frames of reference that characterize their peer groupings.

The distinction in the West between so-called normal powers of mind and superpowers of mind is largely a sociological artifact arising out of the dominant frames of reference of the Modern Age—which began in the mid-1800s, but which is thought to be majorly representative of the Twentieth Century.

As has been stated in many other sources, the modernist frames of reference were derived from the philosophy of scientific materialism. Within the auspices of that philosophy, those human powers of mind that seemed to disobey the laws of matter were shaved off the central frames and relegated to the “impossible”.

Thus arose the double notion of normal powers of mind, and that category of mind powers that were dubbed “paranormal” and excluded from the mainline frames of reference. Most pre-modern societies did not make this two-fold distinction and otherwise saw the superpowers as extensions of the usual ones.

As many post-modern researchers have realized, this distinction worked to prevent the fuller spectrum of human powers of mind from being adequately mapped.

And it is increasingly being accepted that critics and skeptics of the superpowers are utilizing out-dated and limited frames of reference.

This growing realization has spawned the effort to map the fuller spectrum of human powers of mind. This effort has become revitalized as will be discussed in the last essay of this series.

In any event, each reader of these essays will have to decide whether or not our species possesses superpowers of mind. This is “the” central issue.

The Second Central Issue

The second central issue is more easily (and *clearly*) stated. There is nothing wrong with attempting to research our species’ superpowers of mind—any more than there is anything wrong with attempting to research anything.

Indeed, while the Twentieth Century failed in so many other things, it succeeded in establishing one glory *organized research* and research can easily be seen as one of the hallmarks of the human mind in all its aspects.

Research of the superpowers, if permitted and pursued, will answer many things pro or con. And such research will surely remodel the earlier inadequate frames of reference—even those of parapsychology already known to be inadequate. Condemnation of the superpowers before the facts of researching them constitutes one of the failures of the Twentieth Century.

Unless one is of the opinion that we already know all there is to know about the powers of the mind, then the Modern Age exclusion of the superpowers from research doubtlessly will be rectified by exploring and researching them. Such research of the superpowers though, cannot take place based on earlier inadequate frames of reference that excluded such research. For one thing, those frames prevent the right questions from being discovered.

One of the most correct questions is whether our species does indeed possess superpowers of mind. Now, all this having been said, we'll begin diving into the intricacies of what follows.

Remote Viewing and Its Larger Picture

In our present modernist culture, remote viewing is considered an “inexplicable phenomenon”, rather than as evidence of one of the human superpowers of mind.

All things take on greater luminosity and comprehension when they are considered within the larger contexts in which they are embedded. If something is isolated or alienated from those larger contexts, then fuller comprehension of its substance and meaning is denied it.

Remote viewing is no exception. It is a phenomenology of mind that bears extensive relationship to a number of larger contexts. But it has been dis-embedded from the larger contexts applicable to it.

Thus remote viewing seems a singular thing... something really far out on the fringes where it has no apparent relationship to anything else. It especially seems alien to most frames of reference (mindsets) and modern philosophies characteristic of the Twentieth Century. And so it is within the limitations of those mindsets and philosophies that the existence and possibilities of remote viewing are challenged and sometimes mocked.

Yet, however one might choose to consider remote viewing, it is nonetheless one of the human superpowers of mind... and this is the first and the greatest context within which it should be considered. Perhaps the only context.

Under other names, remote viewing and other superpowers of mind have been noted from time immemorial, while elements of it have manifested in most pre-modern cultures. And since this has continuously been so, remote viewing is a species thing, as it were—a power inherent in our species.

This clearly implies that all born humans are carriers of the superpowers and their potentials—in much the same way that all born humans are carriers of the human gene pool. Since this is so, it would be expected that elements of the superpowers will manifest in given individuals down through the generations.

What different societies and mindsets do with, or about the human superpowers of mind, is a separate issue. There should be no conflict regarding the existence of the human superpowers of mind. But there can be conflict regarding how they are culturally and socially treated. This treatment has ranged from supportive tolerance to destructive intolerance, and even down to woeful persecution of the most obvious carriers of the powers.

Statement of Three Essential Problems

Problem 1

Under other nomenclature, remote viewing is one of the human superpowers of Biomind whose existence is quite well-noted in transcultural lore and historical documents of the last 5,000 years. The proper context then, for examining and discussing it, lies within the parameters of all human superpowers of Biomind.

This context is very large, and it clearly includes more than just remote viewing. The chief problem here is that the larger parameters have never been identified very well and so, important elements of the bigger picture are lacking. This lack leaves the larger contexts untreated, and so many are unaware of them and naturally seek to reduce ideas of remote viewing into their personal realities and educational backgrounds.

Problem 2

It might be thought that Problem 1 can easily be remedied by submitting it to discussion and examination. As it happens, though, English and the Romance languages don't contain nomenclature either sufficient or precise enough to do so.

Nomenclature is largely derived from concepts, but in the case of Problem 1, the relevant concepts have never really been identified. For example,

“telepathy” and “intuition” are both elements of human superpowers of mind. But some thirty types of telepathy can be listed, and about two dozen regarding intuition. Yet we persist, in English, in utilizing only the two terms.

Precision of concepts is therefore lacking, and this accounts for the missing nomenclature. To paraphrase Dr. Jean Houston, if the only tool you have is a hammer, you will treat everything like a nail. We use only the two terms as hammers to deal with very refined matters which need precision “brain surgery” tools.

Problem 3

The human Biomind organism uses information processes to establish not only concepts of reality, but also awareness of human functioning. The processes of awareness of human Biomind functioning have not been identified very well, and nomenclature appropriate for what has not been identified has not evolved. And so, not only is conceptual nomenclature missing, but the missing contextual knowledge precludes adequate consideration of the true extent of the Biomind’s information processes.

It is accepted that we cannot speak intelligently about that which we don’t understand, about that which we know nothing about. We don’t know very much about the human superpowers. This lack of, or abyss, is an empty gap in our knowledge of the true extent of Biomind functions.

As we will see in the fourth essay ahead, Problem 3 is partially remedied by introducing the concept of “information processing grids”. The human Biomind can be described as a recombinant analog mechanism capable of assimilating, processing, comparing and recombining enormous amounts of information.

The term “grid” refers to “grating”... an inter-networking system. It is technically defined as “a network of uniformly-spaced horizontal and perpendicular lines for locating points of information by means of coordinates”. That the human Biomind functions in grid-like ways will not be unfamiliar to biocyberneticists or information theorists—but will be unfamiliar to those who utilize other models of Biomind functioning.

It can fairly be said that some of the “points of information” refer to concepts and relevant nomenclature utilized by individuals and which are needed to process information and which result in understanding it. However, the absence of certain concepts and nomenclature equates to missing links within the individual’s information grids.

This simply means that the individual cannot precisely or adequately process information for which points in their grids are missing. Such

information will seem alien to them—and probably arouse internal mind “conflicts” within whatever the individual *is* utilizing as information processing grids.

The reason for the internal conflicts is obvious. The “new” information cannot properly be fitted into the existing information processing grids. As will be discussed ahead, some individuals may seek to externalize the conflicts, rather than work toward enlarging and extending the capacities of their information processing grids.

Combining the Three Basic Problems

When the three basic problems outlined above are combined, a larger interlocking problem emerges, and which larger problem is the central substance of these mini-essays. But the basic meaning of the combined problem is that remote viewing can’t be understood by information processing grids not equipped with appropriate and expansive concepts and the nomenclature needed to flesh out those concepts.

The “work” of the following mini-essays is to attempt to provide certain cognitive rudiments that allow the construction of information processing grids needed for the comprehension of remote viewing.

It is completely accepted that unless something is understood, then no one can make it work for them. It is also understood that if one is utilizing the wrong models or precedents in order to understand something, then all that emerges is conflict and confusion.

REMOTE VIEWING

One of the Superpowers of the Human Biomind

REMOTE VIEWING AND ITS CONCEPTUAL NOMENCLATURE PROBLEMS

Ingo Swann

(09Jan96)

Part One

Three general problems regarding remote viewing were pointed up in the introductory materials of these essays:

1. remote viewing as a human superpower of mind;
2. lack of adequate concepts and nomenclature by which this superpower can be discussed and comprehended and;
3. lack of appropriate mental information grids needed by the recombinant analog mind to cognitively process the necessary experiential information.

As a term, “remote viewing” emerged in 1971 and was at first quite obscure. It achieved luminosity when the intelligence community took a long-term interest in what it referred to. Since then remote viewing has been thought of in different ways, depending on whose thinking was involved.

It is to be understood that different people think of things in different ways. There is no real way to prevent this—and in fact it should *not* be prevented. For the ability to arrive at different conclusions is very important to the progress and achievements of the human species.

However, what kind of information, and what amount of it, different people utilize to arrive at conclusions is—or should be a matter of concern and interest not only to others but to themselves. It is well known that the use of erroneous or inadequate information results in conclusions of the same kind.

A proper working definition of remote viewing will be presented ahead *after* certain information points have been established. The proper working definition more or less prevailed in the intelligence community up until about 1988.

Outside of the intelligence community, though, between 1974 and 1988, no consistent definition of remote viewing has prevailed or been subscribed to. At about 1980, the term began being popularly utilized as a descriptor for random affairs which might not be remote viewing. Many have most incorrectly used it as a replacement term for “psychic”.

As contrasted to the various popular ideas which might be applied to it, a precise technical definition (or descriptor) for remote viewing does exist. But it is a complicated one in that remote viewing is *not* a singular thing in itself, but a compounded series of awareness-dynamic processes.

Experience has shown that English-speaking people have difficulty in combining two different words with a hyphen in order to approximate a concept for which English has no singular word. German and other languages, however, have this capability, and their speakers are used to stringing words together without hyphens in order to get at some special concept.

Remote viewing must be discussed in—its own contexts,—not within those hampered by terminological and conceptual inadequacies. To get around those inadequacies it is useful to combine two common English words to produce a combined and new meaning.

“Dynamic” essentially means “active”. “Aware” means “having or showing perception, realization, or knowledge”. Realization, perception and knowledge are usually considered somewhat passive states. So the term “dynamic” needs to be associated with “awareness” in order to get at the needed *active potentials*.

Generally speaking, remote viewing is a form of active perception and realization as contrasted to their usual states as passive reception or passive experiencing. If you have trouble conceptualizing dynamic-awareness experiencing, just remind yourself of sexual arousal, music participating, or encountering a beautiful thing.

In order to figuratively get at this combined but unfamiliar meaning even better, we will utilize an unusual analogy.

Since about 1990 or earlier, the computer subculture began giving special neo meanings to the term—*wired*. Loosely defined, the neo term refers to how the mind-awareness of a person is “wired” regarding active states of cognition and subsequent activity based on them.

“Wired” then approximates dynamic awareness as contrasted to being passively aware. It also refers to “nets” or “grids” which consist of interactive “wiring” and “terminals”. It also refers to being active (“hot”) rather than passive (“unwired”), more or less in the same way as a system becomes active by being electrified or fed energy (“turned on”).

In a certain sense, then, *dynamic-awareness* means “being hot-wired”. An earlier term from the 1950s—being “with it”—meant approximately the same thing.

In this sense, then, remote viewing is a form of being wired in the neo sense of that word. The younger, computer savvy “hot” generations who utilize it in that context probably will most easily comprehend what remote viewing actually is:

- a special active form of awareness wirework netting;
- or a “being wired” format;
- or being wired into or hooked up into “multiple terminals” or multiple “wired grids;”
- or being wired into different levels or strata of Biomind information processes.

As we will see below, mental information grids are forms of wiring that can be “hot”, cross wired, or obsolete. One can also be “dead” wired, or wired in closed-circuited ways.

The younger computer-wired generations clearly think of the human mind as a computer which itself can be up-linked into other computers—and the whole of which becomes a systemic net or grid of information-carrying processes.

The same system can exchange, up-load and down-load information—providing one can work or “hack” the system by having access to pertinent addresses behind which various kinds of information are stored and available.

This is actually a technological form of “remote viewing”, and is almost an exact metaphor for Biomind remote viewing.

The definitions of these neo terms are not the principle issue here. But the concepts behind them are.

Remote viewing is a form of “hacking” the information-bearing terminals of our species bio-mind—which itself is a very impressive and sophisticated “net”. Each born individual is not only a “terminal” in that net, but carries within itself a replica of it.

In this sense, then, each born human is a reproduction down-loaded from the species Biomind net. In this context, each born human in essence is an issued-forth *extension-terminal* of the larger Biomind net.

This analogy is clearly compatible with the known fact that each born human is a reproduced, down-loaded extension of the species larger genetic pool.

These analogies and metaphors might be somewhat creaky to begin with since we don't usually think of the mind as a Biomind, and otherwise tend to think of it as entirely separate, self-contained and an extension of nothing except its individual self. On the other hand, we do think of our individual genetic bodies as extensions of the genetic pool as carried down and distributed through genetic lineages.

We can get around the creakiness by accepting that when a genetic babe is born physically, the elements of bio-mind are *also* born with it. Not only is the physical bio-body born but a mind is also born.

The bio-body and its mind are inseparable. And so we just as well think in terms of Biomind.

Geneticists now can show that about 98.5 per cent of our species genetic elements are identical and universal in everyone—and that only about 2.5 per cent account for *all* differences no matter what they are.

It should therefore follow that about the same statistical distribution refers to the Biomind born at the same time the body is. In other words, about 98.5 per cent of our Biomind endowment is identical and universal in everyone.

In other words, all of us are more the same than we are different. That we give overwhelming attention to our perceived differences gives rise to much of the human drama. But beneath and behind that drama other perpetual factors are at work.

If we accept that about 98.5 percent of our bio-mind endowment is universal in everyone, it shouldn't take much imagination to envision that this greater endowment constitutes the Biomind "hard drive"—much in the same way that the 98.5 percent of our genetic makeup provides the physical "hard drive" for all our bodily functions.

And indeed, if we utilize the computer-model as something akin to the computer-like functioning of the biomind we are almost required to introduce the term "hard drive". All "terminals" must have access to a hard drive in order to function at all.

The reason for the above discourse is that it can be demonstrated that the basis of remote viewing is found in the biomind's hard drive. All reproduced

genetic biomind downloads (i.e. you, me, everyone) possess the hard drive rudiments for remote viewing (and other superpowers of mind as well).

All biomind hard drives are relatively similar. Therefore the basis for remote viewing is universal within each of us—and which is *the* reason elements of remote viewing manifest down through the generations.

The only thing that gets in the way of our becoming “wired” into these hard drive rudiments, are installed mental software programs which abort cognitive access to them. This will become more clear ahead.

If credence can be given to any of the above, then it becomes clear why the entire nomenclature of parapsychology and psychical research is inadequate—and why the cultural West in general has never evolved terms that are adequate or appropriate.

The worst term of all is “psychic”. No stable definition has ever been established for it, and there are great hazards in attempting to utilize a term which has not much in the way of an agreed-upon definition. Supporters do assume that it refers to extraordinary, non-normal (paranormal) activities of mind. But skeptics assume it refers to illusion, derangement and a variety of non-normal or abnormal clinical psychopathologies.

As will be discussed ahead, that the concept of “normalcy” should have been used as the central focus for modern mind research, is one of the greatest flaws of the Twentieth Century.

But here it can be stated that what is perceived as “normal” anywhere or at any given time is completely and only relative to social circumstances. And our history shows that social relativity has very little to do with the true extent of our species Biomind hard drive capabilities. Social relativity is always a situation regarding software information programs installed into the hard drive. Such software programs come and go at a great rate. The bio-mind’s hard drive stays mostly the same.

That true extent of the biomind’s capabilities will never anywhere be identified from within local normalcy venues. All of these must be transcended in order to get fairly at the species biomind faculties and capabilities.

REMOTE VIEWING

One of the Superpowers of the Human Biomind

REMOTE VIEWING AS ONE OF THE SIDHIS

Ingo Swann

(10Jan96)

Part Two

One of the earliest sources which refers to remote viewing *faculties* is found in the Yoga teachings of ancient India, with echoes of them throughout the Far East.

There are also elements to be found in most early pre-modern cultures in lower Africa, Egypt, Babylon, Scandinavia, among the Amerindians, among the ancient traditions of the Bushmen of Australia, in early Greece, among Siberian and Persian shamans, and among the Polynesian Islanders, including Hawaii. Elements of remote viewing were also found in early Europe before the Inquisitions of the Middle Ages. And elements of remote viewing again emerged early in the eighteenth through and into the twentieth centuries.

The hypothesis now to be considered is this: if the fundamentals of remote viewing exist within the hard drive of our species' Biomind then it is to be expected that elements of it *will* manifest. Indeed, such elements have manifested in the past, in the present, and will continue to do so into the indeterminate future. The formats of the manifesting may be different, but the essential nature of what does manifest is the same.

The terms used among these many older cultures are very many. But in English the general concept can be adequately rendered as “distant-seeing”—a hyphenated term not too difficult to deal with.

We need only combine “dynamic-awareness” (of) “distant-seeing” to get the general drift of what is meant. For unless distant-seeing is expressed via dynamic awareness, then its fundamentals will remain latent and invisible within the hard drive of each human specimen's Biomind.

The historical background for the existence of distant-seeing is quite extensive. But in large part it has been bowdlerized (or “bleeped”) from conventional modern history texts utilized by science and academe. Thus the

general public is unaware that distant-seeing possesses a vital and substantial history.

In most of the cultures the elements that equate to distant-seeing were passed down through the generations by word of mouth—not in writing.

The ancient Yoga texts differ in this regard. For there is evidence that the methods for developing distant-seeing were in some kind of brief written form perhaps from about 2,000 BC or even earlier.

Who the peoples were, though, is in question—excepting that they probably were not the Hindus of historical times.

Those earlier texts are lost, however, but versions of them were compiled, lost, and compiled anew from about the sixth century BC. In those and later texts, distant-seeing is listed among the numerous “Sidhis”.

Here is a term that is very difficult to render into English. It won’t do to say that a “sidhi” is a psychic power because the modern connotations of “psychic” are neither appropriate nor exact enough.

The ancient Hindu Yoga texts that consider the sidhis are in Sanskrit. This is an extremely elegant language and far surpasses the Western romance languages and English in containing terms having to do with faculties and functions of the mind. It often takes a long English paragraph to give approximate English definition to a single Sanskrit term.

Furthermore, most past efforts to translate into English the Sanskrit Yoga texts range from incompetent, to awful, to useless. This is probably not the direct fault of the translators, but due to lack of frames of reference in the English language.

But two additional problems are that contemporary Sanskrit speakers no longer comprehend what the sidhis are except in a general way. English translators themselves have no real idea. So the English translators select what appears to be the nearest English equivalent. The “sidhis” thus are equated to psychic powers.

But there is a problem here, too, in that the term “psychic” has never achieved a good or stable definition in English.

It has been important to the substantive and technical concepts of remote viewing to reconstruct what may originally have been meant by “sidhis”, especially the one having to do with distant-seeing. Such a reconstruction is summarized below.

I accept that the reconstruction may be argumentative for a number of reasons—one of which is that scholars tend to be an argumentative lot to begin with. Whatever the sidhis were in the distant past, they have since taken on

legendary status. Scholars therefore deal with them as legendary—and not as direct participants in the dynamic-awareness phenomena involved.

In what follows I am not at all saying that “controlled remote viewing” as researched and developed at Stanford Research Institute during the 1970s and early 1980s, is the exact same as the distant-seeing sidhi of the Yoga texts. But the working assumption can easily hold that similar mind-dynamic fundamentals are involved in both the sidhi format and the contemporary remote viewing format.

Both formats have one distinct attribute in common, however. It is generally accepted among scholars that a sidhi was *not* merely a spontaneous manifestation of a superpower of mind.

This is clear from the fact that such spontaneous manifestations are separately mentioned in the Yoga texts. In other words, the sidhis were not spontaneous forms of PSI. The sidhis therefore cannot be equated with the spontaneous and randomly present forms of PSI which have been the topics of modern psychical and parapsychological research.

The evidence is very good that the sidhis were controlled *and* enhanced forms of what we would call PSI, whose potentials are universally present throughout our species.

In any event, we must distinguish between a *potential* that can emerge spontaneously or temporarily, and a developed *ability* that is under cognitive control. And it seems likely that the developers of the sidhis did so as well.

It may be that the Yogins saw the potential for the superpowers as an innate manifestation of the Biomind hard drive—to which I have already referred to in speculation.

But it is quite possible that the ancient Sanskrit-speaking people saw the natural and spontaneous presence of superpowers of mind as the *basis* to build upon and perfect into highly organized functioning. When this building was accomplished, the result was called The Sidhis—i.e., the spontaneous superpower was brought into a cognitive and controlled state.

The *controlled* format of remote viewing emerged from similar considerations. If it were not for this I would probably hesitate to connect controlled remote viewing to the ancient sidhi of distant-seeing.

The following might be somewhat difficult to cope with, even though I try to be as clear and succinct as possible.

In the ancient Yoga traditions, the functional basis of the sidhis belonged to the human species and elements of them were to be found in every human.

Whether or not the ancient Yogins distinguished between mind and body becomes more uncertain the deeper one goes into the Yoga materials. The

strong modern distinction between body and mind as separate and different things appears not to have extensively existed until about 1850.

We can roughly speak of the *sidhis* as superpowers of mind-body that extend beyond the local limits of the physical senses, but which senses were *very numerous* in the ancient Yoga frames of reference. So there is a danger here because the Yoga traditions held that the *physical* senses themselves, were, in fact, very extensive *if* they were honed and “perfected”.

It is important to establish that the Yoga traditions did not distinguish between physical, mental functioning and superpowers in the way the modern West has done. How they did distinguish these is not clear.

But the traditions emphasized unity of the whole rather than breaking it apart into separate functions—and which breaking apart would have brought about imbalances within the whole.

In the Yoga traditions, these three categories were not, and *should not be*, separated and divided. All of them were integral parts of the human organism which contained all them interdependently.

The modern concept that has long prevailed held that the Biomind human organism possessed only five limited physical senses, and that how much we perceive is constrained within their limits.

The question is now pertinent whether there are more than five physical senses. To save time and space here, I now refer you to “*Deciphering the Senses: The Expanding World of Human Perception*” by Robert Rivlin and Karen Gravelle (Simon and Schuster, 1984). This book reports on *seventeen* physical senses identified by bio-neurologists during the 1970s. And the book’s last chapter considers “Extra-Sensory Perception” not particularly as a paranormal or “psychic” thing, but as extensions of the bio-body’s very many sensory receptors.

The historical evidence is very good that the ancient Yogins taught that the abundantly-more-than-five physical senses could, by practice, be so perfected as to achieve many hundreds of highly specialized senses.

The distinction between the perfected *manifold* physical senses and the superpower *sidhis* is thus very narrow—because a highly-developed physical sense might indeed be a *sidhi*. All highly-skilled martial arts persons will immediately understand what is meant here.

In the ancient Yoga traditions, the *sidhis* are part and parcel of the whole human organism and its manifold senses that could be honed and perfected. But if we consider that the Yogins taught Biomind holism, it then becomes curious why they singled out the *sidhis* for special discourse.

There are between seven and twenty sidhis depending on which source is consulted, and distant-seeing is always one of them. Yet the Sanskrit texts comment on certain clearly *physical* senses that can be perfected so as to function as “distant senses”—such as sensing magnetic directions. This we might think of as a mind superpower but it was not considered a sidhi.

There may be several explanations why the ancient Yogins particularly identified the sidhis from among the many other extended senses. But one explanation is that the sidhis probably would not have been specially commented upon and identified unless there was an essential difference regarding them that needed to be comprehended.

Something now depends on what a “sidhi” is. This is quite complex and opinions have certainly differed through the ages, among scholars, and even among Yoga masters.

To the best of my understanding, a sidhi is not exactly a thing in itself to start with. But, with honing and development, it can later become a thing in itself.

You will need to read through the papers ahead having to do with sensory transducers and mental information grids to more fully comprehend this. After you do so, you can come back to this point better prepared.

In essence, a sidhi is something that needs to be put together within dynamic-awareness in order to take on discrete identity. In other words, the basis for distant-seeing might exist within our bio-mind hard drives—and from which source it might function spontaneously some of the time.

However, in such a “natural” state, it functions in the absence of cognitive dynamic-awareness. In other words, it functions (when it does) *automatically*—while the experiencer usually does not cognitively know when, how, or why it does.

In this sense, it can be said that the hard drive superpower is functioning automatically, but that cognitive control of it is absent. Or we can say that the potential is spontaneously manifesting, but that the organized ability to call it up and sustain it under direct control of cognitive will has not been developed.

It seems that the “direct control of cognitive will” was what the ancient Yogins may have meant in reference to the “sidhis”.

If this is the case, then a “sidhi” is different from all our other extensive physical senses—all of which come equipped with physical receptors born with the human bio-body and which are fully encoded in our human genetic pool.

My understanding, which was proven at least somewhat correct in the case of remote viewing, is that a sidhi results from a very highly specialized organization of powers of mind/body.

This organization includes extensive and direct awareness of biological and mental functioning, including knowledge of what Freud and others called the subconscious and the supraconsciousness.

To the Yogins, a human person was born with a bio-mind that possessed potentials. But it was born in a raw state, and was a disorganized mind until it could become properly organized.

I believe that “properly organized” can be equated quite nicely with “mind software programming” which is defined as “installed information grids”.

It is quite clear regarding the sidhis that *correct* self-aware information grids are being talked about here—information grids which *permit* the recognition and integration of the vast spectrum of body-mind faculties innate in our species.

Clearly, the installation of correct “software information grids” would “organize” the Biomind into highly efficient thinking patterns—while incorrect ones would result in the opposite.

Indeed, the Yogins held, even in ancient times, that mind can be installed with incorrect or false or fake information grids—that yielded “illusion”. The presence of “illusion” among humans is, at any rate, a very big concept in most Far Eastern philosophies.

Accordingly, life lived within illusion information grids was predictably confusing, painful and awful.

Indeed, the escape from illusion is a major theme in all ancient Yoga. The “escape” apparently meant to escape from faulty mental information grids that deprived their carriers of dynamic-awareness of real *reality*, so to speak.

Furthermore, the Yogins taught that the sidhis *could not* be developed and “perfected” in the presence of incorrect information software grids—even though, as they noted, rudiments of the sidhis might occasionally flare up spontaneously.

But this brings up the question regarding from where the rudiments occasionally flare up.

The Yogins appear to be talking *three* things:

1. a naturally existing base drive for the human bio-body/mind;
2. the fact that incorrect and correct mind software programs can be inserted into the naturally existing base drive; and
3. the difference between illusion and reality.

If all this is thought of in the technological computer metaphor, it seems that the Yogins were actually talking about a bio-body/mind born as a *hard drive*—but into which correct or incorrect software programs could be installed that were derived from experience, learning, indoctrination or misinformation.

If we utilize the computer metaphor, we can add to it the metaphor of a program “virus” whose introduction can demobilize and erode or distort all of the mind’s software programs including the bio-mind hard drive. An incorrect thought out of keeping with real Reality thus can act like a virus throughout the entire Biomind systems.

Several different kinds of Yoga practice were evolved to correct different kinds of illusion information grids—and to install (or “awaken”) those more in keeping with what we today would call “innate human potentials”.

There was a central motto that was variously subscribed to within different Yoga philosophies and practices:

that the correct way of life was that Way which was in keeping with non-illusion, and thus in keeping with self-discovered true life principles not only of the human species, but of the universe.

To the ancient Yogins, or at least most of them, each human specimen was innately a self-perfecting “unit” within whom existed the basic framework or faculties for enormous powers of body and mind.

These powers could be located, developed and enhanced if the mind *and* self-aware *body* could be properly formatted to do so by constructing information grids of self-awareness of potentials.

This was a process referred to by different metaphors such as “the Unfoldment of the Lotus”—a flower growing out of water (the subconscious) and unfolding in perfect form in cognitive consciousness. Another popular metaphor, especially favored by later Buddhists, referred to the “Perfecting the Diamond Consciousness”.

The sidhis appear to have been selected out for special note because it seems that it required *more* of Biomind recombinant elements to achieve them.

It is especially important to note that the sidhis were neither separated from the physical senses, nor held to be exclusively mental in nature.

Rather it seems that the sidhis were additional extensions of the physical senses that required the integration of a very large number of mental and physical faculties.

But the faculties would not work together very well unless selectively and increasingly integrated by the cognitive mind of the human self-perfecting “unit”.

They also held that while some of the faculties might function spontaneously, others of them needed to be deliberately integrated so as to achieve higher-order and more spectacular performance.

In this sense, the sidhis appear *not* to consist of *a singular faculty naturally existing within the bio-body/mind*, but need to be artificially engineered within consciousness by combining a number of faculties within dynamic-awareness. And this is what *controlled remote viewing* also consists of.

If this was the case, then indeed the sidhis needed special mention as contrasted to all our other naturally-existing faculties and senses. For a great number of our sensory and bio-processes (including our urges and drives) function automatically or autonomically.

But the sidhis had to be engineered into existence within cognitive dynamic-awareness in order to take on “perfecting”.

But *what* was it that had to be artificially engineered within cognitive Biomind consciousness to achieve, for example, the sidhi of distant-seeing?

There is only *one* concept that fills the bill. It is very well-known in the modern physical sciences and technology. But it has never been applied to the human bio-body/mind.

It is the concept of the *transducer*—the topic of Part Three of these mini-essays.

Rather than thinking of distant-seeing as a psychic aptitude, it is more to the point to think of it as a correct series of sensory transducers that permit the integration of Biomind hard drive faculties that result in cognitively controlled distant-seeing.

Thus, distant-seeing it is not at first a thing in itself, but can become one (a sidhi) *after* the needed sensory transducers are cognitively located and integrated.

When it became possible, during the mid-1970s, to lift remote viewing up and out of its spontaneous “psychic” nature and to tutor others in it with increasing *self-perfection*—well, remote viewing, as a format of distant-seeing, indeed seemed to equate to one of the sidhis of ancient India.

Controlled remote viewing (CRV) was achieved by the cognitive integration of the needed sensory transducers that resulted in the installing of the correct cognitive software program—exactly as the ancient Yogins had determined. It was then seen that while spontaneous remote viewing is an “experiencing”, CRV is a form of “controlled and directed meditation”.

The concept of *sensory transducers* will be the most difficult concept in these essays.

Although you might not agree with the terminology I've selected for them, we can see people walking around with their frames of reference, mental information grids and mindsets.

It is also not difficult to apply the concept of transducers to technological equipment, such as telephones, televisions and radar, etc. All of these utilize transducers to convert one form of energy or signal into another form.

But it is difficult to apply the concept of the transducer to sensory stimuli and to mind-dynamic functions. Yet it can be shown that practically every cell, neuron, or synapse in our Biomind bodies is a sensory transducer of some kind.

REMOTE VIEWING

Central Issues and Problems

Ingo Swann

(19Jan96)

For the purposes of this document I distinguish between “issue” and “problem” in their noun forms.

Issue: Something that results in a final conclusion or decision after consideration.

Problem: Something difficult to solve or decide; a source of complexity; a source of perplexity or vexation; an intricate unsettled question or situation.

I point up that the distinction between an issue and a problem is often vague. But a problem is something that needs to be solved or resolved. An issue needs to be considered in the light of acceptance or rejection.

The Central Issue Regarding Remote Viewing

The central issue regarding remote viewing (distant-seeing) does not at first refer to the phenomenon of remote viewing itself.

Rather, it refers to whether our species possesses what might be called, for lack of a better phrase, human superpowers of mind—of which remote viewing would be just one.

Like most issues, this one ultimately calls for either of two conclusions or decisions:

Yes.

No.

Discussion

The issue in the first instance is *not* whether individual specimens of our species possess superpowers of mind. The issue turns on whether such superpowers are inherent at the species level.

If it is concluded or decided that our species *does not* inherently possess the superpowers, then whether they emerge or do not emerge in individual specimens has no relevancy in the light of that conclusion or decision.

If it is accepted that our species *does* possess the superpowers, then it is to be expected that manifestations of them would spontaneously emerge in individual specimens, and that the rudiments of the superpowers are inherently contained within all specimens.

All issues must be considered from their largest available perspective. In order to achieve this, the largest perspective must first be identified.

Failure to identify the largest perspective ultimately means that the issue in question will be considered within the boundaries of lesser contexts—and which contexts are inappropriate because they *are lesser*.

It is in this way that all issues are converted and downgraded into problems that persist as such because they cannot be resolved or solved in the absence of considering their largest perspectives.

The top-line thinkers of our contemporary period are certainly equipped to consider human powers and superpowers at the species level. Such a consideration would indeed be compatible with considering the human genetic pool—and which consideration is based on the largest available perspectives of human genetic biology.

The human gene pool is in process of being mapped. There is no reason not to map the inherent human powers and superpowers of mind in some sort of equivalent way. Mapping the powers and superpowers would establish their largest perspective possible.

Since this mapping is possible in theory and principle, and since it should be done as a primary and first effort, *all* objections to the existence of the species superpowers are out of order and are no longer acceptable.

Any decision that our species does not possess superpowers of mind is untenable... *if* the occurrence of them throughout our history and down through the successive generations is considered.

Manifestations and rudimentary experiencing of them have occurred in all pre-modern societies and in the modern ones as well.

How they have been variously treated in given social frameworks though, is a separate situation that is distinct from the species issue.

This situation is separate because social frameworks arise and vanish, come and go, become fashionable then unfashionable, and are replaced at a great rate of social change.

How, then, the superpowers have been treated within temporary social frameworks is actually incidental to the larger scope of the central issue—the species-wide existence of indwelling superpower faculties.

The Central Problem Regarding Remote Viewing

At its outset, the central problem again does not involve the phenomenon of remote viewing in the first instance.

In its largest available perspective, this central problem has to do with social tolerance and intolerance of the species-wide superpowers of mind faculties.

It should be obvious that social intolerance of the faculties would result in a variety of subsidiary problems. But the central contexts of all these would turn or hinge on the matter of intolerance—not on the matter of the *existence* of the superpowers at the species level.

Two principal factors need to be brought to light in this regard and to help bring this central problem into acute focus.

First, it should be established that individual specimens of the species *can and do* adapt their mind functioning to mental information grids whose outputs exude behavioral intolerance and demonstrate it in action. That such specimens also can and do congregate in groups and social enclaves is a matter of observable fact.

Second, if our species *did not* possess the inherent basis for the superpowers of mind, then such superpowers would *never* manifest even in rudimentary form. In this instance, neither tolerance nor intolerance of them would ever arise and never need be considered.

It is to be understood, then, that the matters of tolerance or intolerance *do arise* because the existence of the superpowers within our species *also arises* from generation to generation and down through our history.

As but one example, *intuition* can easily be considered one of the most fundamental human superpowers of mind. If the history of our species is fairly and objectively assessed, intuition has played an enormous role throughout it.

Rudimentary forms of intuition can be found in all specimens of our species—and it is quite probable that the only factors which prevent

development and enhancement of it are adaptive tolerance and disadaptive intolerance.

As a working term, a *faculty* is defined as a natural aptitude, a naturally-existing physical or mental power or function—and “one of the powers of mind formerly held by psychologists to form a basis for the explanation of all mental phenomena”.

The last definition here is a bit confusing in that the human species does not naturally contain *one* faculty regarding anything, but a very large number of them. It is more rational and logical to say that faculties form the basis for the explanation of all physical-mental phenomena—and which, of course, would include the superpowers of mind that persist in arising in each successive generation of born humans.

As another working term, *facilitate* means “making easier”, while a *facility* is something that facilitates the emergence of faculties (aptitudes) as regards action, operation, or courses of conduct.

A review of history reveals that those social frameworks tolerant of the superpowers of mind usually found some kind of ways and means to facilitate their emergence and development—although the facilitating formats have differed enormously.

The same review of our history also establishes that those social frameworks intolerant of the superpowers usually took sometimes extraordinary means to suppress both access and knowledge of them.

All social frameworks are *secondary* manifestations of the indwelling faculties of our species as regards erecting enclaves whose essential output-purpose is to include various specimens of the species that are physically interdependent on each other.

Tolerant enclaves of this kind are usually more permissive with regard to the kinds of various specimens accorded a “fitted place” within the enclave. Intolerant enclaves tend to exclude those specimens that are perceived as misfitting in terms of mutual physical interdependence.

Ideological centralization is a *tertiary* extension of the enclave-making faculties of our species. Ideological centralization focuses principally on instituting mental orientation dependence, and transcends the secondary manifestation of physical interdependence.

The outputs of ideological centralization may manifest initial concepts of tolerance or intolerance. But in the longer historical run of their rise and fall, a saturation of too much intolerance usually causes them to implode—for they facilitate less and less regarding overall human potentials.

Most secondary social frameworks may be expansionist in nature, especially in the physical sense. But for reasons that are not at all obvious, almost all ideological centralizing social frameworks are reductionist in nature.

Reductionism is defined as “a procedure or theory that reduces complex data or phenomena to simple terms”—usually, it may be added, by rejecting and becoming intolerant of the complex data or phenomena altogether.

In a certain sense, reductionist social enclaves are ideological “enemies” of our species *within* our species—in that our human species is wondrously complex both as regards its “data” and its astonishing and often magnificent phenomena.

Functional intuition, for example, is clearly a magnificent phenomenon of our species—and it is easily included among the basic human superpowers of mind. By inspection of them though, most reductionist social enclaves, if they are “fundamentalist” enough, are not tolerant of intuition even though it is the most widespread of our species’ superpowers of mind.

The Issue Versus the Problems of Our Species’ Superpowers of Mind

The many problems (all of transitory social origin in their on-going historical sense) regarding our species superpowers of mind are often mistaken and advertised as *the* issue. But the problems, all of them, are “local” within given social enclaves. The issue, however, is universal to and within our species—and this issue will persist in existing even though social enclaves come and go.

But the local social issues can clearly be identified as preventing knowledge access to both the issue and to the different superpowers of mind—of which intuition and remote viewing are but two.

Shortly I’ll provide eight mini-essays that expand on the themes and topics of this brief, entitled “Remote Viewing, One of the Human Superpowers of Bio-Mind”. Among other topics, these essays will discuss the *Sidhis*, sensory transducers, mental information grids, and twentieth century skeptics and debunkers.

REMOTE VIEWING VS ITS SKEPTICS

The Larger Picture of Remote Viewing vs The Larger Picture of Skeptics and Debunkers

Ingo Swann

(20Jan96)

A more expansive treatment of this topic will be rendered in a forthcoming mini-essay entitled “Remote Viewing and Skeptics of the Twentieth Century”.

It should be stated that this topic is fairly complex. It involves much more than the very tiny minority who opine that our sentient species *does not* possess superpowers of bio-mind—such as intuition, telepathy, remote viewing and various forms of creativity and “higher-mind” functioning.

Earlier psychical researchers and parapsychologists have sometimes inadequately addressed this topic in brief papers. But no lengthy examination has ever appeared.

During the mid-1970s, however, one of the agencies of the intelligence community requested a lengthy examination. I was involved with a number of professional consultants in its preparation and the report was duly produced under the working title “Social Resistance to PSI”.

Three of the major observations of the report established the following:

1. Since doubt is considered a legitimate function within intellectual processes, the role of those who doubt is given more legitimacy than those who do not doubt. Were this not so then the meaning of doubt would become vague.
2. When doubt is superimposed on direct human experiencing, then the doubt assumes a priority because of its perceived legitimacy. The superimposition then results in a subtle shift of focus away from examining the direct human experiencing and reinstalls the focus within the contexts of the various intellectualisms that have become involved.
3. The history of intellectualisms demonstrates (a) that they have relatively short terms of social fashionability, and (b) that they tend to be elitist in

nature because the larger populations either do not, or cannot, share in them.

Combining these three observations results in a fourth: that doubt is relative to social enclaves and is thus only transitory against larger issues that remain permanent within the direct experiential thresholds of our species.

Reducing these four observations to a possibly crude level, skeptics and debunkers come and go—but the experiencing thresholds of the species remain the same. The experiencing thresholds are therefore perpetual. Skepticism that advocates doubt regarding something perpetual is relevant only to the transitory intellectual boundaries within which it has arisen.

As an apt illustration of the above, Albert Einstein introduced his special theory of relativity in 1905 while he was still a student and working in the patent office in Switzerland. The skeptical responses regarding the theory, and him as a scientist and man, were not only noisy but exceedingly—voluminous.

By 1925, historians appraised that the Einstein “debate” had accumulated the largest printed paper volume ever.

When the special theory was proven correct between 1927 and 1929, it was shown that relativity was perpetual—naturally existing and true. The skeptical and debunking responses were shown as transitory, however ardent and voluminous they had been. None of the names of Einstein’s skeptics are remembered. And this is the ignominious fate of most skeptics—because the times and tides of discovery march on and forget they existed.

Some of you who chance to read this may wish to consider the existence of our species superpowers of bio-mind merely as theoretical. Fair enough.

But an equally fair appraisal shows that the superpowers in different formats have manifested throughout our species from time immemorial, regardless of culture.

What *has* differed is how they have been intellectually and socially treated and dealt with in terms of tolerance and intolerance, in terms of acceptance or rejection. As will be discussed in a later paper, the intolerance and rejection has ranged along a spectrum from genocide, extermination, and anti-psyche mind-programming to lesser forms of alienation such as media ridicule and Machiavellian debunking.

The sciences and academe of the modern West have never moved full-force behind researching the superpowers. It has even been stated in the past, especially by many noted scientists, that the superpowers are not worthy of scientific interest.

So when modern skeptics protest, it is not really possible to isolate and identify what they are protesting about. That our species *does* possess superpowers of bio-mind can't really be doubted. Even if only temporarily so, such superpowers often appear in naive children for goodness' sake, and often spontaneously appear and disappear in so-called "normal" adults.

The actual issue, then, is the real extent of human sentience, the actually existing rudiment faculties of the superpowers within our genetic species.

If this is accepted as the virtual reality issue, then skepticism and debunking regarding it become sub-issues attached not to the virtual reality itself, but to varieties of antagonistic hearsay that infect many intellectualisms. It is this antagonistic hearsay which accounts for social resistance to our species' superpowers of bio-mind.

Western skepticism of the modern period thus utilizes hearsay before the facts of investigation and research. For example, "there *must* be some other normal explanation". And this falls more within the range of emotional sentiments than logic and reason based upon discovered fact.

I am also led to understand that this topic is of some interest in the new discipline of the sociology of scientific knowledge (SSK) which examines the treatment and engineering of knowledge by social enclaves within science *and* the social sub-set enclaves appended to it as is the case with skeptics and debunkers.

What will serve as an objective and legitimate access point into this complex topic is difficult to determine. In the first instance, though, it appears that there are confusions regarding basic terminology.

The term "skeptic" is taken from a Greek word meaning "thoughtful; to look, to consider in the context of having a mind open enough to do so".

"Skepticism" is defined as the method of suspending judgment, systematic doubt, or criticism until something can be decided upon based upon identifiable facts. Any area which is neither proven nor disproved falls into this category.

In their accepted academic sense, these definitions prevailed until about 1890, at least in philosophy and science, and are still given in most dictionaries.

During the early twentieth century, however, both terms in popular usage took on meanings having to do with *opposition* to something. The contexts of having an open mind and suspending judgement until facts are ascertained were therefore abrogated in popular usage.

A "skeptic" and his or her "skepticism" were thereafter assumed to mean "opposed" or "opposition". The phrase "I am a skeptic" was then taken to mean "I don't believe it exists, or is true, or is possible".

The verb “debunk” means “to expose the sham of falseness of something”. Debunking is therefore a valuable function and always has been—in that certain specimens of our species like to engineer sham and falseness in order to benefit from them.

Implicit in the term, however, is the distinction between:

1. exposing—after the fact of examination, and
2. accusing—before the fact. In this double sense, the term can take on Machiavellian efficiency.

”Machiavellianism” refers to Machiavelli’s political theory that politics is amoral and that any means however unscrupulous can justifiably be used in achieving political power or purposes.

The introduction of Machiavellianism into skepticism and debunking runs counter to their original ethical function and sets up lachrymose contexts so labyrinthine that very few can negotiate them. Indeed, Machiavellianism can only be effective provided the labyrinthine contexts cannot be unraveled.

As but one example of Machiavellian debunking, though, I refer the truly interested to the paper entitled “Science Versus Showmanship: A History of the Randi Hoax” by Michael A. Thalbourne just published in *The Journal of the American Society for Psychical Research* (Oct. 1995, Vol. 89, No. 4).

The largest possible background issue regarding skeptics and debunkers of remote viewing is whether our species possesses superpowers of mind—of which remote viewing would be just one. Unless consideration is elevated up and into the contexts of this larger background issue no amount of lesser argumentation will suffice to get anyone anywhere.

The second larger background issue concerns the fact that there is nothing essentially wrong with researching the superpowers, both to confirm their existence or not, and if confirmed to identify their particular functions of mind.

Resistance to such research *before* the facts of the superpowers can be ascertained is therefore puzzling.

The only possible explanation must involve not discoverable facts which could speak for themselves but —motives and agendas.

Most of us recognize that this is the usual case regarding most human confusions—assuming that mere stupidity or lack of knowledge are not involved as the first instance. But the introduction of motives and agendas further complicates this particular situation already lamentably labyrinthine in its overall character.

The etymological history of the term “skepticism” shows that it has undergone several definition formats and social applications since it was first coined in ancient Greece—down until today when it is almost exclusively taken as referring to someone opposed to the “paranormal” and anything resembling them.

During the Renaissance period, when the schism between science and religion started up, skepticism was largely taken as referring to “doubt concerning basic religious principles” such as immortality, providence, revelation, the existence of the soul, etc. This is to say that *skepticism* was then used almost as a synonym for anti-religion on behalf of sequestering the evolving sciences from it.

During the nineteenth century, elements of early psychical research did deal with spiritualism—that enormous cultural phenomenon having to do with scientifically analyzing communications between the living and the dead. So-called “scientific skeptics” objected to this type of research because they feared a reintroduction of religious-type phenomena into science proper.

This fear has continued to overwhelm more accurate estimations of what the whole of early psychical research involved. An analysis of all published psychical research materials clearly shows that spiritualistic-type research reports account for only about one-tenth between 1880 and 1910. The remaining 90 per cent of the materials was focused on elements having to do with powers and superpowers of the human biological mind.

At best, then, anti-religious skeptics who wish (as they still do today) to insulate science from religion can object to only about one-tenth of the whole of psychical research—while *psychical* research, by definition, came to an end during World War I.

When it became possible during the twentieth century to examine elements and attributes of the human mind of and in themselves, it would seem that this particular skeptical format was no longer applicable regarding the mapping of the human powers of mind of and in themselves. At least the principal and vividly stated goal of the modern sciences was to map *everything* of and in itself.

Discussing and arguing the pro and con *mapping* of the powers and superpowers of mind has been going on for over 140 years—even though most of the pro and con polemics are not only turgid and redundant but are based in past concepts which have been obsolete since at least the end of World War I.

It is much more fruitful to look at the social landscapes within which the discussions and arguing took place. Some of those earlier landscapes, especially science-centered ones, accepted as valid the concept of “anti-psychic

skepticism”—even though the term “psychic” has never achieved a stable or concrete definition.

But if the basic definition of skepticism is accepted in its correct meaning—“open to consideration and examination”—then the phrase “anti-psychic skeptic” is an oxymoron.

The ethical, and even logical goal of the true skeptic is to resolve doubt by identifying facts, not to reinforce doubt in the absence of discovered facts—and certainly not to underwrite Machiavellian debunking tactics to prevent the needed research.

True skepticism does not *begin* by being anti-anything. The processes of open consideration and examination (i.e., research) will ultimately establish whether something exists or not.

There is hardly any other way via which doubt, belief, or confusions between them can be resolved on behalf of acquiring increases in knowledge. And this is especially true as regards the true extent of human sentience—for sentient beings have an inalienable bio-mind right to know of the true extent of their sentience.

To round out this position paper, even a cursory examination of the “conflict” between the existence of our species superpowers and the existence of skepticism regarding them shows these two factors as different and separate issues.

In the first instance, if the superpowers didn’t manifest throughout our species then skeptical resistance to them *would not* come into existence either. Nothing becomes resisted unless it is there to be resisted. It is because the superpowers do manifest that resistance to them is engineered into visibility.

Whether the superpowers manifest in formats involving Siberian shamans, Greek or Egyptian clairvoyants, Maya far-seeing, or contemporary remote viewing as an espionage tool, none of the formats would be possible if their fundamental faculties were not part of our species “equipment”, so to speak. Phenomena along these lines that recur regardless of culture and down and through each human generation ought to be accepted as existing.

Modern skeptics, however, defined these faculties as abnormal, illusion, mental derangement, or psychopathological in origin. Mis-identified and prejudiced as such, the faculties were then open to the assumed legitimacy of debunking.

But are these *modern* definitions correct ones? And if correct, how was the correctness established?

Well, it is open knowledge that the mainstream sciences and philosophies, *by their own admission*, have *not* researched the superpowers of bio-mind.

Based, then, on a near complete absence of researched information regarding the superpowers, it is *necessary* to inquire into the nature of the information data bits an “anti-psychic” skeptic is using as his or her intellectual processing grids.

If such a skeptic is utilizing the conventional definitions of the modern mainstream sciences and philosophies—which have neither considered nor researched—the superpowers, then such a skeptic is utilizing nothing at all except hearsay or prejudice based on it. Clearly those who *have* attempted to research the superpowers know more about them than those who never have made the attempt—just as conventional modern scientists and philosophers have not.

It is quite easy to show that the *topic* of our species superpowers of bio-mind has been bowdlerized or “bleeped” from the lexicons of the modern sciences and philosophies. This leaves experiencers of some element of the superpowers without a leg to stand on—leaves them helpless—for there is no help to be found within the social precincts which have bleeped the superpowers to begin with. There is no organized, supportive social structure to which the experiencers can appeal—even to protect their full rights as sentient human beings.

Here is the basis for a pogrom. A “pogrom” is defined as “an organized massacre of helpless people”. Such a pogrom regarding “sensitives” took place during the Inquisitions of the Middle Ages. Some historians estimate the high body count at 9 million over a 300-year period. Ridicule and defamation during modern times of sensitives and researchers of the superpowers is a kind of pogrom, especially when supported in the mainstream media.

It is interesting indeed why in our scientific times there should be such a pogrom that victimizes our species superpowers of bio-mind with its marvelous spectrum of sentiency. It may be that someone somewhere doesn’t want that marvelous spectrum to be identified and *developed*.

Comments, anyone?

REMOTE VIEWING VERSUS TELEPATHIC OVERLAY

Ingo Swann

(04Feb96)

The issue of telepathic overlay is very complicated at first if you know nothing about it. But after you know enough, it then becomes a rather simple matter. It is the learning that is difficult, and for a number of reasons.

Among the first of those reasons is that the topic of *real* and *active* telepathy is avoided in most societal contexts. One sees references to telepathy in fiction and in some few superficial non-fiction books. One even sees telepathy mentioned in parapsychology contexts, but parapsychology has no real important place within most mainstream societal contexts.

It is generally accepted that our species probably does have telepathic powers. But when one gets beneath the superficial treatment of telepathy, one finds that hardly any extensive and serious work has been undertaken in the direction of really sorting it out.

There are good probable reasons for the lack of really serious work regarding telepathy.

Certainly one of the reasons for the avoidance is that people fear having their minds read or invaded. After all, telepathy *is* defined as mind-to-mind contact, and the mind-invasive principle is implicit in this definition.

Additionally, if telepathic contact with other minds is possible, then it *is* but one short developmental step to one of the ugliest topics on Earth—mind-control.

It is quite probable, then, that people who fear having their minds (or what passes for them) invaded and read by a telepath probably not only don't want telepaths around but don't want the topic opened up for research and development.

As it turns out, then, not very much is really known about telepathy, most probably for the reasons above. I can make this statement because I've spent many years tracking down information not only about telepathy and its many types, but information about social treatment of it and its close relationship to other related topics.

It is helpful here at the start to point up that although telepathy is delicately defined as mind-to-mind, it more literally might be defined as from one mind *into* another mind.

Parapsychologists occasionally have studied the mind-to-mind thing. But other types of research have considered the mind *into* another mind thing.

Some of those other types of research have included those of mental influences, mind-control, mob and mass psychology, telepathic contamination, and various forms of subconscious and subliminal study.

In the contexts of remote viewing, telepathic overlay would introduce into the responses of a remote viewer a kind of dirty-data contamination originating in the mind of someone else.

The pathway for the contamination probably would not be a conscious one, but a subconscious one.

So the telepathic introduction of the dirty data would take place without much realization on the parts of anyone associated with the viewing. [You may wish to refer to my essay regarding the Signal-to-Noise Ratio already available.]

Before going on, I'm obliged to point up a peculiarity I've observed during the many years remote viewing was under research and development.

It is this:

Some will get what telepathic overlay means and implies even though very little is said about it; *others* will never get it no matter how much is said of it.

People with very strong and overpowering egos usually reject the possibility of telepathic overlay, as do those who don't seem to have any naturally active superpowers of bio-mind.

It should also be mentioned that telepathic overlay has extensive meaning to situations outside of remote viewing contexts. As you will see below, it is only by touching upon some of those situations that what is meant by telepathic overlay can be fleshed out.

There is one other important reason why it would be difficult to comprehend the meanings of telepathic overlay as that phenomenon relates to remote viewing. This has to do with understanding remote viewing itself, what it really is versus what many think it to be. I'll address this particular issue near the end of this essay.

The most generally accepted definition of *telepathy* holds that it consists of the apparent communication from one mind to another otherwise than through the channels of the senses.

I have taken this definition from a perfectly respectable dictionary. So two of its initial and all-encompassing flaws must be pointed up.

First, it is difficult to comprehend how "the channels of the senses" can be subtracted from the telepathic equation since some kind of sensory mechanisms must be involved if communication from one mind gets into another mind.

We do have subconscious and subliminal senses, and so this flaw in the definition probably should be corrected to read “otherwise than through the channels of the physical, conscious senses”.

In this context, it’s worth noting that specimens of our species can be described in many ways. And one of those descriptions can easily hold that each specimen is a walking, talking bio-mind organism replete with astonishing arrays of “senses”, and most of which have *not* been identified.

Indeed, it’s not too much to say that we are highly designed and extremely refined sensory machines

both as regards bio-body and its internal sensing apparatus and mechanisms.

Just because most have not learned to identify and develop *most* of their inherent sensing systems and channels is no reason to exclude telepathic “communication” from “channels of the senses”.

As to the second flaw, the accepted definition above leaves one with the conviction that that telepathy exclusively involves *mind*.

But that involves what one thinks the mind is and is not. And in that regard many past definitions of the mind are entirely questionable—while many of them have been abandoned anyway.

In any event, *mind* itself has a number of definitions, as many as twenty or more in some sources.

But it is commonly understood as:

1. the element or complex of elements in an individual that feels, perceives, thinks, wills and, especially, reasons; and
2. the conscious events and capabilities in an organism.

Subliminal and subconscious researchers will think those two major definitions are hilarious—pointing up that the activities and qualities incorporated in those definitions are but the merest tip of the profound iceberg of Mind.

As it is, however, when it is said that telepathy is mind-to-mind contact, the above definitions imply *conscious* perception or awareness of something telepathic. The above definitions also imply that if we cannot consciously identify something as being telepathic, then telepathy doesn’t exist.

In this regard, that there may be subconscious or pre-conscious telepathy of which one is unaware sort of falls by the wayside. The idea of subconscious or subliminal telepathy is thus somewhat alien to the usual concepts of telepathy.

A third complicating factor regards the following. After intuition, telepathy is the second most commonly experienced of the superpowers of the human bio-mind.

But like intuition, a careful study of historical and living testimony about telepathy reveals that there are very many types of it, and not all of which can be incorporated into the standard definition of conscious mind to conscious mind.

There is thus a spectrum of telepathy, and which spectrum can best be described as varieties of information exchanging at either the conscious or pre-conscious levels.

The above having thus been said, we must now get to work to dig deeper into what is involved.

In the cultural West immediately before the term “telepathy” was coined (in 1882), the information exchanging was called thought-transference.

The exact meaning of that earlier term is important—for it involved two concepts that went missing after thought-transference was renamed telepathy.

In the thought-transference model, those two concepts were *sympathetic states* and *rapport*. It was accepted that if two or more people became involved in sympathetic states or rapport, then transference of thoughts and *emotions* could be exchanged—even though the mechanisms involved were not easily identifiable.

The concepts of the existence of sympathetic states and rapport can be traced back into antiquity (under other terms, of course). But the concepts were named as such during the High Renaissance and from that time they ultimately followed through into the study and research of Mesmerism.

In general, the Mesmerism model was almost completely involved with researching the causes and effects of sympathetic and rapport states—and which, it was discovered, could be induced by various methods.

The hypothetical mechanisms of information exchange were thought to consist of sympathetic states and rapport during which something “fluidic” took place between two or more people.

The sympathetic and rapport states were themselves thought of as fluidic—or, as might be said today, altered states of consciousness, during which people become somewhat aware that altered states seem to flow into and out of each other.

Anton Mesmer is best remembered as the so-called discoverer of hypnotism—but which in fact was adapted from his work by later researchers and is a rather gross form of the subtle states the Mesmerists worked with.

As hypnotism is understood, though, it is a state which needs to be induced in someone by another person, the hypnotist—and after which the hypnotee is under the control of the hypnotist.

A large number of studies regarding the effects of hypnosis clearly establish that the hypnotee not only responds to the conscious commands of the hypnotist, but also is often found to be in telepathic rapport with the unexpressed or subconscious motives and agendas of the hypnotist.

This type of thing is occasionally referred to as telepathic bonding at levels beneath the consciousness of the hypnotist.

But if we introduce the concept of telepathic overlay, then it could be said that some kind of information overlay from the hypnotist is being transferred to the hypnotee via telepathic routes that are not known to or even suspected by the hypnotist.

As a gross example of this, the hypnotee then gives the answers the hypnotist wants, or which answers fit into the unexpressed expectations and convictions of the hypnotist which have somehow become overlaid into the hypnotee.

There can be no doubt, however, that *all* hypnoid states are also sympathetic and rapport states in which the telepathic exchanges of information can and do result in ways which not only include conscious but subconscious content.

As we shall see ahead, deep hypnosis or even light hypnosis is not necessary for this kind of telepathic overlay to take place. Such can occur as a result of even light rapport and which would not be considered as hypnotic.

Moving back now to 1882, the scientific concept had come to the fore that the brain was the mechanism for everything. And so early psychical researchers wished to emulate that concept in order better to be seen as scientific. One cannot really blame them, for the rapport of the modern scientific model had infected almost the whole of the Western world.

However, sympathetic and rapport states were considered as unscientific—belonging, as scientific spokesmen said, to the pre-scientific and superstitious past.

In order to escape from the so-called “unscientific” past regarding thought-transference, the early psychical researchers wished to abandon the thought-transference model.

So they theoretically redefined the concept by calling it telepathy—and which was first advertised as inter-communication between brain and brain by means other than that of the ordinary sense channels.

As it happened about the same time, the concept of radio and radio broadcasting had come to the fore, and which concept was definitely scientific. Radio broadcasting involved sending and receiving equipment via which information could be sent out across distances and picked up by receiving equipment.

This seemed an ideal analogy for telepathy. So telepathy (actually empathy broadcast or sent across distance) came to be thought of as brain sending across distance to another receiving brain.

The radio model of sending and receiving signals across distances has since been thought of as the definition of telepathy.

The concept of “brain-to-brain” was modified after World War I to “mind-to-mind” when the then-new field of psychology began emerging in strength.

After that, psychiatrists dealt with brain, but psychologists dealt with mind. Hardly any psychiatrists entered into psychical and parapsychological research. And so the whole of what was involved became a problem in psychology—and from which arose para-psychology and which studied the so-called “paranormal” phenomena of the Mind.

Now it is very important to point up that, as a result of all those conceptual and nomenclature changes, the old model which incorporated sympathetic states and rapport vanished altogether.

To my knowledge, it was only the earlier Soviet researchers of the 1920s and 1930s who reinstated those two important factors, recombining them into their novel definitions of bio-communications. The West, including the US, has not yet reconsidered and restored them into the prevailing concepts of parapsychology and telepathy.

So the phenomena and effects of rapport and sympathetic states are not generally recognized. However, you can satisfy yourself along these lines by attempting to identify situations characterized by sympathetic and rapport states, but which are not otherwise recognized as such.

Within the contexts of all of the above, then, the problem or the situation of telepathy is, first of all, a matter of sympathetic states and rapport.

Rapport is defined as relation marked by harmony, conformity, accord or affinity.

Sympathetic is defined as:

1. existing or operating through an affinity, interdependence, or mutual association;
2. showing or being linked by empathy; and

3. sensitivity to the emotions or moods of others.

If we add to this “empathic sensitivity to the thought-forms or thoughts of others”, then we do arrive at a combined, approximate definition of telepathy—one which goes far beyond the simplistic mind-to-mind thing.

Within the remote viewing contexts, *telepathic overlay* would consist of picking up on information from someone else’s head and mistaking that information for the “signal”. The *signal*, of course, would consist of information pertinent to the distant location or “target”. Picking up on “signals” from someone else’s head and accepting them for the RV signals can be called telepathic overlay.

The question now emerges: Does this kind of thing happen? Yes, it certainly does—but only within certain kinds of circumstances.

Accessing the target information is the goal of remote viewing. Accessing any other kind of information is “noise”, in the sense of being contamination which distorts the clear reception of actual signals. Accessing telepathic overlay information is therefore noise—and, as it might easily be understood, would be quite deadly to the remote viewing faculties, processes, and results of RV.

Please see my essay regarding the Signal-to-Noise Ratio.

As discussed in other of my database essays, the Signal-to-Noise Ratio is fully involved here.

Telepathic overlay is not the only form of noise which degrades the remote viewing signals.

But it can be an important noise source if the ostensible remote viewer is unaware that telepathic overlay not only exists but does so in very subtle ways.

Where telepathic overlay is present, its information content *overlays* and contaminates the signal line, usually obscuring the latter from cognitive perception of the viewer.

Beyond its debilitating effects on the remote viewing faculties, telepathic overlay is very interesting of and within itself—and is also meaningful regarding the entire spectrum of superpowers of the human bio-mind.

Telepathic overlay was identified by myself and Dr. H.E. Puthoff in about 1975, and together we worked to determine its causes, its relationship to remote viewing, and how to avoid or eradicate it.

We were quite concerned that the viewer was picking up information from the minds of those associated with the viewings rather than from the distant site itself.

This was also a problem which worried the sponsors very much, and for reasons which should be obvious.

If telepathic overlay was the case, then we didn't have remote viewing at all. We had some format of telepathy.

At first we felt that the sources or causes must be quite complicated. But in the end we discovered that a single situation was the source of most telepathic overlay. When that situation was cured, telepathic overlay tended to vanish.

That single situation revolved around Who had power over Whom not only during the RV work but as regards the relationships of all involved.

In other words, the telepathic overlay situation somewhat resembled the subtle telepathic situation of the hypnotist and the hypnotee.

The hypnotist was in power-control of the situation *and* the hypnotee. The hypnotee was in some kind of rapport with the hypnotist in which the hypnotee accepted the commands and suggestions of the hypnotist.

The hypnotist expected the hypnotee to follow commands and suggestions—which the hypnotee usually did.

But another unexpected effect could be observed regarding a subliminal or subconscious transfer of information from the hypnotist to the hypnotee. The hypnotee often became telepathically connected to the motives, agendas, and desires of the hypnotist.

To aid in clarifying this, we now have to distinguish between:

1. telepathy which one or both parties might be consciously aware of, and
2. subconscious or subliminal telepathy which neither the hypnotee nor the hypnotist are consciously aware of (and which might be termed sub-telepathy to distinguish it from the former).

Regarding these possibilities and their implications to remote viewing being studied at SRI, several psychologists and hypnotists were consulted regarding this matter. It was generally agreed that something of the kind could account for telepathic overlay contaminating remote viewing sessions.

It is well understood in psychology that if one person has suggestive power over another, the latter will not only accept the suggestions (or commands) but often will somehow mysteriously emulate that person in more subtle ways. The controlee will often sense the controller's wishes, desires and wants without their being vocalized.

The whole of this is a kind of rapport, and certainly a type of sympathetic state with the controller. Controlees often go so far as to non-consciously emulate the controller's dress, posture, preferences, mannerisms, and etc.

Thus, what we termed telepathic overlay regarding remote viewing has a larger picture and an historical past under many other names in that the whole of this is typical of what is sometimes called charismatic influencing.

Charismatic influencing is also a situation regarding who has power over whom, even if only very subtly so. Charismatic influencing is also a situation which involves rapport and sympathetic states.

Telepathic overlay regarding remote viewing cannot really be understood unless the particular problem it represents is cast against a larger picture and which must be precisely defined.

This larger picture consists of whether the human species is a telepathic species and, as such, is susceptible to sub-telepathic situations and conditions which exist and function beneath conscious awareness of them.

It is thus necessary in this essay to present some evidence of this general sub-telepathic potential—none of which, by the way, is found in parapsychology studies and documents.

To my knowledge, the first really scientific approach to what was involved took place between the two World Wars (essentially between about 1924 and 1938) when studies regarding *mob behavior* were funded and undertaken.

The concept of *mass behavior* was shortly added to the studies. The two concepts were scientifically dignified as “mob psychology” and “mass psychology”.

Both mob and mass behavior demonstrate quite remarkable phenomena, and one particular phenomenon seems to stand out regarding both types of behavior.

This has to do with the removing of individuals from their individualizing sense of logic, reason and common sense—and somehow replacing those with a sense of emotional participation which is collective and rapport-like rather than individualizing in nature.

This type of thing was first referred to as *emotional rapprochement*, the latter word meaning to bring together—and, in the case of mob and mass psychology to bring emotionally together in a shared rapport or sympathetic kind of way.

But mob and mass behavior are also characterized by their intensity, and in this regard the term *rapture* is fitting. It means “a state or experience of being carried away by overwhelming emotions”. The distinctions between “rapture” and “rapport” are quite narrow. The rapture of violence in mob psychology

was, of course, a noted characteristic of mob behavior when the shared anger sentiments had reached saturation and began being acted out collectively.

The term eventually settled on was *entrainment*—which is somewhat difficult of definition and whose psychological meaning is often not found in dictionaries.

In its pristine sense, *entrain* simply means “to get on a train”. But when used in a psychological meaning, it obviously refers to thinking, acting, and responding in ways which are collective rather than individual—in ways which are quite like sympathetic or rapport states. It was this type of thing which was meant by *entrainment*.

And in this sense, although *entrainment* can be thought of as intellectual, it usually refers to emotional or *empathic* subconscious strata of our species whose potentials are far more collectivizing than are individualistic logic, reason and common sense.

The use of the term “empathic” in mob behavior research documents brought the whole problem very close to some kind of telepathy—whose original definition was empathy communicated between human specimens across a distance by means unknown.

Researchers of the early 1930s distinguished between mob and mass psychology. The mob was out of control, hence unpredictable and dangerous. The mass was under control, or at least some modicum of it, and not therefore dangerous.

But other than this, the real distinctions between mob and mass behavior are quite similar, in that mass behavior can quite easily disintegrate into mob behavior replete with riots, violence and other destructive whatnot.

The early researchers of mob psychology brought their work up to the point where it was realized that mob behavior was somehow infectious in ways which were decidedly *not* visible or easily accounted for.

A perfectly sensible person could become incorporated within the mysterious collectivizing dynamics of a mob and become “entrained” at a rough emotional level which was somehow susceptible to taking on board those rough emotions.

The person then became a sympathetic participant, an entrained one, and began manifesting rough, and usually gross, emotional behavior out of keeping with common sense, logic and reason.

Some of the early researchers began supposing that mob and mass behavior could be explained only by introducing a psychic hypothesis—a psychic telepathic “something” which would account for the entrainment-like infection.

I'm obliged to point up that the words "psychic" and "telepathic" *were* used, and that in this essay they have not been invented by myself and retrospectively applied to the research of the 1930s.

I'm also obliged to point up that the introduction of a "psychic hypothesis" regarding any form of human behavior was taboo in all mainstream formats of modern research during the 1930s—and is still taboo today.

As it back then turned out, after the need for a psychic hypothesis had been indicated, it appears that ALL research in this area ceased, due, one might suppose, to the political incorrectness of this hypothesis, and/or withdrawal of funding because of it.

In any event, the rigors of World War II soon intervened, and a great deal of research in these areas ceased altogether. Rather roughly speaking, this kind of research resurfaced after the War, but under the concepts of mind-control and behavior modification. Mind-control exponents thought that a psychic hypothesis was not necessary, and who anyway do not study mob psychology.

Both mind-control and behavior modification are, at base, essentially problems regarding who is to have power over whom.

The psychic hypothesis of the early mob psychology researchers focused on the possibility of some kind of subtle, non-conscious telepathic hookups or channels.

At the subconscious emotional response levels, individuals were sensitive to the "entrainment factors" which "infected" all or most of those exposed to them—and which reduced individuals back into some kind of collective, hive-like behavior.

There is only one suitable word for this: *rapport*—via which sympathetic sub-telepathic infections can be induced into those, well, into those infected by them.

We have seen by now that the concept of rapport is obviously important to all telepathic matters. But it is a term rarely encountered in research today—except in subliminal research where researchers are quite aware that human specimens are subliminally connected by various kinds of subconscious rapport states although not at all conscious of being so.

Indeed, it is the existence of rapport which helps in many ways to distinguish between *intuition* and *telepathy*, the two superpowers of the human bio-mind which are most frequently experienced world-wide.

The term *infect* is unpopular regarding telepathic stuff, because in its first definition it is largely taken to mean *contagious* in ways which contaminate or corrupt. Even so, regarding telepathic overlay and remote viewing, the former

would contaminate the latter, and there is hardly any other way around this phenomenon.

But there is a second definition regarding *infect*: to work upon or seize upon so as to induce sympathy, belief, or support.

And *induced* sympathy puts us within the realms of sympathetic states, rapport, and entrainment—whether such are consciously perceived or subconsciously present in some kind of a psycho-active way. And all of this is not very far removed from the “psychic hypothesis” of the early researchers of mob psychology—an hypothesis seeking to explain the infectious telepathic nature of the overpowering emotionality which literally sucks people into subconscious entrainment and participation.

One of the on-going situational problems regarding telepathy is that there are many different kinds of it—only a few of which seem to fit in with the sender-receiver model.

In the past, I was able to identify some thirty-five or thirty-six kinds of telepathy—some of which, for example, show that information can be *absorbed* without being either “sent” or “received”. From this latter category can be derived the concept of “telepathic osmosis”—*osmosis* referring to a process of absorption or diffusion suggestive of the *flow* of osmotic action.

We need only to suppose that such a kind of telepathic osmosis can exist at the subconscious levels—and thus we achieve the model for the existence of telepathic overlay regarding remote viewing.

And at this point we also arrive back at the discarded concept that thought-transference (of thought *and* emotion and empathy) entails some kind of “fluidic” mechanism.

In this sense, what we call telepathy appears to exist along a spectrum of some kind. Subconscious telepathy would absolutely have to be included in this spectrum.

The concept of subconscious mind-linking (as opposed to conscious or intellectual mind-linking) would actually serve better to bring the existence of this spectrum into better view. People can say that they are not telepathically linked consciously—but they well may be subconsciously.

I suppose that mind-linking may more easily be thought of as intellectual agreement. But it is quite easy to show that other formats of mind-linking exist with or without intellectual agreement.

As an example of one kind of mind-linking that is never thought of as telepathic entrainment, it can easily be observed that an individual who personally is very charismatic can, even without trying to do so, induce certain entrainment states in his or her followers.

Examples are very numerous along these lines. Such a charismatic individual can utter the most amazing nonsense—but even so can accumulate a dedicated, hypnoid-like following whose entrained members will give up everything in order to be part of it.

Thus, it can be witnessed that charismatic examples of our species can have some kind of telepathic power over others, a type of power which is explainable only by introducing a psychic hypothesis consisting of rapport and sympathetic states.

So, *if* telepathy *exists* at all, then one has to be somewhat backward to think that it exists only when one is cognitively aware of it, or that it exists only when an experiment to test for it is set up.

And if one examines for the many different types of telepathy, then one has to be slightly addled to accept that the conscious sender-to-receiver model is the *only* model for it.

As a result of all that has been discussed so far, we can now reexamine the definition of *telepathy*.

The word *telepathy* actually means empathy across distance (tele-). “Empathy” refers to:

1. the capacity for participating in another’s feelings or ideas, and
2. the projection of a subjective state so that those affected by the projection themselves appear to be infused with it.

It is unfortunate, though, that what the “subjective state” consists of has never really been identified—largely because no one comprehends what it consists of. And for that matter no one really knows what empathy consists of, either.

However, a careful reading of the two definitions given just above will reveal that they mean something far different than so-called mind-to-mind contact or so-called mental telepathy.

Clearly the projection of:

1. conscious mind content
2. empathic states,
3. subjective states, and

4. subconscious sympathy and rapport are *four* entirely different sectors of the telepathic spectrum of the superpowers of the human bio-mind.

For one thing, empathy is *felt*, not thought about. And in the bio-mind systems feelings are subconsciously processed quite differently than conscious thinking.

And feelings-empathic are transmitted quite more easily than conscious thinking as well. After all, thinking has to be understood to be processed. Feelings and empathy and subjective states do not need to be understood.

Love and hate, both mostly consisting of subjective states, are often thought of as “contagious”, but for reasons that are quite mysterious and completely unidentified—unless the sub-telepathic hypothesis is admitted.

But even so, all formats of telepathy appear to have their basis in empathetic and rapport states. For one thing, it might be noticed that telepathy of any kind is hardly ever reported between people who are not sympathetic, or are out of rapport with, each other.

Now, in the light of all that has been discussed above, the question remains regarding remote viewing and telepathic overlay and how to eliminate the latter.

To discuss this, we have to incorporate the probable existence of conscious and subconscious telepathic information.

We also have to incorporate, theoretically at least, the high probability that subconscious telepathy goes on all of the time.

We also have to resort to the hypnotist-hypnotee model and the concept of who is to have power over whom.

Regarding the hypnotist-hypnotee model, it is easy enough to consider that subconscious telepathic information flows *from* the hypnotist *to* the hypnotee—meaning that the hypnotist’s signals will overlay those of the hypnotee.

In this sense, the hypnotist’s signals will be duplicated by the hypnotee, and the latter’s subconscious systems will respond accordingly.

This may be the same as saying that the weaker is influenced by the stronger—and this *is* unambiguously the formula for who is to have power over whom even though many manifestations of this formula are very subtle.

But this is almost the same as considering who goes into rapport with whom, for if the weaker is influenced by the stronger, then the weaker has gone into rapport with the stronger.

If subconscious telepathic signals are involved, which they are most likely to be, then the signals flow from the stronger to the weaker—which is to say,

flow from those accepted as having power to those accepted as having none or very little.

Now, in the typical parapsychology laboratory situation, consisting of experimenters and test subjects, the experimenters are accepted as having governing power. It is *they* who are conducting the experiments, while the subjects are just participating in them as guinea pigs.

In the first instance, the subjects do want to please the experimenters—and so one of the bases for rapport comes into existence.

The experimenters then tell the subjects what to do, when to do it, and for how much and for how long.

If the subjects have gone into rapport with the experimenters, a variety of strange situations then ensue.

A number of those situations have, to their credit, been investigated by parapsychologists themselves—but without including the possibilities of sympathetic and rapport states which are politically incorrect within science itself.

If, for example, it was discovered after the fact of the experiment that an experimenter did not expect the subject to succeed, then the subject usually didn't—even though the same subject occasionally succeeded elsewhere under other more positive experimenter auspices.

In such a case, it is quite feasible to suspect the existence of telepathic overlay at the subconscious level in which the experimenter's expectation of non-success somehow overlaid the subject's effort.

Indeed, many subjects themselves have stated that they cannot perform if someone involved in the experiment is sensed as “negative” either consciously or non-consciously.

Within this context, it might be assumed that if the experimenter through and through wants the subject to succeed, then the subject ought to be able to produce stunning results. Something here does depend on the subject's capabilities in the first place.

But if rapport has been established, then it is quite probable that the subject will do no better than the experimenter could if he or she undertook the same experiment—because the experimenter's incapability has telepathically overlaid the subconscious strata of the subject.

Most parapsychologists themselves are not “psychic”. Indeed, as a social subset of science in general, they have a commitment *not* to be psychic in order to retain their scientific objectivity.

Admittedly, the whole of this is quite subtle and many of its aspects are debatable—especially if the phenomena of sympathetic and rapport states are rejected to start with.

But the issue here is not experiments themselves or their power-dynamic pitfalls, but whether telepathic connectiveness does exist at other than conscious levels.

If it does, then much which usually is never taken into account, or even thought of, has to be brought up for serious consideration.

Another type of experiment which is sensitive to the power-dynamic pitfalls are those in which the experimenter guides, interrogates, or questions the subjects. Even though this relationship between experimenter and subject is not seen as a power one, there is no question about who is in power here—rather, who is in control.

And if rapport is to arise, there is no question of who is going to go into rapport with whom. If the existence of sympathetic and rapport states is accepted, then it is easy enough to see that the subject could easily go into rapport with his or her experimenter interrogator.

As it is, the general public has no idea of what actually goes on during a parapsychology experiment. Some small segment of the public may eventually see a report about it which will include the experimental design, protocols and results. The report is actually a selection of bits and pieces of the experiment made presentable.

But if the entire overall experimental process, its environment, and participating personnel were put on film, such would reveal that many experiments somewhat resemble a psychological zoo.

It would be seen that some, but certainly not all, experimenters have very little real interest in the subjects, but a great deal of interest regarding *their* experiment. In my own experience of many years, even social graces are sometimes not observed regarding the subjects.

I've talked with many subjects who at first enthusiastically wanted to be "tested" via an experiment, but who felt they were a piece of crud afterward.

The role of the subject is, of course, to try to produce the phenomena the experimenters are after—and, in most cases, produce the phenomena the experimenters themselves cannot.

If you read between the lines of the paragraph above, and depending on who the experimenters are, including their particular egos and psychological balances, you can perhaps sense that some peculiar, subtle and difficult micro-social affects will arise—few of which are ever mentioned in reports of experimental design and results.

There is one word which will help bring together most of the elements which have been discussed in this essay: *interactive*. This is taken from *interaction* which means mutual or reciprocal action or influence.

Perfected interactive conditions are highly redolent of achieving complete rapport—and which is the basis for telepathic identification between the interactive personnel.

In the ideal parapsychology or remote viewing experimental session, the goal is to have the subject (or viewer) interact with the target materials or distant location.

For ease of reference here, we can say that the viewer is expected to exclusively communicate with the distant location or target.

However, if the local environmental factors of the experiment and personnel involved with the session also need to be interacted with by the subject or viewer, it is quite easy to comprehend that the communication with the target by the viewer can become split in gross and subtle ways.

And it is this splitting which permits the introduction of telepathic overlay—and especially if the role of a second person other than that of the viewer becomes influential and dynamic.

In the early days of remote viewing research at Stanford Research Institute, it was supposed that the viewer could benefit from being guided during a session by someone else. Which is to say, benefit by interacting with the guide.

Further down the line of research, this *was* to prove to be the beneficial case regarding tutoring in the techniques of remote viewing.

But after the trainee had acquired the techniques and had become exceedingly proficient in them, the active role of the tutor-guide then ceased altogether—and for reasons which should by now be obvious.

Before this had been understood, however, several effects of the guided remote viewing session were identified. For one thing, this particular model tended to increase the interactive dependency of the viewer on the guide (later referred to as the “monitor”).

This dependency effect sometimes became so grossly evident that the viewer ultimately said nothing unless prompted to do so by the monitor.

In this sense, then, the viewer was responding more to the monitor’s role than to the viewer’s role of exclusive contact with the distant location. The viewer’s exclusive interaction with the distant location had become split between the location and the guiding function of the monitor—and whose role was seen as interrogating the viewer about what was, or might be, at the distant location.

I will now illustrate some of the affects and difficulties of this guided method by condensing several of them into the following scenario.

The monitor asked the viewer if the site was a nuclear reactor or a computer research installation. “I don’t know”, replied the viewer. “Well, is it a nuclear reactor?” “Yes”. “Is it a computer research installation?” The viewer again replied “Yes”. At this point, the monitor assumed that the site was a nuclear reactor with computer support, and asked the viewer to describe what she was seeing. She did so in a way which ultimately was determined to somewhat match what the guide thought such a place should look like.

In experimental test situations like this, the monitor-guide did not know what was at the distant location—and which turned out to be the Golden Gate Bridge.

This, then, was not remote viewing. At the vocal interactive level, the viewer was clearly responding to the suggestions of the guide, more or less in the same way an hypnotee might respond to the suggestions of the hypnotist.

But at the non-vocal level the viewer proceeded to describe something which matched what the guide thought the nuclear reactor might look like.

Thus, we can describe two different kinds of interactive overlay, one of which was verbally determined and one of which fell into the wobbly category of telepathic overlay.

This guide-the-viewer procedure was undertaken in good faith by all concerned, and it certainly needed to be investigated, and in no sense did the guide-monitor consciously want to control the viewer nor did the viewer want to be controlled.

But in the final analysis it could be seen anyway that the focus of control-power had subtly shifted to the guide-monitor, that the viewer had probably fallen into sympathetic rapport with him, and thereafter the viewer did not interact with the distant location but with the conscious and subconscious mind of the monitor.

In this sense, then, the formula of who was to have power over whom was subtly present, even if no one involved consciously thought about implementing it.

The whole of this gave a good deal to think about—for unless something could be done to resolve what otherwise was a mess, then remote viewing would be up against a wall of perpetual telepathic contaminants coming from who knows where.

Up until that time, it seems that no one really realized, or didn’t admit to, the possibility that people are continuously interactive at some deep telepathic

levels—and which levels are very interactive at least in sympathetic and rapport states.

Now, a diagram would be convenient here. Rather than use pixels to do so, I've discovered that I can erect simple forms of them with keys available on my keyboard. I will now try to construct one which incorporates most of what has been discussed in this essay.

Below I will construct two pyramids representing two people, and cast them against the formula of who is to have power over whom, in the stronger versus weaker sense.

You can assume that the stronger (S) will exert some kind of power over the weaker (W)—as in the case of the hypnotist-hypnotee, experimenter-subject, or monitor-viewer.

Conscious levels

Stronger Weaker

..

..

....

....

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....

....

Interactive telepathic levels

...>.

...>.

...>.

As regards this arrangement of two people who might interact at the subconscious telepathic levels, if the weaker goes into rapport with the stronger, or is made to assume that status by some kind of social-environmental circumstances, then information would telepathically flow from the stronger to the weaker—as indicated by the three > marks.

There are, I think, some positive aspects to this—for example, in tutoring or educating, for anyone might wish to benefit from telepathic transfer of information via a good teacher.

But in many other instances, in remote viewing precisely, the transfer of information could be seen only as telepathic contamination.

Some form of this contamination might easily emerge if the viewer is dependent on the monitor for anything at all.

The way all of this was ultimately handled at SRI, as least so far as controlled remote viewing was concerned, was to shift the power relationship exclusively to the viewer in ways which *terminated* his or her interaction with anyone else, even with the monitor.

This is to say that *after* the viewer had been fully trained and could operate with high-stage proficiency, the viewer became the captain of the remote viewing ship—while the role of the monitor became very minimal indeed.

In other words, if telepathic overlay flowed from the stronger to the weaker (the impressionable, or the suggestible,) then the only feasible way to try to eliminate telepathic overlay was to create controlled remote viewers who could maintain themselves and their performance as the central power core of any viewing—and this regardless of whomever else might be involved around the edges of the viewing process.

After all, the CRV'er *produces*—whereas all else (including everyone else) is incidental to the product.

The only initial problem with all this was to get the potential RV'ers themselves and *everyone else* to agree to this. Almost everyone likes to direct something or someone in order to have a “place” within what is going on.

But there are earlier models for this. The concert pianist, for example, studies long and hard to achieve competency. But when that has been achieved, when he or she steps onto the performance platform it is his or her show. It is inconceivable that the pianist would need someone else standing by and directing what and when to do something.

Likewise, after the guru teaches the chela, the guru steps aside and does so voluntarily—at least in the ideal scene.

In any event, something along these lines *was* achieved regarding controlled remote viewing—and telepathic overlay vanished as a contaminating noise source, as did any form of suggestivity or influencing from others. The *viewer* controls the viewing, and ceases interacting with anyone else during it. Monitors make no attempt to interact with the viewer. Telepathic overlay vanishes.

It now has to be pointed up that there are two models for monitors regarding remote viewing: the *training* monitor and the *formal operational session* monitor. Unfortunately, as the years have lately unfolded these have become confused, and the latter model has disappeared.

The training monitor of course guides and instructs the potential remote viewing student—but only until he or she achieves various states of

proficiency, and ultimately all of the states necessary to produce high-stage results *without* any interference from anyone at all.

The role of the operational session monitor is thus very minimal, and is mainly constituted to serve the needs and demands of the achieved CRV'er.

Thus, while the training monitor at first has a great deal of power within the training mode, the role of the operational session monitor is practically nil.

More detailed descriptions of the discovery, realization, and amelioration of telepathic overlay will be included in my forthcoming Internet book *Remote Viewing, the Real Story*. What remote viewing actually is will be detailed in the book, and I dare say that many will find that it is something quite different from what they had assumed it to be.

The modern elements of thought-transference and traveling clairvoyance arose from research successors to Anton Mesmer during the early 1800s—and who studied sympathetic and rapport states during which the phenomena of both often manifested with exceeding clarity.

However, this is an epoch of history which has been almost totally erased from access.

Fortunately, the intrepid historian of such phenomena, Eric J. Dingwall, spent many years collecting all relevant documents still available from France, Belgium, the Netherlands, Germany, Scandinavia, Russia, Poland, Italy, Spain, Portugal, Latin America, the United States and Great Britain.

He published this amazing collection in four volumes entitled *Abnormal Hypnotic Phenomena* (J. & A. Churchill, Ltd., 1967).

Although these volumes may be hard to locate by now, I heartily recommend them to those ardently interested in the superpowers of the human bio-mind—a number of which are breathtakingly presented in them. And, furthermore, presented in ways strip away the cloying, simplistic stereotypes fashionable today.

REMOTE VIEWING AND SIGNAL-TO-NOISE RATIO

a.k.a. the “Noisy Mind/Dirty Data” Issue

Ingo Swann

(25Feb96)

In June of 1972, Dr. H. E. Puthoff invited me to make a short visit to Stanford Research Institute (SRI) [later renamed SRI International]. From this visit soon arose the important Psychoenergetics Research Project at SRI, largely funded by you-know-who, and which creatively prospered until Dr. Puthoff resigned from it in 1985.

The purpose of the first visit was not only to experimentally poke around in the PSI phenomena but to discuss basic issues regarding them. We found it relatively easy between us to erect a roster of issues we both suspected were critical to the phenomena but which were seldom, if at all, considered elsewhere in the world.

On the roster appeared the Signal-To-Noise Problem. I had already begun grappling with this problem during experiments at The American Society for Psychical Research (ASPR) beginning in 1971. But as a physicist, Puthoff was entirely familiar with it, since it is one of the greater issues in the whole of science. And so, on this item, he and I found we were of like mind.

The only initial confusion was that this topic appeared as about eighth or ninth on the roster after a number of psychological situations we thought might be more important. By about the end of 1974 though, the signal-to-noise issue topped the list, and was finally and correctly identified as *the* problem.

In other words, the *real* story of remote viewing, its beginning and end and all that goes in between, first and foremost has to do with the signal-to-noise ratio.

It is worth pointing up early here that the central interest of the intelligence community in PSI phenomena *did not* focus on a bunch of psychics strutting their stuff, or on a bunch of parapsychologists seeking to theoretically explain PSI theoretically. That interest, and especially the interest of the sponsors, focused precisely on the signal-to-noise ratio.

And so the real story of why the intelligence community became interested in remote viewing is also the story of the signal-to-noise ratio applied to it. You see, both Puthoff and I, although somewhat inadvertently at first, presented the

issue of remote viewing as a signal-to-noise problem, and not as anything else more familiar to average concepts of PSI.

It now must clearly be stated that if the parameters of the signal-to-noise issue, and its attendant problems, are not thoroughly understood, then remote viewing cannot, and will not, be understood in any real, functional clarity.

It does not matter what else you might think you (pro or con) understand regarding remote viewing. This single issue is axiomatic not only to remote viewing but to *all* of the other superpowers of the human bio-mind.

For the definitions and descriptors of signal-to-noise I largely depend on my copy of the fifth edition of Van Nostrand's Scientific Encyclopedia (1968) because it (and possibly later editions) is easily available in libraries and schools. The basic definitions of the ratio will not have changed since 1968, and never will. If at first the definitions seem difficult, just carry on for all will become clear ahead.

Signal:

1. An independent variable;
2. A visual, audible, or other indication used to convey information;
3. The intelligence, message, or effect to be conveyed over (or through) a communication system;
4. A signal wave.

Noise:

Any undesirable sound. By extension, noise is any unwanted disturbance within a useful frequency band, such as undesired electric waves in any transmission channel or device. Such disturbances, when produced by other services (or systems or sources) are called interference. Noise is also accidental or random fluctuation in electric circuits due to motion of the current carriers. From this concept of noise, the term is used as an adjective to denote unwanted fluctuations in quantities that are desired to remain constant (or clear and not interfered with).

We can now shorten these definitions. "Signal" is the message or information. "Noise" is whatever distorts, deforms, prevents, interferes with,

disorganizes, changes or aborts the signal down to the point where the signal might not be locatable or received at all.

In a scientific sense, the signal-to-noise ratio is most familiar to electrical engineers and anyone dealing with instruments (radio, television, radar, sonar, etc.) Computer jocks would consider garbage in, garbage out (GIGO) as noise.

Anyone with a radio would be familiar with noise, calling it static. If the picture on your TV is not coming in crystal clear, then some kind of noise is interfering with it. Messages or information which are not clear and precise are noisy ones.

In terms of the electromagnetic universe in which we all live and are vitally hooked into, we know that information can be transmitted via precise EM waves and frequencies usually referred to as band. Our visual receptors receive signals of a very small band of the EM spectrum, which we call the light spectrum. Our sonic receptors (in the ears) receive another band of the EM spectrum. And so on.

When our eye receptors or their system become damaged or eroded, we say we can't see as well. But actually, the eye-sensors conveying information are suffering an increase of noise.

The phrase "signal-to-noise ratio" thus refers to how much signal and how much noise is present regarding just about anything and everything.

The full meaning of the signal-to-noise ratio, then, is that we live within a signal-to-noise universe, or a signal-to-noise world, where the ratios between the signals and the noise are of crucial and critical importance.

We can even extend this to include the distinctions between noise-as-chaos and signals-as-order. And as well, can include real truth as clear signals and untruths and the not-true as noise.

Finally, we can say that signals equate to accuracy, while noise equates to inaccuracy.

With regard to remote viewing, then, or to any other of the superpowers of the biomind, it is important to know that our species does possess the basic faculties for them. But beyond that, this importance is secondary if those faculties are submerged in more noise than signal.

And, with some notable exceptions, this is the average case among most specimens of our species—more noise than signal.

At this point, then, the only thing that matters is the signal-to-noise ratio.

For, you see, our species might possess extraordinary faculties for a lot of things. But by inspection, it is also an extremely noisy species in many more ways than one.

In any event, when in the very early 1970s, Puthoff and I, and soon others, included the signal-to-noise problem in our research agendas and proposals, the result was that we placed the issue of PSI perceptions in a context that was instantly recognized by scientists and technicians worldwide.

As you will see in my essay entitled “Remote Viewing—Misconceptions and Confusions”, the intelligence community had begun examining and tracking PSI developments in the early 1930s. It had generally been concluded, by the late 1950s, that the existence, or not, of PSI was not the issue.

Indeed, almost everyone accepts that PSI faculties exist within our species, and have done so from time immemorial.

But the crucial distinction has always been the critical signal-to-noise ratio—also expressed by the companion metaphor as the ratio of accuracy to inaccuracy.

Now, it is interesting to note that parapsychologists, although aware of the accuracy-to-inaccuracy ratio, had hardly ever interpreted this as the signal-to-noise ratio.

With respect to the Psychoenergetics Project at SRI between 1973–1985, almost all of the principle funding and support was acquired on behalf of identifying and researching the signal-to-noise issues clearly present regarding PSI performance.

Obviously, if these issues could be sorted out, it was theoretically possible to decrease noise and enhance signal.

The first step that needed to be undertaken was to ascertain the average ratio of signal/noise among naturally occurring PSI perceptions in both gifted and non-gifted persons. If this average could be determined, then it would act as the baseline against which increases and decreases in performances could be judged.

A large number of individuals volunteered or were recruited to take part in experiments designed solely to observe the signal-to-noise ratio.

By the end of 1974, it began to look like that average ratio was 20% signal to 80% noise. By the end of 1975, though, further experiments showed that the average was about 15% signal to 85% noise, with some notable exceptions.

Is it now completely necessary to point out that this statistical baseline had been confirmed in 1973–1975 by Dr. H. E. Puthoff and his good offices.

Recent claims, portrayed via this or that media, that this baseline was identified by others only between 1989–1993 are completely without foundation. They are as well attempts to rewrite the history of remote viewing, and without doubt mislead public perception of that history. In fact, such

claims or implications have been made by individuals who know better, and whom should apologize to Puthoff.

Now, the ratio of low signal (low or infrequent accuracy) to high noise (high and frequent inaccuracy) could not possibly be of any service within the intelligence community respective of using PSI perceptions for espionage purposes. If decisions are to be taken based on espionage inputs, one has to be relatively sure that the inputs consist of “good” information and not “bad” information.

So, after the baseline had been determined, the next entirely logical step was to figure out how to enhance the signal, right?

Well, this particular goal has never been invisible to anyone. Very many methods have been evolved purporting to enhance PSI signals under the rubric of “developing your psychic potentials”.

I was the first to point out, even before I heard of Puthoff or SRI, that if any of these methods had worked, our world would already be populated with a very large number of achieved superpsychics. Well, would it not be? C’mon, Netsurfers, think this through—and there are now more of You than there are superpsychics, and many of You know the important difference between noise and signal.

Now there is a kind of “formula” which is frequently used just about everywhere. In order to perfect something, one has two basic options: find out what’s right about it and enhance that; and/or find out what’s wrong and cure that.

The usual course decided upon consists of the former. Few think to examine what is wrong, because doing so will have some kind of cause or source no one wants to admit to.

But in electrical engineering or regarding instrumentation, no signal can be enhanced or protected unless the noise sources that erode it are identified.

In 1974, I suggested, well, we don’t really know how to enhance the signal—so let’s work to identify the noise sources. Believe it or not, this is an accepted approach in science and among technicians throughout the world. Believe it or not, nothing of the kind had ever been thought of, much less attempted, in conventional parapsychology.

But the hypothesis here is a very simple one: subtract the noise—and what, then, are you left with?

The signal-to-noise ratio is universally accepted as entirely meaningful in a large number of human endeavors.

But for reasons almost, but not entirely inexplicable, when it comes to considering the human mind, the signal-to-noise factor has hardly ever been applied.

On the other hand, most will accept that the human mind processes, conveys and acts upon information. If you really want to experience having your synapses rattled, seek out and talk with someone who does not believe that the human mind processes information but is just a stimulus/response organism.

You can also encounter certain specimens of our species who don't want to process certain kinds of information—and some of whom belabor themselves with ensuring that other specimens don't process it either.

If we can accept that information equates to signal, then we are obliged to assume that mind processes signals under the rubric of processing information.

If one gets this far without having minor nervous breakdowns, then we are forced to accept the axiom that the signal-to-noise ratio is as relevant to information as it is relevant to anything else.

We then come to the concept that mental information processing grids that become constructed in each specimen of our species are susceptible to the signal-to-noise ratio.

If we take the very daring step of abandoning all other images humans hold of our species and ourselves, and temporarily consider each specimen of our species principally as a *thinking machine or instrument*—well, we now have a metaphor of ourselves that would be entirely consistent with the situation regarding the signal-to-noise ratio.

Gasping for breath here, we can now consider how each thinking machine is mind-dynamically *wired*.

To carry on with this particular line of discussion we would have to consider that each born specimen is also a born biomind thinking machine.

But there is a larger, more encompassing situation. It is this.

It is widely assumed that each specimen of our species is born with at least the rudiments of a mind. Each, therefore, is also born to think, since we believe that is what the mind chiefly does.

Indeed, it is universally agreed that the powers of thinking are our most pronounced and special attribute—and that it is this single attribute that has elevated our species to the top position of masters of all things on Earth, excepting earthquakes, volcanoes and the weather. The chief image we hold of our species, then, is that of the Thinking Being—as species *Homo sapiens sapiens* (Man who knows that it knows).

Mind and thinking, however, process information. It is therefore implicit that any mind-processing of information requires systems to do so. Systems which process anything are susceptible to the signal-to-noise ratio and its attendant problems. Broadly speaking, then, the human mind is susceptible to signal and noise, as are the processes it uses to think with and through.

Yet the signal-to-noise situation is never applied to the human mind either as a processor of information or as a thinking thing.

Additionally, anything which processes anything is, by definition, a machine.

Machine (definitions of): It is amusing to note that my trusty Webster's first gives an "archaic" definition, to wit, a constructed thing whether material or immaterial. "Archaic", of course, means that the term was once used in those two contexts—although today it is somewhat of a challenge to imagine what a constructed immaterial machine might consist of.

In any event, the major contemporary definitions are:

1. an assemblage of parts that transmit forces, motion and energy one to another in a predetermined manner;
2. an instrument designed to transmit or modify the application of power, force, or motion;
3. a living organism or one of its functional systems [and which does (1) and/or (2) above.]

Please note that definition (3) above *is* given in my dependable dictionary—and is therefore not a figment of my imagination, and is not archaic or obsolete.

Now emerges a signal situation or question. Clearly all of us at base entirely believe that we are living organisms that possess functional systems—or which we believe to be functional. But does anyone think of themselves as a machine, as a thinking machine whose assemblages of thinking parts transmit or modify energy, forces, power, or motions?

Well, the concept of ourselves as human beings arouses the idea of ourselves as an entity of some kind. And against this entity concept the issue of the signal-to-noise ratio hardly seems relevant.

And, indeed, if the entity did not think, or thought of Nothing, then it wouldn't be relevant, right? Instead we would be entirely composed only as stimulus-response bio-mechanisms (as some early psychologists theorized).

Human entities, however, are born to think—and furthermore are genetically pre-installed with the systemic equipment and hard-wiring to do so. In other words, we are not just bio-born, but are born biomind mechanisms (a.k.a. entities).

Thereafter, information is absorbed or introduced into (i.e., input) the entity-born-to-think. And it is this information it then uses to think with through the systems pre-installed to process information.

Since all information is a matter well within the signal-to-noise ratio and its attendant problems, and since all humans utilize information to think-process with, all humans no matter what they are called are susceptible to the signal-to-noise ratio and its variations.

In any event, there is probably no such human critter which is absolutely and completely information-less.

All humans, then, are walking, talking, eating, defecating information processors—to which the signal-to-noise ratio is not only important but basic and fundamental.

As I've already indicated, we don't at all think of ourselves in any way remotely resembling the above.

About as close as we come to the above is that occasionally someone encounters or talks about “clear thinking”.

Sometimes people wonder what others are using to think with.

Today, some of the computer literate have begun to wonder how and why people are wired the way they are—largely because they are aware that if computers are not correctly “wired” then those advanced machines produce information noise or noisy information.

Indeed, a “virus” introduced into a computer system is a source of “noise” which proceeds to discombobulate all of the installed computer programs and systemic functions designed to process and produce unadulterated “signal”.

Today, it is generally considered that computers are lesser (so far) emulations of the human mind. Indeed, the World Wide Web is, by some, being considered emulative of the worldwide brain.

The signal-to-noise situation is vividly applied to computers, their programs, their information inputs and outputs, and into all the reaches of computerdom and Internetland. There is no misunderstanding that computers, although emulative of the human mind, are information machines. Machines which exactly match and correspond to the first two definitions of “machine” given above.

I do consider all of the above as hypothetical, of course, and would never dare to indicate that anyone is merely a walking, talking, thinking machine with a number of appetites, fixations, and preferences.

But having brusquely advanced the hypothetical line-up just above, I can now indicate that the closest conventional approximation to them is that sometimes the idea of “clear thinking” is mentioned here and there. Clear thinking, as, perhaps, opposed to noisy thinking.

Well, we can describe our species in many different ways. But Alas! One way to describe ourselves is that, based on easily observable evidence, we constitute a species that is fascinated and sometimes completely preoccupied with turning fact (signal) into fiction, and fiction (noise) into fact. We are so excellent in all this that we can even turn truth into the not-true, and the not-true into truth.

Indeed, we are the only known species that does these rather remarkable transfigurations on a rather continuing and redundant basis.

In any event, it doesn't really matter how we think of ourselves or our species—since in any which way we do or don't, as individual specimens are susceptible to the signal-to-noise ratio.

By now some of you chancing to read this essay might wonder what all of it has to do with remote viewing (distant-seeing) and the other superpowers of the human biomind.

Well, if the mental information processing grids of a given biomind specimen are noisy regarding its indwelling hard drive of superpower signals, then that specimen probably won't very well be able either to identify or process the relevant inputs of information.

In other words, the noise ratios internal to the grids have to be reduced before the signals can become perceptible.

There is a very apt analogy here. If you are in a very noisy room, it's quite probable you can't hear what the person next to you is saying.

I.e., if your mental information processing grids are very noisy regarding your natural superpower endowments, then you won't hear what they are saying. This is rational logic, is it not?

As the result of the above discussions, we can now talk of remote viewing in the light of the signal-to-noise ratio.

It can be shown, with relative ease, that the signals associated not only with the remote viewing processes, but with all the superpowers, are quite subtle, and perhaps even fragile. (See my three essays on Intuition).

Although the concept of signal-to-noise was not used in pre-Modern societies, the facts of the subtle nature of the signals were generally understood

quite well. Indeed, most pre-Modern societies worked to set up noise-free environments within which it was believed the subtle signals could better be detected, sensed or perceived.

Also set up parallel to noise-free environments was the concept of the “quiet mind”—i.e., the noise-free mind. Many methods were advanced regarding how to achieve the noise-free mind—or how to delete the noise from the mind at least for the duration needed to detect the subtle signals.

The ideas of the noise-free environment and the quiet mind are, of course, familiar to just about anyone with an interest in the biomind faculties which detect subtle signals. These ideas have been pursued during the modern period, sometimes quite broadly and vigorously. And it is generally believed that if these two noise-freeing factors can be established, then the outcome will be the acquisition of enhanced superpower information.

In other words, a wholesale number of “superpsychics” would emerge, the question regarding the existence of the superpowers would have been settled once and for all, and the human world would be a different thing.

In spite of the expectations, not much of the kind has happened. The incidence of high-stage superpowers remains quite low, while the most convincing manifestations of them remain spontaneous and frequently occur within circumstances that are decidedly not noise-free.

There is only one most likely explanation for this “failure”. It is this. While we certainly can comprehend the relationship of signal to noise, we also need to know more precisely what signals and noise consist of.

Even a quiet mind might not recognize signals unless its mental information processing grids can identify them and their special characteristics. And no one can delete noise unless it is recognized for what it is.

As has been discussed above, it is probably more relevant to identify noise and noise sources in order to delete them from mental information processing grids. But herein exists a great difficulty.

Having spent some twenty years working along these lines, it is clear that mental information processing grids possess noise factors that *are not recognized as such*.

For example, an incorrect concept that is thought to be correct will not be identified as a noise source.

As a gross illustration here, some believe that ESP is the work of the devil—even though ESP is treated very positively in the Bible although not under that term.

Such specimens therefore possess a mental information processing grid that they believe holds correct data, but which none the less is “dirty data” (noise). They will obviously have problems with their own ESP potentials.

Likewise, a science type who believes the idea correct that the superpowers are impossible because they transcend time and space will not be able to process evidential or correct information regarding the functions of the superpowers. Or if they do try to process such information, it will go through that particular disbelief filter and come out in some fashion according to it. Anti-PSI skeptics, for example, cannot correctly process correct information and data, and when they try the only result is dirty, noisy conclusions.

It is quite broadly accepted that the minds of *others* can contain incorrect hypotheses, convictions, ideas and concepts—all of which contribute to noise held in the mind. One’s own mind, of course, never suffers from the same condition.

The human mind, collective and individual, is probably the single biggest source of *noise* on our planet, while the minds of various specimens often produce some of the dirtiest data possible.

Even so, most specimens of our species believe that the ideas and concepts they possess about things and phenomena are the correct ones to have—and, furthermore, the correct ones to perpetuate and to make others share in.

Additionally, many specimens don’t actually possess clear and concise concepts and ideas they believe to be correct or incorrect. They rather possess concepts and ideas that are vague, nebulous and ambiguous without realizing as much. Obviously, nebulous concepts tend toward being noisy ones. Many specimens possess no ideas and concepts relevant to various kinds of information—and so they route that information through some other grid which has nothing to do with anything.

Finally, as mentioned earlier, there is the copious evidence that our species has the marvelous penchant of turning fact into fiction, and fiction into fact.

If either or both of those reversals have been installed, in this sense, then, the “quiet mind” probably isn’t the same thing as a noise-free one. Any mind can roam quite contentedly among its self-held noise if the belief is held that the noise is not noise.

Alas! It is difficult to proceed with this line of discussion because doing so can quickly degenerate into volcanic situations, diatribes, polemics and worse. Hardly any specimen can bear the idea that its mind and grids are occupied with so much as even one dirty data point or noisy information package.

In any event, the signal-to-noise situation is entirely relevant to all of the superpowers. Indeed, no one calls a superpower a superpower if what issues forth from it is noise and dirty data.

Accuracy and clarity are the signal features of each and all of the superpowers. And if such is not present by confirmatory feedback, then something other than superpower functioning regarding signals has occurred.

Near the beginning of this essay I discussed how the naturally-occurring signal-to-noise ratio was discovered and confirmed at SRI relevant to remote viewing. With certain notable exceptions, that ratio was discovered on average to be about 15–20% signal to about 80% noise.

This average ratio was clearly not suitable for remote-viewing espionage purposes. Efforts were then undertaken to study not the signal, but the noise and its sources in an effort to delete them from the mind-dynamic processes involved—after which signal could be identified and enhanced.

What then happened is the real story of remote viewing and also the reason that the SRI project lasted for so long under Dr. Puthoff's auspices. Had not decreases in noise and increases in signal been demonstrated, then it is quite clear that the project would have been abandoned after a year or so.

Fourteen years later the remote viewing effort began failing—largely because too many individuals who had become involved opted to ignore noise sources. When, then, in 1989–91, a certain individual again tested for remote viewing potentials, he rediscovered the 15% to 18% signal to noise ratio. The whole of this story will be told in my forthcoming book which will be published initially via the Internet.

REMOTE VIEWING

One of the Superpowers of the Human Biomind

SENSORY TRANSDUCERS

Ingo Swann

(15May96)

Part Three

Based on the extent of my accumulated understanding so far, there is little doubt that the topic of *sensory transducers* constitutes about 70 percent of what one needs to know about all or any of the superpowers of the human biomind.

An additional 20 percent is involved with the topic of mental information processing grids, and which more or less equate to our mental “software” programs or networks. This topic will be partially considered in Part Four of this mini-series of essays.

This leaves about 10 percent which involves special knowledge concerning the nature and structure of the “hard drives” of our species biomind and the fundamental faculties inherent in them.

The “accumulated understanding” referred to above is drawn from over thirty years of research, eighteen of which were spent in laboratory work, testing and strict oversight confirmation.

For the most part, the laboratory work was conducted at Stanford Research Institute (SRI), funded by the intelligence community upon instructions to do so by congressional committees. The whole of the eighteen years of research then proceeded under the direct auspices of many thorough-minded scientific oversight committees.

The SRI project was the most extensive, intensive and longest in duration ever mounted to inquire into the nature and functions of the so-called “paranormal” aptitudes.

Even so, in this present essay the resulting information can only be offered for what it’s worth to those who chance to read it. For in the absence of tutored exercises it can only be theoretically considered.

The only real problem (among many lesser ones) is that the three topics noted above have not been identified before. And so they have never heretofore taken on a broad reality basis—at least within the concepts utilized by the cultures of the modern West.

When cast against the enormous amount of popular and professional literature of all kinds which has accumulated on the general topic of “psychic abilities”, the reduction of what is involved to only three major topics will at first seem unreasonable.

I will therefore depend on the old axiom that it is what is *not* understood which seems complex and complicated, perhaps even unsolvable. But when it is finally understood it becomes easy and people wonder why they hadn’t understood it before.

To help launch into this essay, and to help make it as internally complete as possible, it seems advisable to remind of the working definition of the superpowers—and which has already been presented in other essays in this database.

Generally speaking, the usual powers can be seen to involve the physical and tangible which our basic five physical senses inform us of. These powers are not considered “psychic” ones because it is thought that they can be “explained” within the terms of physicality—even though a number of the usual powers actually belong in the superpower category.

The superpowers of the biomind involve sensory and perceptual faculties which transcend the extent and limits of physicality and inform us of factors by ways which cannot be explained by its known “laws”. *Some* of these aptitudes have been identified, and are grouped together under the generic term “psychic”.

In the modern West, psychic aptitudes are considered “paranormal” or “parapsychological”. But other and earlier cultures did not make this strange and unfortunate distinction—and which led to the Western mainstream condemnation of the paranormal as abnormal and irrational.

It is much more profitable to consider that specimens of the human species possess arrays of sensory receptors.

We should also consider that the sensory receptors detect “signals” and enter the signals into the biomind identifying mechanisms which convert them into feelings, perceptions, impressions and etc., and which ultimately interact within the individual’s intellect.

In Western technical concepts and jargon, mechanisms which convert one form of input energy to another form which can be utilized by different systems are referred to as *transducers*.

If we extend the concept of transducers to include biomind situations, then we can very easily arrive at the concept of *sensory transducers* (a term which has been coined by others than myself).

In the case of the human biomind, the enormous number of sensory receptors function in various ways which input various signals (forms of energy information) into the vast complex of the sensory systems. But the input signals need to be transduced into other forms in order to be utilized by the various biomind systems.

The following is exceedingly important.

It would appear that the human biomind sensorium possesses the inherent hard drive faculties *to construct* an enormous variety of sensory transducers.

But it also appears that beyond the inherent hard drive faculties, the transducers are constructed only as a result of repeated exposure to the signals in some kind of cognitive way.

This is to say that although the biomind systems are bombarded, as it were, with signals of all kinds, sensory transducers appear to form only if the intellect in some fashion recognizes a need or usefulness for them.

Since perceptions of needs or usefulness are usually determined by environmental and social factors, human specimens will usually elect to form only those sensory transducers which integrate them with those factors.

And it is at this point that the concept of sensory transducers becomes immeasurably complicated—and for the following reasons.

For the most part, those sensory transducers which are typically constructed, more or less follow the lines of local environmental, social and educational influences.

As but three examples, people who spend their lives in the high mountains have no need of the sensory transducers formed by those who spend their lives majorly on water or the oceans—and vice versa. Urban dwellers have no need of the particular sensory transducers needed by farmers—and vice versa. Intellectuals have no need of the sensory transducers formed by those who depart from the intellectual armchair and go out into the “field” to work within hands-on situations.

This is to say that our species, and very probably every specimen born of it, possesses the inherent faculties for sensory transducer formatting. But the general, overall result is the formatting of a wide variety of sensory transducers in given individual and socio-educational groupings.

This is the same as saying that different people format different sets of sensory transducers—meaning that some form sensory transducers which others do not.

It is now necessary to introduce the concept that there are differences between what might be called the “gross” and the “subtle” sensory receptors. I don’t particularly like those two terms, but they are about the only ones we have in order to convey the ideas of the concept.

The gross sensory receptors inform us of the tangible. The subtle ones inform us of the intangible.

But there is an added distinction which is enormously important.

For the tangible can only be experienced locally and regards the physical vicinity which the individual biomind is most accustomed to.

But the intangible can be experienced non-locally and will concern matters not dependent on the physical vicinity of the biomind specimen.

I will extend consideration of these concepts ahead. But in this way we can distinguish between the gross physical sensory receptors and the subtle refined sensory receptors.

It’s worthwhile, here, to point out that most human specimens build a lot of sensory transducers regarding the tangible sensory receptors (i.e., the famous five so-called physical senses).

What forms in the way of intangible sensory transducers is open for wondering about.

In order to get deeper into the topic of this essay, sensory transducers, it is necessary to undertake some background discussions so as to establish a broader information basis which will ultimately aid in comprehension.

To get into this, I will begin by giving the formal technical definitions of *transducer* taken from a reasonably authoritative source—*Van Nostrand’s Scientific Encyclopedia*, Fifth Edition. The exact definitions are very important, for the concepts of transducers not only underlie the entirety of the human biomind sensorium, but *all* of the superpowers of the biomind.

You may bear in mind, however, that the definitions refer to physical mechanisms and equipment—and that we will be converting the definitions so that they refer to the human biomind sensorium.

I will help elucidate and simplify after the definitions have been given.

Transducer:

1. “A device by means of which energy can flow from one or more transmission systems to one or more other transmission systems. The energy transmitted by these systems may be of any form (for example, it may be electric, mechanical, or acoustical), and it may be of the same form or different forms in the various input and output systems”.

2. For some purposes the transducer is defined (more narrowly) as a device capable of being actuated by waves from one or more transmission systems or media, and of supplying related waves to one or more other transmission systems or media. It is sometimes implied that the input and output energies shall be of different forms. For example, an electroacoustic transducer accepts electrical waves and delivers acoustic waves”.

“Among the types of transducers in addition to those designated by nature of energy change, such as electroacoustic or electromechanical transducers, are:

“The *active transducer*, whose output waves are dependent upon sources of power, apart from that supplied by any of the actuating waves, which power is controlled by one or more of these waves.

“The *conversion transducer*, an electric transducer in which the input and the output frequencies are different. If the frequency-changing property of a conversion transducer depends upon a generator of frequency different from that of the input or output frequencies, the frequency and voltage or power of this generator are parameters of the conversion transducer.

”The *harmonic transducer*, a conversion transducer in which the useful output frequency is a multiple or a sub-multiple of the input frequency. Either a frequency multiplier or a frequency divider is a special case of harmonic conversion transducer.

”The *heterodyne conversion transducer*, a conversion transducer in which the useful output frequency is the sum or difference of the input frequency and an integral multiple of the frequency of another wave.

”The *passive transducer*, whose output waves are independent of any sources of power which is controlled by the actuating waves.

”The *ideal transducer*, a hypothetical passive transducer which transfers the maximum possible power from a specified source to a load. In linear electric circuits and analogous cases, this is equivalent to a transducer which (a) dissipates no energy and (b) when connected to the specified source and load, presents to each its compliance”.

I trust you understood all of the above.

But now to elucidate and simplify a little, first by saying that I've given the entire definitions in order to show that there are different kinds of transducers. If we apply the concept of transducers to the human biomind, it is quite probable that hundreds or thousands of different kinds of sensory transducers can be formed.

More simply speaking regarding the basic definition, a transducer is a device that is actuated by power from one system and supplies power in some other form to a second system.

Another way of putting this is that a transducer converts power or energy of one system into a different form so that it can be utilized by a second system which can't utilize the first form of the energy or power.

All of this might seem alien to you—unless it is pointed up that the telephones we use every day are transducers—actually two of them.

The speaking end of the telephone converts our voice sounds into electromagnetic signals which can travel through wires or the atmospheres. These signals are then received at the listening end, but are reconverted by another kind of transducer into the sound vibrations we hear and recognize as words.

The same can be said of radio and television broadcasting. What is to be broadcast is converted into electromagnetic signals which travel (i.e., are propagated) along various bands of the electromagnetic spectrum—and which signals are received by the reception transducers in radios and TVs and which convert the EM-signals into the sounds and images we see and hear.

The only reason we are unfamiliar with the existence and functions of the transducers is that we experience only the end-products of the transduced information by our radios and TVs.

We usually have no knowledge that broadcast information is first converted into EM-signals which are what are broadcast, and then reconverted by the receiving transducers into the sounds and images we hear and see.

But almost exactly the same things go on when we speak words and our ears receive them.

Our voice box and larynx produce not words, but sonic vibrations which are modulated in various ways by our tongues, lips and jaws. The sonic vibrations have meanings to those who "speak" the sonic vibrations.

The spoken sonic vibrations propagate across a distance and are received by our ear mechanisms not as words but as sonic vibrations, i.e., sonic signals.

If we have not formed biomind transducers which reconvert the sonic signals into word meanings, then the sonics will not take on the form of

words—and we will not understand the sound vibrations and they will seem like garbled language or meaningless noise.

Here is the essential problem of languages. In different languages the same thing can be sonically rendered via a vast number of sonic signals. But those who have not formed specific transducers to render them into meaning will not understand them.

In this precise sense, then, sonic vibrations are information-signals which need to be recognized (transduced) as having particular meaning—and obviously it takes a vast array of sensory transducers to result in this.

Our species, and every specimen born of it, has the universal hard-drive faculties to emit and receive sonic vibrations. But the meanings to be attached to them reside within the formative influences of the environments, social groupings and cultures each specimen lives within.

Again the reason why we are unfamiliar with the sonic signal processes is that we do not perceive the vibrations themselves. The sonic vibrations are so quickly converted by our biomind transducers into meanings and/or noise that we are aware only of experiencing the end products.

There can be no doubt that words, as emitted and received sonic vibrations *are* vibrations (signals) because our species has invented mechanical equipment to display the characteristics of the vibrations.

The sense receptors we collectively refer to as eyesight are quite similar regarding vibrations. We do not literally or actually see what is out there. Rather light causes light frequencies (another form of vibrations) to bounce off of what is illuminated.

Our eye mechanisms do not receive pictures of the things themselves, but receive the bounced light frequencies instead. These frequencies are recombined into images by some undiscovered transducer function, and it is these images we perceive in our heads—and with the astonishing adjunct that we feel we are directly seeing what is out there.

We have no sense at all of experiencing that what we are looking at is a reconstituted image in our own heads, not really something “out there”.

Again, light frequencies are information signals propagating along a particularly narrow band of the electromagnetic spectrum—referred to as the visual light spectrum.

These signals are received by the eye-brain mechanisms as a spectrum of information signals. They are not received as images. Another step is required. The signals need to be transduced into the images which the biomind perceives.

Now, it is generally thought and taught that we are receiving visual images. This is not true. What the visualizing parts of our biominds are receiving, via our eye systems, is not visual images but light frequencies—while the images are reconstituted by some kind of transducers into the images we see. The problem here is that the whole of this takes place in a micro-fraction of a second—so fast indeed that the images which appear in our heads seem simultaneous with what our visual sense receptors are sensing “out there”. So we think we are seeing what is out there. We have no conscious awareness of the existence of the mysterious transducers involved.

As an added situation, it is well known that people see things differently, and that some see tangible things completely missed by others. And here is the situation regarding which and what kind of sensory transducers have or have not been formatted at the individual level.

There is an enormous complexity involved here. As has often been said, scientists today know everything there is to know about our physical eyesight mechanisms. But with one exception: How the light frequencies which travel through the eye mechanisms “register” somewhere unknown within the biomind and result in transduced images.

For those who might want to read in more detail of what I have summarized just above, I refer you to a particular book, probably hard to find but well worth the effort: *Beyond All Belief*, by Peter Lemesurier (Element Books, Great Britain, 1983).

In common parlance we refer to hearing and seeing as two of the major physical senses.

I suppose this is OK—as long as one does not look into the mechanisms and processes involved. But in fact, such looking into was not possible before the modern sciences invented refined equipment to do so. After the invention of such equipment, and the applying of it to the dissecting of the physical senses, the definitions of the senses really ought to have radically changed—because by now the earlier concepts of the senses are almost completely antiquated.

Indeed, it is quite possible today to say that we do not have *senses* at all—unless we utilize the term “sense” as “to make sense of something”.

What we actually have are vast arrays of *sensory receptors* of all kinds quite busy receiving an even vaster array of information-signals.

We also have vast arrays of *emitters*, equally busy sending out all kinds of information-signals.

Various problems concerning concepts and nomenclature about remote viewing and the other superpowers were discussed in Part One of this series of essays.

The general point was made that once the concepts and nomenclature have become established, they also enter into our mental information processing grids—and thereafter we think of the superpowers only within those terms.

As a result, our sensory load inputs and subsequent thinking processes and their extent can become trapped within the limits of the concepts and nomenclature.

Some few researchers have agreed that the modern West has only a very limited number of concepts regarding the superpowers and the paranormal, some of which are quite superficial while others are not correct and therefore are misleading.

For example, the fabled out-of-body experience appears to have a number of different states or gradients, some of which are not completely independent of the biobody.

Yet we tend to think of the OOBE only within one context having to do with the two-part division typical of Western philosophical dualism. Dualism divides the human biomind entity into only two parts, the biological part and another part commonly thought of as The Spirit and/or the Mind.

If one digs deeper into this two-part simplicity, it becomes quite clear that the human biomind is multi-aspected, multi-dimensional, and capable of many gradient sensory states and conditions that can find no home or reality within the Western two-part concept of dualism.

In Part Two, an attempt was made to discuss the *sidhis* of ancient India—and this topic must now be expanded a little since it leads directly into the topic of sensory transducers and the superpowers of the human biomind.

Descriptions of the *sidhis* will definitely identify them as superpowers of the human biomind. However, although descriptions of the various *sidhis* have been recounted in many sources published in the modern West, what they actually consisted of in their ancient terms past remains foggy in modern terms. But it is clearly implied in the ancient Yoga texts that the *sidhis* are the products of learning and deliberate development. It would appear that one cannot develop or enhance any of the *sidhis* merely by reading about them.

In the context of this essay, obviously would have been needed is the development and strengthening of specific kinds of sensory transducers.

However, what additionally would be involved in developing them is not explained in the ancient Yoga texts—apparently because the Yogins felt that

the superpowers should be developed only by those who had attained certain moral and ethical levels.

The Yoga literature of the past, however, does, with some certainty, distinguish between the “gross” and the “subtle” senses.

We in the modern West would distinguish between the physical and the psychic senses—and assume that our distinction exactly corresponds with what was meant in the ancient Yoga tradition.

But within my many years of experience and research, the Western division can only be an approximate one at best. Our modern distinction carries the overtones of Western dualism, and which makes our enormously limiting two-part distinction possible.

But there is hardly any evidence that the ancient Yogins leaned on any format of dualism. Good translations (there *are* bad ones) of the Yoga Sutras seem to indicate the ancient presence of an overall formative philosophy focused not on *two* aspects but on the many different multi-levels and multi-channels of the human bi mind potentials.

It would seem that it was this overall philosophy of multi-aspects which released the ancient Yogins from our present modern dichotomy of material versus non-material.

If anything, the ancient Yogins might have assigned a good part of what we call “psychic” to the physical senses, since they identified many more than five physical senses.

And indeed, recent research in neurophysiology has located the sensory receptors for at least seventeen physical senses, a number of which we would call psychic, such as magnetic directional sensing. [See, for example, *Deciphering the Senses, The Expanding World of Human Perception*, Robert Rivlin and Karen Gravelle, Simon & Schuster, 1984.]

One Western error of interpretation that has probably been made is in exclusively associating the Yoga “gross senses” with the physical senses. And with this, the distinction between gross and subtle senses begins—and which we today would identify as the physical and psychic senses.

Yet many of the physical senses of biobody can qualify as subtle ones. The Yoga texts show that the ancient Yogins were completely aware of this in that they advocated the development, refinement, extending and honing of many of the physical senses.

There is only one possible conclusion here—that “gross” and “subtle” must have meant something else in those ancient times.

It is my conclusion that the two terms referred not to the senses at all, but referred to how any or all of the senses were *used*—which is to say, to what ends they were used.

Within this context, and as *is* stated in the Yoga texts, the most fundamental “gross” aspect was to utilize one’s senses only to gratify physical passions, lusts or even physical needs.

Any number of what we would call “telepathic” senses can be used to those ends, and which powers we Westerners would certainly view as subtle ones in nature. [In a forthcoming essay I will discuss the telepathic capabilities of the astonishing biobody itself.]

Likewise, the ancient Yoga meaning of “subtle” must have meant something different.

The ancient Yogins understood that there was an immediacy in physical affairs, a direct immediacy which trapped or at least focused the awareness of people in it—leading to the gross usage of all of their manifold senses for physical end.

Yet the Yogins also understood that there were intangible matters (influences?) which impacted upon physical affairs, and were even interwoven among them.

Such intangible influences certainly qualify as subtle ones, while the *usage* of the combined biomind senses to perceive *them* would certainly be of a different order than merely perceiving anything strictly physical.

It thus follows that the Yoga distinction was at least more between the *usage* of the senses in regard to gross and subtle *goals* than between a strict division of tangible and intangible—or, as we would say, exclusively between the physical and the psychic sensory receptors.

That the *usage* of the senses, whatever they were, was the principal focus of the Yogins is inordinately pronounced if one studies the discursive passages in the ancient texts.

The Yogins clearly indicate that a focus of the senses exclusively into physicality permits gross and familiar formats of behavior, sometimes quite disgusting and heinous.

But they also held that the introduction of perceptions of the subtle intangibles brought about beneficial changes in behavior based in the principle that humans behave according to the limits or extents of what they perceive.

Even in bad Western translations of the Yoga texts, this basic “message” is quite clearly put, and there is little way around it. We today, of course, might transliterate this as “lifting one’s consciousness into higher realms”.

But we would do so on the basic dualistic assumption of more departing from the physical and entering more into the spiritual—in other words distinguishing, rather unforgettingly, between the physical and spiritual life which we dualistically see as diametrically and permanently opposed to each other.

But there is hardly a trace of such diametric opposition in the Yoga texts—and in this the general Western and Eastern foci differ completely.

The ancient Yogins clearly valued the physical as the embodiment of the enduring Life Principle—and which, to them, was perhaps the most intangible, but the most sustaining Principle of all.

It was the reduction or collapse of the biomind sensory equipment and mechanisms into the limits of the purely physical purposes which disturbed them, and which collapse could be seen only by restoring the sensory subtle faculties into functioning efficacy.

We in the modern West today do not have a very good picture of this—and for a very surprising reason. You see, we tend to judge the efficacy of psychic functioning mostly in regard to physical parameters. For example, parapsychologists use only physical targets in testing for PSI.

Psychics are used to solve physical crimes and find lost or dead bio-bodies.

Psychic readers, sometimes very good, are required to address physical situations for their clients—sex or matrimonial partners, money, when physical circumstances will get better.

Even foreseeing the future has no real importance unless its outcomes can be judged against future, but quite physical manifestations.

Our concepts of telepathy exclusively involve physical situations, most specifically minds in bio-bodies. Even spiritualistic mediums are expected to be in touch with departed bio-*bodies*, and other remarkable séance phenomena have to be very near to being physical in order to be appreciated.

Indeed, we in the modern West *say* that psychic faculties are non-material and non-material in origin. But we test and utilize them against physicality aspects.

Even when psychic faculties are used, hypothetically speaking, to spot extraterrestrials, the result is that we assume that the ETs are somewhere in physicality and themselves are physical entities of some kind. In this sense, then, we are trapped within the “gross usage” which the ancient Yogins most likely were referring to.

And even the development of controlled remote viewing, of which I was a full part, it was exclusively designed to spy on foreign “hard targets”—physical facilities of physical military importance.

Indeed, we view psychic perceptions as subtle and intangible in nature—but if and when we attempt to use them it is in regard to mundane physical situations.

The ancient Yoga texts can be interpreted in many ways, and as they have been. But one of the ways seems to hinge on the modern Western assumption that the Yogins taught that an increase in psychic powers (as we would call them in the modern West) was the goal.

But this was not the case at all.

The Yogins unambiguously taught that an overall *increase* or *expansion* of sensory awareness was the principal goal—and that as increases of sensory awareness took place, various sensory mechanisms equivalent to some of our conceptualized Western psychic powers could automatically become activated or reactivated.

But here we again trip across a Western conceptual inadequacy—for we habitually refer to “awareness” without prefixing it with “sensory”.

And this is very important regarding the development of sensory transducers.

This inadequacy us to the false assumption that awareness is something of and in itself, something sort of independent of sensory inputs.

Indeed, within the contexts of this inadequacy one can easily say that one is an aware person—while at the same time being completely unaware of a great deal.

I’m sure you might see the larger overall situation in this regard—the one composed of aware people who are not aware of a whole lot.

In its most basic Western definition, “aware” means alert, and so “awareness” means having or possessing the state of alertness. Most dictionaries let it go at that.

But “alert” means alert to some kinds of input, and all of which have to consist of sensory somethings (and which “somethings” are in these essays being referred to as “signals”).

After all, it does defy logic to say that one is aware of something which has not been sensed in some kind of fashion.

In any event, the Yoga texts advocate an *overall* increase of *sensory awareness*—while such an increase obviously must be the result of finding out what one is *not* sensing so as to become aware of it. And finding this out obviously would involve a series of processes of some kind.

And here we encounter a real snarl, one both delicate and gross, and which could use several essays to discuss. I will therefore postpone entering too

deeply into it here, reserving extended discussion to the forthcoming Part Five of these mini-essays—*remote viewing and the human superpowers of mind*.

The reason for the postponement is that one should have the prerequisite information regarding both sensory transducers and mental information processing grids (the topic of Part Four).

So we will consider only the distinction (in Western terms) between the gross and the subtle sensory receptors.

And here, for the first time, we encounter certain subtle sensory (psychic) factors which, by definition, *are* subtle ones, but which are not called “psychic” here in the West—in that they are considered normal, not non-normal.

Since the conventional concepts of the basic five senses are usually focused only on the physical and tangible, they also tend to focus the intellect on the psychical and tangible, and sometimes exclusively so.

In such a case, it might be concluded that the full extent and entirety of the human biomind perceptions regard only what is physical and tangible—and which is the general case within the major Western philosophies of materialism and the physical sciences.

But intellect has a certain number of powers which are never exclusively based in perceiving only what is physical and tangible.

For example, intellect can perceive connections or relationships between physical and tangible aspects, even though the connections and relationships are nowhere directly visible or identifiable exclusively via the basic five senses.

In such a case, intellect has transcended the parameters and limits of the physical and tangible, and has perceived something for which there is no *direct* physical or tangible evidence.

In other words, and well within the ancient Yoga formats, the intellect has perceived a subtle factor. This relationship factor may indeed be “suggested” by the physical, but of and in itself it is not tangible.

In such a case, the intellect, not normally thought of as psychic, has performed a function which we in the West would call psychic—for if the term “psychic” refers to perceiving what is tangibly invisible, then this simple process of perceiving relationships certainly should be entered into the lexicon of things psychic.

If this concept bumps around in one’s mental information processing grids, not to worry—for the perception of relationships is a full beginning part of that endemic superpower called intuition.

It is true that the connections and relationships can be confirmed in tangible and physical ways. But the impetus for undertaking the confirmation has arisen from this particular transcendental faculty of intellect.

In the cultural West this particular faculty of intellect is majorly referred to as the *deductive* faculty, and sometimes as *inductive*. But since it involves something not perceptible to the physical five, it involves something invisible—at least within the contexts of telling the difference between the visible and invisible.

Thus, one is left to wonder about where *are* the senses of intellect which obviously must underlie the perception of something which is invisible to the physical five—and which perception transcends the limits and parameters of the physical and tangible.

For, you see, deduction itself must be based in some kind of sensory equipment in that deductions don't exist of and in themselves, but are always sensed and constructed by the individual biomind.

The term used in the cultural West for this kind of thing is deduction. But it could quite as easily be referred to as intuition, since the several forms of intuition are all based in some kind of deduction.

In the West, intuition is generally taken to mean “direct perception, cognition or knowledge of something which is not physically or tangibly available or in evidence”. But a deduction is also the same thing. The perceptions of relationships are not tangibly in direct evidence—unless one deduces them.

To try to ensure complete understanding here, the things between which the invisible or not obvious connections and relationships are perceived may well be physical and tangible. But the perceived connections and relationships themselves are not of physical and tangible origin. They are “contributed” by the biomind systems.

And furthermore, they reside only in the intellects which do perceive them—while they may not at all be perceived by or reside in the intellects of others.

By way of example here, inventors proceed by the intellect power of “logical” deduction of invisible relationships and meanings—but many inventors will insist that they were more inspired by episodes of intuition and the products of which at first seemed entirely illogical.

In any event, if the intellect powers of deduction and intuition are not the same thing, there is at least a linked and very close connection between them.

If, however, the full spectrum of the different kinds of intuition was identified, it would be quite difficult not to include deduction as perhaps the first and most basic form of it.

And every specimen of our species is born with the hard drive rudiments of deductive faculties. Whether they are developed and enhanced, though, is a different matter. But this matter (or problem) has very little to do with the fact that our species as a whole certainly does possess the biomind hardware of the deductive faculties.

In fact, it can be offered that deductions are *extensions* and *enhancements* of the physical senses—almost exactly as advocated in the ancient Yoga texts.

But we need to be very precise here in order to ensure understanding.

Step-like functions are involved between perception of physical objects and deducting relationships between them. As has already been stated, even our five physical senses do not themselves perceive things as they are.

What is perceived are sensory recreations of what is input via the sensory receptors—and then only if sufficient sensory transducers have been erected to process information from the absolutely physical gross to increasing levels of subtly and which increasing levels at some depart from complete dependence on the physical gross.

We are now in a position to consider the following three factors:

1. The physical senses are made up of arrays of sensory receptors which, in the first instance, receive some kind of signals. These signals are converted into the sensations we experience, and which sensations are then converted into what we see, hear and etc.
2. Then further conversions take place until the process comes to include information loads resulting in intellect understanding.
3. Then, in the case of deducting, further conversions must take place dealing with information loads that are invisible to the five physical sense receptors. In other words, we are looking at arrays of increasingly specialized sensory transducers—and which include transducers which can deal with information which is not drawn from contact with one's local environment of physicality.

Each conversion requires a series of *sensory transducers* which convert something to something else—such as signal into information. Thus what

begins as sensory signals can be converted into a number of outputs, of which deducting is one.

The whole of this passage will be enlarged upon just ahead.

All sensations received as inputs by the biomind are signals in their first form—while the conversion from signal state to the meaning condition would require sensory transformation of the signal into sensed information the biomind could comprehend.

In other words, the biomind might be equipped with the rudimentary sidhi sense receptors. But in the case of the sidhis the biobody sensing arrays alone will not suffice except insofar as spontaneous manifestations might occur.

But in the ancient Yoga texts, the sidhis are *not* identified as spontaneous manifestations. Rather, they are identified as highly developed skills under the volitional control of their possessors.

And, as is well known, such development requires the cognitive cooperation of the intellect part of the biomind—and which part obviously would have to erect sensory transducers of its own in order to deal with sidhi development.

This can only mean that although the biomind specimen possesses rudiments for constructing refined sensory transducers, such transducers have to be constructed by repeated cognitive exposure to the precise subtle signals.

The only modern Western concept which fills the bill here is that involving the *transducer*—and, in the case of the developed sidhis, a series of them beginning with signal-sensing receptors ending up with the cognitive transducers. This consists of a series of transducing processes which convert signal into recognizable information which can be accurately understood.

The reason I've gone on at such length regarding the sidhis is that through the long-duration of the research work at SRI, the functional discoveries made there increasingly seemed to emulate the meanings and contexts of the ancient Yoga Sutras in which the sidhis are discussed in ways which equate with the superpowers.

Thus, there was every reason to assess the ancient Yoga texts in light of our own work—and in this sense the ancient texts became a treasure trove of additional information.

In this sense, the old axiom that there is nothing new takes on renewed meaning. If one discovers or rediscovers what is already there—well, what else can ever be discovered except what it already there? The controlled, volitional form of remote viewing is clearly comparable to the ancient volitional and controlled sidhi described as distant-seeing.

The remote-viewing discovery work uncovered very delicate sense receptors which, when properly transduced into accurate intellect meaning resulted in controlled remote viewing.

Thus, if perhaps not exactly so, the discoveries of the delicate sense receptors and proper sensory transducers must closely resemble the knowledge of the ancient Yogins and their concepts of the distant-seeing sidhi.

The concept involving proper sensory transducers, however, is not unique to the controlled remote viewing processes.

Indeed, the need for sensory transducers is not only an individual biomind necessity, but clearly underlies the whole of all our species powers and superpowers of the human biomind.

The question now emerges as to which subtle signals need to be recognized so as to erect suitable sensory transducers for them.

The answer to this belongs in the 10 percent special knowledge category indicated at the beginning of this mini-essay. And one could be told what the signals consist of.

But, as indicated in the Yoga texts, it would be repeated, precise exposure to them which would cause the necessary transducers to format. And this is only possible by precise tutoring—again as indicated in the ancient Yoga texts.

We will now leave the discussion of the sidhis and enter into a preliminary discussion which will aid in making visible the importance of sensory transducers. This discussion is needed largely because few will ever have heard of sensory transducers.

Largely speaking, even the basic five senses are useless unless their sensory inputs are mitigated and analyzed by the intellect or some other analyzing part of the biomind—after which a great deal seems to depend on the loads of information accumulated and actively contained in the intellect at the individual level and via which the sensory inputs are analyzed.

Be pleased to read the above rather long sentence with great care and attention.

The meaning here is that one's sensory receptors may indeed be receiving certain kinds of signals. But if one's intellect is not prepared to deal with their information loads, then the signals will remain invisible—at least to one's non-sensitized, unaware cognitive intellect.

I will expand upon the "loads of information" in the contexts of the following mini-essay dealing specifically with the mental information processing grids, or networks, if you prefer.

During the modern epoch (roughly from about 1845 to about 1970), it was thought and taught that the five physical senses must correspond exactly to the known laws of the physical and tangible.

It was also thought that the basic five were themselves exclusively of physical and tangible origin, and their ultimate “explanations” would eventually be discovered to be physical in nature.

It is only during the post-modern period to the present that the answer here has been found to be both Yes and No—in that the bio-organic functions of the five physical senses have been mapped.

But what is still missing is how, or even why, the physical or any of the sensory signal receptors result in the *transfer* from biomind sensations into information.

But rather than get brainlocked into this mystery, we should consider what happens from another viewpoint.

The most obvious and perhaps the only purpose and function of any or all of the sensory receptors is to deal with information—to *inform* us of the various aspects of the physical and tangible.

And *information* is always invisible until it is transduced into some “hard” form such as words, codes, mathematics, voice, printed or computer formats, deduction, and, last of all, into intellect cognition.

How and why this was not earlier noticed is something of a complete mystery.

But here is the incredibly important distinction between what our senses *are* and what they *do*.

Indeed, debates and polemics about what our senses *are* can go on indefinitely.

But when it comes to the matter of what they *do*... well, here we encounter an entirely different perspective—one which opens onto quite wide panoramas and unambiguously comes to include the subtle extensions of a wide variety of sensory receptors pointed up by the ancient Yogins.

For starters, if our senses, no matter what they are, did nothing for us, then they would be quite useless.

It is extremely difficult to consider that the essence of information is exclusively physical and tangible in its basic nature.

It is true that information can be conveyed via physical means—the most common forms consisting of sonics, images and linguistic and mathematical codes which make it intelligible to those who can hear, look, or comprehend.

But information itself has to be converted into human thoughts and concepts in order that one can perceive what it consists of.

Information theorists now hold that information is always available, and all the time available, whether human specimens perceive it or not.

“Always available” clearly implies the essential invisibility of information—until it becomes “visible” within the deductive/intuitive cognitive powers of the intellect in the form of “perceptions”, and then in thoughts and concepts.

It is exceedingly difficult to consider that thoughts and concepts are exclusively physical or tangible in nature.

It is true that thoughts and concepts can be stimulated into existence because of physical and tangible sensations. But it can easily be shown that the thoughts and concepts are not the stimulations themselves, but only this or that consideration of them.

Furthermore, this or that consideration can produce, as they automatically tend to do, entire chains of additional considerations—until a point might be reached which is far removed from anything physical or tangible.

On the other hand, though, the human biomind can produce considerations, thoughts and concepts which have no origin in anything physical or tangible at all—but which rather have their origin in matters for which there is no “explanation” within the on-going tangible factors of time, space, matter and energy.

The most omnipresent type of this is often called intuitive foresight—and which deals with information, or deduced information, which is not derivable from any existing situations regarding the physical and tangible.

And, indeed, whether intuition be of deduction, insight or foresight, it defies the “laws” of the physical and tangible—so much so that it easily and unambiguously can be said to transcend them.

And it is at this point that we must consider that our species does possess senses and cognitive faculties the information function of which is to transcend the parameters and limits of the physical and tangible—and, so to speak, plug us into the information which is available all of the time.

It is almost completely certain that all of the superpowers are based in two principal factors.

These are *systems of sensory receptors* and *systems of sensory transducers* (both gross and subtle), which result in information which is meaningful to the experienter—if (here a *big* word) proper sensory transducers have been formatted.

A third important factor is found in *mental information processing grids*, the central topic of the next mini-essay.

We will be quick here to define between “the senses”, as they are commonly referred to, and sensing *systems* which are far more complex than “senses”.

Even our common five physical senses are not “senses”. If we get beyond the simplistic use of the term “senses” and deeper into the anatomy and dynamics of the physical five, then we find that what we call a “physical sense” is actually made up of extraordinarily complex interactions among a vast number of sensory receptors.

These interactions involve the electromagnetic level, the behavior of atoms which comprise our molecules and cells, the functions of our bio-organic materials and the synapses and chemical electrons comprising our nervous systems and brains, as well as our biomind energy fields and our sensoriums. Upon inspection of the sensing systems and their extensive arrays, it is their apparent major duty to detect and input and process information—and this arouses considerations as to how and in what ways information is processed.

If we persist in utilizing the term “a sense”, then we are reducing all of our wondrous and fantastic sensing *systems* to a simplistic concept—one which defeats a comprehension of the larger factors of our biomind sensing systems.

Every specimen of our species is a walking, talking array of sensing systems—and these are so wonderful and astonishing as to boggle even those who study them scientifically.

The idea that our biominds process only physical information is foolish, and thus the concept that born specimens of our species have only five physical senses serves only to reduce one’s awareness of one’s *own* vast arrays of sensing systems.

As it is, even those who believe and teach that we have only five physical senses are themselves always utilizing extended arrays of sensing systems which cannot be confined into or explained by the physical five.

There is no doubt that we *do* have sensing systems which principally process information relevant to the physical factors around us or wherever we go.

But even the most average person knows and experiences that we process various kinds of sensed information which is not physical in origin or source and which cannot even be deduced from physical factors.

As it has transpired during the last three decades, roughly beginning in the late 1960s, cutting-edge research scientists have come to accept that we possess many more than the five physical senses, and that the human biomind deals with various categories of information which cannot be fitted into the normal five-senses explanation.

In this context, I again refer you to the book I've already mentioned: *deciphering the senses*:

The Expanding World Of Human Perception (Robert Rivlin and Karen Gravelle, Simon & Schuster).

In this book the arcane complexities of many scientific papers were clarified for the popular reader—and who would be surprised to find *seventeen* senses cogently described in it.

In Part Five of these mini-essays, I'll begin an extended but preliminary listing of various of the additionally identified senses and compare them to various superpowers of the human biomind.

But at this point, in Part Four we need to turn our attention to those complicated factors called, in this database, the mental information processing grids. Therein we'll have something of a chance at considering how and why sensory transducers either do or do not become functionally formatted.

REMOTE VIEWING

One of the Superpowers of the Human Biomind

MENTAL INFORMATION PROCESSING GRIDS AND MEANING TRANSDUCERS

Ingo Swann

(17May96)

Part Four

There is probably no easy way to get into this, having considered and dealt for many years with the topic of mental information processing grids.

For here, finally, we depart from theories about what the senses *are*, what our species and its individual specimens *are*—and we come to the topic of how and why the specimens think and believe as they do in any given way and in any given time and place or situation.

Almost everyone believes that what they think (about things) is the proper way to think about them, and some believe that it is the only way. So, discussions as to why human specimens (sometimes called “human beings”) think as they do can sometimes achieve volcanic dimensions.

Thus, the central and associated issues involved are usually avoided like the plague. Even in psychology it is the objects and subjects of thinking which are most usually studied, not the thinking processes themselves.

This overall avoidance is somewhat understandable, however—because the thoughts one experiences are the end-products of the processes that produce them, and few are ever really aware of those processes.

It is quite probable that the products of one’s thinking processes are based exclusively in whatever sensory transducers have been formatted—or *not* been formatted.

The processes are therefore invisible and, usually intangible. For example, the topic of deduction or deducing was briefly discussed in the preceding essay regarding sensory transducers. One is usually aware of the products of deduction—but hardly ever aware of the invisible processes which produce them.

Indeed, various so-called “human beings” can deduce a wide variety of conclusions or opinions regarding the *same* things—and then sometimes even go to war over their deductions which they tend to value as enormously important.

In the end, though, the *same* things continue to exist and persist while the various deductions tend to pass into history and oblivion when their “makers” do.

Since there is no easy or delicate way to get into this without stepping on someone’s toes, we just as well bite the bullet. In a certain sense we are here discussing “how one’s head is wired”—and the term “wired”, of course introduces the concept of wired networks or grids.

Very few human specimens make decisions based solely on what they perceive.

Rather, the decisions they make are based on the *meanings* assigned to what they perceive—while it is possible to presume that the meanings themselves are the products of wiring, cross-wiring or absence of wiring.

If what they perceive has no meaning to them, then what is perceived is meaningless—and often invisible as well.

Additionally, when people perceive things they do not understand, then they sometimes shoot first and ask questions later.

The substances of the above four passages are quite well known here and there. And from them it has often been deduced that people are trapped in the limits of their perceptions.

But such is not actually the case. They are trapped within the sensory transducers which apparently produce the meanings which have been assigned to what they perceive—and then only *if* they perceive it and actually *have* assigned some kind of meaning to the perceptions.

Most people perceive a number of things they don’t know the meaning of—and if the perceiving is strong enough this tends to confuse them.

The most common perceptions regard the tangible, the gross signals of physicality. Beyond that, one can perceive the subtle signals of the intangible realms if appropriate sensory transducers are formatted to do so.

Environmental and socio-educational factors favor the formatting of sensory transducers regarding physicality. But many environments do not favor the formatting of sensory transducers regarding the subtle or the intangible.

But in any event, it can be observed by direct observation that all specimens of our species format whatever they do in the way of sensory transducers—and which thus serve as the basis regarding the extent, or the limits of their “perceptions”.

In Part Three of these mini-essays, I suggested that the biomind is constantly being “bombarded” by signals of all kinds, and that the biomind possesses sensory receptors for receiving a vast spectrum of those signals.

I can now suggest, but *only* suggest, that individual specimens of our species format only a limited number of sensory transducers—and which leaves them “blind” to those signals which need special sensory transducers.

On the other hand, it is quite well accepted that the subconscious, for example, receives many kinds of signals. But the information of such signals is not forwarded to the cognitive intellect because the intellect has not formatted the appropriate sensory transducers *it* needs to assign meaning to such signals.

Many of the avoided signals involve subtle kinds of information, some of which can be categorized as belonging to the superpowers of the human biomind.

On the other hand, such signal-information often “leaks through” into cognitive awareness—especially if the specimen is undergoing some kind of altered state. Then the specimen might experience a “spontaneous” manifestation of the signals—probably stemming directly from the rudimentary faculties in the biomind’s hard drive.

Our dream-making processes are but one example of this. We dream during sleep, but the meanings of the dreams are often unintelligible to the intellect when it is awake. Which is to say, we perceive the dreams—but often find it difficult or impossible to assign meanings to them.

But in a certain sense, dreams are a type of deducing which is processed from other sensory receptors and transducers than those which characterize the awake intellect—and the processes are outside of the arenas of awake intellect.

Various rudiments of one’s indwelling superpower faculties usually appear in dreams—for the dream content often has the appearance of dealing in non-time, non-space dimensions.

Like deducing and intuition, dreaming is a constituent of our species which is universally shared by all of our individual specimens. The topics and content of dreams can widely vary, of course. But the biomind faculties for dreaming are apparently the same in every born specimen of our species.

However, even in the case of dreams, the perception of them within the biomind awareness systems is the end-product of the processes which produced them.

Nothing just happens, you know. Everything that “happens” is preceded by the processes which result in the happening.

To get into the larger topic of this essay, it seems advisable to establish the formal definitions for the term *process*:

1. Something going on;
2. A natural phenomenon marked by gradual changes that lead toward a particular result;
3. A series of actions or operations conducting, or transducing, to an end;
4. Treated or made by a special process, especially when involving synthesis or artificial modification.

By far and large, people tend to deal only with the end-products of biomind processes—because on average the processes which produce the end-products are so rapid that they do not enter awareness as discrete sensations.

The speed we would be talking about here is “instantaneous”, especially regarding the basic five physical senses. Our responses to the end-products are also quite fast—mostly so, at any rate.

In other words, our biomind systems can, in a split second, processes from signals, through signal (sense) receptors, thence through a large number of information transducers—and do all of this between eye-blinks with time to spare.

None of this astonishing processing is either felt or sensed by the awake intellect, which operates on a much slower basis.

Most usually, the intellect processes perceived information by “considering” it—this a format of information processing which can take some time, and which is not all that dependable regarding ITS end-products.

One of the better areas to take note of process speed is to consider those who, without any intellectual comprehension at all, automatically jump out of the way of danger just milliseconds before the danger manifests and would have clobbered them if they had not jumped.

Literature and records are stuffed full of such accounts. This kind of phenomenology is usually attributed to intuition or gut feelings—and this kind of “explaining” is usually let go at that.

However, intuition and gut feelings can be shown to be the result of much slower processes, relatively speaking—and which always tend to involve the “considering” factor, anyway.

In any event, intellect is not involved in this jumping thing, for if it were then the clobbering would have taken place.

If one dissects the jumping thing, a number of items are found to be necessary.

Some aspect of ourselves, possessed with acute sensory receptors, *foresees* imminent danger. In a flash, this aspect commandeers the autonomic responses of the nervous system, stimulates the muscular and bone mechanisms, and the jump takes place.

But this indicates that something other than our intellect can process incoming signals, can think and make deductions and decisions.

And indeed, those who have studied such phenomena beneath their surface appearances are obliged to attribute this kind of activity to the autonomic nervous systems of the biomind.

The autonomic nervous systems are deemed entirely physical in nature—but as such, they apparently can *accurately* process information-signals with a rapidity and elegance not entirely characteristic of the intellect itself.

Biologically speaking, the autonomic nervous system is relatively well understood, except when it comes to something such as the jumping thing. For it is not understood at all how the autonomic systems can *foresee*. And, furthermore, not only foresee, but assign meaning to what is foreseen.

Hence, an entire category of very specialized phenomena is missing here, or at least is submerged beneath the collective terms of intuition and gut feeling and which themselves are not inspected very deeply.

But the jumping thing vividly demonstrates that our biomind organisms possess subtle superpower sensory receptors and sensory transducers which our intellects are not at all aware of.

And I, for one, am completely comfortable in calling anything a biomind superpower which gets me automatically out of the way of being clobbered.

I have attempted to utilize the jumping thing as an example of subtle biomind information processing which takes place in a fraction of a second, and which is independent of the awake intellect processes. This was done to help illuminate the fact that the human biomind is apparently possessed of various levels of information processing—not just *one*—and which is usually attributed to the awake intellect in which the whole of one's thinking, cognitive phenomena and decision-making are supposed to be isolated.

The jumping thing, if attributed only to the physical autonomic nervous system, shows that the bio-body itself is capable of thinking and making split-second decisions—and which is to say that the bio-body itself has a “mind” independent of the “mind” of the intellect.

If this would be the case, then the focus of our interests should shift from what we think about things within the scope of our awake intellects—shift to identifying sensory receptors and sensory transducers in general.

But there is a great difficulty here.

With the exception of the autonomic processes, nothing is valued by an individual specimen of our species except what has meaning within the precincts of its information-processing intellect. Indeed, on average nothing will be valued or acquire reality unless it takes on such meaning.

Aside from our bio-bodies themselves, there is nothing so clearly existing as our species rudimentary faculties of intellect—and which, during the modern-age epoch, was discriminated as being separate from the bio-body as “the mind”.

Under the modern-age conceptions, now in decline, it was held that the functions of body and mind were different—and many of us who are now advancing in years were actually taught that the bio-body was mindless.

This peculiar teaching, however, is not true.

I'll not bother to debate whether this was a right or wrong teaching—because the actual issue is neither body nor mind, but how information is processed by either or both.

And, indeed, regardless of how body-mind is interfaced or not interfaced, it is still the blatant fact that how and what information is processed that is of superior importance to any and all biomind organisms.

It is extremely clear, as it always was, that our species is an information-processing one collectively speaking. And it is equally clear that each born human specimen is *meant to be* an information-processing organism—completely and naturally equipped with vast arrays of biomind sensory receptors and transducers.

And these range along a spectrum from the gross physical five systems to increasingly refined ones entirely capable of dealing with exceedingly subtle information contexts.

And indeed, if all of the facts were put on the table, our species is actually and vividly super-endowed along such lines.

It is not unusual, however, to find this actuality not considered in its actual sense, but rather held up as an ideal one.

But in turning the actuality into only an idealizing one, we are admitting to our information defaults at the individual and social levels.

There are two subtle facets about information which seems to escape many:

1. Information is not information if it does not take on meaning relative to other information factors which have *already* taken on meaning.
2. By itself, information is not information unless it corresponds to and integrates with factors already established as having meaning—and thus

even if information exists everywhere, it will not enter into information systems which cannot accommodate it.

Thus the problem becomes one not so much dealing with “new” information, but with “old” information already acquired and accepted as meaningful by this or that individual biomind organism or collective social organism.

And old information, perhaps composed of millions of data bytes, needs to be held in some kind of a biomind meaning system(s) established precisely for that purpose.

New information would need to find a home or place within the meanings of the old information.

If the new information cannot find such a home or place, it will be rejected as information.

The question before us, though, doesn’t concern old or new information, or even what kinds of information we process.

The question involves not *what* the information consists of, but *how* we process information in the first place.

During the middle earlier part of the modern age, scientific knowledge held that information was processed in the physical brain and the brain’s anatomy took on increasing definition—at least regarding its major lobes.

After the invention of electron microscopes in the 1930s, it could be seen that the brain was composed of a vast variety of features among which were neurons and synapses.

These were interconnected by pathways—and the concept of “neural networks” or “nets” came into existence.

Although there has never been complete agreement as to how the brain functions, it was generally accepted that information “must” be processed by and within the brain. Various portions of the neural nets become stimulated or active when information is being processed—while the activity is thought to be caused by electro-chemical exciting.

Indeed, artificial stimulating by electrodes of various synapses and neurons produces sensations, feelings, sounds and images as if the senses were themselves actually experiencing them.

This was considered desirable evidence for the functional physicality of the brain, and this evidence was acceptable.

But electrode stimulation of certain parts of the brain sometimes produced “evidence” which was not acceptable—and so this kind of “evidence” is hardly to be found in official scientific reports and papers.

As but one example, under artificial electrode stimulation, the experiencers sometimes reported vivid visual images and sensations which they interpreted as past-life memories.

These are reasonably similar to past-life regressions under light or deep hypnosis—and are also somewhat similar to what has been called *déjà vu*, or at least one variety of it (the “I’ve been here before” kind of thing).

Some people who were undergoing open brain stimulation also reported certain kinds of experiencing which had something to do with clairvoyance or telepathic faculties (some of the subtle “senses”).

Since there is no place to fit these peculiar perceptual phenomena in the modern scientific paradigm, they were of course set aside and very little in the way of official reference has ever been made to them.

Beginning somewhere before the 1970s, various researchers began to understand that the not only the neural nets of the brain process information. It increasingly became understood that the neurological networks throughout the whole bio-body itself also process information. And since the 1970s it has become understood that certain kinds of information are processed at the cellular level throughout the surface and internal organs of the bio-body.

How information is processed within the human biomind has thus become a vastly more complex picture than was earlier conceptualized—and, it might as well be put, conceptualized as *the* explanation.

It has long been conceived that memory is the key to information storage and thus to information processing.

And for many of the modernist decades it was firmly believed that memory and its storage vehicles would be found in the brain.

But to date, the brain has been exhausted as the explanation for memory—and no one anywhere knows how, why or where memory occurs. It doesn’t even appear to be a basic function of any neuro-or neurological nets, and neither does it appear to consist of electro-chemical processes—although such processes do become active when memory is present, so to speak.

And, indeed, this situation is contrary to “what we expected to find”—as scientists like to say when they are “surprised” by evidence which differs from their major hypotheses or assumptions.

The whole of this situation regarding memory is a somewhat amusing story. Those who might want to follow up on it might read *In the Palaces of Memory* by George Johnson (Vintage Books, Random House, 1992).

Our present official sciences do not accept clairvoyance as a suitable format of information gathering—although achieved clairvoyants have said many things which appear as having to do with information processing not only

within the bio-body but within the various kinds of energy fields which surround and extend out from it.

There are several kinds of these fields (commonly referred to as “auras”). The one extending a couple of inches just outside of the bio-skin covering may be electromagnetic in nature. But others farther outward may not fit into bio-electromagnetic realities.

Good clairvoyants often see what they call “thought forms” everywhere within the bio-body itself and in the auras, but often especially around the head and shoulders and just over the top of the head. Some of these seem somewhat permanent, but others emerge and vanish with great rapidity.

These “findings” give the impression that memory and information processing is a whole-body phenomenology—but in this case, the “whole body” would consist of its auras as well.

The clairvoyantly seen thought forms and other phenomena seem to resemble holograms since they are perceived as being three-dimensional.

And which, if true, would indicate that both gross and subtle energy-produced holograms are significant not only to memory but how energy (or signal) is processed as information exchanges.

If this would be the case, then it is possible that the neural-synapse nets of the brain and body are composed of information transducers which convert thought form information into what the bio-body can respond to and with. In other words, memory is a function of energy wave forms—wave forms being one generic kind of signal.

For those who might wish to read deeper regarding the “holographic mind” concepts, I recommend *The Holographic Universe* by Michael Talbot (HarperCollins, NY, 1991).

I must point out that scientists who believe there is a physical explanation for all things have never made the effort to collect clairvoyant reports—dating, say, from the late 1700s to the present.

It takes a little work to make this collection, as I have found out. But it is not impossible. If enough of the reports are compared and analyzed, similar patterns become distinctly visible—as if the clairvoyants have seen the same things from differing viewpoint, but are reporting on the same phenomena nonetheless.

There are a number of different kinds or formats of clairvoyance, all of them of course being various superpowers of the human biomind.

In the contexts of all of the foregoing, I would have liked to use the terms “net” or “networks” via which to enter into a discussion as to how information is processed.

But these two terms are firmly ensconced in connection with synapses and neurons—and in any event “net” or “networks” are somewhat passive in character and in themselves give no hint of what they *do*. Especially, they do not explain the meaning thing with regard to information—and no biological explanation has been discovered as to how the human biomind assigns meaning to signals which are transduced into identifiable information and thence transduced into meaning.

The word which seems most suitable here is “grid”, for in the case of electrical grids it is understood that they distribute electrical power energy to users—and that parts of the grids can change the amps and wattage of the energy.

Thus, I have opted to utilize the phrase “mental information processing grids”, since “mental” implies the meaning thing—in that we consider meanings via our mental faculties.

It is important to point out, though, that this phrase is only a metaphor selected to make discussion possible—but it has proven to be a very functional one regarding all of the superpowers of the human biomind.

Controlled remote viewing, for example, is in part an exercise in formatting specialized sensory transducers. But in another way, it is also a series of exercises involving mental information processing grids—an exercise of assigning correct meaning to in-put signals via the whole biomind sensorium (the topic of a forthcoming essay).

Most dictionaries define *grid* first as a grating, which in turn is defined as a frame of parallel bars or a lattice of crossed ones blocking a passage.

And in this sense, it is understood through common experience that certain mental information processing grids can block the passage or integration of certain kinds of information signals—especially, but not only, of the subtle type.

Second, a *grid* might be a perforated or ridged metal plate used as a conductor in a storage battery. Again through common experience, we know that memory is stored and conducted from somewhere—since it often takes an amount of time to recall certain things.

Third, a *grid* may be a network of uniformly spaced horizontal and perpendicular lines for locating points by means of coordinates. This definition is a little more complex when transliterating it into the contexts of information and meaning.

Basically speaking, a coordinate is a precise point at which specific information will be found.

We utilize geographical coordinates to specify a precise place on Earth's surface, and the precise information characteristics of that place will differ from all others. Likewise, although on a much grander scale, star-system coordinates will enable the astronomer to quickly locate a precise star or galaxy.

In other words, where the horizontal and perpendicular lines intersect will be found a specific thing, or a specific category of information.

With a little leeway we could consider the intersections as “information points”.

Metaphorically speaking, in-coming information could be processed through a series of grids composed of information points until one is found which is compatible with the in-coming information—if there is meaning already installed in the existing information point within this or that grid.

If there is no already-installed meaning point, then the chances are that the in-coming information will not be recognized as meaningful. Grid-like gratings might altogether block the in-coming information if it is extensively incompatible with various of the mental information processing grids.

Here it seems necessary to remind that information is not considered information unless it is meaningful—at which time it is considered to be information.

We can say, as advanced information theorists do, that information is available everywhere and all of the time. Technically speaking, then, meaning would also be available all of the time.

But in the case of meaning, it seems that our species has to deduce meaning within the terms and limits of their experience and interests.

That our species has the fundamental faculties to deduce meaning is unambiguous.

But *which* meanings become incorporated as information points in an individual specimen's mental information processing grids appears to be an entirely different matter.

But there is a further glitch in this. For meanings assigned may not be correct meanings, or the meanings may not be consistent with the real information inherent in the in-coming signals.

To discuss this further, it is almost certain that we have consider the real existence of meaning transducers—and which transform the products of sensory transducers into meanings.

In other words, our sensory receptors input signals into the biomind systems.

The signals are then converted by sensory transducers into energy forms the various systems can deal with.

The various systems then transduce the sensory signals into information formats which can be utilized by various systems within the whole biomind apparatus—technically referred to as the Sensorium (see forthcoming essay).

But unless information is further rendered into meaning by meaning transducers then the information will not interact with our installed meaning points and our cognitive transducers will be unable to produce meaning to the intellect.

If, and only if, the incoming information is rendered into meaning, will the signals take on what is commonly referred to as “understanding”—whose literal meaning, believe it or not, is to “stand *under* information so as to grasp the meaning of something.

In this sense, then, information transducers *must* be accompanied or surrounded by collections of meaning transducers.

And if so, then this arrangement would be what grid information points consist of—while the end product would approximate what we mean when we refer to mental understanding when the intellect is in its awake and dynamic state.

Actually speaking, though, the whole of this is probably far more complex than the simple characteristics given above—even if we are speaking of the awake intellect alone.

You see, it is quite certain by now that the biomind also possesses a vast number of subconscious information and meaning transducers—hardly any of which are accessible to the awake intellect except under certain circumstances.

And beneath, so to speak, the subconscious exist a vast number of signal-information-meaning transducers having to do only with cellular matters—i.e., which nutrients an organ or cellular system need or do not need, and which either are “sent” to the destinations, or excreted as waste nutrients.

Thus, the overall picture here becomes inordinately complex.

But it also becomes inordinately majestic and full of wonder—if one thinks of the born biomind as a system of arrays of sensory receptors followed by arrays of sensory information transducers, and then by arrays of meaning transducers at all levels of its existing whether consciously perceptible or not.

But I digress—as I’m always tempted to do when I contemplate the remarkable, astonishing and exquisite nature of our biomind species.

We now must come to the definition of *meaning*, and in doing so to the *nature* of meaning.

And if there has ever been a philosophical swamp, outback or cesspool, trying philosophically to determine the nature of meaning is certainly one of the most prominent contenders.

And as an aside here, it is probably advisable to point up that the modern sciences *avoid* this issue *altogether*—because there is not even a theory available which hypothesizes that the nature of meaning will be found in the realms of physicality and the tangible.

You see, meaning is entirely *intangible*—and yet everyone deals with meaning all of the time (or at least they try to do so).

In this sense, then, if one needs to be psychic in order to perceive the intangible, then everyone is psychic every time they deal with meanings.

And, indeed, if the *full spectrum* of the superpowers of the human biomind was delineated and made visual as a chart, the perception of meanings would constitute one of the superpowers—and have its place in the spectrum *before* the several types of intuition.

There can be little doubt that intuition itself is built out of or upon perceived meanings. If we would permit the perception of meanings, always invisible and intangible, to be called a psychic power, then every specimen of our species would in some sense be a *psychic*.

Now, through the years I've read my brain and mind into bits by consuming every philosophical excursions I could find on the nature of meaning.

With a few notable exceptions, most of these excursions end up in the same swamp—but for only one reason.

And this reason has to do with relevancy—i.e., *which* meanings are meaningful and which are not, or which meanings are more important than other ones.

In this way, the nature of meaning descends out of the universal stratospheres into the pits of meaning preferences and debates arising because of them.

Naturally, *each* philosopher would like his or her meanings to take precedence so that his or her philosophical speculations or theories will take on more social, political, religious or economic relevance and other whatnot relevancy.

This is to say that philosophers (and anyone else who desires to fall into this particular pit of no return) argue not about the nature of meaning, but for or against preferred meanings.

And as we shall see just ahead, this is also the “nature” of individual mental information processing grids.

In spite of all the debates, polemics and hubris which go on over the philosophical “nature” of *meaning*, meaning itself is simple and usually simply defined in most dictionaries as: *that which is conveyed*.

Most dictionaries, however, specify “that which is conveyed, especially by language”.

As it is, though, that which is conveyed can also be conveyed by music, visual images, intimations of the weather, sounds, tactile sensations, sexual awareness, body language, sensations or feelings of love or hate—and on and on until we find we live in one gigantic environment of things that are conveyed all of the time and everywhere.

And in demonstrable fact, language of and in itself cannot convey meanings unless one has formatted the sensory and meaning transducers to stand under its particular words and vocabulary. Otherwise a given language will be heard merely as meaningless sonics.

Indeed, if we comprehend that our biomind organisms and their sensoriums exist within information signals of every and all kinds, but have not developed meaning transducers regarding them, then nothing is *conveyed* by the information signals.

We consider the printed word as the principal carrier of information and meaning. But indeed, even if the printed words are in one’s own language, but one cannot transduce their meaning anyway, then nothing is conveyed. The common phrase “I don’t understand what I’ve read” means that nothing was conveyed.

And here by now in this essay we should be able to accept, at least for hypothetical purposes, that information points installed in our mental information processing grids *must* have meaning transducers—or the information points probably will not form.

But this is practically the same as saying that everything we experience is experienced not only as sensation, but also must be experienced as meaningful in some kind of way.

Otherwise the billions of signals inundating our arrays of sensory receptors might go unnoticed as meaningless—and it is rather standard practice *not* to notice what is meaningless.

We will also not notice recorded information which is meaningless to us, even if others do value it.

One of the bottom lines here is that our mental information processing grids must have information points consisting not only of sensory transducers, but also consisting of meaning transducers.

If it is a case of becoming aware of gross and subtle signals, then appropriate meaning transducers must be established to cope with both kinds.

And it must follow that the *lack* of such meaning transducers will leave what might be called “experiential holes or pits” in one’s mental information processing grids. I prefer to call these “meaning defaults”, though.

The lack of appropriate meaning transducers implies meaning defaults—which is the same as saying that nothing exists in one’s mental information processing grids though which to process incoming information into that stuff which is of extraordinary value to everyone and anyone: meaning.

It has been commonly taught that our senses rule our lives. But this can be true only in a limited way—for our lives are more ruled by the meanings we assign to our incoming sensory loads.

It is meaning which governs our understanding. And when we experience something we don’t understand we find ourselves staring into the face of a meaning default somewhere within our grids.

And meaning defaults will “mean” that we will not know or understand what has been experienced—or we will either not experience it or perhaps know that we have.

Or if the experience is vivid enough, the lack of adequate meaning traducers will render our grids into that state commonly referred to as “confused”. And it is not unusual to find this or that grid in such a state.

The whole of this, of course, is tremendously complex with nuances which can go on forever. And I, for one, certainly do not know the full extent of it all.

But the basis and justification for entering into this tremendous complexity exists in the fact that if one wishes to activate one’s latent faculties regarding any of the superpowers, it would be obvious that one’s grids cannot continue to have meaning defaults regarding the many aspects of the superpowers.

Further, one must install *accurate* information points, for inaccurate ones equate to meaning defaults also.

It would be obvious that inaccurate meaning transducers would distort signal-information being input into our sensing systems. Such distortions equate to noise in the signal lines—as any radio, TV, radar or sonar expert knows.

Due to the enormous complexities involving mental information processing grids, it would be impossible in a mini-essay to consider all of their nuances. And such an attempt would probably be boring anyway.

But there are a few major sources regarding information and meaning defaults which might be pointed out for anyone who chances to have the interest and patience in noting what they are.

I, as well as others writing in other contexts, have already pointed out that the modern West is conceptually impoverished when it comes to information about our species superpowers.

Even the few glitzy, stereotyped concepts descending out of psychical and parapsychological research are neither enough or accurate enough.

All of which is to say that our modern West is possessed of a high degree of information and meaning defaults along these lines.

Where meaning defaults exist, one can be relatively sure that information and meaning confusions exist, although one might not understand what is being confused.

But the fact exists that although many how-to books exist regarding ostensible development of one's superpower faculties, few of them really do very much along those lines. Otherwise we would already have witnessed the emergence of many superpsychics.

As it happens, and as perhaps the first of the major factors involved, most human specimens do not tolerate the state of confusion very well—or more exactly put, do not tolerate matters which induce such confusion.

And indeed, since the state of confusion is not at all desirable, about the only way to protect one's self from experiencing it is to construct very strong grids which reject all incoming information-signals except those which fit with one's already installed information-meaning points.

It's worth noting that modern psychology does recognize this, and refers to such mental structures as "psychological defense mechanisms". The line-up of typical defense mechanisms is a rather amusing read. The defense mechanisms were earlier referred to as "psychological and emotional armor" which encapsulated the mental awareness and prevented the intrusion of unwanted signal-information.

There are two very interesting factors regarding defense mechanisms, in that one possesses them without knowing that one does, and that they work automatically at some information-meaning level external to the awareness of the awake intellect.

The source of cause of the formation of defense mechanisms is not understood.

But it is understood that one of their principal functions is to reject awareness of information and meanings which are not consistent with what in psychology has been identified as the "realities" of the psychological ego.

Another principle function is to prevent the intrusion of signal-information which would restimulate past memories of physical and mental anguish or fear.

There are many aspects regarding defense mechanisms which pertain to mundane, everyday matters of living (the “gross” matters referred to by the ancient Yogins).

But regarding the superpowers of the biomind, it is easy enough to see why defense mechanisms against them might get dynamically set up within the grids of given individuals.

We in the cultural West tend to idealize the superpowers as highly desirable. But, for example, the superpowers of intuition and future-seeing can easily inform one of dreadful things as well as benign things.

For instance, I recoil from psychically sighting, as it were, stuff like cruelty, murders, locating dead and decomposing bodies, and other forms of carnage—because contacting and reliving those events wrecks not only my emotions but even impacts on my physiology. Thus I don’t make for a very good psychic crime detective in the way other more stalwart psychics do.

I don’t have grid defense mechanisms against such “seeing”. But there is another way of avoiding the psychic reliving of the horrors—just not do it, and which, I suppose, is one form of defense mechanisms anyway.

One way of *not* looping into the horrors is to close down the superpower sense receptors and signal channels altogether, and this is a well-known function of defense mechanisms.

In this sense, we can picture a mental information processing grid as a grating which permits only certain signals through it, and prevents the intrusion of others.

In any event, if one becomes psychic, one *will* “see” horrors, and it is this aspect which is never mentioned in how-to psychic development books. In this sense, many achieved psychics realize that psychic superpowers are both a blessing and an agony as well.

Another major factor having to do with grids and meaning transducers is a little more complex.

One of the true, and exact, but unfortunate aspects of the superpowers is their all-seeing nature—seeing the terrible as well as the benign.

One defensive way of avoiding this is to construct information points based not on real reality, as it were, but based on meaning grids and transducers which do not include real reality in the first place.

It is not unusual, however, to find grids set up this way regarding almost everything.

Now, at this point we might benefit from identifying the difference between primary and secondary meaning transducers.

Secondary meaning transducers consist of those meanings established by some other source as meaningful, and which we emulate in our own mental information processing grids.

Primary meaning transducers are derived from direct experience of signals, and their responding sensory and meaning transducers.

One can say that secondary meaning transducers are artificial ones, in that we have imbibed, absorbed or sucked them in from other sources. Such secondary meaning transducers can range along a spectrum from correct to wildly in error.

But, all things considered, they tend to focus only on what makes us feel good about things as considered by the society in which we live.

However, it is important to consider that secondary meaning transducers may not be directly linked to sensory transducers or to sensory receptors.

Primary meaning transducers, being formatted because of direct experience, are probably linked directly to sensory transducers and sensory receptors.

Now, we must admit that most societies insist that secondary meaning transducers must take precedence over primary ones, and this, as it is often advertised, is best for the society.

And it could easily be demonstrated that the educational practices of most societies prime and pump secondary meaning transducers so that their educated recipients will better fit into the social needs and demands—and also lets one be in “conflict” with the society.

It’s worth mentioning here that secondary meaning transducers can equate to one kind of mind control—albeit sometimes only indirectly so.

As it is, most social organisms like their individuals to emulate and share specific secondary meaning transducers so that all of them will work as a whole or as a team. The success rate, however, varies.

In any event, one’s information points within one’s mental information processing grids have to do with how “one’s head is wired”, as put into one of today’s language metaphors and as was mentioned in the introductory materials of this series of mini-essays.

In this sense, we can visualize that the bio-body you see is, at one level, a walking, talking series of sensory receptor systems.

At another level, it is a walking, talking series of sensory transducers.

But at the ultimately visible level, it is a walking, talking series of mental information processing grids, equipped with installed primary or secondary meaning points—with the latter probably predominating in most cases.

In other words, direct, raw experience is replaced with secondary, predigested forms of experience.

One of the problems here is that secondary meaning transducers usually do not result in the vivid lucidity provided by primary ones, so much so that individuals whose meaning systems are dominated by secondary meaning transducers often demonstrate the appearance of being secondary meaning androids—sometimes unkindly referred to as replicas of the faith.

This kind of thing can only mean that direct access to primary meaning transducers has been cut back, or perhaps terminated altogether—and this would mean, as well, that their cognitive connections to their own sensory receptors and sensory transducers can only be wobbly at best.

Excepting, of course, for piecemeal sensory connections to the basic five senses, but which anyway are controlled by the autonomic nervous system more than the awake intellect.

Now, it is desirable to mention at this point that when we use the metaphor of *mental* information processing grids, we would be referring, of course, to the awake state of the intellect—the intellect being the factor or sector of the biomind which mentally analyses information and ostensible meanings of it.

It is an oddity of the modern Western culture to envision only the awake intellect mind as capable of analyzing information and meaning. It thus follows that none of the other analyzing phenomena which go on within us at other levels and in other states of awareness are *mental* in nature. Our dreams and intuitions, for example, are not considered of mental origin because they are not products of the logic and reason of the awake intellect mind.

This kind of situation of course induces confusions into one's mental information processing grids in the event that one directly experiences some kind of sensory inputs which cannot at all be fitted into the extent, scope, limits or narrow corridors of one's intellect reality.

This situation is made even more confusing in that philosophers and scientists of the modern era concluded that the awake intellect, and *only* the awake intellect, was the seat of logic and reason in their purest sense.

I have tried to trace the origins of this particular conviction, to little avail—with the possible exception that it was somehow derived from the ancient Greek philosopher named Aristotle.

The attribution to Aristotle, however, is terribly wobbly—for even he recognized that logic and reason were variable and closely tied to relative environmental, educational and secondary meaning transducers (although the famous philosopher, of course, did not utilize that particular phrase).

By “relative” is meant that what is accepted as logic and reason (the rational) closely conforms to what one *already* assumes to be logical and

rational—and this is based on information points already installed in one’s grids.

But as I recently heard in a recent TV movie, “Assumptions are the Mother of all Fuck-ups”.

The point is that what is accepted as logic and reason is relative to what has already been assumed to consist of them. And this is always relative not only to individuals and social pressures, but characteristic of the various epochs of our historical past.

We can bypass, at least in part, this particular situation by wondering if logic and reason are, in themselves, ever directly experienced via the biomind’s sensory receptors and sensory transducers.

If logic and reason can be directly experienced within the contexts of primary signals and sensory transducers, then one would think that there would never be the problems which have arisen around logic and reason.

About the only thing that might be true here is that logic can be deduced, and so the essential nature of logic is in properly organizing REAL information and attributing *exact* meanings to it.

But doing as much would probably require the omission of secondary meaning transducers—which tend to be error prone.

The problems regarding reason, however, are more complicated—for reason seems to be a function of meanings alone rather than one of primary signals and sensory transducers.

Thus, within overall human experiencing, it is difficult to present a “logic” which is illogical, for many are ready to point up its flaws.

But it is rather easy to present reason as rational, for this is an excursion in meanings only and such excursion need not be founded on even one iota of fact—and meanings can be looped together so that they form a closed loop which will not admit the perception of flaws.

This at least regarding various mental information processing grids which are closed loop-like in structure.

By way of beginning to end this mini-essay, it is within mental information processing grids that information-meaning points become lodged and fixed.

When sensory transducers convey perceptual information from the various sensory receptors and then into the biomind organism, that information is thence processed through the individual’s meaning transducers—and produce the outputs noted.

If the grids do not possess proper information points relevant to the input sensory information, or if the information points are inadequate for accurate

processing of the information, then widely variable outputs are manufactured. These outputs are often referred to as “interpretations”.

One of the most notable quirks regarding information is that unless it has meaning then it doesn’t exist—or at least is uninteresting and disregarded or ignored.

One of the quirks of our species is that only that which appears to be meaningful is considered important, and meaning-transducers are probably built only along some kind of priority in this regard. Certainly all have to quickly build language sonic-recognition transducers, and then additional meaning transducers which more or less give exact meaning to our tangible sonic environments.

The next most probable set of meaning-transducers, in so far as I have been able to study the matter, is the need for, of all things, *status* meaning-transducers—in order that we should be aware of who’s who and why so in our environmental, psychological and social surrounds.

Beyond these principal three sets of meaning-transducers, it seems that much of anything else is left to what locally passes for education and knowledge among this or that society—and to the enormously variable secondary meaning transducers formed by “students” regarding what is taught as education and knowledge.

In the end, though, almost everyone interprets what they encounter and/or experience through whatever meaning-transducers they have managed to format.

It is our species, however, which has the faculties to format meaning transducers. Beyond that, whatever is formatted in the way of meaning transducers usually has relevance only to local societies and cultures—and sometimes only to this or that individual specimen.

If we accept, at least hypothetically, that we live in environments fundamentally made up of information-signals, all of these will be found as waves, frequencies and vibrations—and perhaps in some undiscovered forms. These will include both gross and subtle signals.

The arrays of our signal receptors will input these signals into the biomind systems. But the signals will be useless unless the signals are separated into categories by sensory transducers and there after transduced into meaning.

Indeed, if we should receive a set of signals and have no idea of what they mean, then the signals represent only so much noise or “silence”.

Thus, the categories of signals have to be forwarded by the sensory transducers to the meaning transducers in which the signals are converted into categories of meaning.

This is to say that via the arrays of receptors the signals are input into the biomind as waves, frequencies and vibrations. But ultimately the output into cognitive consciousness has to be in the form of meanings—at which point, as we usually say, the signals can be recognized.

The assignment, as it were, of meaning to signals appears to be a very complicated process—and is something which is not successful all of the time and/or regarding certain categories of signals.

Much seems to depend on what kind of signals the biomind has been in some way prepared to recognize—or has been prepared to reject as meaningless.

Such preparation can be the result of experience and/or social programming—with the latter usually dominating.

Every specimen of our species is born with a wide array of sensory receptors, and with faculties commensurate to them.

On the other hand, each specimen of our species is also born into specific environments—natural and social—which emphasize certain meanings and de-emphasize other ones.

And most specimens will adapt their meaning-making transducers so that they accord with the demands of their natural, social and even artificial environments.

Emphasized meanings will result in high recognition thresholds. De-emphasized meanings will result in low recognition thresholds—or perhaps no recognition thresholds at all.

If the meaning-recognition thresholds are low or non-existent, then the biomind specimen will be functionally “blind” to the signals being input via his or her own signal receptor arrays—“blind” at least in the intellect cognitive sense.

In the case of low-threshold recognition of those signals our superpower faculties can deal with, then traces of the superpower’s activity will not be found in logical, rational intellect cognition, but in dreams, altered states of awareness, inexplicable hunches and deductions, spontaneous intuitions and etc.

And, except for the rare occurrences of highly skilled natural psychics, it is exactly in these other areas of sensory reception where we in the modern West have historically found our species-wide traces of the superpowers.

To end off now, in all of the foregoing mini-essays, plus the introductory materials, I have introduced the major concepts and nomenclature which seem necessary for a deeper consideration of the nature of the superpowers themselves in Part Five forthcoming.

REMOTE VIEWING

One of the Superpowers of the Human Biomind

THE SENSORIUM

Ingo Swann

(30May96)

Part Five

The term *sensorium* exists in the English language, but it is very rarely utilized—and even then with definitions which tragically differ from its original meaning in the English language.

The concept of the sensorium, however, is one we cannot do without if we seriously inquire into the dynamics and processes of the superpowers of the human biomind.

It is thus the purpose of this essay to attempt to resurrect the term and its original concept.

As you will see ahead, there are a number of essential reasons for doing so.

The first of the reasons has to do with the deplorable fact that our modern Western culture has a paucity of terms appropriate to considering the nature and dynamics of the superpowers.

If we consider the many superpowers of the human biomind only within the few terms and concepts typical of Western thinking, then the concept of the sensorial is not really needed.

If, however, we begin considering the superpowers within their own universal terms, then the limited concepts of the modern West will not suffice—and we would ultimately need the concept of the sensorial.

And, indeed, the general purpose of the essays in this database is to attempt to extract the anatomy and dynamics of the superpowers out of the various cultural limitations they have fallen into.

All of these cultural formats have established their own concepts, metaphors and terms of reference regarding the superpowers. Some are more serviceable than others.

For example, our West concept of “extrasensory perception” is not very serviceable, simply because some kind of “senses” are always involved regarding any of the superpowers.

But in general, the superpowers themselves are not culturally dependent—for the superpowers manifest throughout our species while the various cultural formats come and go.

And as it has transpired, the modern cultural West is quite weak in this regard, for its concepts, metaphors and terms of reference regarding the superpowers are few in number—and often misleading as well. I am speaking of both the scientific and popular arenas.

One of the larger deficits of the few terms we do use is that they refer to what we call “psychic phenomena”.

But in clinical fact, they are *not* phenomena but are *results* of phenomena whose workings and processes are unknown and concealed behind the results they produce.

All that we witness or experience as “psychic phenomena” are the end-products of the mysterious superpower processes which produce them.

In other words, they are *epiphenomena*—a perfectly good, but seldom used English word meaning “secondary phenomena accompanying another and *caused* by it”. (Emphasis on “caused” has been added).

This is to say that what we experience or witness as intuition, telepathy, clairvoyance, remote viewing and so forth are secondary phenomena (epiphenomena) which have been caused or brought into manifesting by something else—and which might be called “primary phenomena” to emphasize the difference.

People also refer to the results of remote viewing AS remote viewing. But indeed, the results are epiphenomena of remote viewing primary phenomena, and it is the cognitive control of the primary phenomena which are the substance of controlled remote viewing.

This distinction between primary phenomena and their epiphenomena is a very important distinction to bear in mind. For it is one quite central regarding whether anyone will learn to activate their own indwelling superpower faculties.

You see, when Westerners try to develop access to their indwelling superpower faculties, they almost always try to emulate psychical

epiphenomena on the mistaken understanding that they are the primary phenomena.

Which is to say, they are emulating results, not causes. If you think this through with some care, you will see that attempting to emulate results (secondary phenomena) probably will not put one in touch with the underlying causes and processes (the primary phenomena).

On the other hand, comprehending the primary causative phenomena probably will enhance some kind of increased access to various of the superpowers.

In our modern times, though, very little in the way of the primary causative phenomena has been identified.

In this essay I will propose that the original concept of the *sensorial* is central regarding primary causative phenomena.

Being so central, it has direct reference to all of the superpowers and has direct bearing on the following topics and categories which are intimately involved within the causative processes which result in the epiphenomena which astonish most of us.

Energy bodies vs. physical bodies.

Consensus opinion vs. direct perception.

Mental image pictures.

Sensory receptors and sensory transducers.

Mental information processing grids.

Interpretation.

Representationalism.

Acquisition of knowledge.

The Signal-to-Noise Ratio.

Autonomic phenomena vs. cognitive mind phenomena.

All of the above (and more) are factors which play roles regarding the various types of superpower activity and their relevant processes.

And anyone who wants to attempt to increase their participation in, say, intuitive phenomena needs to take time to learn about their primary vs. their secondary phenomena.

This is the equivalent of building *new* mental information processing grids concerning the workings of the superpower processes.

In any event, *new* concepts regarding our superpowers are called for—at least as regards modern Western contexts which are too few in number.

If one considers all of the past concepts about the superpowers of biomind, we find, on the one hand, that few really explain very much.

On the other hand, those past concepts, being useless, have served to distort understanding which may be possible in the intellect of those concepts were corrected and added to.

The end result here is that we can intellectually jabber and write about our superpowers in a sort of empty-message or stereotyped kinds of ways. But direct contact with the superpowers themselves elude our intellectual comprehension.

Our species is quite good at getting up concepts and theories which, in the end, prove only to be somewhat smelly winds.

In some of the earlier essays in this database, I've indicated that the superpowers probably range along a spectrum of special faculties that are very subtle in nature and characteristic.

I've also argued that various elements of the superpowers have spontaneously manifested in all generations born of our species—especially many of the types of intuition.

Indeed, episodes of intuition are so commonly reported by so many that no one bothers to skeptically contest them. In this sense, it is assumed that intuition exists and is a “normal” experience—even though it has obvious superpower elements or fragments—say, of clairvoyance and future-seeing which are rejected as non-normal experiencing.

It has failed to dawn on anyone that the categories within the entire spectrum of the superpowers can blend in and out of each other—perhaps much like different colored light beams in motion and intersecting with each other.

Almost all reports of intuitive episodes clearly indicate that space, time, matter and energy are transcended in some form—such transcendence also being the hallmark of all of the superpowers.

To understand anything properly, we have to distinguish between causes and effects. The results of intuition and of the other superpowers are effects. Hardly any of the causes are known.

There is very little in the way of study regarding the internal biomind mechanisms (or dynamic structure, so to speak), which permits the superpower results to manifest.

For clarity, when most people speak of intuition, for example, they speak in terms of what was perceived or felt. They do not usually speak about what permitted or facilitated the perceptions or feelings.

A large number of individuals, for example, foresaw the sinking of the unsinkable *Titanic* in 1912.

But what they foresaw were the results of superpower mechanisms by which they intuited what they did regarding this remarkable event.

What I'm trying to get at here is two-fold:

1. That each specimen of our species possesses inherent faculties regarding the superpowers. Thus, elements of these faculties may spontaneously manifest (as they have historically done) under certain conditions.
2. But there is a wide difference between spontaneous manifesting and cognitive and volitional control of the superpowers. Volitional control (by the intellect) would have to be based in acquiring comprehension of the vital biomind dynamics which facilitate the volitional emergence of the superpower activity.

As it has transpired during the modernist epoch of the West, we have generally become locked into what might be called the cause-effect syndrome.

This is to say that we intellectually consider the formulas of causes and effects—but miss a very important factor between them.

It is this: between a cause and its effects are *processes*. Which is to say that between a cause there is something going on which results in the effect.

A more correct formula would then be: cause-processes-effects.

If things are carefully examined, there is no effect produced unless processes have preceded it. And it is the processes which the cause has set in motion in order to result in the effect.

The standard definition of *process* is given as “a natural phenomenon marked by gradual changes that lead toward a particular result”.

We can put the above definition another way: “a natural primary phenomenon marked by gradual process changes that lead toward a particular epiphenomenon”.

In this sense, then, effects are the result not only of a cause, but also of the gradual changes which both preceded and produced them, albeit the gradual changes emanated because of the natural phenomenon.

One cannot build a bridge simply by having looked at one and trying to emulate it any more than one can build one's own superpower potentials by looking at the superpower results of others.

The processes and structures of bridge-building need to be understood before undertaking the bridge.

The bridge one sees is the result or the effects of the processes.

The processes and structures of the superpowers also need to be understood in a similar way. The superpowers one sees in others are the results or effects of the processes needed to culminate in them.

Having now introduced the concept that processes exist between causes and effects, it is now possible to consider a specific issue.

Unless the processes regarding the superpowers of the biomind are volitionally understood, then attempts to access the indwelling superpower faculties will always remain a chancy, spontaneous affair.

This has certainly been the experience in our cultural West, regarding not only psychical and parapsychology research, but popular experience as well.

And, indeed, there are extremely few concepts in the West which deal with the hidden processes of the superpower faculties.

One of the *first questions* to be studied concerns *where* or *in what* the superpower processes go on.

In accord with Western concepts, those processes should go on either within the mind or the body—since that is how our modern culture viewed things in terms of science and philosophy.

But those two entities—body *and* mind—were for a long time considered as being separate and discrete. As much is still being thought of them, although the post-modern concept has arisen as to where and how they “interface”.

I don’t particularly like to invent concepts of my own, and even if I sometimes do so I like to relate them to insights and discoveries already existing.

The reason here is that our species has accumulated a great deal of very good information—a great deal of which is later abandoned or forgotten. So I spend a lot of time doing what might be called “information archaeology”.

My search for a pre-existing concept which might have bearing on the *first question* mentioned above began during the 1960s, several years before I entered active research.

Sifting through past concepts is a long and tedious affair, and so to make that long story short, I ultimately found a concept which seems to fill the bill.

I had already established that the concept had to fill the three most important criteria:

1. it had to refer to something that existed in everyone;

2. it had to be suggestive of special space-time transcendence completely characteristic of a wide variety of superpower episodes.
3. it had to be a conveyor to cognitive consciousness of information, or at least of feeling impressions.

However, as I continued reading accounts and anecdotes of superpower experiencing, I discovered there was a fourth criterion to be acknowledged and considered.

This consisted of a factor not identified by those studying such matters. It is a somewhat complex factor, and so it now needs to be described in detail.

A study of thousands of accounts and anecdotes of superpower experiencing shows that in all cases a transfer of information takes place.

By “transfer” is meant that important information outside of the cognitive intellect is transferred into it by means of processes unknown—and, as well, literally out of nowhere. This is especially typical of various intuitional and future-seeing formats.

In other words, information which doesn’t exist in one’s usual mental or consciousness arenas is somehow acquired and transferred to those mental or consciousness arenas—and often to the complete surprise of the experiencer involved.

The transfer takes place by means unknown, and so the processes of the superpowers remains a mystery.

However, by studying a large number of cases reporting confirmed cases of superpower activity, it can be seen that the information transfer takes place on a scale ranging from weak to strong—and sometimes to what can only be called “compellingly strong and forceful”.

In the cases of being compellingly strong and forceful (the spontaneous experiencing), the experience is so strong that it overwhelms not only one’s cognitive faculties, but often *the motor functions of the bio-body itself*.

An example of this is when an individual suddenly and without explanation steps back from some kind of instant mortal danger without having been cognitively aware that the danger even existed.

Indeed, if the person had detected the danger and was trying to sort it out in cognitive understanding, the danger would have clobbered the person during the time it took to sort it out in “one’s rational mind”.

What appears to happen in this “compelling” type of intuitive experiencing is that “something” instantly suspends the usual cognitive and motor functions—apparently because they are *too slow*.

The “something” then temporarily commandeers the motor functions of the bio-body and moves it out of the way of the imminent danger which the slower cognitive functions have not even perceived.

In this kind of thing, the information transfer by-passes the cognitive functions altogether, and is transmitted directly to the autonomic bio-motor response systems while the cognitive functions are suspended or blanked out.

The final result is that the individual has no cognitive understanding of what or how it happened—only knowing that it did happen after the fact of its happening.

The books are so full of reports involving this kind of “instant motor-intuition” that it makes one look silly to deny that such can happen. Talking with a few war veterans who experienced in-the-field battle will place this in perspective.

This situation leads to the fourth criterion mentioned above. The “something” involved with information transfers *also* has to have the capability of suspending the cognitive functions and seizing direct control of the autonomic bio-motor response systems.

Intuition, for example, is often explained as a function of mind and/or consciousness, even though the source or causes of intuition have never been located within their known precincts. Even so, this explaining seems rational enough on the simplistic surface—until the fourth criterion is considered.

A prime example of “intuitive motor-functioning” regards when someone jumps out of the way of immediate danger, and is completely unaware that the danger even threatens. There are very many examples of this type of thing.

The functions of the awake intellect are not involved here, but “something” took over the motor systems of the bio-body and effected the jump.

It is amusing to imagine how the mind, its cognitive processes, and the processes of consciousness-awareness, can suspend themselves in order for instant bio-motor intuition to take place. Doing so would take precious time regarding reflecting and thinking enough to reach a decision to suspend themselves. One might be dead by then.

In any event, it is understood world-wide that all the identifiable kinds of intuition involve matters outside, even alien to, the usual processes of both mind and consciousness functioning.

Thus, it is fair to assume that we are not dealing with mind and consciousness processes, in that these cannot be seen to be the source of intuitive experiencing.

First of all, those processes are too slow to begin with. But second, most intuitive episodes inform one of information which *is not already included in*

one's usual mind-conscious databases (a.k.a. in these essays as “mental information processing grids”).

Indeed, mind and consciousness functioning seem to be incorporated *within* the “something” which induces intuitive experiencing as well as all the other superpower faculties.

And it would appear that this “something” has to be “larger” than mind, consciousness, and usual motor functions put together.

Please be aware here that the above small discussion constitutes a *reversal* of the usual ideas.

The usual ideas presuppose that whatever accounts for intuition, etc., exists *inside* the mind-consciousness thing.

I have just proposed that the mind-consciousness thing exists *outside* of the inside thing, the something which may account for intuition and other of the superpowers.

Since intuition is one of the oldest and most broadly experienced of all the superpowers, it seemed to me that a concept ought to exist which incorporated all of the four criteria, or roughly so at any rate.

After a few years had passed in a search for this concept, I could not discover one that filled the bill regarding all four criteria.

Meanwhile, through those years, I began to notice how poor the modernist English language was regarding nomenclature used to denote the superpowers.

And I felt that I had discovered a very essential factor—that we cannot volitionally control what we cannot conceive of or conceptualize.

It is also true that if what we conceive of does not result in control, then we have not correctly conceived of what is necessary.

Nomenclature is very important. We use it not only to talk with others, but *to think with insider our own heads*. If we have absent nomenclature for things we *could* think about, then we probably won't think about them. Nomenclature triggers concepts, if it is sufficient and precise enough, and concepts trigger nomenclature.

In my search for an appropriate concept regarding the “something” which might conceptually incorporate the four criteria, I had of course run across the term *sensorial*. This term is in most modern dictionaries. But it is so seldom used that hardly anyone is aware of its existence even in psychology or psychiatry—and in parapsychology as well where I have never seen or heard it utilized.

Most modern dictionaries indicate that *sensorial* is derived from the Latin *sensorial*, the ancient meaning of which, so most American dictionaries state, was “sense organ”.

Now, we have very many senses, and so it was difficult for me to consider what a “sense *organ*” was in the singular.

But, as we shall see shortly ahead, there is adequate reason to suspect that the term *did not* mean “sense organ” back in Roman times.

In any event, the modern English definition is given as “the parts of the brain concerned with the reception and interpretation of sensory stimuli; broadly speaking, the entire sensory apparatus”.

A somewhat more extensive, and slightly more confusing, description of sensorial is found in the *Psychiatric Dictionary* (R.J. Campbell, Ed., Oxford U. Press, 1981). This description is worth quoting in full.

Sensorial: “The hypothetical seat of sensation or ‘sense center’ located in the brain, is usually contrasted with the *motorium*, the two constituting the so-called animal organ-system, while the nutritive and reproductive apparatus make up the vegetative organ-system. Occasionally this term is applied to the entire sensory apparatus of the body.

“When a person is clearly aware of the nature of his surroundings, his sensorial is said to be ‘clear’ or ‘intact.’ For example, correct orientation is a manifestation of a clear sensorial. When a person is unclear, from a sensory (not delusional) standpoint, his sensorial is described as impaired or ‘cloudy.’ “Psychiatrists used *sensorial* interchangeably with (organic) *consciousness*.

”The sensorial may appear to be disordered, when the psyche is intensely active, as it is in severe manic states, or when the patient is completely out of the environment, as he may be while in a phase of depressive stupor”.

If you have trouble with the above definition, don’t worry—because the definition is itself largely troubled as we will discuss ahead.

In any event, the definition introduced the term “*motorium*”, and so we need to know something about that thing.

Motorium:

1. “The motor cortex [of the brain].
2. The faculty of the mind that has to do with volition (as the function of the sensorial is perception and of the intellect, thinking).”

To briefly elucidate some of the perhaps subtle confusions here, on the one hand the *motorium* is thought to be the motor cortex of the brain—but on the other hand a faculty of mind having to do with volition.

This volition faculty is distinguished from the functions of the sensorial, whose functions are said to consist of perception, intellect and thinking.

Via these definitions a *distinction* between sensorial and motorium is arrived at—as least as regards modernist contexts.

There is a very great problem with this distinction, however. For it can quite easily be shown that perception, intellect and thinking themselves are volitional processes.

For additional clarity here, most terms beginning with *vola* or *voli* designate some kind of motion. Our English *volition* is taken from the same word in French, both meaning “will”.

But both the French and English terms are quite likely derived from the Latin *volant*—which meant “flying, capable of rapid movement, in ceaseless motion, or constantly flitting about”.

The meaning of the Latin *volant* is a good descriptor for our perceptions, intellect and thinking processes—and quite probably for the sensorial as a whole.

If the above is somewhat confusing, the point being made is that it is difficult to distinguish between sensorial, motorium, perception, and thinking because all of them involve motion.

In the case of intuition or future-seeing, the motion is the transfer, or attempted transfer, of information from “somewhere” to the cognitive intellect. But it is fair to say that unless the cognitive intellect has established concept grids relevant to the information, the chances are that it will not perceive it.

I should probably point up that we are not embarked on mere semantic squabbles, but upon the task of locating some kind of correct, basic concept which fundamentally has to do with the processes of the superpower faculties.

Moving expeditiously along then, we are now obliged to note that American dictionaries stipulate that *sensorial* is taken from the same word in Latin.

However, the *Oxford Dictionary* states that the Latin term *sensorial* was derived from the Latin root verb *sentire* which meant “to feel”.

Here, finally, we recognize something quite consistent with, for example, intuitive experiencing.

Most, or even all intuitive episodes begin with a feeling, while in a large majority of cases that is all the intuition consists of—*felt* feelings. “I had a gut feeling”. “I felt a hunch”. A feeling that something had or was going to happen, a feeling that something was correct or not correct, a feeling of impending.

If mental image pictures accompany the intuitive experience as well as other superpowers, it is quite credible that they were stimulated into existence because of what was felt.

In any event, it is unthinkable that the mental image pictures could come first—that we then examined them for the feelings incorporated in them—and then, from that examination, derived the intuition, and then the gut-feelings and hunches.

This would be “doing” intuition backward, for the non-imaging feelings almost always come first.

The *Oxford Dictionary* shows when words were first entered into the English language, and the different meanings then and later attributed to them.

So, we will now belabor our cognitive powers and examine the known etymological history of the term *sensorial* in the English language.

To begin with, the modern definition given in the Oxford is:

”The seat of sensation in the brain of man and other animals. The percipient center to which sense-impressions are transmitted by the nerves. Also *common sensorial* (Latin *sensorial commune*). Formerly, also used in a wider sense, for the brain as the organ of mind and the center of nervous energy”.

Be pleased to bear in mind the reference to “sense-impressions”.

However, the *first* usage in English was nothing of the kind. I shall set this first usage apart from subsequent definitions because we will definitely discuss it ahead.

1647 H. More in *Song of Soul*. “For there is first a tactual conjunction, as it were, of the representative rayes of everything with the sensorial before we know the things themselves”.

Then by 1664, barely twenty years later, we begin to see the use of the term more in the direction of how it is defined today.

1664 Power in *experimental philosophy*. “Spontaneous motion is performed by continuation of the Animal Spirit, from the common Sensorial to the Muscle”.

1695 Tryon in *Dreams* ii. “When the first Censorium (which is called the Organ of the common Sense) is obstructed with a soporiferous vapour”.

1737 Porterfield in *Medical Essentials*. “Which Agitation is communicated to the Sensorial, or that Part of our Brain in which our Mind does principally reside”.

1826 Kirby in *Entomology* iv. “Sensation and perception are by the means of the nerves and a common sensorial”.

1861 Sir F. Palgrave in *Norm. & Engl.* iii. “Rome became the common sensorial of Europe, and through Rome all the several portions of Latin Europe sympathized and felt with each other”.

1867 MacGreggor in *Voyages Alone*. “The tiller, that delicate and true sensorial of a boat”.

1872 Darwin in *Emotions* iv. “When the sensorial is strongly excited the muscles of the body are generally thrown into violent action”. I.e., the muscles are thrown into violent action because the sensorial became strongly excited.

Psychiatrists during the modern period have attributed many pathogenic situations to this kind of thing. On the other hand consider the following intuitive episode told to me, but of which many similar ones exist in print and testimony.

”I was walking down the street when something jerked me back rather violently. At that instant, a bullet came flying at right where I would have been in the next instant, and it crashed through the glass window of the store. I had a few cuts from the flying glass, but was alive. I have no idea of what jerked me backward. But—Boy, oh boy, was my intuition working!”

And, I may as well add, I myself have experienced three intuition event-episodes of this kind which saved my life and in which my body’s autonomic motor system took over.

If the sensorial exists at all, we might safely assume that it exists in everyone, that everyone has a sensorial—and that everyone’s sensorial is connected to their motorium.

Based on the definitions above, we might as well assume that it is a biomind sensorial-motorium, and thus exists in all specimens of our species.

So, the concept of the sensorial fulfills the first and fourth criteria mentioned earlier.

We can also expect that the sensorial senses and conveys various kinds of information to the cognitive consciousness in the form of sensations, feelings, impulses and signals which may or may not produce mental image pictures. So the concept of the sensorial also fulfills the third criterion.

Thus, the first, third and fourth criteria have been fulfilled. This leaves the second criterion, the time-space transcendence thing—which is the hallmark of many, or even most kinds of intuitive and other superpower experiencing.

We now have to put on our thinking caps.

If we examine the example usages of the term *sensorial* from 1737 up to the present, we can more or less trace the drift of its definitions toward becoming an attribute of the brain—as the “seat of consciousness” in the brain.

In this sense of the definition, then, if we wanted to focus our attention or visualizations on our sensorial, we would accordingly try to focus on our brain.

It is therein that the sensorial is said to be located—although the exact site of this seat-of-consciousness “organ” in our brains has never been identified.

But here we need to pause to consider some extensive confusions.

If the sensorial is defined as the entire sensory apparatus, then we are talking about much more than the brain or any part of it.

The “seat of consciousness” seems a perfectly good phrase, one with a very long and antique history.

Just where this Seat is located, however, has never really been determined.

Many premodern thinkers postulated that the Seat was within the soul, while even earlier thinkers postulated several Seats for different kinds of consciousness—and which Seats were often at odds with each another.

Furthermore, the term *consciousness* enjoys a very long list of definitions—which, to me, implies putting a vast and indiscriminant number of things in a bag and then looking at the bag with the assumption we know what’s in it.

As it is, it is difficult to link intuition, etc., with consciousness since intuition informs us of things we are not conscious of.

Awareness is one of the items attributed to consciousness. But it is even difficult to link the superpowers with awareness because most of them likewise informs us of things we are not aware of. [See my forthcoming essays which will discuss consciousness and awareness.]

But there is yet another exceedingly important difficulty. This hinges on the concept that it is the brain which exclusively is the seat of consciousness, the sensorial, and all else we can sense, be aware and conscious of.

This is a modern concept. And it is one which is closely connected to another distinctly modern concept—so much so that the two are almost inseparable: that the brain as a physical organ cannot directly sense or perceive what is beyond the limits of the physical senses, for example, the future because the future does not yet exist.

But this is what intuition actually does do, in the sense that it seems directly to perceive the future—whether via subtle or gross feelings or sometimes accurate mental image pictures presented to the cognitive or witnessing mind. So you see the difficulty here of assigning the sensorial to the brain—and wherein, by the way, it has never been located.

Thus it is necessary to point up that most premodern societies overall did not doubt that the future could be intuited, either via feelings, clairvoyance, or visions of it.

And, indeed, the future continued to be intuited even after modernist thinkers introduced the concept that it could not be.

I hope you see the rather hilarious dichotomy here—that modernist thinking said intuition could not happen, but which continued to happen world-wide anyway (at least upon quite frequent occasions).

I will now return to the issue of the sensorial. And in this regard if we turn our attention back to the *first* 1647 example given in the *Oxford Dictionary*, here is a usage and a meaning which is distinctly different from subsequent usages.

1647: “For there is first a tactuall conjunction, as it were, of the representative rayes of everything with the sensorial before we know the things themselves”.

Some scholars of the Renaissance period might realize that this is a premodern usage—and, as well, a concept that was once familiar within the alchemy, astrology, and the clairvoyant and healing arts and crafts of the Renaissance period.

In other words, it comes from a period before the modern all-is-brain concept arose—a period when foreseeing was not yet rejected.

Within this concept, it was thought that *first* there was a “tactuall” conjunction with the representative rays of everything. Which is to say, a “feeling” conjunction of the rays of everything with the sensorial. Of course, what was meant by “everything” might be open to conjecture—but “everything” usually means, well, everything.

In any event, “everything” implies not only what is inside the biomind organism, but outside of it, too. This makes it exceedingly difficult to position the sensorial inside the skull and somewhere inside the brain. For if located inside, the sensorial presumably would not have the tactuall conjunctions of the rays of everything except only after they had passed through skin, muscle and bone.

Likewise, it is difficult to consider that the representative rays of everything are interior to the bio-body.

The implication in the early definition is that *first* there was the tactual conjunction of the representative rays of everything. The tactual conjunction was with the sensorial.

And the direct implication here refers to outside of the bio-body—*before* the representative rays enter into its arrays of sensory receptors.

This concept bears relationship to another older one, sometimes referred to as “externalization of the sensibilities”—“sensibilities” not to be confused with the senses.

Sensible refers to something that can be sensed, while *sensibility* refers to “a peculiar susceptibility to a pleasurable or painful impression, such as in empathy or emotiveness”.

A “sense” and a “sensibility”, therefore, are not the same thing—for a sensibility involves *impressions* while a sense processes direct sensory data.

In any event, it could be argued, at least for hypothetical wondering, that the tactual conjunction with the sensorial might deliver *impressions* of the representative rays of *everything*.

Indeed, “representative” suggests impressions.

We need but convert “the representative rays of everything” into “the representative information of everything”—with the result that there could exist an *extensive* “sense organ” which was once thought to exist, which was lost sight of during our modern epoch.

”Representative rays”, since they are not the rays themselves, but only what they represent, falls very closely to impressions—and *impressions* is a very big word relative to all of the superpowers of the human biomind, one much favored by most psychics.

If, then, the *first* conjunction to the sensorial of the representative rays does take place, it would be, or would stimulate, a process of impressions involving rays or representations of everything.

And since most of “everything” is outside of the bio-body itself, we would be talking of a conjunction, or a connectiveness external to it.

But the conjunction would have to take place at a certain location—and so without doubt we might be referring to the fields or “auras” which surround the bio-body proper.

Such fields or auras are referred to as energy bodies to distinguish them from the physical aspects of the bio-body.

If that would be the case, then the *sensorial* as *the* “sense organ” would include not only the physical aspects of the biomind, but also its energy fields (or electronic) aspects.

In other words, the “anatomy” of the *sensorial* includes not only the physical aspects of the bio-body, but all its energy aspects—possibly excepting the awake intellect which tends to function only within the parameters of its mental information processing grids.

And the “representative rays of everything” would include past, present and future—if we accede to the concept that “everything” includes them.

And all one needs to do is talk with a few achieved psychics—who will go on about “impressions” they receive from someplace other than within their bio-body systems.

In any event, externalization of sensibilities (as contrasted to the internal senses proper) is clearly involved with most of the superpowers.

And if we accept that, then it is but one short step to considering the sensorial as the “vehicle” which is first tactually conjoined to the “representative rays” from which the representative impressions are drawn.

At any rate, it is entirely difficult to consider how impressions “arrive” unless “something” is functioning in order:

1. to connect the impressions to what they are representative of, and
2. to convey the impressions or the representations to the bio-mind’s sensory users of the impressions.

There may be many squadrons and arrays of such users—from the cellular level on upward to the cognitive functions of the understanding or misunderstanding intellect.

A great deal more can be said in considering the possible existence of the sensorial.

But in beginning to end this essay, we should return to the idea of concepts and that it is quite apparent that the intellect functions according to what, which and how many concepts are available to it.

It is understood that much goes on regarding the entire biomind of which the intellect often has no understanding, or is completely unaware of altogether.

It is also true that the intellect somehow designs its functioning in the light of, or against, what it thinks is possible or not possible. In any event, vivid examples abound of intellects which reject what is not thought possible.

During the early decades of the twentieth century, it was generally thought, at least in the mainstreams, that the physical brain was the Seat of all human functioning—and that this would ultimately be proven to be the case.

This concept served to focus intellect awareness on the physical brain as the “answer” to the functioning.

Accompanying this concept was another—that the bio-body possessed only five physical senses, and none of which included the “extra-sensory” factors which were the topic of research of the early psychical explorers.

Those factors then had to be attributed to some other source which was non-biological—sources which mainstream Western scientists labeled and condemned as superstitious.

As time and events dragged on, however, it could be seen that there were many functions which also could not be directly attributed to the then known physical aspects of the brain—such as creativity and other visionary functions, much less telepathy, clairvoyance and intuition.

The concept of the brain-mind then came into vogue, and much could be attributed to the “mind” which could not be attributed to the brain itself.

Guided by this concept, people began thinking that the extra-sensory “equipment” was contained in the mind—and attempted to develop the equipment within the contexts of the mind.

Many brilliant people worked on this concept. And so it would seem that if the extra-sensory equipment indeed existed in the mind, then many superpsychics would have resulted. Indeed, this was one of the central concepts of parapsychology—that extrasensory perception was a mental attribute.

It is possible to say, then, that the brain-concept and the mind-concept failed to explain PSI epiphenomena—and that those whose intellect subscribed to those two guiding concepts did not really develop volitional ESP or any other of the known superpowers formats.

It would be true, at least in large part, that one’s realities are based in the concepts the intellect subscribes to. And if the concepts are not accurate or pertinent, then information gaps exist in the intellect.

And it would also be true that the individual seeks to emulate the concepts which help construct awareness of what is possible or not.

If the concepts deny or defeat or do not include or permit certain kinds of awareness, then information pertinent to such awarenesses probably will not be processed within the intellect awareness.

The concept of the *sensorial*, in its original definition, is a perfectly good candidate for consideration when it comes to the superpowers of the human biomind.

It is redolent with the externalization of sensibilities idea, and serves to switch focus from internal bio-mechanisms to external factors.

It is quite holistic—in that it would seem to include not only the bio-body but its energy fields, and which energy fields are certainly linked to the sensory receptor arrays of the biomind organism.

And indeed, in my personal experience and research, the switching of focus from brain or mind or body to the sensorial seems to permit conduits of so-called extrasensory information to begin taking place.

As a result, sensory transducers long inactive might begin revving up (see my mini-essay regarding Sensory Transducers).

As I have occasionally pointed out, in the end it does not matter which senses we have, or where they are located within the biomind framework.

The only thing that matters is whether they are active or inactive—and correctly so. (See my essay regarding the Signal-To-Noise Ratio).

But incorrect concepts held within the biomind intellect seem to have a great deal to do with how what functions, and why and when and *if* one is aware of “representational rays” of everything.

I will extend the concept of the sensorial in other forthcoming essays in this database. But this concept can be considered in association with concepts of sensory transducers and mental information processing grids, and which essays have already been entered into this database.

ON-GOING SCIENTIFIC DISCOVERY OF SENSORY RECEPTORS WHICH ACCOUNT FOR MANY SUBTLE PERCEPTIONS

Ingo Swann

(12 September 1996)

[*Note:* The following is a reworked version of a paper I was invited to present on 21 March 1994 at the United Nations on behalf of the Society for Enlightenment and Transformation (SEAT).] SEAT is a reformulation and enlargement of the former unofficial UN Parapsychology Association. SEAT, however, has been granted Non-Governmental Organization (NGO) status and now occupies a meaningful place within the greater U. N. system. For further information regarding SEAT and its purposes, please be in touch with Mr. Mohammad A. Ramadan, Room S-1755, GCPO Box 20, NY, NY, 10017 (fax (212) 963-4879).

[The original title of the paper was *Your Seventeen Senses—the Crumbling Mainstream Resistance of the Paranormal and New Scientific Confirmation Regarding the Existence of Certain PSI Faculties*. This original paper consisted of two major topics: (1) the major characteristics of 20th century mainstream resistance to PSI faculties; and (2) recent scientific advances which now substantiate the existence of those faculties. For the purpose of this document I have separated the two topics and will integrate the substance of the first one in a forthcoming essay regarding the anti-psychic mindsets of the twentieth century. This present document focuses on new scientific confirmation regarding the existence of certain PSI faculties. The elements presented in the 1994 paper are germane in today's larger picture of human consciousness development and have increased in meaning regarding the near future.]

NEW SCIENTIFIC DISCOVERIES REGARDING THE EXISTENCE OF CERTAIN PSI FACULTIES

SynoPSIs of a paper presented on 21 March 1994 at the United Nations to members of the Society for Enlightenment and Transformation

Ingo Swann

How many of you here today would like to know you have at least *seventeen* senses rather than just five of them? How many think that seventeen would be better than just five? How many of you here already know that you have more than five senses?

When Mohammed Ramadan and Clarence Robins asked me to come here and talk about something, we had a little difficulty deciding upon a topic worthy of your interest. Finally it dawned on me that there exists what we might call a Particular Situation regarding psychic or metaphysical perceptions and it was decided that the nature of this Situation should be presented.

This Particular Situation consists of three aspects or parts.

First: During the modern past, the real existence of PSI faculties was rejected within science, psychology and psychiatry. The rejection was based in a number of factors which seemed rational and logical in the scientific past and thus achieved wide acceptance in scientific, academic and media mainstreams of the twentieth century.

Second: Those factors which seemed rational and logical in the past have now been superseded by significant scientific discoveries and advances which substantiate the real existence of at least certain PSI faculties. Some of these discoveries are now fifty years old. These new discoveries absolutely require a swift and large-scale reevaluation not only regarding PSI faculties in particular, but with regard to the larger scope and subtle functions and transformation of human consciousness.

Third: However, in spite of the notable scientific advances which affirm the real existence of PSI faculties, this necessary and advisable reevaluation is *not* underway in the three important mainstreams—and which mainstreams continue to support, adhere to, and proliferate the now out-dated concepts which, in a broad cultural sense, permitted the past, absolute rejection of PSI faculties.

There is one outcome of this Particular Situation, and which can be described by a term frequently used within United Nations parlance, a term familiar to me as a past employee of the Secretariat. It is used in many United Nations documents.

The outcome referred to is that if the past rationales which permitted the rejection of PSI continue to be proliferated by mainstream pressures, then the scientific advances which substantiate the real existence of certain PSI faculties must be ignored or pushed into the shadow of unawareness.

Thus, the discoveries *cannot* and will not be integrated into advancing scientific thought, academic tutoring and fair media representation. And in this suppressed or hidden state, the discoveries cannot be integrated into the overall goals of the Society for Enlightenment and Transformation which I have the honor of addressing today.

The well-used, sometimes over-used United Nations term for this kind of situation is “deplorable”—and so the Particular Situation I have outlined above is, well, deplorable. After all, advances in scientific discovery are supposed to vitalize enlightenment and transformation if they are made openly accessible. But when such discoveries are ignored, they cannot contribute to much of anything.

Because of the Particular Situation I’ve outlined above, most people are not aware that significant scientific advances *have* been made regarding substantive support for the real existence of a number of PSI faculties.

Many scientific papers have been published regarding the discoveries. But because of the Particular Situation these remain ignominiously dispersed through the various literatures and their implications are not enthusiastically reviewed or endorsed in formal scientific, academic or media forums.

Messieurs Mohammad Ramadan and Clarence Robins, both indefatigable workers on behalf of enlightenment and transformation, agreed that I should attempt to present at least a nut-shell overview of the developments which have not at all yet been socially permitted to reach down into transformative social consciousness.

To enter into this overview, it is first necessary to set the stage as to why PSI faculties were rejected in the scientific past.

A historical review of the phenomena of rejection of PSI shows that there were multiple reasons for it. In their modern sense, some of these reasons reach back at least three centuries.

Some of the reasons had to do with simple matters of tolerance and intolerance both at the individual and social levels. But others had to do with what was to be established as acceptable or unacceptable knowledge at

politico-social levels. Others had to do with what was to be accepted as normal or abnormal social and mental behavior, especially as regards the first six decades of the twentieth century.

The larger historical overview of the rejection thus presents a fairly complicated picture, one which is difficult to negotiate.

In modern scientific terms, however, the major thrust of the rejection was early consolidated within the concepts of philosophical materialism which came to govern early modern scientific overviews and expectations.

As a philosophical commitment, then, the early modern sciences held that whatever constituted scientific reality had to have a physical basis in matter, in the material. And so the consolidation of the rejection of PSI was straightforward and simple: That PSI could not be accepted until a quantifiable, material-physical basis for it, or any part of it, was identified.

What this meant in simple terms was that the human could *only* access information for which physical receptors could be shown to exist. The five physical senses were based in the physical tactile mechanisms which resulted in the sensations of sight, hearing, tasting, smelling, and touch. But psychic information could not be attributed to any of these, since all of them functioned only within the local environments of the physical body.

As a general result, the existence of additional senses was denied, both scientifically and philosophically, and it was this denial which resulted in the *Five-Senses-Only* theory which was pervasively proliferated throughout modernist societies.

This scientific principle, for it indeed functioned as one, thus served as the rationale and logic for the rejection of PSI faculties. I.e., no physical receptors for those faculties were expected to be scientifically discovered. So the on-going rejection of PSI faculties was considered justified.

It is worth pointing up something here which has dropped out of modernist thinking. Anthropologists have established that in general pre-modern societies did not think in terms of having *senses*. As we might put it in today's computer lingo, they thought more in terms of accessing information or knowledge and achieving perception appropriate to them.

The conversion of the concept of accessing information to the concept of having senses appears to have occurred only *after* the European Renaissance period. Indeed, it can quite easily be shown that most of the major thinkers of the Renaissance were profoundly preoccupied regarding *how* to increase and stimulate the accessing of information.

Thus, the concept that we are dependent on our physical senses rather than dependent on accessing information dates from *after* the seventeenth century—while the concept of accessing information is at least 6,000 years old.

In this light, the idea that we access information only via our five physical senses *is* modern. The concept that we are completely limited to what we perceive by the physical five dates from only about 1845, and was from the outset solely a scientific hypothesis which has never been demonstrated by conclusive scientific fact.

Nevertheless, the hypothesis that human awareness is limited to the five physical senses has been a very powerful one within modernist philosophical and scientific contexts. So powerful, indeed, that early modern scientists never expected to discover the existence of bio-physical receptors additional to the famous five.

Information derived from other than the physical five senses was thought to be impossible, at least in theory. And it was upon this theory that psychic information, so-called, was scientifically rejected.

Indeed, many leading scientists between 1845 and about 1960 let it be known that there was “one scientific demand” which would never be fulfilled: the discovery of bio-physical receptors which would account for psychic information. So, scientific brotherhoods united around the conviction that until physical receptors for psychic information were discovered, then the information should be considered as illusory or psychopathological in origin.

Early psychical researchers and later parapsychologists of course protested this rejection based solely on this “one demand” of science. They indicated that if PSI faculties were purely psychological in origin and nature, then no bio-physical receptors would ever be found.

However, by the same turn-around of the scientific argument against the real existence of PSI, should physical receptors for accessing so-called psychic “information” be discovered, then science proper would be obliged to accept that its one demand was fulfilled.

What has just been presented has long been characterized as the “conflict” between science and parapsychology. This conflict has often been distorted to include other factors. But the basic factor clearly and unambiguously hinged on the absence of bio-physical receptors which would account for the subtle kinds of information so-called “psychics” deal with.

In parapsychological parlance, this kind of information came to be called “extra-sensory” or “non-sensory”. These two terms unambiguously demonstrate that psychical researchers and parapsychologists themselves did

not consider that bio-physical receptors for psychic information would ever be discovered.

And it is from this context that the basic definition of “psychic” is derived: i.e., lying outside of matter, physicality, the physical sciences or knowledge of the physical universe.

There is now a very interesting aspect to this conflict which should be pointed out because it has great bearing on later developments.

If the conflict is dissected carefully, it reveals that scientists, psychical researchers, or parapsychologists expected that any bio-physical basis for PSI faculties would be discovered.

Indeed, early psychical researchers looked for supernatural explanations outside of any materialistic basis. By their own name, *parapsychologists* clearly opted for a psychological explanation, not a bio-physical one. And there is no evidence at all in the parapsychological literature that parapsychologists invested any time either theorizing or researching for a bio-physical explanation.

This is to say, that any possible bio-physical explanation was, and is, just as alien to parapsychology as it was to the material sciences proper.

Here matters rested—until the first electron-microscope was developed in Germany in 1932, and later evolved in the United States and Canada. After World War II, cellular biology underwent a great jump in importance because of the electron-microscope and even more penetrating and precise later technical advances.

Now began the slow process of comprehending that biological cells were not the simplistic things once thought. Rather, they were composed of ultra-minute factors which functioned in very remarkable ways.

Also, during the 1930s another development occurred which was to have enormous importance and impact, an impact which is yet in progress today.

The fact that biological organisms have some kind of electromagnetic substrate was discovered about 300 years ago. But this substrate was considered weak and unimportant in the face of the chemical substrate which was thought to be very strong.

During the 1930s, however, researchers in various parts of the world, and especially in the former Soviet Union, began to realize that although the electromagnetic substrate was “weak” it nonetheless played very important roles within the bio-chemical whole of *all* biological organisms.

Advances in bio-electromagnetism were somewhat delayed, however, until appropriate technology could be invented to deal more adequately with subtle bio-energy forms. The technology began to be available during the 1960s, and

by the late 1970s the extraordinary importance of the bio-electromagnetic substrate could begin to be seen.

A meaningful factor, somewhat amusing, now needs to be introduced, one with which most people are probably not familiar.

Science and technology are often thought of going hand in hand. But this is often not the case. The nearly invisible reason is that the technically-minded and the scientifically-minded don't appear to be the same kind of thinkers.

Largely speaking, scientists are more likely to be theoreticians. But technicians are more likely to be engineers.

Scientists theorize and try to test their theories. But technicians build things, often just to see what the things can do. Indeed, technical advances can often be several generations *ahead* of scientific thinking. This is certainly the case with the computer industry evolved largely by technician-types, not by scientists. Indeed, many technological advances have been achieved by technologists who possessed little in the way of legitimate or conventional scientific backgrounds.

The bottom line of all these developments is that during the last forty years a very large series of new research disciplines have come into existence. These new disciplines constitute an intermixing of science, technology, microscopy, subtle chemical exchanging, and electromagnetic and bio-electromagnetic expertise.

Ahead I give a partial list of these new disciplines. But the punch line here is that it was left to these *new* disciplines to increasingly discover (much to their surprise!) the expanding bio-organic basis for many faculties once merely thought questionably "psychic".

There is only one impediment regarding an integration of these new disciplines with psychical and parapsychological research. This involves the new nomenclature being evolved with these new disciplines.

The new nomenclature is as alien to science as it is to parapsychology, and at present both these venerable institutions are having difficulty integrating it both conceptually and contextually. I will show many examples of this ahead.

But beyond this little difficulty, there is no doubt that many of the advances being made in those new disciplines can be "married" to many otherwise well-known psychic faculties—as I will demonstrate at the end of this paper.

At this point, I can't resist making one sardonic comment. Earlier in this paper I have complained about the lack of scientific and popular integration of the implications of these new discoveries.

But there is one group that has taken adequate and accurate interest in these astonishing discoveries and which seems to be more or less up to date

regarding them. This group consists of the producers and scriptwriters of the TV series *Star Trek* and similar offshoots.

The new and now on-going discoveries of biological bases for many PSI faculties is now best expressed, perhaps, as *parabiology*, meaning “beyond” past conventional concepts of biology.

Or, perhaps, the term *parapsychobiology* is convenient—which, if translated into Russian, would become the term translated back into English as bio-communications or bio-information transfer.

So far, the new discoveries regarding the biological bases for PSI faculties roughly fall into five categories. I have to get a little technical here, but I’ll simplify just ahead.

These five general categories are:

1. Minute chemical receptors and sensors
2. Minute chemico-electro receptors and sensors
3. Neural-network exchanges of information in the bio-internal body substrates
4. Bio-electromagnetic information receptors and sensors
5. Bio-information transfer networks at the atomic, molecular, and neurological levels

If these new terms are somewhat confusing, well don’t worry too much.

They simply mean that we are *far beyond* the five-senses-only fallacy and that our bio-mind bodies have multitudes of exceptional senses by way of delicate systems of receptors and sensors at the cellular, nervous, chemical and bio-electromagnetic levels and their interfaces.

A nice way to conceive the whole of this is to comprehend that every cell, possibly every atom, in our bio-physicality is a receptor or sensor of some kind.

In other words, we are walking, talking, eating, defecating *arrays* of exquisitely elegant and sophisticated receptors and sensors. *All* of these receptors and sensors are busy *accessing* information—and knowledge, *if* what is accessed can be organized into recognizable thinking patterns.

By extended meaning, these delicate systems of receptors can also integrate with our normal five—and, given adaptive learning regarding them, can also

integrate with our mental cognitive powers—to result in, yes, what have otherwise generally been called “PSI faculties”.

Now, to give you here some broad idea of the cutting-edge, largely technical disciplines involved, I’ll quickly read through a list of twenty-one of them:

- Electro-chemical physiology
- Neurobiology
- Neurobiology
- Neuropsychology
- Bio-radiation studies
- Hormone and Hormonal transmission research
- Chemical signal research
- Bio-electric research
- Brainwave research
- Bio-sensitivity research
- Bio-electric information transfer research
- Sensory coding research
- Bio-magnetic navigation research
- Bio-electronic systems research
- Bio-electric field detection research
- Electrophysiological studies
- Pheromone and pheromone transfer research
- Multi-stability in perception research
- Subliminal perception research
- Neuro-magnetic response research
- Bio-infrared and bio-ultraviolet perception research

At this point, I could adumbrate upon more than a thousand scientific papers about these discoveries published in the science literature, even in the esteemed leading science periodicals such as *Nature*, *Scientific American* and *Discover*.

The authors of those papers, though, never use the terms PSI, psychic, or parapsychology, etc., since the mere introduction of them would cause their papers to be rejected.

The editors and peer-review systems of such publications apparently don’t realize, for example, that “bioinformation transfer over distance” means about the same thing as “telepathy” and/or “clairvoyance”, or “remote viewing”. But

this is merely part of the Particular Situation I referred to at the beginning of this talk.

I now hold up in my hand before you, so you can see that it really exists, a book published in 1984 via Simon & Schuster, by Robert Rivlan and Karen Gravelle. This book is complete with bibliography of scientific sources, but is easy to read. It's entitled, somewhat misleadingly, as *Deciphering the Senses: the Expanding World of Human Perception*.

Well, the world of human perception is *not* expanding. Rather, ignorance of that world is shrinking a little.

The book might have been called something like *The Discovery of the Biological Basis for PSI and Other Anomalous Perceptions*.

The discoveries brought together and presented in this book, although in popular style, are based on hard scientific discoveries that have been achieved in other disciplines outside and independent of parapsychology.

And, as such, the sum of them clearly fulfills—at least regarding certain forms of PSI—the earlier scientific demand that a bio-organic basis for PSI be discovered.

I'll quote from the book's fly-leaf; "For centuries we have used an oversimplified and inaccurate model to explain the human senses. Even now, high school biology classes still teach the 'five senses'. But recent scientific research has discovered that there are many more than five senses, and these discoveries have radically changed our understanding of what the senses are and how they work. Rivlan and Gravelle redefine for the general reader the spectrum of human perceptions from the normal to the newly discovered to the extra-sensory".

As chapter one indicates, the book discusses "The seventeen senses" additional to our usual five ones, and then goes on to place the newly-discovered senses in context with the usual five. The authors consume eight chapters to prepare the reader—before they reach chapter 9, entitled "Extra-sensory perception". Probably because of this chapter, the book was now well-received and is now out of print. But it's well worth tracking down a copy of it.

Now, lest there be some misunderstanding here, the two authors are *not* describing psychological or mental functions.

They are discussing the actual existence within our biology of minute physical-chemical-bioelectromagnetic "receptors" and "sensors" that interact within networks of the "information-processing resources of the organism".

It is quite easy to ascertain that five senses are obviously *not enough* to account for the huge range of sensory possibilities of which the human species

is capable, while seventeen senses is probably a more accurate count, with more probably yet to be discovered.

No one can survive very well on just five senses. Just ask any seafarer, mountain climber, football or basketball player, explorer or inventor, martial arts expert, or even someone seeking sex. The moment “automatic reflexes” or “intuitive” stuff enters into their talk, know that you have departed the realm of the physical five and entered into the realms of additional senses.

As to what these seventeen new senses are. The seventeen new senses interact with each other to provide a rather extensive list, many of which have in the past been referred to as “psychic”. Since we don’t have time here to go through them, I’ve brought a few copies of that list to hand out, along with some copies of this lecture, and all of which you are free to duplicate.

But, for example, the bio-body is now known to have a functioning vomeronasal system containing receptors enabling, at the bio-subliminal level, the detection of minute amounts of chemical signals that tell us about another’s sexual receptivity, fear, anger, and other emotions—an aptitude more commonly referred to as “psychic vibe-sensing”.

In another category, through the use of a newly invented device called the SQUID, scientists can and have measured and begun to classify the brain’s electrical activity outside of the scalp—which in turn has led to discoveries that bio-electric activity extends to some distance beyond the skin—which in turn has led to the discovery of bio-electric sensors not only in the skin, but in the neuropeptide activity that transmits all kinds of subtle senses information through the immune system and into the brain—and back again into the body’s extremities and all its internal organs, including into its surrounding bio-electromagnetic field.

Now, discovered bio-electromagnetic fields extending outside the scalp and outside of the skin clearly equate to the “auras” that many clairvoyants have specialized in “seeing”.

Drawing on authoritative scientific sources, Rivlan and Gravelle even hypothesize that, and I quote, “thoughts may, indeed, have wings, and some of us may have the ability to sense what others are thinking” via these newly discovered bio-electromagnetic receptor-sensing networks.

The two authors wonder: “Do some psychics and mystics have this ability, vastly magnified, so they can sense the electricity from considerable distances?” Well, there would have been no question of this in antiquity—or even among Arabian or Mongolian nomads today, as well as “street-smart” New Yorkers.

Actually, this is the same question that those researching electromagnetism and bio-electromagnetism have been wondering about for over fifty years.

So it's worth pointing up here that the existence of extensive bio-electromagnetism essentially was demonstrated late during the last century, but its existence has not figured very much either into scientific psychology or in scientific parapsychology—both of these two field having managed mutually to ignore it altogether.

Did you know that in addition to yourself being a bio-meat body with eyes, livers, hearts, and appetites of various kinds, you are also a bio-electronic one? Have you ever thought of yourself as such? If you begin to, well, something interesting might begin to happen.

Dr. Robert O. Becker is one of the leading researchers in the United States regarding electromagnetism and bio-electromagnetism. With Gary Selden, he published, in 1985, a book entitled *The Body Electric: Electromagnetism and the Foundation of Life* (William Morrow, New York), and which “tells the story of our bioelectric selves”.

A companion book is Harold Saxton Burr's *Blueprint For Immortality: The Electric Patterns Of Life* (Neville Spearman, London, 1973, republished 1988). Burr, by the way, is an American researcher but could not find an American publisher for this seminal book.

Bob Becker has made many unequivocal statements regarding the PSI implications of bio-electromagnetism.

For example, he published in *Psychoenergetic Systems*, 1977, Vol. 2, pp. 189–196, an article entitled “An Application of Direct Current Neural Systems to Psychic Phenomena”. He stated that “The concept of a primitive electronic communication system in all living things can be a useful tool in understanding both ‘normal’ and ‘paranormal’ phenomena that have lacked a rational biological explanation. Indeed, it appears that human beings are tied to the universe in a web of electromagnetic energy”.

At this point, I believe I've now presented for your consideration the rudiments of the Particular Situation I referred to at the beginning.

The Particular Situation consists of three factors:

1. science demanded that a bio-organic explanation for PSI faculties be found before it could accept them as real;
2. bio-organic explanations have been found for many kinds of PSI faculties; and

3. everyone seems to be ignoring both the facts and the implications of (2) as just stated.

As to more of what our additional senses are:

Did you know that the soles of your feet and the palms of your hands contain minute magnetic receptors and sensors that “recognize” minute and gross changes in local magnetism?

Here are the rudiments of dowsing, healing, and various rough forms of psychometry which means psyching-out what something is by merely holding it.

Alas, though. If you haven’t built neural pathways linking these sensors to your cognitive faculties, you probably won’t be able to sense what the receptors in the soles of your feet picking up.

In bringing this talk to a conclusion, recall that earlier I mentioned the problem of the nomenclature which is acting as a barrier between the new discoveries and more recognizable concepts of psychical and parapsychological research. This same nomenclature is also acting as a barrier between the new research and the problems of enlightenment and transformation which are the objectives of this Society for Enlightenment and Transformation.

To help begin the nomenclature bridge, I’d now like to give some examples by which the two nomenclatures can be compared.

Recently Discovered Bioorganic Basis for the Following Additional Senses

1. Receptors in the nose sensing systems that “smell” emotions, and that can identify motives, sexual receptivity, antagonism, benevolence, etc. (All these are formats of what are commonly referred to as psychic vibe-sensing).
2. Receptors in the ear sensing systems that detect and identify differences in pressure and electromagnetic frequencies (formats of ESP).
3. Skin receptors that detect balance and imbalance regarding what is external to the bio-body, even external at some astonishing distances (formats of remote-sensing, a mixed form of ESP and clairvoyance).

4. Skin receptors that detect motion outside of the body, even when the body is asleep (a format of subliminal ESP).
5. Directional finding and locating receptors in the endocrine and neuropeptide systems (formats of dowsing, intermixed with formats of cognitive ESP or intuition).
6. Whole-body receptors, including hair, that identify fluidic motions of horizontal, vertical, diagonal, even if not visually perceived (as, for example, in the “psychic” portion of the martial art of Akhido).
7. Skin receptors that “recognize” the temperament of other biological organisms (a format of PSI “reading”).
8. Subliminal sensory systems which locate and identify pitch of sound, a sense of heat across great distances, a sense of frequencies and waves, either mechanical or energetic (all being formats of ESP and vibsensing, sometimes also referred to as “shaman perceiving”).
9. Receptors that identify positive and negative charged particles at the atomic level. (The term utilized for this in psychical research is “micro-PSI” but which is rare. However, it has been convincingly demonstrated, especially in the case of C. W. Leadbeater who published *Occult Chemistry* (1908). Thirty years before the invention of the electron-microscope he correctly described sub-atomic particles, many undiscovered at the time, but discovered since. Micro-PSI faculties are mentioned as one of the ancient Sidhis of ancient India (see, for example, *Yoga Sutras of Patanjali*).
10. Microsystem transducing of various forms of mechanical, chemical, and electromagnetic energy into meaningful nerve impulses (all commonly thought of as *forms of ESP*).
11. Receptors that sense gravitational changes (a form of *psychic dowsing*).
12. Neurological senses for interpreting modulated electronic information by converting it into analog signals for mental storage, interpretation, and cognition (one of the bio-mind bases for *telepathy*).

13. Bio-electronic receptors for sensing radiation, including X-rays, cosmic rays, infrared radiation, and ultraviolet light, all of these receptors being found in the retina of the eye (part of the basis for various forms of *clairvoyance*).
14. Receptors that respond to exterior electrical fields and systems (producing forms of *clairvoyance* and *aura* “reading”).

Today, the following highly specialized sensing systems are referred to in the new sciences as *human semaphore capacities*.

15. Skin receptors for sensing perceptions of bonding or antagonism (thought of as forms of *intuition*).
16. Senses for non-verbal “language” communicating (thought as a form of *telepathy* or *vibe-sensing*).
17. Combined sensing systems (neural networks) for making meaning out of at least 130 identified nonverbal physical gestures and twenty basic kinds of nonverbal messages (thought of as *intuitional character assessment* or a particular form of *clairvoyance*).
18. Receptors that trigger alarm and apprehension before their sources are directly perceived (a particularly valuable type of *psychic foresight*, *foreseeing*, *intuition*).
19. Sensing systems for registering and identifying nonverbal emotional waves (a form of *intuition* and/or *telepathy* or *clairvoyance*).

The following are now known to be associated with the *pineal gland* if it is healthy and in good working order.

20. Senses and memory-stores cycles of light and darkness, anticipating them with accuracy as the daily motions of the sun and moon change (a kind of *psychic forecasting* or *future seeing*).
21. Senses and responds to solar and lunar rhythms, solar disruptions (flares, sunspots) and moon-caused tidal changes (water or geophysical ones), and can sense “coming” earthquakes and storms (a form of

predictive ESP especially noted in sailors, farmers, but also in cows, dogs, cats, and snakes).

22. If the pineal gland is fully functional, it acts as a nonvisual photo-receptor (the psychic equivalent being “*X-ray vision*”).

The following senses or sensing systems are similar to some already mentioned, but they appear to function upon a completely different basis and are additional those senses already mentioned.

It is now thought that this basis is almost certainly the *water* contained in the bio-body, in the physical components of the nerve systems, and the physical part of the brain.

It is not yet understood how *water* is used this way to create a fluidic but elaborate series of interconnected sensing systems.

One of the best guesses, yet to be established, is that the vibrations of the water molecules link together throughout the entire bio-body and form the equivalent of radar or sonar antennae.

These liquid antenna sensing systems appear to detect the following categories. Divided by categories, they can be thought of as individualized and highly refined sensing systems. All of these categories have been thought of as *psychic*, ESP, *clairvoyant*, or *intuitive*—which is to say, been thought of as unexplainable and hence impossible.

23. Sense of non-visual wave motions.
24. Sense of non-visual oscillating patterns.
25. Sense of magnetic fields.
26. Sense of infrared radiation.
27. Sense of electrical energy.
28. Sense receptors for local *and* distant sources of heat. (This is an unnamed PSI faculty, but one familiar to Amerindians).
29. Sense of geo-electromagnetic pulses, magnetic fields, especially biological ones (psychic equivalents unidentified and unnamed).

30. Although the mechanisms are not at all understood, the liquidic sensing detectors apparently are somehow involved in the remote sensing of anything at a distance, however great. The results, of course, are remote viewing, remote hearing, remote tasting, and so forth.

Finally (although there is no “finally” here), we come to sensory systems’ receptors spread throughout the entire bio-body, and which apparently feed information into the mind-body interface (if “interface” would be the correct concept).

31. Whole-body receptors (millions of them) to detect pheromones, sexual receptivity, fear, love, admiration, danger, pain in others, intentions in others, etc., (all formerly thought of as inexplicable forms of ESP or so-called *vibe-sensing* and/or *psychic ‘reading’*).

Please note that the list above
is not complete and is presently in process
of being extended.

With the invention of the electron microscope in the early 1930s, large amounts of data had accumulated by the 1950s which irrevocably substantiated that the human being possessed very many more senses than only the infamous physical five.

As of the late 1950s, then, there was no longer any justifiable reason to continue teaching and emphasizing the five physical senses.

And, as well, there was no longer any justifiable reason to continue the mainstream debunking of so-called psychic perceptions—because bio-mind receptors have been located and confirmed for a lot of them.

During the 1960s and 1970s, the scientific information pool of this kind of discovery had increased enormously—the sum of which brought a complete end to the concept of the five physical senses only.

A “complete end” at least in a scientific sense. But not in a cultural sense—because the meaning of these sensory discoveries is still being completely ignored in the cultural and ideological milieus, even though technical and popular books became available.

One of the better, more easy-to-read technical books was *Sensation And Perception: An Integrated Approach*, by H.R. Schiffman, John Wiley & Sons, New York, 1976. This book is still invaluable today, and provides an extensive bibliography of sources.

As already noted, perhaps the best popular book, certainly very easy to read, was *Deciphering the Senses: the Expanding World of Human Perception*, by Robert Rivlan and Karen Gravelle, Simon and Schuster, New York, 1984. The first chapter of this book identifies and discusses *seventeen senses*, and also has a competent bibliography updating the one found in the Schiffman book.

Both of these books, as well as others, were almost completely ignored, and the conviction that we possess only five physical senses continues to hold sway today.

You see, it is possible to conclude that these books were ignored because they tended toward encouraging people to take justified interest in their extended sensory systems, and perhaps to begin unfolding them.

Today there is no justification at all for the continuation of anti-psycho belief systems. There is no justification to teach that we have *only* five physical senses, and there is every justification to teach that we have very many others.

There is also no justification to continue suggesting that there is a difference between sensory and extra-sensory perceptions and information. The discoveries regarding our numerous senses and sensing systems obliterated the boundaries which, in the uninformed past, tended to artificially separate them.

Instead, we need to think more basically in terms of *information*. It is information that is important, regardless of the manner in which it is acquired, or via which sensory systems are utilized to do so.

To help more fully integrate the information presented in this paper, I'm obliged to point up something which, to my knowledge, has not been considered elsewhere.

If we think only in terms of senses and/or sensing systems, then in very subtle ways we may be distinguishing between them and ourselves. It is true that we do "have" or "possess" senses and sensing systems. But something else is also true, and it is very important that it should be grasped.

We *are* our sensing systems. And what we call "*we*" or "*us*" or "*self*" is in some full part neither no more nor no less than our sensing systems are acknowledged, developed, and utilized. Since we *are* our sensing systems, the full nature and realization of them must in some direct sense be completely meaningful to the overall goals of this important Society for Enlightenment and Transformation.

In closing here, please note that all of the books I have mentioned contain extensive and excellent bibliographies of published scientific papers. Please refer to them if you are interested in such sources.

TOWARDS ACTIVATING THE SUPERPOWERS OF THE HUMAN BIOMIND

In Twelve Parts

Ingo Swann

(21Jan97)

INTRODUCTORY DISCUSSION

The materials in the following twelve essays will help introduce a category of topics that need to be considered as preventing or defeating understanding that would lead toward the activation of at least some of the superpower faculties.

All of the topics discussed in this category were discovered to be structurally important within the psychoenergetics project at Stanford Research Institute which endured from 1972 through 1985—and I have worked toward fleshing them out since then.

Most of the topics were brought together as early as 1979 in a rather extensive paper requested by the principal leadership of one of the agencies that funded the project.

The identification of the topics that resulted in the extensive report was provided to answer a two-part question posed by the funding agencies, but which never before had been addressed.

1. Are there any factors that *prevent* the development and realization of the superpowers?
2. And if so, what are they?

These questions had come about because of earlier efforts at various institutions to test advertised developmental (or enhancing) methodologies, but which efforts had ended up with insignificant results.

The urge to enhance or learn or discover is always very strong, especially within the cultures of the modern West, since these are learning cultures whose basic premises regarding progress are based in organized educational methodologies. This is the “you can do it if you learn how” kind of thing.

However, various areas of potential learning don't respond very well to this positivistic approach. And in general, learning how to "become psychic" constitutes one of these non-responsive areas.

This statement needs to be quickly qualified, however.

The existence of "natural psychics", as it were, can be documented quite easily, as can occasional PSI experiencing among the broad populations in general.

However, how and why, and what internal factors result in natural PSI capabilities within given individuals have not been isolated or comprehended, even though a tremendous effort to do so has been attempted several times in at least five major nations, and several minor ones.

Thus, the general idea circulated in the public that such attempts have never taken place is not true—and in fact never will be true, since it is acknowledged behind the scenes that such "powers" exist in our species, although latently so.

Thus, the existence of natural psychics, some of them very good at what they do, is not an issue in these database documents, and nothing in this database should be misconstrued as prejudicial to them.

However, social issues that arise because of their existence can be an issue, at least in terms of social tolerance or intolerance toward them and what they are representative of because of their natural abilities.

In any event, if a positivistic approach toward "learning how to" yields little in the way of progress, then it is quite justifiable to begin considering the possibility that unidentified deterrents may be present, and be stronger than expected.

The theory here is that once the preventing factors are identified and, well, "removed", it should become possible to better isolate and work with the key structural elements of the superpowers themselves.

To be clear here, the idea is this: OK, if we can't get it to work, let's shift focus to what's keeping it from working.

It was found that a very large portion of the preventing factors were social or sociological in origin. And as such, the preventing factors were embedded in the consensus realities that characterized the social or sociological environments to which individuals had adapted.

Most of the preventing factors could be equated with information processing viruses that became cloned in members of a given society or social sub-grouping, and which thereafter distort or negate mental information processing grids at the individual level.

It can be thought, then, that natural psychics somehow escape such negating factors, whatever they may consist of, and so presumably early in life—or

perhaps undergo a Metanoia shift later on (Metanoia being a topic of one of the essays ahead).

As the preventing factors were isolated and took on visibility and understanding, a number of unexpected developmental fall-outs resulted.

Major among these fall-outs was that the superpower faculties apparently, and automatically, commence better functioning to the degree that the preventing factors are identified and understood.

The evidence regarding this more than suggested that once the mental information processing viruses, and their origins, are understood as such, they cease their deterrent functioning within the entire sensorium systems.

It would appear, then, that the entire sensorium systems undergo *micro-changes of state* once the information viruses are deactivated.

The change-of-state phenomena are consistent with the ancient Greek concept of *metanoia*—translated into English as when the brain-mind suddenly shifts from a lower to a higher condition of functioning.

In any event, it is quite logical and rational to assume that when information viruses are deactivated within given information processing systems, then something *is* going to happen along the lines of enhancing those systems. In this sense, “enhancing” would imply restoration of processes which had been depressed or distorted by the viruses.

The human biomind almost certainly *is* an information processing system—rather, is an interlocking, interdependent series of them.

The most expedient and direct way to deactivate information processing viruses is simply to beat them to death.

This seems to be the case for two basic reasons:

1. that the viruses, once transmitted and cloned into individuals, are highly resistant to change of any kind; and
2. that to begin with they are invisible within cognitive systems that contain them, and so it is difficult to spot them via of cognitive introspection and “self-discovery”.

One very expeditious way to beat an information processing virus to death is to cease processing information through it, or to construct new pathways around it.

Now, to move expeditiously on and to begin the beating-to-death process, in this database the phrase “How can I learn to become more psychic”, is

permanently replaced by the more effective concept of “*activating* the superpower *faculties* of the human biomind”.

The term *psychic* will be utilized only with regard to dipping back into those consensus realities which have adapted to that term.

Gradually, all other psychic or parapsychological nomenclature that has any viral-like nature will be ejected—and replaced with concept-nomenclature more appropriate to the superpower processes themselves.

In all cases, evidence and rationales will be fully and openly presented and discussed, even though there is the possibility of putting some readers to sleep.

Some of the evidence and rationales opened up in the essays ahead are complex. I’ll do my best to make it generally accessible, but will not simplify or over-simplify it—because over-simplification can easily act as an information processing virus.

As has been noted in other essays, the superpowers can be thought of as existing not because of psychics per se, but because a variety of the faculties spontaneously function in a very large number of people who don’t believe they are “psychic”. The manifestations might be temporary, as they usually are within the species populations in general.

Statistically speaking, the information processing grids of only an extremely small percentage of the human population are structured and organized in such a way as to permit more or less continuous performance of this or that superpower faculty. And even in the case of most natural psychics, they are limited regarding the larger spectrum that the sum of the superpower faculties seem to represent—while many faculties along this spectrum have not been conceptualized or discovered.

Naturally psychic people are called psychics, seers, shamans, clairvoyants, and etc., and they are treated according to the social environments in which they dwell.

But about 90 per cent of all human populations occasionally experience a superpower manifestation of some kind, and then usually within some kind of emergency necessity or as a result of deep, concerted thinking about something that has taken on extraordinary meaning or importance for them.

Theoretically speaking, then, it can be assumed that the superpower faculties exist within our species since their spontaneous manifestations occur far and wide, in all cultures, and throughout our species history.

It is because of the continuous historical presence of the manifesting faculties that we can conclude justifiably that the superpowers are as old as is our species.

Their existence, then, pre-dates any subsequent social treatment of them, and pre-dates as well the very many conceptual treatments of them that have come and gone through the centuries and the many social enclaves that also have come and gone.

This may explain one consistent phenomenon regarding the appearance of superpower functioning among children before they have become fully adapted to their social environment programming and the transmission of information processing viruses within that programming.

Accordingly, and if only for purposes of theoretical speculating, it can be postulated that the most effective way of activating one's own faculties is to study the actual nature of the faculties at the species level, not at the individual or within the socio-cultural levels.

The functional reason for this *shift of focus* is that the superpowers are treated and thought of in different ways with regard to individuals, social groups and sub-groups, cultures, nations, educational adaptations, and so forth.

Few of these ways are consistent with another.

In any event, the different ways are constituted more of sociological parameters, most of which divert (or can destroy) direct cognitive approach to the faculties.

At this point, it is somewhat mandatory to introduce the conundrum of social tolerance versus intolerance toward the superpowers.

Archaeological, historical and anthropological evidence is very strong regarding the high tolerance of the superpowers among ancient cultures.

This tolerance must have been based on knowledge of the superpowers, a knowledge via which the superpowers were *expected* to emerge at least within a certain percentage of people.

This knowledge, whatever it consisted of, has become lost, distorted, degraded, mythologized, or over-simplified.

Lost also are the consensus reality structures which encompassed the knowledge and must have in fact stimulated it into existence.

It is highly improbable that the lost knowledge can be reconstructed or reconstituted within the constraints of modern consensus realities.

We, therefore, are largely on our own—with the exception of discovering contemporary concepts which correspond to the ancient ones. The difficulty here is that the nomenclature utilized will probably be radically different.

In any event, in earlier cultures the expected activation of the superpowers (at least in some form) was accepted when it did occur, and the high frequency of the occurring often needed institutional formats to manage it—such as the

seer systems of ancient Egypt, Greece, India, Persia, China, the Amerindian cultures, etc.

Thus, the ancient cultures of our species are particularly littered with evidence that if tolerance for the superpower exists, then they do manifest on a higher rate of frequency.

On the other hand, social parameters that are intolerant of the superpowers would not only suppress the frequency of superpower emergence, but would confuse the important issues involved so that cognitive functioning of the faculties would become difficult, or not possible.

But even so, such social parameters of intolerance could not erase the faculties themselves, since these appear to be a continuous endowment of the species rather than of any given social or psychological parameters.

Thus, various of the superpowers continue to emerge spontaneously even within social vectors that are intolerant of them.

Persons who for some reason have acquired various types of cognitive interaction with *their* superpower faculties can be called “a psychic”, as they are in English. But in other cultures they are, and have been called by a number of other identifiers, meaning that they have been conceptualized differently.

And it is here that we can meet with a staggering problem most are unaware of, but which is one of the most important problems regarding ever achieving any real understanding not only of the species superpower faculties, but of all our species faculties including those which produce “creativity”.

In explaining the nature of this great problem, the blunt fact of the matter is that different conceptualizations lead to and yield different results—while some conceptualizations don’t yield any results if they are off the mark regarding what is being conceptualized.

Different conceptualizations also lead to different expectations, and to different predictions not only regarding results, but regarding what is or is not needed, or required to obtain the results.

A conceptualization is a *model* which people utilize as a basis for their think-functioning, and also use to interpret or judge the same regarding others.

It then must follow that a number of different specimens of our species who are adapted to a variety of different conceptualizations will comprehend, interpret or judge a given superpower phenomenon in a variety of different ways.

It will also be found that the different concepts extruding from the different models will be exceedingly hard to correlate.

Thus, if we attempt to look at the superpower faculties through our models and concepts, we will achieve only what our concepts permit. And whatever *that* is probably will not correlate with conceptualizations of others.

What is being emphasized via the above is that individual and social conceptualizations govern the mental lenses *through which* the most visible of the superpower phenomena are judged in turn.

It is very important here to emphasize that hardly anyone ever “sees” the superphenomena directly and purely, so to speak.

What *is* actually seen are (1) the phenomena, *plus* (2) the concepts through which they have been filtered, with the sum being 3, the combined result of 1 + 2.

In this sense, then, $1 + 2 = 3$ whatever that may be. And 3 is more likely to be composed more of 2 than of 1.

It is almost certain that the phenomena will be reduced or altered to fit the conceptual lenses through which they are being viewed, judged or “understood”. And direct experimental evidence accumulated over a long period of time shows that *functioning* will correspond more with 2 than 1.

As will be discussed (rather endlessly) in this series of essays, the English identifier “a psychic” is a difficult and usually foggy conceptualization because those utilizing it are usually doing so as a label or a stereotype—without understanding that the label itself will not reveal much about the functions behind it, save perhaps to say that *those* functions are “psychic” ones, too.

The same was and is also true of the labels of seer, shaman, soothsayer, oracle, clairvoyant and so forth.

In other words, the way we refer to an individual who has achieved some kind of cognitive contact with *their* arrangement of the superpower faculties, well, the referent itself tells us nothing about the functioning processes involved.

Throughout my years, it has been my good fortune to have met a fairly large number of “natural psychics”, and I developed long-term associations with some of them. I was very impressed with their “products”, and I tend to hold “natural psychic talent” in high esteem.

But, and as in my own case, all but three of them resented being called “a psychic”, and usually for one or both of two reasons.

It denied them their individuality, i.e., depersonalized them by lumping them together with all “psychics”—whether real, questionable, idiotic, stupid, money-grubbing or ego-mongering.

The other general reason was that everyone has their own idea of what “a psychic” is, must or should be—and so each person has different expectations, values, and judgments about “a psychic”.

There is nothing worse than being caused, as a discrete individual, to disappear behind a stereotyping label—and for no other reason than its widespread social usage as a pigeon-hole identifier.

Now, there is always a real person behind such a label, and so I can tell you that all of the “psychics” I had the good fortune to meet were exceedingly different from one another.

The individuals I’ve met and who did claim the identity of “a psychic” did so because they gave “readings” to public clients who paid for the readings.

Generally speaking, the public expect psychics to be, well, *psychic*, and will not pay anyone for a reading who is not identified as one. But this involves entrepreneurial economics, a topic which is not relevant to this database. However, I *have* encountered some rather good “psychic readers”, for example, a tea-cup reader in a sleazy club but who blew me away.

Now, a *concept* which has achieved broad stereotype usage usually acts as a pigeon-hole identifier, even though it applies to something other than a person. What’s behind the label-concept can disappear, even if we know what we think we have identified by utilizing the label-concept.

“Ah, yes”, I’ve often heard it said, “that [phenomenon or experience] *must* be psychic”.

People do say this, you know. But if you ask them the details of what they are talking about, things usually drift off into a cloying ambiguity.

The fact that different people, cultural groupings, nations, etc., assign an identifier to individuals who demonstrate this or that type of superpower functioning, well this is a reductionist *social* function, not an investigative one.

But the actual process-functions of the superpower faculties can *also* disappear behind concepts that have merely become social stereotype concepts.

One of the more informative things about the superpower faculties being a species thing is that people who spontaneously experience and report them tend, in their “raw” narratives, to describe them in nearly identical ways, no matter what their cultural or environmental backgrounds might be.

However, *what* they say they have experienced is then subjected to social conceptualizing patterns. The concepts and nomenclature used by the social process are assigned to the raw reports of the experiencers.

I like to use the term “digested” here—in that the raw narratives of the experiencers are digested by social processes. In this digesting, identifiers

typically used in those processes are assigned, and thus everyone who uses the identifiers think they know what happened to the original experienter.

Accounts or interpretations of the raw experience are then based on the digested outputs, written up for others to read—meaning that readers read the pre-digested forms.

And since the readers, too, utilize the concept-identifiers, they end up thinking they understand what the original experienter experienced.

Then, some few readers think they would like to “develop” the same experiential capacities, and so they utilize the pre-digested versions as their guidelines—and tend to be a little disappointed when the “guidelines” don’t produce much of anything.

And which is to say, more or less, that nothing or little gets *activated* in the way of superpower faculties which people nonetheless experience species-wide.

In Part Four ahead, under the topic of Information Theory, we will encounter an observation of one of the principal founders of the theory first published in 1948. This observation establishes that *none of us* are free from entrapment in consensus realities of one kind or another.

Although probably shocking at first take, this conclusion is firmly supported by semantic studies, linguistics and nomenclature analysis.

The conclusion is this: “. . . about half of the elements in writing or speaking are freely chosen, and the rest are required by the structure of the language”.

Those working in the discipline of semantic studies sometimes opine that the required elements constitute more than 50 per cent.

In any event, a large portion of the “required” elements, if not the whole of them, can be found to correspond with concept-nomenclature itself utilized as the basis for achieving consensus realities.

If this concept-nomenclature is *not* utilized, then one might just as well be speaking the language of planet alpha-X in star system NYKD40.

The implication here is quite clear. If the concept-nomenclature of the “required elements” contains misconceptions no one realizes are misconceived, then these misconceptions will probably be cloned into all who utilize the required elements.

And information mentally processed through or via those misconceptions surely results in some form of distortion no one realizes is a distortion.

The concept of *activating* [something] is a particular challenge, especially when it is known to exist, but stubbornly refuses to get up and do its stuff—

because the wrong concepts are being used in the attempt to bring about activation.

Expert problem solvers know there are two major routes to take: to learn how to activate it on the one hand, and to find out what's preventing it from activating on the other.

You see, problems can be solved by learning how to solve them. This may or may not work. But problems can also be solved by finding out what's preventing their solution.

For reasons never made entirely clear to me, the majority put faith and trust in the learning-how-to method—and where the superpower faculties are concerned, they have my best wishes.

On the other hand, spontaneous manifestations of the faculties have been around for a about six millennia. And very many ideas and concepts regarding how to “develop” them by learning-how-to methods have been tried down through the centuries.

The major result here is that our species, although possessed of the faculties, is today not yet swarming with those faculties in activated forms.

So, the better part of valor is: if Plan A (learning-how-to-activate) doesn't seem to work all that well, let's move to Plan B (learning-what-prevents-the-activation).

Organized psychical research was first established and undertaken in 1882, but was displaced during the 1930s by the emergence of parapsychology. While these two entities are generally considered the same or similar, they are distinct because their central theories and methodologies differed.

But both established concept-nomenclature that became utilized in general, and which contributed what turned into the consensus-reality nomenclature utilized almost worldwide. Thus, when anyone speaks or writes about “paranormal phenomena”, so-called, the concept-nomenclature of the two fields falls into the category of “required elements”.

In other words, we are obliged to utilize the concept-nomenclature of those two fields, or no one will know what we are talking about.

A full part of the resulting problems is that both psychical research and parapsychology evolved as rejected sciences, with the result that they were ghettoized within the much larger scenarios of the other developing sciences.

Any collective that is ghettoized usually introverts into its own ways and means, into its own concepts and understanding—and this usually reinforces and solidifies the contours of the ghettoization rather than ameliorating them.

Once the contours have become solidified, a two-way exchange of information and concepts between the ghetto and the larger scenarios is usually unlikely.

This is to say that conceptual information, developments and discoveries in the ghetto and in the larger scenarios are not likely to be exchanged or correlated.

The basic reason is that if the exchange, if it took place, would tend to dissolve the ghetto contours resulting in some kind of integration. This integration is usually desired by the ghettoized populations, but is also usually rejected by the larger scenarios which brought about the ghettoization.

The overall result ends up as some kind of a stand-off. But this is not the end of the story.

All intrusions from the ghetto into the larger scenarios are defensively repulsed by forces within the latter, since those intrusions are seen within the larger scenarios as virus-like in nature.

This is to say that the intrusions will be interpreted as undermining the consensus realities of the larger scenarios that brought about the ghettoizing in the first place.

Collective PSI research has produced the concepts and nomenclature utilized by the public and media, and various generalized consensus realities have been formatted around them.

The public of course realizes there is an on-going fracas between PSI research and science proper. But what is not generally visible is how the on-going fracas is maintained and kept ongoing.

On the part of science proper, the fracas is maintained by sanitizing proper science of all concepts and nomenclature emanating from ghettoized PSI research.

That this sanitizing is possible, much less enforced, may seem unreal to the public. But then the public usually does not consume hundreds of scientific papers. And it is only by doing so that one can realize the complete absence of PSI nomenclature in them.

Further, although some of those aspiring to find a place in proper science might wish to consider the contents and implications of PSI research, they can do so only privately and quietly. Any open consideration will end up in some kind of career disaster for them.

The dimensions of the fracas are maintained on the part of ghettoized PSI research for reasons that are a little more complicated. But the complexities can be summarized as the tendency to introvert into one's own basic operating

realities, and which are maintained within the intra-ghettoized system because they seem meaningful and appropriate to the core work of that system.

The basic operating realities of the core work are rooted in concepts and nomenclature appropriate to them, and thus constitute the consensus realities within the ghetto.

Via these mutual defensive methods on both sides, an information exchange barrier takes shape between the two parties of the stand-off. PSI research will not “go away”, largely because aspects or elements of it are experienced on a worldwide basis.

Yet PSI research cannot be admitted into science proper—without the cost of dis-establishing some of its own fundamental, conceptual constructs.

And it is this “complaint” I, personally, have been directly apprised of by a number of eminent scientists who have dared to talk with me. The same complaint, however, has often been seen in print.

Now, there has been a significant point in reviewing these certain aspects of the stand-off, a point that has required the format and contexts of the foregoing descriptions.

This important point has to do with the information-exchange barrier between science proper and the bad-child ghettoized in its scientifically isolated playpen.

The organized ghettoization of PSI research was in effect as early as the 1890s, and has been maintained ever since, along with the information-exchange barrier.

PSI research and science proper have thus evolved along their own pathways, and have remained divided with respect to the information-exchange barrier.

In other words, we are talking about a barrier that, if wobbly at times, has endured for at least a hundred years.

And this, in my sardonic opinion, is one of the silliest things ever, especially in Western democratic cultures where freedom of information is considered a fundamental, inalienable right.

In any event, the maintenance of the information-exchange barrier has worked to make it nearly impossible to correlate advances in science proper with advances in PSI research—and which advances are applicable to each other.

And these advances remain divided because in the two sides of the stand-off they have been arrived at via different theoretical and conceptual approaches—and which are identified by nomenclature so radically different that it is extremely difficult to see any relationship between them.

As but one example of many, information theory and the basic concepts of information transfer (which ushered in the overwhelmingly powerful Age of Information) became available in 1948, nearly forty years ago.

Yet, the fact that so-called “clairvoyance”, “telepathy”, and “remote viewing” are, at base, problems of information transfer seems to have dawned neither on PSI researcher nor proper scientists.

And so PSI researchers in general have not adapted to information theory precepts, while science proper never has adapted to precepts of clairvoyance, etc., no matter the gargantuan, well-documented evidence for it.

And the public in general is totally unaware of anything in this regard.

In the essays now to follow, I will discuss *why* activation of any of the superpowers is unlikely *unless* they are first and foremost conceptualized as *information transfer* situations.

It will also be discussed that the superpowers are matters of *perception* only in some secondary or third sense—in that in proper science it is now understood without question or challenge that perception itself is a matter of information flow and transfer.

It then must follow that any conceptualization and nomenclature for it that is not based in the now-understood nature of information and its transfer processes will act as mental processing virus deterrents.

But there are numerous other deterrents as well, and it is the most notable, and most easily identifiable of these which now constitute the topics of all of the following essays.

TOWARD ACTIVATING THE SUPERPOWERS OF THE HUMAN BIOMIND

Ingo Swann

(22Jan97)

Part 1:

Non-Conscious Participation In Social Consensus Realities

There's a good chance I'll flub the message and the "text" of this particular essay—the *message* being whatever you can make out of the words; the *text* being what is not put into words, but is being said anyway, the sort of read-between-the-lines thing.

But if I flub, there are two good reasons: We all are "victims" of the consensus realities among which we live; and it is necessary to utilize consensus reality concepts and nomenclature of the consensus reality in order to talk about it. So, plop! One ends up back in it.

However, consensus-reality formation, and thinking with or via its contexts, patterns, concepts, ideas and nomenclature, constitute the single biggest deterrent with regard to activating any of the superpowers.

Everyone of course has some idea about what a consensus reality is, if only from their mindset perspectives. But the idea is usually vague, and even so most feel they are free of consensus reality influences.

Allowing for differences at the individual level, the general consensus about consensus realities seems to be that they involve the majority who have trouble thinking for themselves and thus ape or imitate each other. But we, ourselves, are not like that, and even if influenced by consensus realities, we can escape from them any time we want.

After all, we are individuals with freedom of thought and choice, right?

Well, not if the language you are using is the same as the one the consensus reality is using. For when you speak or read the language and words the consensus reality is using, you are actually participating in the consensus reality format.

Before getting into what follows, I must alert you that it will appear I'm being very negative and condemnatory about consensus realities, and am probably targeting specific ones.

Well, nothing of the kind is the case.

Although I may be in error so far as I understand them, the manufacturing of consensus realities is an ongoing artifact of our species which needs to fabricate thinking patterns that make community possible. So, not only are consensus realities *necessary*, they are here to stay as long as specimens of our species are group-minded and interdependent.

Aside from the above disclaimer, I love to wallow within this or that consensus reality, simply to exercise my curiosity.

It will be obvious to just about everyone that consensus realities are always *social* consensus realities, and that they can contain factors that boost any number of activities. But it is well known that they can prevent or deter any number of activities also. These deterring factors can be overt. Or they can be subtle and merely implicit. And they can have nearly invisible spin-offs. The deterring factors can also emanate from misconceptions not realized as such.

Social consensus realities are perpetuated by cloning their basic concepts into others via association with them, or by the tried and trusted method of educating, conditioning, convincing, or propagandizing.

But the single, surest method of the cloning is one few could imagine—language itself. For when one learns language, one learns its nomenclature *plus* the meanings assigned to it *by* the consensus reality that determines what the meanings are.

With this prelude having been stated, here we go into a topic that is flubbable no matter who addresses it.

Major Characteristics of a Consensus Reality

In sociology, a *social consensus reality* refers to what the greatest number of people (i.e., the consensus majority) think or believe is real.

A general consensus reality should be distinguished from mindsets, in that a given consensus reality can contain any number of mindsets, right down to and inclusive of the individual level.

Mindsets are more likely to be found among social sub-groups formed of individuals whose “inclinations” are compatible with those of the others. Mindset groups can indeed form their own particular consensus realities, but these are “local” to the group and seldom achieve a general universality.

Although proper science considers it to be a mindset of fools, the “field” of parapsychology possesses a general consensus reality, but also a number of contrasting mindset groups within it.

This social arrangement is true almost everywhere and regarding all activities.

The usual result of a consensus reality formation is that what the consensus thinks is real takes on some kind of stability, often becoming immovable, enduring, habitual, unquestioned and cement-like—and thus exhibiting various degrees of resistance to any kind of alteration or change.

Even if things are not all that stable, what is more or less an illusion of it serves the purpose of making community possible and maintainable. The other option is what people refer to as “chaos”.

Consensus reality formation seems to be a trait of our species as a whole, for consensus realities are everywhere formed—and usually perpetuated to their last gasp, especially if they have become “prevailing” ones. The length of their prevail reinforces the idea of their correctness and efficiency.

Much can be said for and against consensus reality formations, usually without getting anywhere in the longer run of things.

On the favorable side, it is obvious that consensus reality formation is *the* basis for social coherency. But somewhat on the questionable side is that social consensus realities are utilized to beat up on the social consensus realities of others’ groups—often with the result that members of two consensus reality groupings, neither of which have *any* hold on real realities, can mess around with each other in rather deplorable ways.

Consensus reality formations are so complicated that I personally would like to lift the panorama of the superpowers up and out of them altogether.

But this cannot be done, for reasons that ahead will be torn apart and beat up on.

The Relationship of Consensus Realities to the Superpower Faculties

There are *three* major reasons why the superpower faculties cannot be lifted up and out of consensus realities:

1. Such realities are everywhere, and the thinking-apparatus of each and every one of us is linked into a variety of them. The link may be

because of educational programming, but if not that then at least via language and nomenclature.

2. Many of the concepts that characterize a given consensus reality act as deterrents, sometimes permanent, to the activation of the faculties, and without much conscious awareness on our parts that they do so.
3. The *third* reason mentioned here, but which will be discussed ahead in the second essay is “mental information processing viruses”. This third reason is the most powerful—and unavoidable—of all. And it is *this* reason which, in my opinion, necessitates this somewhat over-long and possibly tiring essay.

Thus, anyone who might chance to want to activate their superpower faculties is obliged, without question, without release, to turn rather exacting attention to consensus realities (yes, you can take a deep sigh if you want).

These might at first seem very far removed from anything to do with the superpower faculties. But the two are right up next and against each other, no farther apart than two sides of a coin.

Now, any examination of consensus realities tends to be quite boring, complicated and thorny. So, to get into this I’ll do my best to hack a path with the hope it won’t immediately get filled in behind me merely because of boredom.

Two Typical Questions

Since the onset of my participation in research in 1971, I’ve found that people most frequently ask one or both of two questions. And since the inauguration of this website database, and the enormous amount of gratifying email resulting, the same two questions are still those most frequently asked:

1. What can one read to understand more about the superpowers? and
2. Are there any (inexpensive) documents, books or courses one can utilize as sources for self-development procedures?

Not long after this website got underway, I decided to address these questions in an essay.

But I soon got bogged down—because there simply was too much to put into it by way of preparing the reader for comprehension.

For example, the consensus realities regarding psychic stuff are relatively antiquated. Some, but not all, of the most important concepts applied are either misconceived or are ambiguous. The consensus reality does not notice the misconceptions. Ambiguity might serve for easy and superficial think, but is not constructive otherwise.

But most importantly, significant discoveries in other branches of science have been made during the last thirty years, discoveries that are entirely relevant not only within those other branches, but to the overall situation psychic problems represent.

Yet these new discoveries have not been transferred into PSI research, while the other branches of science haven't made the connection either. If these new discoveries are integrated into PSI research, then the entire conceptual basis of that research will have to undergo radical shifts. But this will also mean that consensus reality formation regarding PSI will have to undergo radical reconceptualizing.

For example, the signal-to-noise-ratio concept has been in existence for a number of decades, but never applied with gusto to PSI "perceptions". And indeed, those "perceptions" cannot be fully understood without that concept.

Thus, in order to prepare the reader for *this* series of essays, I elected to introduce into this database essays focusing on important information not contained in the consensus realities regarding PSI stuff.

And so you will find an essay regarding the signal-to-noise ratio already entered into this database, along with a number of other essays that expose and discuss important factors that are alien within the PSI consensus reality.

And here we encounter a tremendous, even over-sized situation which is intensely problematical in many ways.

The central fact regarding this situation is that if one wishes to discuss or communicate about something, anything, one has to do so via the use of concepts and words that stand a chance of being comprehended. In other words, one has to communicate via familiar contexts, not alien ones.

The concepts and words best suited for speaking and writing within the familiarity are those that enjoy a large consensus reality about the topic of interest, and which is shared and sharable among the many who utilize the same language.

In this sense, then, concepts and words constitute the "currency" that is utilized in order to offer and obtain information. But the "currency" has to be standardized, recognizable and agreed upon.

As it happens, though, the larger this consensus reality, the smaller and smaller, and more simplified, are the number of concepts and terms that can be used. And as the number of sharable and familiar concepts *decrease*, many more complex concepts needed tend to become not just unintelligible, but absent altogether.

Another way of putting this, and as many editors and publishers have told me, is that one cannot talk above the heads of the mass market audience and hope to achieve a successful mass market book.

The above paragraph constitutes a consideration everyone seems to think is logical. And logical it is—if it regards only producing a mass-market book.

But in considering this, we can begin to see that one of the definitions of a general consensus reality has to do with the “mass-market” concept, in that a consensus reality becomes one by the increase of simplicity regarding fewer and fewer concepts, and not by the increase of number of them. The increase of the number of concepts introduces prospects that might lead to social instability, and also introduces the likelihood that people won’t understand them anyway.

You see, in order *not* to talk above the heads of the mass market or the mass consensus means that one has to utilize only those concepts and nomenclature most familiar to them.

In this sense, then, familiar and recognizable concepts *plus* nomenclature appropriate to them constitute the “currency” of the information exchange or transfer at the mass market, mass consensus level. But this also constitutes the concept-nomenclature basis of any language and which incorporates everyone who speaks it. And so the concept-nomenclature is the real basis for the “currency”.

I have more faith in the understanding minds at the mass market level than publishers do. But none-the-less this rather naive publishing overview echoes something which *is* true—in that social consensus realities *are* tightly locked into and contained within familiar and recognizable concepts and nomenclature, and the more simplified or over-simplified they are the more widely recognized they become.

Stereotypes Within Consensus Realities

There is another difficulty that is always encountered in writing for consumption within the larger consensus reality. The larger the consensus reality, the more likely it is that what is traded as information packages among

it will consist of over-simplified information packages, more commonly known as stereotypes.

There is a distinct deficit in this regard. Over-simplified information might not be information at all, but merely consist of fashionable, stereotype chit-chat which makes it easy to engage in conversation.

This leaves people thinking they have “communicated”. But over-simplified ideas and concepts are virtually value-less as information except within the over-simplified contexts in which they are used.

Individuals comprising a given consensus reality may have radical differences in the quantity of vocabulary at their disposal. But consensus realities are not formatted on the amount of vocabulary per se, but on simplified and simplifying concepts via which the majority can comprehend easier and faster.

The less one has to think, consider, and extrapolate, the better.

This, however, is not actually the fault of the individual. It is demanded by the social consensus reality, and the demand leads to adaptation of or the cloning of whatever is demanded.

If you feel bogged down by now, don't worry too much.

If you dig very deeply beneath their surfaces, consensus realities all tend to be swampy, and so it isn't your intelligence which has become boggy, it's the topic of this essay.

Questions Can Be Answered Only If the Answers Pre-Fit Into the Consensus Realities Within Which the Questions Have Been Formulated

In considering how the two most frequently-asked questions can be answered, I got the idea of asking those who asked them how *they* would answer them. Why, of course, they would direct the questioner to sources that would provide the information they are asking for.

In other words, the consensus reality within which the questions have been formulated seems to hold that one can turn to sources outside of themselves in order to obtain the information they are looking for. In the case of the superpower faculties, then, what is being sought, then, is outside information that will help “turn on” the faculties the questioners are interested in turning on.

This seems perfectly logical, doesn't it? Especially since all learning theories of the twentieth century have been mounted with exactly this in mind. And especially since there *are* a great number of things that can be learned via this approach.

And so there is a "prevailing" consensus reality that this is the way to go, and the predictive expectation is that with enough outside information acquired that information will rev up the abilities they are after.

However, there is a category of human activity that does not respond, at least on a one-to-one basis, to this "outside stimulation". For example, one can sometimes read all one wants about the creative processes—and can even accumulate a vast expertise regarding what has been read and studied.

But one's creative faculties can quite easily remain in a stupor or somnolent—and so the activation of creative faculties is not really answerable within the learning-from-outside-sources stereotype.

And here is the very great contrast between "awakening" and merely reading-learning about a faculty. Indeed, creativity often "awakens" in those who never crack a book about how the creative processes function and don't even care about them.

The direct implication here is that certain faculties are self-starting in some kind of self-internal way while others respond to stimulation from outside sources. In this sense, the methods of the latter are not all that effective regarding the former.

Thus, we can rationally expect "enhancement" with regard to those faculties that do respond to stimulus from the outside, such as learning how to type. On the other hand, the self-starting faculties may be resistant to outside stimuli, no matter how much one slogs away with them.

Now, whether or not anyone has experienced any enhancement of their superpowers via or because of some kind of external stimulus is for them to say. My position in this regard is: if it works, go for it.

But the vast bulk of data in the collective archives of psychical and parapsychological research firmly establishes that hardly anyone developed significant abilities exclusively from outside stimuli.

Indeed, most if not all natural psychics whose faculties endure over time will say that their faculties have occurred not because of any outside stimuli, but that they just "awakened" all by themselves.

In any event, and since the above is more or less the case, and also the confusion, I got to wondering why the dependency on outside stimuli has become so paramount, and why the concept of self-starting faculties is not active in our present consensus realities.

Now, this particular question fell within the boundaries and goals of the project I have referred to in the Introduction. And so the question was researched with some gusto.

With regard to the absence of self-starting faculties, an astonishing, but probable reason was found—and this in turn shed light on the problem of learning only from outside sources. I'll be as brief as possible, but the details involved require an unavoidable length.

I'll begin simply by saying that the nineteenth century saw the greatest “outbreak” of “paranormal” phenomena ever directly recorded and documented by history.

Indeed, it was because of this outbreak, astonishing in all ways, that the first psychical research societies finally became organized to investigate “psychic phenomena”. For anyone who wants to read up on this, and the history of the superpower phenomena in general, I recommend *Natural And Supernatural: A History of the Paranormal* by Brian Inglis (1977).

I'll next say that the outbreak dwindled into almost nothing after about 1920—even though the amount of information about “psychic” powers and abilities *increased* many times over, and did so in organized ways.

To put this into perspective, we can say that the gross increased many times over, but the net in the twentieth century decreased beneath what it was in the nineteenth, the century when *less* information was available, and what there was of it was disorganized.

If you were an accountant, you would get alarmed and leave no stone unturned as to the reasons why.

I'll next state that my perhaps somewhat wobbly understanding of consensus realities led to the consideration that the consensus realities of the nineteenth and twentieth centuries might have something to do with all of this—for consensus realities, although desirable in themselves, also contain deterrents with regard to which and what phenomena can emerge.

My general overview of the superpowers is that they are self-starting. So I looked into the nineteenth century for the existence of consensus realities that permitted and expected self-starting activity of any kind.

And then I looked into the consensus realities of the twentieth century for consensus realities that did not reflect the self-start concepts, and which advocated the outside stimulus kind of thing.

And you can believe it or not. The shift from self-start concepts to learn only from outside stimuli was found to involve only *one word*, but from which countless conceptual spin-offs arose.

One fucking word, but one whose general consensus reality meaning in the nineteenth century shifted to the exact opposite in the twentieth.

And *that* word was:

Dynamic

There is a great deal to be known about electricity, and all of which learning is compartmentalized and identified by a large assortment of terminology beginning with the prefix “electro”.

But the largest consensus reality responds not to fifty-five terms beginning with “electro”, but only to one which means “power”, “energy”, or “juice” to light up bulbs, or to activate something.

At the most over-simplified consensus reality, therefore, electricity, energy and “juice”, are thought of as equivalents. But the source of electricity is a dynamo somewhere, and so energy-juice is obtained from an outside source.

This has led to the somewhat hidden consensus reality concept that it takes an outside source of energy to “energize” something, to turn it on, power it, juice it up, or to activate it.

And so in a simple, but social-consensus powerful way, people are always looking outside themselves for something to “turn them on”, and the context and expectation revealed in this phrase is unmistakable.

If social consensus realities are based in recognizable concepts and nomenclature, then the going gets rough when there is an *absence* of needed concepts which exist outside of the parameters or boundaries of the consensus realities.

After all, there are many horrendous gaps in knowledge and which *need* new and/or different conceptualizations, even new nomenclature perhaps—and which absent knowledge cannot really be comprehended by relying on existing concepts.

Absent knowledge might consist of knowledge that has not yet been discovered, or consist of knowledge that has not been simplified to enter into the consensus reality.

But another form of absent knowledge occurs when a nomenclature bit meant one thing in the past, but the meaning of which has somehow been converted into its exact opposite. In this case, the former meaning has become “absent”.

For example, based on the all-available evidence, all life forms are self-starting, self-turning-on, and in their raw state don’t really need outside energy

to turn them on. Upkeep may demand energy from outside sources, but the essential life “thrust”, so to speak is, by comparison, self-starting.

Knowledge of how life forms *start up* is completely absent in our knowledge pools. Food or nutrients are converted to growth and maintenance “energy”, but the system that converts them belongs within the self-starting thing.

However, if the consensus reality into which one becomes immersed holds and, more importantly, *shares* the “reality” that one can do nothing without an outside energy stimulus, then that concept will be non-consciously cloned far and wide—and the concept of self-starting will become devitalized and non-recognizable, even if one hears the words.

The vitalized and shared concept of self-start-up belongs to what might be called the Age of Dynamism which began roughly during the High Renaissance and dwindled into relative non-existence during the 1920s.

During the eighteenth and early nineteenth centuries, Dynamism was not yet associated with electricity or electrical power, but was a concept that belonged to *vitalism*—a concept-philosophy which held that all animate organisms are vitalized by a “life principle” distinct from psycho-chemical forces.

The psycho-chemical forces were energy-expending forces, and so *they* needed outside sources of “fuel” that could be converted into it. But to the vitalists, the life principle was different in that it was interpreted as being self-animating, therefore self-powerful and self-starting as well.

The “animating” principle had to do with *motion*. Whatever had motion because of some self-contained interior set of factors was considered to have self-motion, and therefore was animate, an animate organism, a living organism. Any growth and development process of a living organism also

had motion, and so these processes were seen as animating motion, too.

Hence, the vitalists expected to find that the growth and development processes of the life principle would have structure and patterns of internal organization of their own.

These structure-patterns would be different from the structure-patterns of the psycho-chemical forces. But it was expected that these self-vital patterns could be mapped much in the same way that the structure and patterns of the psycho-chemical forces were being mapped in the material sciences.

The term assigned to this life principle, self-vitalizing, self-motion kind of thing was *dynamic*, most probably intended as an adverb or adjective.

The term *dynamic* seems to have been introduced into German and English from the French *dynamique* at about 1692, especially in the writings of Leibnitz.

The early conceptualizing meaning associated to it had to do with force-producing-motion in some kind of self-making sense, as contrasted to *static* things that did not self-produce motion, but were inert or non-self-moving.

But the term *dynamic* was derived from a Greek term, *dyna*, and which referred to *to be able* in a sense that was opposite to the Greek *statikos* which meant *not able* to be in *self-motion*.

Hence the English connotations of *static* are motionlessness, stopped, non-changing, frozen up, or cement-like. Even today, *to be able* is implicitly associated with motion, since what is motionless is not able.

To link *dynamic-static* to the superpower faculties, *if* they belong in the self-start-up category, then they are dynamic. If they are not started up, then they are static, but for reasons that have prevented or deterred their starting up.

There is much justification for thinking about them this way, for when they occur spontaneously, they do so of their own accord. When we try to deal with them according to our intellectualizing will to do so, they stubbornly refuse to strut their stuff.

The only conclusion is that our intellectualizing about them is not consistent with their actual structure and functioning—in which case the faculties just yawn and go back to sleep.

Additionally, when our intellectualizing faculties are drowsy, asleep or in some “altered state”, we experience traces of the superpower faculties. Our intellectualizing will is principally formatted by consensus realities. Are you getting the bigger picture here? And an idea of why an examination of consensus realities, although boring in the extreme, is meaningful?

I’ve not been able to identify just when the term *dynamism* came into full usage, probably somewhere between 1725 and 1800. In its original sense then, it referred to the philosophic-theory that sought to explain the phenomena of the universe by some immanent force or energy.

Immanent means “inherent”. *Inherent* refers to self-containing, self-perpetuating, self-changing, self-processing, self-moving, self-motivating—all in some kind of pre-existing way, and all without the need of any outside forces or energies.

In the sense of all the above, then, the vitalistic life principle was dynamic-active, defined as “self-full of power, or self-power” (sorry for the redundancy here). And as such, it was marked by self-continuous, self-productive

activity—and that therefore all life forms were themselves internally dynamic-active in self-start-up kinds of ways.

The whole of this seems to have been broadly formulated into a consensus reality that “prevailed” during the nineteenth and early part of the twentieth centuries. *This* consensus reality seems to have produced innumerable conceptual spin-offs that justified individual self-starting activity of all kinds, since that activity was seen as inherently present within the remarkable human species—and the universe as well.

For example, the maxims “rely on oneself” and “improve one’s own mind by virtue of one’s own dynamic-inherent factors to do so” belong to the eighteenth and nineteenth centuries. We retain the words today, but have lost their nineteenth century substance.

These maxims are the famous “lift oneself by one’s own boot straps” ideas. And those ideas were very luminous during the nineteenth century, whose societies were just freshly released from the concepts of feudalism—in which everyone was born into the status in which they were to live their life thenceforth without any hope of what we today call “upward mobility”.

The boot-strap maxims were also entirely compatible with the fundamental concepts of capitalism—the freedom of anyone to compete and make money who had the self-starting aptitudes to do so—and to do so *without* looking for outside guidance.

Indeed, although I’ll paraphrase it for convenience here, many noted early capitalists have been noted to say something like: “Screw outside guidance, which, if followed, will doom one to poverty”.

In other words, the general consensus realities of the nineteenth century were entirely saturated with self-dynamic concepts accompanied by an enormous variety of conceptual spin-offs. And historians have remarked on the sheer volume of discovery, creativity and inventions that were *typical* of that century.

The Destruction of the Consensus Reality Concept of Self-Dynamism

The concept of self-dynamism has not really been distorted at the individual level, of course, and many individuals today are self-made because of it.

But it has become considerably weakened in terms of general consensus realities—especially during and after the 1920s when the concepts of *vitalism* were wrecked and debunked as having no “scientific” or “philosophic” value.

One of the results of this wrecking was that the terms *dynamic* and *dynamism* became unfashionable and politically incorrect by the 1950s.

How this came about is a rather amusing sequence. But it’s worth noting before going on that *if* we can become fashion “victims”, then we clearly can become victimized by general consensus realities.

The inverse of the concept of pre-existing, self-immanent, self-mobilizing dynamism would be the idea that one has to go outside oneself not only for energy, but for learning, guidance, and models regarding how to do something or anything.

In this sense, then, we would have to utilize outside sources with regard to shaping our own intellects—this a factor which sucks one *into* consensus realities and often into a near complete cloning of them.

Shortly after 1831, a mechanism was invented that could convert mechanical energy into electricity. It was known as the *generator*, but was dubbed the *dynamo*.

However, a generator is not a self-dynamo strictly speaking, since *it* needs an outside source of energy or motion in order to make its parts move and thus produce electricity. In this regard, a true dynamo would be the fabled perpetual motion machine which itself did not need outside power or fuel, but which none-the-less would produce electricity, etc.

One of the more amusing, but now forgotten, facets of the nineteenth century was that the terms *generate* or *generation* were a bit overloaded with consensus reality concepts having to do with procreation and *sex, sex, sex* and the various formats of it—this being one of the few areas of those nineteenth century consensus realities that did not permit much in the way of self-starting-up and self-realizing.

Serious public relations problems thus arose regarding the electric generator—and it appears that these were quickly remedied by linking the machine to the concepts of dynamic and dynamism which the then-consensus-reality understood as self-productive of energy.

After a series of manufacturing failures and stock frauds, the Dynamo Corporation was formed and which dubbed generators as dynamos, a concept that detached from the sex connotations, fitted neatly with consensus realities regarding energy, and which aided in sales of the contraptions.

The inappropriate but hyped use of the “new” term caught on, as might be expected, and it was generally used until about the late 1950s when the

concepts and contexts of dynamism became unfashionable. But by then it was permissible to refer to dynamos as electrical generators—although I believe the enormous generators at Niagara Falls and at Hoover Dam are still called dynamos—dynamos that mean energy from outside sources.

The shift of the meaning of *dynamic* from self-internal starting-up to the need for external energy to start-up is easy to understand. You see, it releases the individual from the absolute necessity to self-start-up by increasing the concept and value of getting started-up via learning from outside sources.

And this results in a general consensus tendency to become dependent on outside sources that might affect the start-up for them. And to the degree *this* concept comes to prevail in general consensus realities is the degree the self-start-up concepts decline almost to the point of banishment.

Finally, there is that particularly difficult but widespread phenomenon present among our species already outlined: the intake of information by reducing it to fit with one's existing realities, group consensus levels, cultural cohesion processes—and, last but by far not the least, to fit with one's *already installed* belief systems. (A very good example of this will be found ahead in the essay on *perception*).

For example, those that already believe that only outside stimuli can result in, well, stimulation of energy or knowledge will expect questions about how to get knowledge/understanding to fit that consensus reality.

The shift may be very subtle regarding the meaning of dynamism as self-start-up, self-motivating, to a meaning that refers to something obtainable from an outside source.

And I certainly am not insisting on anything in this regard. This essay, as are all those in this database, is offered for what it is worth to each individual who chances to come across it.

I'll only note in passing that during the nineteenth century "self-help" referred to one's bootstraps. Today it means "go buy a self-help manual", or consult some other external source.

What Governs Output and Input of Information

So, among consensus realities there are many overt, covert, subtle and non-conscious factors which somehow govern the output, transmission and intake of information at various levels. One encounters these limiting and limited factors everywhere and in any kind of mix or combination.

The most direct, but usually non-conscious, link is the language a society and all of its members are required to utilize, no matter their status or educational backgrounds.

Even if someone has a new idea, to communicate it verbally or in writing requires use of the nomenclature shared and utilized at the consensus reality level. As we shall see in an essay ahead, this factor is a very important regarding theory and information transfer processes.

In this sense, then, nomenclature is the first governing factor regarding information transfer, and the concepts behind the nomenclature are the second factor—whether these concepts be exact, explicit, assumed, imagined, taken for granted, or whatever.

And one usually finds these governing factors running on automatic in various social echelons—with very few ever realizing that their innate and wonderful thinking processes are being reduced and victimized by them.

Even way before I began acting as a research subject, I had gotten some idea of the limitations resulting from the major concepts central to psychical research and parapsychology.

I had realized that some of those major concepts were not correct either in theory or in demonstrable fact.

I had thought, even since childhood, that some of the nomenclature used as a basis for consensus reality regarding psychic stuff was in fact silly and stupid.

For example, take the word *psychic*—a term used with wild abandon so much so that everyone assumes they and all others *know* what is meant by it.

As I remember it, I think I was about six when someone indicated to my parents that some of my experiences were *psychic*. I overheard this, and immediately chimed in by asking what it meant.

What then followed (and which went on for about two weeks and came to involve our extended family, various friends of my two grandmothers, my Sunday School teacher, and finally the local minister) was a great deal of psychobabble accompanied by an entirely disproportionate amount of ill humor.

Kids are noted for asking embarrassing questions, probably because they haven't yet fully adapted to the no-speak, absolute silence aspects of the consensus realities they will ultimately clone.

And in my case, after asking what *sex* was all about, asking what *psychic* meant was the next single biggest nomenclature bit to cause a very unreasonable amount of upset.

The Useless Nature of the Term “Psychic”

I don’t particularly care if the term “psychic” is used or not. After all, one has little control with regard to consensus realities, or regarding the mighty social forces that establish them. And so I’m not going to grind my dilapidated mental gears over “psychic”.

But “psychic” is a good exemplar of consensus reality nomenclature that achieves wide usage—but which has never had a stable definition. And so I’ll use this word as exemplary of the other many definitionless terms encoded into this or that consensus reality.

I will only say that the word has never been adopted in a number of countries, precisely because it has no definition—Germany, China, Japan, for example, while the French resisted its usage until just recently. The term was used in pre-Soviet Russia, but was eradicated during the reign of the USSR.

Of course, one then wonders how psychic matters are discussed in those countries without the term “psychic”. Well, quite creatively, actually.

As to the term *psychic*, there *is* a formal definition for it having to do with human mental phenomena “which lay outside of the boundaries of science”. But this “definition” induces ambiguity which is shifty and unstable.

So, much beyond that ambiguity, *psychic* can mean anything anyone wants it to mean (including abnormal, wacko, crazy, illusory, imagination, unscientific, irrational, illogical, paranormal, transcendental, non-material, the work of the devil, a gift of God, an ability, an exceptional human experiencing—and on and on) until one *does* realize why it exists as an over-simplifying stereotype the exact or detailed meaning of which is absolutely unnecessary.

So, discussing psychic stuff with someone who believes it the work of the devil, with someone else who believes it to be scientifically illogical, and then with a transcendentalist, actually consists of dealing with *three* confusions, of which ambiguity is the chief characteristic.

Here it would be obvious to all but a high-density dimwit that the conceptual information packages the three are utilizing are completely different—although all three are utilizing the same word: *psychic*.

Indeed, there are many words utilized for which meanings are vague and ambiguous. And these are usually very popular—such as the words “stupid”, “groovy”, “nerd”, or “abnormal” which can ardently be utilized every which way, and much to the glee of those who do so.

In any event, stable meanings for an ambiguous term are “unnecessary”, because each of us anyway reduces whatever it *might* mean so that it fits with

our own “realities”. This *is* true at the individual level, and true as well of the vaporous realms of human activity I won’t dare to point up because doing so might erupt in volcanic overflows.

It is little wonder, then, that as the conceptual contours of parapsychology began to take on concrete formats (during the 1930s) that the term *psychic* was more or less expunged from it.

It was replaced by the “concept” of “PSI”, this nothing more than a letter of the Greek alphabet. But this was a step out of one ambiguous frying pan into one hotter and bigger.

It could have been replaced by the letter “X” with just as good avail.

But I’ve often wondered why it wasn’t replaced with something more dramatic and fetching—such as “the Adelpus Factors” of human awareness.

At any rate, if one wishes to write about “the Adelpus Factors”, one might get away with the neologism, but thereafter one must do so via *existing* concepts and nomenclature—such as utilizing terms as perception, awareness, mind, and etc., and all of which have established, over-simplified and somewhat ambiguous “definitions”.

And *plop*, there one is back into the consensus realities which utilize and depend on those terms.

Concepts Missing or Absent Within Consensus Reality Formats

There is one additional category within consensus reality formatting that is of importance so supreme that few can even notice its egregious existence.

I’ll pick up this category in another essay in this series, because before taking it on we need to examine at length a few examples of it and its overall implications—always, of course, with regard to discussions leading to the activation of the superpowers.

But a very brief note here is required.

One of the primary or principal signatures of a consensus reality is that the string or interlocking of its fundamental over-simplifications are thought to have no holes or blank spaces in it.

If it is *thought* to contain such holes or blank spaces, the “consensus” tends to become shaky and even unglued. Even if such holes may be apparent, still it is thought that whatever they represent “will ultimately be explained within and by” the fundamental concepts of the consensus reality.

As but one example, when the modern sciences “went” totally materialistic, beginning about 1845, and then firmly so during the 1920s, it did so on the basis that science “expects to find materialistic explanations for everything”. A noted encyclopedia (published during the 1930s, even states as much—that science has already discovered basic materialistic explanations for everything. And what was left was only, to quote, “a mop-up job”.

Unfortunately for *this* much vaunted and hyped “scientific” consensus reality, the electron microscope was in process of being invented at about the same time as the encyclopedia was published. Holes and blank spaces were thus discovered, and new mops were bought and employed, even though the electron microscopes showed that the mops themselves were, at a certain level of their atomic structure, not composed of material matter at all. Alas. I drift in my attempts at sardonic witticism.

And alas, again. If holes and blank spaces DO exist within given consensus realities, they none-the-less are looped over so as not to be all that visible. And if push comes to shove, they are merely stereotyped as the “unexplainable”, and so everyone thinks they know what they are—unexplainable.

The “alas” part of this is that when one clones into a consensus reality format, one also clones the holes and black spaces, too, and usually with “unexplaining” nomenclature readily at hand.

One very good example of this looping over all the holes that need to be mopped up was the consensus reality which “explained” that humans have only five physical senses and no others. Most frontier people, miners, sailors, and the early aeronauts knew this was sheer idiocy.

But for the masses, it “explained” the scientifically confirmed limits of the human senses, and also established why it was useless or neurotic or psychopathic to propose there were more senses, much less to utilize scientific funding to do so. All of which, of course, amounted to nothing more than a heaping pile of *mierda del toro*.

I will now postpone continuing this major discussion regarding the structure of consensus realities, and will pick it up again in two essays ahead under the headings of *Paradigm Shifts Relevant to the Activation of the Superpowers* and *Performance Versus Knowledge*.

The Answer to the Two Most Frequently Asked Questions

Each specimen of our species is a fabulous specimen, naturally endowed with very many impressive faculties, most of which have never been identified, but many of which have—and are defeated anyway.

Some portion of these faculties *do* respond when outside stimulation is applied to them, the stimulation achieved by the inflow of information and by practical exercises pertinent to their enhancement.

Other of the faculties, however, apparently is of the self-start-up kind. Evidence for the existence of these faculties is not only voluminous, but convincing.

The issue then is, if they are not activating, the resolution then more or less falls into the category of discovering what is preventing them from doing so.

Well, anyone who desires to do so is urged to search for *this* kind of information. I'd be interested in receiving notification from anyone who discovers the existence of something along these lines. I have nothing to recommend along these lines, at least regarding the activation of the superpowers.

However, many sages of the past have indicated among their separate selves, often divided by centuries, a consensus reality that makes remarkable sense.

I crudely collect this consensus reality by paraphrasing it: that if one wants to understand something, one needs to construct mental concepts that are compatible with *it*—not develop and depend on concepts that constitute—well, consensus realities that are full of looped over holes.

For if a concept that is being utilized to comprehend something is not as exactly compatible as possible with it, then that concept is, in one sage's terms, an "erroneous thought-form".

I am very partial to the general context of *this* consensus reality, but am uncomfortable with the phrase "erroneous thought-form".

This is because everything is what it is, even thought-forms, and as such is "correct" within itself—"error" only being possible relative to something else.

I will therefore take what is a possibly unjustified liberty and shift the nomenclature of "erroneous thought-form" into "mental information processing viruses"—this in an experimental or hypothetical sense only.

This concept-nomenclature was not possible even twenty years ago, but the concept of “viruses” has now been widely proliferated into the consensus realities of ComputerLand, and computer realities.

In that now monolithic Land we can see and have feedback regarding what an information virus can do to the information processing functions of computer software and even to computer hardware.

I dare to adapt this concept into the contexts of the faculties superpowers of the human biomind—because all of them can easily be conceived that at base they are information processing and information transfer systems.

Furthermore, and as will be discussed in detail in a following essay, the concepts of information theory *are* compatible with them as information-processing systems, especially in that information transfer is mitigated by the signal-to-noise ratio.

The increase of “noise” in an information transfer process or system can be likened to “viruses”—loosely speaking anyway. The decrease in “noise” enhances transfer, reception, and more exact duplication of signal.

If the superpower faculties can be conceived of as signal receptors or signal monitors, whatever they transfer in the way of information to the cognitive mind/intellect is usually processed through its already-installed concept networks or concept “grids”.

If the pre-installed concepts are not exactly compatible then the end product will be signal + the noise introduced by the misfitting concepts. If the pre-installed concepts not compatible at all, then the end product will probably consist of noise with the signal so buried in it that it can neither be located or decoded by the mind/intellect.

A central question then emerges: wherefrom do we get our pre-installed concepts that might be noisy ones?

The answer here is twofold. We can formulate them ourselves, and which is entirely possible, even though many doubt it of themselves.

But there is a “process” which, in some sense, is geared to “help” us *not* formulate our own concepts, and it is one process that all of us adapt to in many ways from day one.

And this process is called consensus reality making.

And we adapt to the elements of consensus reality making, for if we do not all hell descends from a wild assortment of directions.

Anyway, we have to learn our local language, and *that* language consists not only of its nomenclature, but the meaning-concepts that go with the nomenclature.

Zippo!

There you are (all of us, including my overly humble self, a CR Clone of some kind).

Two of the major deterrents or preventives toward the activation of the superpowers are:

1. information viruses inhabiting consensus realities and which distort and clog the grids (arteries) of our thinking processes; and
2. needed but missing information concepts—which cause mental information processes to act like they have viruses.

TOWARDS ACTIVATING THE SUPERPOWERS OF THE HUMAN BIOMIND

Ingo Swann

(22Feb97)

Part 2:

Information Processing Viruses and Their Clones

Digging into consensus realities tends to be a boring occupation if one considers only what they represent to those incorporated into them.

But if one investigates how information is processed because of them, they tend to become very interesting indeed.

As a general rule of thumb in this regard, it can be seen that information that can be fitted into a given consensus reality is processed, at least in some kind of way. But information that cannot be fitted is usually *not* processed at all.

There are very many examples of this that can be identified. But many of them, if they were pointed out, cause vigorous emotional responses that sometimes can be lethal.

So I'll select an example that will merely confuse rather than elicit emoting.

The general consensus reality about "paranormal" perception conceives that this *is* basically a matter of *perception*.

But if one says that paranormal perception is neither paranormal nor a matter of basic perception, the chances are that the consensus reality won't shake all that much—because the message of that statement

is simply routed through those concepts that processes it as "idiotic", "stupid", or "he doesn't know what he is talking about". End of that tiny story.

However, if one goes on to say that the basic issue involves information transfer and the signal-to-noise ratio *before* perceptions are constructed out of them, then another thing happens. The eyes of those people firmly locked into the perception concept are likely to wobble. The wobbling is caused by the person's mental information processing grids attempting to find a suitable conceptual basis via which to process *that* message.

If no pre-installed concepts are found, then the message is shed from the grids like water off a duck's back. End of that story.

The above might be a bit crude as an example. And so it might sound rather far-fetched at first—because most people think they can and do process all information they encounter. Others observing them, however, often can spot which information is not being processed, or which information is being mis-processed.

He or she “is not getting the point”, as its often said. Or, how he or she “came to *that* conclusion is beyond belief”.

However, if a given consensus reality shared among many does not contain concepts relevant to something, the chances are that *no one* within the consensus reality will perceive it.

If whatever it is does get processed, it will be routed over to the nearest similar concept and processed through it.

For example, the neo-term *remote viewing* has gained popularity and is even verging on entering into a very wide consensus reality.

But all evidence to date shows that the “meaning” of RV is being routed through the familiar concept of “psychic perception”. And so “remote-viewing” is being accepted as an updated replacement term for psychic perception.

However, RV in its intended original usage was as an adjective merely to distinguish a particular type of clairvoyant experiment; and then later used as a concept involving a process having to do with a refined form of *intellectual integration* that depended on dealing with the signal-to-noise ratio.

Now intellectual integration is considered a normal process that does or can occur in anyone. And so it is far removed from psychic perception which is thought of as paranormal.

So the whole of this is like unknowingly getting on the wrong train or bus.

Almost all consensus realities hold that everyone can mentally process, at the most basic physical level at least, the elements of everything that is in that physical level. And so no one ever thinks to look for examples indicating that this is not true.

But such examples can be found, and I will now digress to consider one of them so that it won't seem I'm simply talking that stuff which comes out of a bull's back door.

When Charles Darwin set sail as a naturalist abroad the *Beagle*, he embarked on a voyage that was to last six years (1831–1836). Prior to this, the theory of *organic evolution* had been around for a few decades, but Darwin was to firmly establish it—and shift the orientation of many consensus

realities. For it was on this long voyage that Darwin felt he had found proof of the theory of evolution. But he encountered another kind of thing that was so alien to any consensus reality that hardly anything has been made of it.

As the *Beagle* wended its way southward along the east coast of South America, it came to what was then known as Patagonia, a region of some 300,000 square miles, now divided into southern Argentina, the extreme south-east part of Chile, and northern Tierra del Fuego.

And it was in Patagonia that the *Beagle*'s crew and Darwin encountered an exceedingly strange phenomenon—one which, in my somewhat overworked opinion, was more important than the theory of organic evolution.

Unable to moor the big ship, the *Beagle*, close to shore, it was anchored at some distance from land out in a bay, and some of the crew and Darwin went ashore in a small boat.

Once ashore they were welcomed with excitement by the local Patagonians of that particular region. In all this excitement, it soon transpired that the locals were amazed that Darwin, et al. had traversed the great ocean in such a small boat.

Now, the *Beagle* was anchored out in the bay, but it was plainly visible. And so the crew said that they hadn't crossed the great ocean in a small boat, but a far larger one. And they pointed to the big ship anchored in the bay.

Try as they might, however, the local Patagonians *could not see* the big ship—and so a period of confusion ensued. The *Beagle* was literally *invisible* to the Patagonians, not only conceptually so, but *eyeball* so.

As it turned out, there *was* one person among the Patagonians who *could see* the ship. This was the local shaman, whose credentials imply the sighting of things and stuff others do not perceive—although it is quite possible for them to do so, and as we shall now see.

Apparently the shaman set about describing the *Beagle*, its location, the shape of the hull and sails, and did so by comparing the forms to what was otherwise familiar to the Patagonians.

Soon, and as Hollywood lingo might have it, the *Beagle* “faded in”, and thus all the Patagonians ended up with eyeball sight of the ship.

This remarkable incident might never have entered historical sources, except that Darwin noted it in his diary—after which it has persisted in existing in that rational limbo of the “unexplained”.

But it does need to be explained, at least in some kind of theoretical way—in that what it implies is completely relevant toward activating any of the superpowers.

I'm not saying that the following is the only way, being merely one experimental way that chances to be somewhat consistent with similar situations.

Roughly speaking, although the Patagonians had a consensus reality regarding small boats, they did not have one regarding large ships that might traverse the immense Atlantic Ocean.

One will have difficulty believing that the *absence* of this consensus reality could literally prevent eyeball vision of the *Beagle*, since we believe we see what does exist whether we understand it or not. In other words, the “normal” consensus reality of the Patagonians had a gaping hole in it regarding big ships. Sounds ridiculous, doesn't it?

There is another more precise way of putting this—that the mental information processing grids of the

Patagonians had this hole in them. Meaning that there was no prior established mental grid which contained information points regarding large, ocean-going vessels. (Here, please note that an essay regarding mental information processing grids (MIPGs) is already contained in this database).

The explanatory activity of the shaman did either one of two things. By comparing the shape-recognition required to things the Patagonians did include in their consensus reality, the *Beagle* thus faded up into visibility. Or, perhaps, the activity of the shaman caused a new grid to form up.

In either case, the Patagonians finally could eyeball if not completely understand the *Beagle*, accompanied, it might be expected, by wonder and awe.

In leaving this incident, it is worth noting that the original theory of evolution was the theory of *organic* evolution—and hence applied to organic (biological) systems. “Organic” was later dropped, and the theory became the theory of *evolution*, since mistaken as applicable to all things.

In this sense, then, evolution is seen as a one-way route, always evolving, always evolving upward and onward.

The concept of *devolution* is obscured this way—this a concept we will need to deal with in other essays since it is pertinent to the superpower faculties.

Due to the Worldwide Web, the days when isolated cultures “clashed” with others is over with, of course, save in the possible case of extraterrestrials. And so it is hard to notice gaping holes in their consensus realities.

Yet anthropologists earlier in this century spotted quite a number of them, while those working in the diplomatic services have encountered many more.

I will take the time here to give one example of each kind.

Take the concept of *snow*. We utilize the term *snow* to denote snow, and so snow is snow—that cold white stuff, made up of frozen, crystallized water molecules.

So we call snow snow, and that's the end of it, right?

Well, not exactly.

The consensus realities of those living in warmer climates have no need of knowing, or even believing, that there are many different types of snow. But such was important to indigenous people living and existing north of the Arctic Circle in Siberia, Alaska and far-north Canada.

You see, in those far north climes different types of snow (to say nothing of different types of ice) could be used in different ways, while the different types permitted various kinds of expectations and predictions to be made.

Depending on which sources one consults, the indigenous peoples of the northern Arctic Circle “evolved” seven to twenty-one different terms that conceptualized, identified and specified different kinds of snow and/or ice.

Thus, their understanding of the types of “snow” was very much intellectually integrated in a number of refined ways, and which enhanced their understanding of snow over those who merely have one consensus reality concept for it.

One of the most probable meanings here is that the Arctic dwellers understood the very many multiple *functions* of snow/ice, could discriminate uses, and discriminate *structural* forecasts of what the different types implied in terms of weather, building materials, and so forth. And knowledge of these types often meant whether survival would be easy, difficult or deadly.

In other words, they had not only definitive consensus realities about the types of snow, but also possessed intricate MIPGs which permitted more exact analyses of the implications of different kinds of snow.

As it is today, we have only residual echoes of this kind of thing. Expert skiers have some knowledge about different types of snow, mostly regarding whether it will pack up or remain fluffy. Park rangers also like to know if a given snowfall will pack up and melt steadily, or be loose enough to pile up and avalanche.

For most of us, though, snow is something to put up with and shovel into piles—and we need only one bit of nomenclature for that, the result of which is the beginning and end of the snow story.

So, you may be wondering by now what all this snow stuff has to do with the superpower faculties of the human *biomind*.

Well, for example, we have but one nomenclature bit for *telepathy*—which is, of course, telepathy. Thus, *if* it should be that there are many *different types*

of telepathy, we are still reduced to utilizing only one consensus-reality making term for them—and that is the beginning and end of the telepathy story within our present consensus reality.

On the other hand, and assuming there just might be different types of *it*, if one wants to activate one's own telepathic faculties, well, one needs to know *which* type to activate.

In this instance, *telepathy* as a single generalization will be useless, much in the same way that snow as a single generalization was useless to earlier Arctic dwellers before prefabricated dwellings, welfare subsistence and the benefits of tourist trade.

If one examines in detail the literature and anecdotal information available about “telepathy”, one can begin to espy the factual existence of different types of it.

The research method to be utilized to identify the types focuses on the apparent *function* of each type—i.e., what does this type *do* versus that other type? Or what can be done with this versus other types? Or, which kind of information is transferred via one type versus the other types?

There can be little doubt that the different types of snow were identified by employing some such similar method—with the end result that each type fell into a more exact functional category.

In other words, the earlier Arctic dwellers *did not* just learn about snow as a conceptual generalization, but about different kinds of snow which enabled the conceptualizations of different kinds of application.

The meaning here is rather straightforward. If one partakes, so to speak, of a consensus reality within which only one generalized conception exists for telepathy, it is quite likely that the existence of *types* of telepathy will remain as invisible as the *Beagle* was to the Patagonians.

Now jumping the gun a little here, and referring to a topic to be enlarged upon in subsequent essays, all of the superpower faculties appear to have one thing in common.

Each seems to be designed for a specific function—meaning that if mental information processing grids are not set up (installed) to match each of those specific functions, then the different functions will be invisible and/or dysfunctional to their potential users. And this more or less exactly matches the *Beagle* syndrome of the Patagonians.

In other words, and as we shall see just ahead, the *absence* of such grids will function in ways quite similar to information processing viruses.

Another way of putting this, although more simplistic, is that the utilization of a single concept regarding telepathy will probably disable identification of

its many different types. So, you see, if telepathy is *just* telepathy, then that is the beginning and end of that story, too.

The remedial *action* (toward activating the superpower faculties) regarding all of this is not complicated. Merely by assuming, if only for entertainment purposes, that *types* of telepathy exist, the types tend to become more noticeable.

In the past, I've belabored my suffering MIPGs a great deal, but finally was able to identify thirty-five or thirty-six different types of telepathy.

I'll not provide this list—because I think people accept and believe more in what they themselves can become aware of by upward pulling of their own bootstraps.

But one type of telepathy consists of “sensing”, as it is put, sexual availability of others.

This is a rather broad-based telepathic format *type* pre-existing throughout our species. And it is noticeable because it has an undeniably *specific function* hardly anyone can miss.

However, this type of sensing should go hand-in-hand with careful diplomatic approaches—for reasons that should be obvious to those who did not arrive on Earth just twenty minutes ago.

This type of telepathy, however, is not usually referred to as *telepathic* at all, due mostly to its licentious characteristics, all of which have been edited out of psychical and parapsychological consensus realities in order to make their consensus contexts appropriate to “proper” think.

This humble author, for example, wrote yet another manuscript entitled *Psychic Sexuality*—which was rejected by so many publishers I lost count of them. You see, our present consensus realities about psychic stuff do not permit connecting up any of that stuff to sex.

Above, I have mentioned the term “diplomacy”. My research into the nature of diplomacy revealed that one of its main functions is to comprehend consensus realities and try to figure out how to get around or trick them.

Thus, diplomatic “skills” are valuable in many ways, if only to try to prevent things going up in flames.

The worst diplomats ever are those who remain completely unaware of the finer points of consensus realities that both strategically and tactically contrast with their own.

This was the 1950s conceptual basis, for example, of “the ugly American” who bounced into contrasting consensus realities (i.e., into other “cultures”) and who either did not realize very much or didn't care either which way.

As but one somewhat humorous example, detailed by the venerable diplomat, historian and author, George Kennan, the Arabic-speaking countries share a consensus reality conceptualized around the idea (referred to by the nomenclature bit “Kismet”) that the future is in the hands and determination of Allah, and that mere humans shall not mess around by trying to shape the future to their own ends and designs.

Having attempted to comprehend the concept of Kismet the best I can, I am somewhat partial to it because it does have some interesting and beneficial merits—if one tries to entertain the larger picture of things.

That aside, during a great part of this century, the Western world, and especially the United States, tended to view the Arabic nations as feudalistic—which more bluntly meant “backward”.

Hence those nations were seen as potential consumers of modernization products, especially with regard to “building better futures” for themselves.

Transliterated, this means that Western entrepreneurs foresaw the merits of causing the Arabs to purchase implements, plans, designs, equipment, methods and whatnot under the guise of building a better future—a concept which the Western entrepreneurs themselves place much faith and assuming foresight.

Also noted by the entrepreneurs, most of the Arabic nations had scads of money to effect such future-oriented improvements, for they had much fossil fuels the rest of the world was desperate for.

In this sense, the Arab nations were a bank of unused, but presumably accessible, money reserves.

The first wave of Western entrepreneurs, their diplomats and representatives, appear to have been considerably unaware of the existence of the concept of Kismet, and subsequent waves of them thought that rational economic logic they themselves pursued would put the concept somewhat into abeyance.

Now, I’ve no desire to get into the egregious details of what thenceforth transpired within what then became known as “world tensions” because of this “conflict” of dramatically opposing consensus realities, or to discuss the merits and demerits of either.

The issue here is the often unalterable *strength* and *power* of consensus realities as might be applied solely to the problems and situation of the superpower faculties—given into creation either by God, Allah or the Ascending Evolutionary Steps.

The point here is that *if* a consensus reality is really locked into itself, it is then really hard to deal with or even to get around it—without also setting into action a very dramatic paradigm shift.

Everyone utilizes the basic consensus realities they are part of, from the fundamental language-nomenclature foundations on upward to sophisticated versions of them.

And everyone utilizes these consensus realities because that is all they have to think and communicate with.

If you take a moment here to get the idea of a funnel, for example, as an implement utilized to get liquids into a narrow-topped bottle without spilling much, you might grasp all this somewhat better.

Into the wide-open brim are poured the liquid elements of life and all its very many processes, and which liquid elements are narrowed down at the tight spout, and thence gotten into the bottle. If we can conceive of the bottle as a consensus reality, we can use bottles as handy metaphors.

But to complete the metaphor, we do realize that consensus realities differ. And so we have to put a filter somewhere in the funnel so that the elements and processes of life are filtered into the bottles in only such and such a way.

Now, we can put a label on the bottle, using this or that linguistic nomenclature for purposes of common identification among those who utilize it for communicating.

And there you have it—in a somewhat weak metaphorical sense anyway: a prepackaged consensus reality, and each society drinks from *their* bottle, and causes others also to drink from it. Naturally, all consensus realities think that their bottle is the best one.

However, to comprehend what actually is in the bottle, we have to pour out the contained liquid and submit it to detailed analysis, molecule by molecule, atom by atom, or concept by concept.

As it *then* would happen, we can find only what we already have concepts for and expectations of finding, since it is easiest to find what fits into the consensus realities we are utilizing to do so.

When we find something totally unexpected, well, as is said in the sciences, we are “surprised”.

No consensus reality filter can completely filter out all aspects of life. Aspects of life inconvenient to the other contents of the bottle sometimes get through the filter—especially if those aspects are indigenous to our species.

You see, each babe born is a container of life, and no one is ever born a prepackaged format of a given consensus reality bottle. *That* has to be installed or cloned into each specimen and always requires some kind of reductionism or another.

For its filters, each consensus reality depends on its approved concepts—with the result that if the concepts are not truly compatible with aspects of life

itself, then it will filter only those aspects which the filters permit. In this sense, then, the concepts that are incompatible with life will achieve the function of information viruses which distort, wreck or destroy the aspects of life itself.

And, regarding the “bottles” of predigested consensus realities, the chances are very good that upon analyses of them we will find information processing viruses—this because the “digestion” of any kind of information always contributes the preconceived conceptual “juices” utilized to digest them.

It’s a good thing the somewhat shaky metaphors gotten up here are only for hypothetical purposes. So “chill out” a little. You’ll probably need to “chill” a little in regard to what now follows.

Information Processing Viruses

Alert! Here we have a topic that can be seized upon and used to beat up on others regarding their beliefs, the condition of their knowledge or expertise, and their supposed intelligence or stupidity if they have any of either.

The “best” people, of course, are those that are not thought of as being too extreme with regard to either their intelligence or stupidity, in which case they can be considered among the so-called “normal”, or as “one of us”. Each consensus reality establishes a so-called “normal” band used to determine deviation away from the fundamental concepts of the consensus reality itself.

Something now depends on which consensus reality is being utilized as the “proper” one, and which band in it is thought of as the “normal” one.

Then if one falls out of the up end or the down end of the “normal” curve, one is therefore considered too intelligent or too stupid to fit into it.

One of the situations relevant to this, though, is that intelligence and stupidity cannot really be nailed down unless there are “normative”, consensus reality standards to utilize in doing so.

For example, via the prevailing consensus reality characteristic of the scientific discipline of physics between 1905 until about 1927, Albert Einstein was bombarded with vocal and *printed* condemnations regarding his congenital stupidity and similar invectives.

On the other hand, there are plenty of examples of those hailed as marvelously intelligent, thereafter proven quite stupid, and whose names usually end up getting vaporized in historical memory. I won’t mention any names here, for fear of treading on someone’s icons.

In any event, one is considered sane (and rational and logical) if one fits snugly into a given normal band of a consensus reality. And in this sense, one

is a “proper” exemplar not only of the consensus reality, but surely of our species as well.

If one doesn’t fit in, one is thought of as different, deranged or impaired, or challenged; as psychologically unbalanced, disturbed, or whose mind functions are resulting from some kind of pathological condition; or as marching to a different drummer—for lo and behold there seem to be different drums to march to; or as needing help—the *big* “help” economy to relocate into the normal band—and on and on and on some more, up to and including being politically incorrect as well as out of fashion, a retard, a retro, fringy, perhaps nerdish, wacko, or NOC (not of our class, which applies equally to the wealthy and the poor, the latter, too, having its collective consensus reality frameworks).

However, if one develops a larger picture of all this, it can be seen on the one hand that everyone *will* fit into some kind of consensus reality somewhere; and that all of us *will not* fit in to some kind of consensus reality somewhere else.

What one wants to do is find “my people” so as to fit oneself in with them—and to avoid all those others which are “not my people”.

However, in order to fit in anywhere, one has to clone not only the concepts, but the concept viruses, the two altogether being perpetuated as “reality”.

At the brink of sermonizing a little, we are all of the same species, a species which preoccupies itself with setting up, or inventing or imagining, consensus realities in the first place.

It seems possible that we could therefore modulate a species level consensus reality which would incorporate most specimens born.

But I digress too far, except to note that *should* such a species level consensus reality *ever* “evolve”, it would have to include admission of the existence of the superpower faculties.

The dimensions of existing knowledge regarding the superpowers is not all that large, and what there is of it is pretty much clogged with information processing viruses. And so it is necessary to examine their nature, characteristics and effects on human thinking processes.

The references to information processing viruses in this database refer specifically to the central topic of this database and to no other topic.

And to get good mileage out of this topic, it should be stated that one can profit only by taking interest in the possibility of one’s *own* information processing viruses—since those of others are irrelevant to one’s own self-activation of the interlocking networks of superpower faculties.

Virus

The term *virus* is generally thought to be a bit of biological nomenclature identifying “submicroscopic infective agents”.

But the term is descended on the one hand from an ancient Sanskrit term, *visa*, meaning “poison or venom in the senses”, and on the other hand from the Greek term, *IOS*, meaning “poison”.

Our English term is taken directly from the Latin *virus*, in which language it officially referred to slimy liquid, poison or stench, but was also probably utilized as Latin slang meaning something like “really smelly shit”.

The third definition given in my trusty Webster’s is “something that poisons the mind or soul”.

It was apparently first utilized in English in 1599 in the context of heaping venomous and poisonous abuse on another person.

The earliest definition in terms of pathology date only from 1725—at which time it more or less referred to “A morbid principle or poisonous substance produced in the body as the result of some disease, especially one capable of being introduced into other persons or animals by inoculation or otherwise and of developing the same disease in them”.

It is from this definition that I have adapted and adopted the term “cloning” with reference to exactly reproducing something in oneself taken or absorbed from others.

The term *virus* has been seized from its modern biological contexts and entered into Computerese. There it refers to a nearly undetectable micro-package of information which can be introduced into software programs and/or hardware systems with the result of disorganizing, adulterating or obliterating them.

In its Computerese sense, a virus is actually an information virus which distorts or erases other kinds of information—more or less along the same lines as the filters in the funnels of consensus reality bottles.

Clone

Our English term, *clone*, was taken from the Greek word meaning “twig or slip”. Its first noted use in English was in 1903 in a scientific paper having to do with chrysanthemums and their clonal characteristics.

A later scientific paper of the same year pointed up that “the clones of apples, pears, strawberries, etc., do not propagate true to seed, while this is one of the most important characteristics of races of wheat and corn”.

In this sense, a cloned information processing concept or a clone’s information processing virus may not propagate true to seed either.

In any event, the first definition of *clone* dating from ancient Greece, etc., referred to a group of cultivated plants the individuals of which are transplanted parts of one original seedling or stock, the propagation having been carried out by the use of grafts, cuttings, bulbs, etc.

In this sense, then, *clone* was the term given to all bud grafts taken from a parent tree.

This can be extended into the analogy that a given consensus reality is the parent tree of conceptualizations, and that each of us specimens can be grafted onto it. As we are, of course.

After the tree is recognized, and communicated within, by the nomenclature central to the tree, not just the bark of the tree, but the flow of information inside the tree and which makes it a tree.

The bark of the tree constitutes only its superficial protective layers, three layers of quite simplified cells which harden—something like the hard glass of the bottle that contains whatever is filtered into it.

All the above for whatever it might suggest.

Warning

It is not correct to call a concept an information virus simply because one disagrees with it.

For one thing, all of us completely assume that *our* concepts are correct and virus-free. And so if we enter into discriminating the existence of information viruses, we will normally assess the concepts of others—not those we might just chance to contain.

The only purpose of entering this topic into this database has to do with locating information processing viruses within the general consensus reality we have cloned into—and must subscribe to in order to speak, write and read in its unifying language.

Whether an individual or a group of them possesses cloned information processing viruses is irrelevant—with one exception. And if you cannot identify that one exception, then you are already reading this essay from a viewpoint not at all intended.

Finally, the *entire* context of this essay is aimed only at the possibility that information processing viruses exist and which might deter or prevent one's own approach toward activating their own share of the superpower faculties. This is a specific area of possible interest only for some, not a general one applicable to all or any other area of human species activity.

In any event, we must move on.

If we search for the singly, largest common conceptual denominator regarding the superpowers, we will easily find that the concept of *perception* is most likely to be it. This is specifically to say that in the English language, perception is assigned to all psychic matters.

This assigning is, of course, over-simplified to the extreme—in that there are many different *types* of perception in both the quantitative and qualitative sense.

But beneath that slight confusion is another more fundamental one—an almost universal mis-understanding regarding what perception is and is all about.

And so in Part 3 now coming up, we will attempt to beat that misunderstanding to death—and do so without overtly stipulating that this egregious misunderstanding is virus-like in nature.

THE HUMAN GENOME AS THE ULTIMATE IMPLICATION OF THE SUPERPOWERS OF THE HUMAN BIOMIND

Ingo Swann

(14Apr97)

The mapping of the human genome (now underway) is understood as desirable regarding two major areas: medical applications and genetic engineering.

Simply put, the major concept pertinent to those two areas involves deleting undesirable genetic materials and inserting desirable ones.

The ultimate goal, of course, is the production of the perfect human specimen—"perfect" at least from the genetic point of view.

The potentials of this are awesome, staggering. One of the fall-outs is that human history will be completely redirected, more or less in one fell swoop.

The potentials, however, are not yet clear regarding their details. But whatever those will turn out to be, they are inevitable, certain, unavoidable.

You see, hardly anyone will resist the engineering of the genetically perfected human. And those who do resist, or have reservations, will find themselves pissing into the wind of this great change.

The purpose of this essay is to discuss a relationship between the genome, genetic engineering, and the superpowers of the human biomind. I have to point out that this relationship is hardly ever mentioned elsewhere—even though it is an obvious one.

So far as I can determine, this relationship has nowhere been mentioned either in parapsychology or genetics. It, and its implications, *are avoided*—as they would be, of course.

It might be okay to contemplate the genetic engineering of super bodies, super immune systems, super strength, even super intelligence.

But the genetic engineering of superpowers—such as mind-reading, telepathy, clairvoyance or PK—well, this will be another matter, so much so that its parameters almost surely will be dealt with in deepest secrecy.

To get into this topic (or dawning situation), it seems relevant to briefly and simplistically review certain pertinent past contexts regarding the superpowers. I have already expanded upon some of those contexts in other essays in this database.

Up until the advent of the modern age, the existence of the superpowers of the human biomind was accepted in most pre-modern cultures, albeit under different designations and nomenclature peculiar to each of them..

Among those cultures we might list those of ancient India, Amerindian, Egypt, Babylonia, Israel,

Greece, China, Japan, and the Western Nordic cultures, including the Eskimos, as well as all of the Mesoamerican cultures.

During the eighteenth and nineteenth centuries, however, wide-spread acceptance of the superpowers began to diminish, ultimately becoming questionable, and finally opened up to skeptical trashing.

One of the most obvious reasons for this diminishing and trashing can probably be laid at the feet of various philosophical artifacts that were introduced into Western thinking during those two centuries—and which artifacts became intellectually fashionable.

During the modernist twentieth century, “objections” to the superpowers were based on those fashionable philosophical artifacts—with the inevitable result that the modern sciences and psychology became fractured regarding an adequate conception of the whole human being.

As but one example, even intuition could not be fitted into the now dwindling modern contexts—while intuition is clearly one of the most primary aspects of the superpower faculties. Although intuition’s legitimacy has been played down, it has survived as a concept only because of its close connection to genius, creativity, inspiration, invention and problem-solving.

With the exception of conventional academe (which still teaches them), most of those philosophical artifacts have become passé and unfashionable by now—largely because of the need to modulate new overviews more suitable to post-modern advances, situations and developed realities.

There is actually little reason today to base one’s overviews on philosophical artifacts of eighteenth and nineteenth century thinking. Those past philosophical artifacts were workable in their time, serving their purpose in the light of the realities and perceived necessities back then.

Even the philosophical artifacts of the first seven decades of the twentieth century are out-moded, some of which are now useless. Things have rapidly changed and altered a great deal during the last twenty-five years—not only because of advances, but because large and significant problems exist today, problems past thinkers could not imagine ever existing.

With regard to the modernist trashing of the superpowers, most people are aware that they were conventionally treated and taught as superstitious and/or irrational, certainly unscientific. During the twentieth century they were also

dubbed as “abnormal” by sociologists, and as having a psychopathological basis in psychiatry.

The terms superstitious, irrational, unscientific, abnormal and psychopathological served quite well as cue words to warn professional people not to deal with the superpowers, to stay away from them or experience professional disrepute.

The cue words were very successful—even in the face of the tremendous popular and lay response to the concepts of the superpowers. That response, however, was largely science-fictionlike, the predominant theme casting the superpowers as terrible, evil, hideous and of destructive potential.

One of the more interesting aspects of the objections to and trashing of the superpowers is one most people don’t at all realize.

Indeed, this aspect can come into view only by achieving a rather thorough overview of the history involved.

This aspect has to do with the size and dimensions of the “resistance to PSI”—and which can be seen as excessive, even hysterical, all things considered.

I don’t like analogies. But two are apt in this case—such as setting a Tyrannosaurus Rex to exterminate a gopher in the lawn, or to kill a fly by using twelve nuclear bombs.

Rather than accept all this at its apparent (and confusing) face value, one can dig a little deeper.

For example, most people are not aware that behind the regrettable scenario briefly outlined above three other scenarios have existed among many major thinkers and scientists, and all of which are surprising.

First: One of the earlier objections to the superpowers (such as clairvoyance, telepathy and mediumship) was based in the idea that even if they did exist, there was no use for them.

This idea clearly expressed a lack of imagination. But none the less, when it was pointed out that the natural or spontaneous manifestations of the superpowers were fraught with undependability, the idea took on currency.

When the problem was added concerning identifying the difference between those “manifesting” fraudulent and real superpowers, well, it becomes somewhat understandable why there *was* a problem.

Second: This objection concerned the idea that scientific advances would make any perceived need for the superpower obsolete.

This concept was based in the consideration that the superpowers once may have played an evolutionary role within the species, a role relegated to the limbic system, the “old reptilian brain”.

However, our species had evolved the cortex and neo-cortex since then—and which imbued the potentials of reason and logic, factors seen as leading to more accurate and superior functioning.

In other words, behind the simplistic and vulgar condemnation of the superpowers as superstition, irrationality, and psychopathological disorientation, lay the two faces: that the superpower faculties could not really be used for anything; that they were early, rudimentary brain artifacts superseded by the more recent evolutionary development of the higher mental functions embodied in the cortices.

Both of these two faces are drawn from the concept that reason and logic are better, more dependable and more efficient than any manifestations of the superpower faculties.

This, of course, might be taken as apparently true—if one does not study in detail the history of reason and logic. Of course, if one does this study, adequately, one might arrive at the idea that the difference between reason/logic and mierda del toro is often quite narrow and obscure.

The two objections briefly noted just above usually came from highly educated people, some of whom achieved a good deal of influence and power within the modern sciences and philosophies.

[If you wish to achieve a broader picture of these two objections, I suggest *Natural and Supernatural: a History of the Paranormal* (1977), and *Science and Parascience: a History of the Paranormal 1914–1938* (1984)—both by the late Brian Inglis, and both published in England by Hodder and Stoughton. For a slightly different slant, I suggest *The Occult Establishment* by James Webb (Open Court Publishing Co., 1976.)

Now, one could hardly imagine that yet *another* factor exists behind the two just mentioned. But one does. It is subtle, secret and legitimately qualifies as a conspiracy.

To grasp the fundamentals of this additional factor, one first has to realize how evasive (and silly) it was to suggest that the superpower faculties have no usefulness.

Clearly, achieved telepaths or mind-readers would be *useful*. At least my humble self could find uses for them—and for “traveling clairvoyants”, too, providing they could surmount the signal-to-noise ratio in some dependable and predictable fashion. [An essay regarding the problems of the signal-to-noise ratio was placed in this database some time ago.]

It was also evasive to suggest that science and technology would make obsolete the superpower faculties—a factor that might be true only *if* the faculties were not identified, developed and enhanced.

There is a certain amount of spontaneous or deliberate stupidity in this case.

For example, we all have legs to run with. But developing the rudimentary running skills into Olympic Games status is something that technology will *never* make obsolete.

Likewise, we all have many rudimentary, superpower biomind sensors and transducers. But identifying and developing them into Human World Games status is another matter. Further, another matter that might make science and technology obsolete.

And here is the crux of the third subtle, illusive, and deeply guarded factor—which can be brought to the cognitive surface by considering the concept that perhaps it *might be disadvantageous* to *develop* the superpowers of the human biomind.

You see, even *one* developed, truly developed, intuitive, telepath or mind-reader might shift the balances and parameters of all games played in the World—especially if those games are idiotic and senseless to begin with. [And this concept was the theme of my novel, *Star Fire*, published in 1978 by Dell.]

Having considered this, if we shift our thinking just slightly, we can come up with the concept that perhaps it might be better to *prevent* the development in the first place. Indeed, tremendous power might ensue to the developed carriers, or their controllers, of any of the superpowers. Best then, would it not be, to discourage the development in the first place.

And the best way to prevent anything is to surround it with disrepute and confusions so convoluted and intense that it takes developed superpower faculties to cut through the Gordian Knot that ensues.

The question now emerges: have secret hierarchical decisions actually been taken along such lines? Well, yes.

For example, feminist historians have built a good case regarding the secret purpose of the Inquisitions. This goal was not to condemn and punish religious heresy, but to exterminate the female “psychic” healers and counselors of the times under the misunderstanding that the female line carried the dreaded PSI faculties. And indeed, the statistics of Inquisitions, still in existence, show that about 75 per cent or more of the victims were female.

Feminist historians majorly tend to interpret this as the determination of a macho male society to exterminate the source of undue female influence, a factor that does need to be considered. But the female influence was, in the first place, derived from higher-stage functioning of at least some of the superpowers of the human biomind.

During modern times, including the twentieth century, the objections of science to adequate investigation of the superpowers is virtually unexplainable.

After all, the existence of the superpowers, at least in fundamental and rudimentary forms, is easy enough to confirm.

The modernist mainstreams, however, have not only *not* undertaken the confirmation—but have adopted influential ways and means to prevent it, including denying funding to any effort along such lines and instituted effective anti-propaganda campaigns against the whole kit and caboodle of the superpowers.

The result was, of course, that the modern sciences, psychology and psychiatry were *sanitized* as an obvious preventive measure to *any* significant development of the superpowers. It's worth mentioning that the modernist anti-PSI platform did not even research *intuition*—from which many scientific discoveries emerged.

And I personally know of one R&D project that lasted for about fifteen years. That project did resolve some of the signal-to-noise problems that yielded higher, dependable rates of efficiency. But that project was finally terminated by subtle hierarchical decision.

In this case, *after* the increased efficiency could be demonstrated, very high level meetings were held regarding the “threat” of organized and developed superpowers. As one dependable source quoted to me, two principal questions were asked: “Well, do we want achieved mind-readers and PSI spies?” “What if they get out of our control?”

And so, *zap* went that effort—but not before organizing to send out unusual press releases to “prove” the inefficiency of the superpowers—and also disinformation minions and functionaries to distort perceptions of what is involved.

I would not usually be so blunt regarding this issue or situation—because there could be an element of danger involved.

But a new element has entered the picture, one that takes whatever is involved out of my immediate concepts, an element that by far outshines anything or anyone in the past as recent as a year ago.

And that element is the mapping of the human genome.

You see, *if* it transpires that genetic markers do exist regarding the superpowers of the human biomind, it is as sure as your daily or weekly bowel movement that efforts will, will, will be secretly undertaken to bioengineer perfected “superpsychics”. This goal will automatically include deep and penetrating research regarding whatever it takes to help achieve this purpose.

In the first instance, this genetic engineering process can be founded, easily enough, upon the recognized factor that elements of the superpowers *do* manifest spontaneously in our species, and always have.

In this instance, all that needs to be done is to compare genetic profiles of a number of natural psychics in order to spot which gene markers they have in common—and then to extract and splice them into the chromosomes of either the spermatozoa or ovum or both, and which when combined will then yield you know what.

In the second instance, the question of whether superpower faculties are hereditary will come up as a significant issue.

And so whether the faculties “run in families” will come up for renewed, and vigorous, interest.

So: do the express superpower faculties run in families?

The tradition that they do began, in the West, in ancient Israel whose prophets ran in families (sometimes skipping a generation or two, but reemerging later)—and which phenomenon is adequately recorded in the *old testament*.

The Irish take this for granted, as do even today’s remnants of America’s Amerindian populations.

In short, shamans, seers, telepaths, clairvoyants probably do run along family lines.

Thus, the genetic basis can either be scattered and seemingly fortuitous, or more predictably run in genetic family lines.

As it was, my material grandmother insisted that such was the case. Her grandmother five or six times removed had been an Oglala-Sioux shaman. That genetic bequest seems to have excluded all male descendants—until Moi, and which surprised Gram, and made her more than willing to directly answer my many early questions.

In any event, with the mapping of the genome the past (and future) objections to PSI are going to fall on rocky times in that the map will have the last laugh in this regard.

The public will probably never know of developments in this regard, for genetically engineered “superpsychics” will be too, well, too valuable to be exposed for public entertainment, skepticism, or any other kind of irrelevant whatnot.

But one day genetically-engineered superpower faculties will make their debut on the *world stage*. At least, and for sure, the attempt will be made—at a time not too far distant. For one nation is nearing the completion of the mapping process—and that nation is *not* the Good Old U.S. of A.

The Genome

Many things have rerouted the historical direction of our species, of our existence on this planet, of our social, moral, ethical, philosophical and sociological perspectives.

Without any question, though, the mapping of the genome will eclipse all of them so far—because for the first time (during our *recorded* history at least) humans will make humans in their *own* image. And if it becomes possible to fabricate novel “designer genes”, then *that* image may ultimately consist of something neither seen nor conceived so far.

What this portends is never presented in our media, and only rarely mentioned in books devoted to the issue.

Indeed, the American public is quite underinformed regarding the genome. Many may be disinterested, many having never even heard the term. To those who know something about it, it may mean the eradication of genetic “defects” that underlay certain forms of cancer, hearing impairment, heart defects, etc. It might mean bigger tits for ladies that want them, and bigger pecs and biceps or whatever for males. In any event, the jump-connection between superpower faculties and the genome is avoided like the plague. And doubtless this present essay will attract little attention because of the installed anti-superpower mechanisms widely distributed as the preventive measures earlier discussed.

So, to make this essay somewhat complete it seems the better part of valor briefly to describe the *genome*.

The modern term *gene* is taken from an ancient Greek word that meant “to produce” within the concept of “this naturally or automatically produces that”—as contrasted to the concept that something can be made or manufactured out of something else.

In other words, the acorn (seed) of the oak tree produces another oak tree.

In English, a number of words have arisen from the Greek source.

One of the earliest was the term *gene-sis*, taken directly from the ancient Greek term which meant coming into existence, being born, origin, creation. It was applied by early Greek translators to the first book of the Old Testament, appearing in Early English at about 1000.

Another early term (about 1300) was *gene-ology*, roughly described as an account of one’s descent from an ancestor(s) via the enumeration of the intermediate persons—this concept being roughly equivalent to a pedigree, lineage, family stock, or bloodline. The term “pedigree” was later transferred exclusively to animals, especially dogs and horses.

Bloodlines were important in most premodern cultures for two central reasons. Inheritance, power and influence descended through them, and they formed the central core of family clans—and, in some cases, formed the basis of ancestor memory.

Another term was *gene-ration*, appearing in English about 1374, and, in an active sense, principally referring to physical procreation or the begetting of progeny or offspring.

Also during the 1300s, *generation* was also applied to all of the progeny of a given set of parents, and to the whole body of individuals born about the same period and the time covered by the lives of those.

The term *genital* also appeared during the 1300s, but was taken from the Latin *genitalem* which referred to the external organs of generation, usually those of the male.

The adjective *genetical* was occasionally used up through the 1600s, but later became obsolete with regard to a mathematical meaning I haven't been able to grasp.

The term *genetic*, now so familiar today, apparently did not appear in English until about 1831. *Genetic* is not included in Noah Webster's 1828 edition of the *American Dictionary of the English Language*.

As used in 1831, *genetic* seems to have referred to histories of poetry, the origins and development of creative power and parts of speech or language, and the classifications of religions and systems of logic.

The use of *genetic* in its now familiar biological sense apparently began emerging only about 1859. It first referred to "one that is the result of a common origin", thus having "genetic affinity, connection, and relationship" to that common origin. Therefore, the term *genetic* as we basically use it today is only about 130 years old.

It is rather surprising that the term *gene* did not really emerge in English until about 1913—and first utilized in the context of "the invisible rudiment or transmitted germ of a character".

It is important here to enter into a slight digression in that the use of *gene* in this sense referred to "character", not to biological structure. There are, of course, different ways of interpreting this. But for one thing, the *gene* as we know it today as articulated protein structure, had not yet been discovered. A gene was more or less considered as an "invisible rudiment" along the lines of a plasma or germ. Astrologers, circa 1913, also considered the influences of the planets, i.e., as "invisible rudiments", much in the same way.

The emphasis seems to have been on “causative formation” via invisible rudiments, the sum of which was seen as a kind of holistic “character”—this more in a motivational psychological sense than in a biological structural one.

In any event, as of 1913 “character” was being used in a quasi-mixture of psychological and sociological sense. This usage had a close or distant relationship to eugenics, then on the upswing.

The assumptions of eugenics held that psycho-socio character, such as criminality and genius, ran in families within which the character was transmitted as “fixed” if children demonstrated similar psycho-socio characters as their parents and grandparents.

In other words, to the eugenicists (and to many psychologists) *nature* endowed psycho-social character. Sociologists, of course, disagreed with this—largely because the dominant sociological platform held that character could be modulated or remodulated by *nurture* at both the collective and individual level.

The tremendous *nature* vs. *Nurture* “debate” then arose. Eugenics and genetics fell into enormous convolutions and disrepute, and biologists in general fled from them in droves—mostly because they were deprived of funding. The funding was given to sociologists who proposed to modulate wide and wise social reforms and reconstruction via the institution of proper nurturing.

And there things might have rested, suspended in sociopolitical “debate”—had not the electron microscope been developed in Germany in 1932, and which invention made the invisible gene visible.

At this, genetics had to be restored—but with certain qualifications. The tremendous *nature* vs. *nurture* debate was still ongoing and of quite fierce proportions, although the “nurturists” stayed well in the forefront. The safest course for the neo-genetics was to detach from all phenomena believed to be psychological (and parapsychological) in origin, and of course to avoid the taint of eugenics at all costs. Genetics then charted a course strictly material-biological-structural—and until quite recently geneticists since then inhabited solely a material universe, focusing exclusively on “*nature*” and leaving “*nurture*” to psychological and sociological behaviorists.

Strictly speaking, the modern origin of *genetics* is dated as 1908, under the heading of the quantitative scientific study of physical heredity—as distinct from the qualitative manifestations and behavior of that heredity. The 1908 work was based on the earlier work (c. 1866) of Gregor Mendel on inheritable dominant and recessive *factors* in plants, and the combinations and recombinations of those factors.

The concept of the *genotype* emerged about 1897, first established as “any typical material of the type species of a genus”. [*Science*, 23 April 1897, p. 639.]

By 1910, the definition had been slightly altered as “the combination of hereditary characters possessed by a race or organism; a race or group of organisms having the same combinations of heredity characters”.

Here it is worthwhile to distinguish between *genus* and *species*, at least for the sake of the clarity that might not be immediately at hand.

The term *genus* was first used in English about 1551, described then as a “general word” for the characters shared similarly “in their kind”—much as birds of a kind flock together—the “in their kind” having mostly to do with “virtues and vices”.

In about 1608, the term began to take on more physical botanical and zoological meaning, especially with regard to different types of crocodiles and roses.

By 1895, *genus* had come to mean a class, kind, or group marked by common characteristics or by one common characteristic, specifically a category of biological classification ranking between the family and the species.

The term *species* was first used at about 1559, and meant outward form or appearance, the visible form or image as constituting the immediate object of vision (or taste, apparently, as in this species of wine is better or worse than another).

The species, as the *human race* was not used until about 1711.

In terms of modern definition, *species* refers to a category of biological classification ranking immediately below the genus or subgenus, comprising related organisms of populations potential capable of interbreeding.

So, a *species* is defined by whatever it can interbreed with and produce progeny.

Our *species* belongs to a family of mammals represented by the single genus *homo* (man [which once meant male and female]).

After *that* designation, our single genus has styled itself as species *sapiens sapiens* (loosely translated (if we can keep from rolling on the floor in some instances) as knowledge that man knows that it can think).

And, we can interbreed only with our thinking other Sapiens Sapiens—excepting, so far, the possibility of extraterrestrial genetic engineering, and which spaceside activity would need the equivalent of electron microscopes.

Not long after the development of the electron microscope during the 1930s, the concept of heritable physical *factors* merged with the concept of

physical *genes*. The factors were then apparently being seen as the physical manifestations of the genes—while any reference to *characters* seems to have been sequestered into the depths of psycho-social behaviorism.

In any event, the nurturists had won the day by the 1950s, and which decade was also the paramount decade of behaviorism. Nurturism and behaviorism detached completely from genetics, much to the relief of the geneticists eagerly peering into the internal anatomy of the gene now visible.

And what they began to see was astonishing. To get into this, we need to introduce the term *chromosome*, technically defined (as of 1978) as the structural carrier of physical hereditary characteristics (i.e., not behavioral *character*), found in the nucleus of every cell.

A certain number of chromosomes are characteristic of each species. The fruit fly has 8, the potato has 48, the human has 46.

The chromosomes of any plant or animal that reproduce sexually exist in pairs, and are thus diploid, but are called alleles. Thus, in humans there are 46 chromosomes—or 23 pairs of them.

All cells in the human carry a complete complement of these numbers—except the sex cells of the spermatozoa or ova, which carry only half of them. Upon the event of “fertilization”, these two halves, one from the male and one from the female, will match and fuse to format the new progeny, and which will then have the complete 23 pairs of alleles or the 46 chromosomes.

Descriptively put, the genes can roughly be compared to beads, the chromosomes to strings of them.

One of the early popular confusions regarding all of this was an unknowing confusion between *gene* and *chromosome*. To correct this confusion, if it exists in some readers, we have 46 chromosomes of 23 allele pairs. But, as we will shortly see, these contain many, many more genes, or genetic “packages”.

The physical existence of chromosomes and genes was hypothesized and predicted in the 1860s by Frederich Miescher and that they would be composed of a substance he named “nuclein”. This substance was isolated by him in 1869.

But it wasn't until the late 1950s that the far-reaching importance of this “substance” began to be understood as not only the material of which the gene is composed, but as the actual *carrier* of the hereditary characteristics (or traits).

Miescher's “nuclein” (or nucleic acid) was found to exist as two types, and which have been named DNA (deoxyribonucleic acid) and RNA (ribonucleic acid).

In most organisms, as is the case with the human organism, the two nucleic acids occur in combination with proteins, the combined substances being called nucleoproteins.

Now Get the Following...

So far as understood, the “hereditary information” is encoded into the combined substances, and which “information” apparently utilizes the same substances to re-encode itself *and* to synthesize additional nucleoproteins.

Further, the chemical and physical properties of DNA suit it for both replication and transfer of information.

Each DNA molecule is a long two-stranded chain. The chains are made up of subunits called nucleotides, each containing a sugar (deoxyribose), a phosphate group, and one of four nitrogenous bases, adenine, guanine, thymine, and cytosine. These are identified by the letters A, G, T, and C respectively.

The “information” carried by the genes is coded in sequences of these nucleotides, which correspond to sequences of amino acids in the polypeptide chains of proteins.

The A, G, T, and C contents of the subunits called nucleotides are sometimes referred to as genetic “markers”—and the total of which apparently comprise the “genetic code” or the “human blueprint”, and “filling in the map of human nature”.

Like all else in genetics, the “markers” exist in diploid base pairs, one half from the male, the other from the female. It is their “sequencing” that determines everything, or almost everything about what we do or do not genetically inherit.

There are 3 *million* of these base pairs (or markers), the sum of which is referred to as the *genome*—and the complete mapping of which is called the Human Genome Project (HGP).

It is these base pairs that make genetic identification possible, and genetic engineering a rather sure thing—the latter because the functions of the base pairs can be blocked or enhanced, or removed and replaced, by what is delicately referred to as “genetic therapy”.

In the United States, the ambitious Human Genome Project needing twenty years to complete was voted and funded by Congress in 1988, and thus got underway.

Problems arose, however, among the decision-makers and internal rivalry among the genetic “camps” involved. The costs of the project were objected to, although those costs were considerably less than the budget for Project Apollo to the moon, and the HGP would clearly furnish more sheer data than the moon landing for scientists and philosophers and sociologists to reflect upon.

Umbrage was also heaped on the project by the vested interests of certain inner sanctums I’ll not specify because it might be too volcanic to do so. But, after all, there would be, in the following order of importance, economic, religious, philosophical, and real or imagined moral and ethical factors to consider.

Thus, the American genome project collapsed at a couple of points during the early 1990s—but was hastily put back together again when it became known that the energetic Japanese had begun their own genome project about five years before the Americans had.

Even so, having lost time, and having started late, the American effort stands no chance of winning the race for the genome *map*—the most basic human blueprint and the doorway to . . .???

Extrapolations and Implications

Before getting into the genome implications relative to the superpowers, one factor certainly needs to be emphasized: A species that, with hands-on, can directly micromanage its own genome will be considerably different from the one that can do no such thing.

After all, there *is* a difference between selecting genetic materials in the laboratory and “selecting” them by random copulation, even if the copulation is achieved among those who believe themselves to be the best or better people.

The whole of this is no longer a science fiction fantasy that might come true five hundred generations into the future. It is something that is less than one-half a generation away from *now*.

Versions of Genome Micromanagement

For those who have something of a grasp of the Larger Picture involved, there can be little doubt that there will be four versions of genome micromanagement at the outset—the American, the European, the Japanese, and the Chinese versions.

At the outset, the American version will almost certainly be conceived as a new, and very expensive, economic opportunity to sell (cures for diseases, for example) to those who can afford to buy. In other words, genome consumerism—a new market to be brought into the short-sighted, capitalistic syndrome.

I'm not sure how the early responses regarding the European version will manifest, but in general I'll bet on genetic enhancement of what we Americans refer to as "brains". As contrasted to American preferences for economic-power trusts, Europeans have always opted for brain-power trusts, including the British.

China has always been more or less inscrutable, at least to Western thinking in general—so I'll forego jump-guessing this one.

Japan will have the opening and first cutting edge regarding genome micromanagement. Unlike China, Japan is not so much a mystery as it is a wonder. In size, Japan fits neatly into the state of California with room left over. Yet, after World War II, it took but forty years for the Japanese to become a world economic power, and which today owns an outright 8 per cent plus of the American economy.

This feat, as the Japanese openly state, was achieved by focusing on long-range planning, not on the immediate gratification of short-term gains. I would guess that the Japanese will go for the overall superhuman that can be increasingly perfected over long periods of time. In other words, they will go for an outright "evolutionary step", as it might be put.

The Superpowers and Gene Micromanagement

If you have struggled through this essay to this point, and if your "mind" feels tired, and if your realities have started to blink out, well, join the crowd which includes my humble self. But to get to the end of this essay, we must proceed.

The advent of the superhuman has been foreshadowed in movieland fiction—in chop-chop karate thrillers, space epics, the meeting of Earthlings with ultra-achieved Other "cultures", PSI intrigues, and in wonderful tales

where over-adequate muscle meets overpowerful androids resulting from laboratory micromanagement, either earth-based or space-based.

All of the foreshadowing has two factors in common:

1. the downgrading of natural human efficiency in the face of superpower efficiency, no matter what kind it consists of; and
2. the calling forth, in the natural human, of factors necessary to meet and cope with the “invading” superpowers.

In this sense, the *message* of these foreshadowings is the conflict, but the *text* beneath is that the superpowers pre-exist in the natural human or they could not, as undeveloped potentials, be called forth into potential realization.

The overt and hidden essences and meanings must now be overlaid onto the potentials of genome micromanagement—and which, via selective genetic engineering, will be “called forth” by direct microsurgical intervention in DNA sequencing.

This, however, will *not* be “genetic therapy”, but genetic re-creating that jump-starts and re-routes the rather slow “evolutionary process” into deliberate designer modifications. In other words, *precise* DNA sequencing as contrasted to rather fortuitous and random sequencing via sexual drives or love combinations.

In other words, the future as of *now* is in the hands and minds of geneticists, and this can be said pure and simple.

Geneticists

Since this *is* the case, or will increasingly become the case, it is worthwhile having a look at *present* geneticists.

These, it might well be said, exist in a purely physical realm where DNA splicing and removal and re-sequencing are interpreted via the physical outcomes of doing so. Here we must remember that genetics came to involve physical structure in a direct quantitative way, while the qualitative biomind factors were left to psychologists, sociologists and psychiatrists to cope with.

But there can be little doubt that DNA re-sequencing that leads to high *quality* performance and efficiency will be recognized as the start-up of the superhuman population.

Nonetheless, and as regards the current state of the genetic “art”, geneticists will have to look for quantitative physical structure—since presently they are ill-prepared to do much else.

The meaning here is that those superpowers of the human biomind that can be seen to emerge from or because of some kind of genetic physical structure will be the first to be “enhanced” via DNA re-sequencing.

Sensory Receptors

The two fields of neurobiology and genetic DNA-sequencing recognition have not quite yet gotten “married”. But they are destined for this nuptial state.

Via the electron microscope and other advanced technologies, neurobiologists (and bio-physicists) have recognized that the entire genetic physical body is laden with all sorts of sensory receptors, down to and including the skeletal framework. But since each specimen is DNA-sequenced differently in slight or gross ways, the distribution of those receptors is also patterned differently in each genetic specimen. Except in genetic family lines in which specific superpower faculties are transferred to progeny in higher-than-average qualitative ways.

A specific example is now necessary. I will select the example of dowzers, and who are dowzers because they are more sensitive to magnetism and magnetic fluctuations.

Neurobiologists have confirmed that the palms and soles of the feet in all specimens of our species possess sensory receptors for detecting “magnetics”. The difference between the able dowser and the non-able one is that the able ones possess more of such receptors, and are thus much more sensitive and aware of magnetism and magnetic fluctuations.

Thus are dowzers produced, and which dowzers tend to “run in families”. *Meaning*: there is DNA-sequencing regarding less or more sensory magnetic receptors on the palms and soles.

It will certainly be possible to locate and identify the DNA-sequencing patterns by examining the DNA profiles of able dowzers, especially those with a given familial lineage along those lines.

Since DNA nucleotides can be artificially synthesized, the DNA-sequencing responsible for “growing” sensors magnetic receptors can be altered and enhanced by genetic micro-engineering. *Ergo*: super-dowzers.

This genetic trait (or character, or whatever) is known, for example, to run in Amerindian shamanistic family lines. Those that possess the relevant

magnetic sensors can hold up their palms—and detect a small campfire or a human or animal body concealed in a forest twenty miles away. *This* has been demonstrated to moi several times in New Mexico, Arizona and lower Utah. There is no trickery or “magic” involved—only DNA-sequencing. It is also confirmed that certain “point men” in Viet Nam were successful point men because they could magnetically sense metal (such as mines) concealed in earth or jungle.

I would now like to go into qualia receptors—which account for several, but not all, forms of clairvoyance. But space does not permit.

The New Face of the Superpowers and Their Genetic Enhancement

There is much more to be said (or speculated) along these lines. But the goal was to show that the “search for psychic and/or paranormal powers” is in process of gravitating to genetics—and to geneticists.

But it now needs to be pointed up that if the geneticists were to research psychic or paranormal powers, they would *not* do so. As mentioned, by far and large geneticists dwell in a material universe filled with the physical matter of biological structure and processes. Psychical and parapsychological research is anyway filled with box canyons, endless detours backing up into fruitless theories, and, not the least, hobgoblins of the so-called “non-material”.

But examining sensory receptors physically present on and within the bio-body is clearly another matter—a *physical*, structural matter, and hence a matter of genetic interest.

In this sense, and in the sense of mapping the *entire* genome, geneticists cannot refuse to consider the meaningful interest of the “subtle” receptors, and cannot avoid identifying their particular DNA-sequencing.

But in undertaking this promising task, the geneticists will *not* at all need to incorporate parapsychological or psychical workings. After all, the researchers of those two fields often insisted there was no biological basis for the psychic “abilities”. And, as someone’s ironic last laugh, the modern sciences *agreed*.

One of the meanings here is that the genetic inquiry into the DNA-sequencing of the superpowers of the human *bio-mind* will *not* incorporate the theories or the nomenclature of PSI or parapsychology.

There are at least two reasons for this exclusion:

1. The psychic-parapsychological theories and nomenclature will only clutter the effort with imprecise definitions and the ambiguities typical of most of the terminology.
2. But there is a better reason: geneticists *do not need* psychical and parapsychological research concepts or their nomenclature.

You see, the superpowers will be a matter of *physical* sensory receptors—not of illusive (and undependable) psychological episodes or events. Indeed, neurobiologists, etc., have already discovered many different kinds of sensory receptors—as well as a number of receptors for which no function is recognizable so far. Also, certain DNA-sequencing has been discovered for which no functional correlation is recognizable.

When I became aware of this shift-in-nomenclature problem, I attempted to prepare at least a partial codex for it. I presented this codex at an invited lecture at the United Nations in March 1994, and placed the lecture as an essay in this present database in September 1996. I direct your attention to that essay, entitled: *On-Going Scientific Discovery of Sensory Receptors Which Account For Many Subtle Perceptions*.

Anyhow, and to sum up, think *genome DNA sequencing*—no longer think *psychic, paranormal* or *parapsychology*.

And, by the way, ready or not, welcome to the Age of Superpower DNA Enhancement. Oh, Yes: I almost forgot. Don't expect to find media reports on achieving DNA-enhanced superpowers—for all of this will be kept *topmost-top secret*, and require seven levels of need-to-know above that.

So, Bambini, there it is...

...believe it or not.

TOWARD ACTIVATING THE SUPERPOWERS OF THE HUMAN BIOMIND

Ingo Swann

(23Feb97)

Part 3:

The Nature of Perception

As discussed, however imperfectly, in the Introductory materials to this series of essays, it was discovered that consensus realities and their broadly-shared concepts are sources of the greatest deterrents and distortion regarding the superpower faculties.

The principal reason seems to be that certain concepts are misconceptions or are absent—and in either case the mental information processing grids of the individual so affected respond as if they have viruses in them.

The result can consist of anything imaginable—from the highest, most vaporous kinds of illusion down to and including complete closure or black-out of the cognitive processes.

There is the added complexity that viruses can mutate with wild frequency, or become immune to conceptocides in the way cockroaches can do.

So the best way to deal with them is not to rationalize in their presence, not to try to correct them in anyway, but by the simple cave-man tactic of pounding them to death with the proverbial club of increased and more exact understanding.

If this tactic is successful, one is somewhat likely to experience Metanoia shifts—Metanoia to be extensively treated in a following essay.

In any event, when the misconceptions or absence of correct ones are cloned into the think-processes of everyone, anyone, the misconceptions, etc. act as viruses that either confuse or misdirect various kinds of information in ways that seem entirely appropriate, logical, rational, correct and so forth.

If something like this is not possible, then the think-systems are caused to shut down. In familiar terms, this is often expressed as “my mind is drawing a blank” or “I haven’t the foggiest notion of what is meant”.

Since most consensus reality information is simplified and generalized with regard to larger and larger consensus realities, the confusions and misdirections are not usually noticed.

It isn't just that misconceptions come into existence or that some of them are inadequate. Perhaps the biggest of the central problems is that they are "understood" as if they *are* adequate and well-conceived.

In this state of false understanding, they are then cloned into the think processes of others where they function like information viruses.

Most people will abandon false understandings if and when they realize their falseness. But this seems to be linked in some direct proportion to whatever complexity is involved.

Having realized something about the deterrent nature of conceptualizations, it then seemed necessary to isolate those most fundamental with regard to the superpower faculties, and then inspect how they were understood.

Various lists of nomenclature were produced as a result.

For example, certain fashionable terms were found to be oxymorons, but which are none-the-less understood as if they make real sense—*pre-cognition*, and *POST-cognition*, for instance.

Another kind of list contained terms drawn from theories, not from direct evidence, but which terms became broadly utilized as if they represented direct evidence, not theory—*telepathy* and *psycho-kinesis* being two of these.

(*Note*: A number of terms that fall into these two categories will be dissected in essays ahead).

Then, and as we have already seen, there were terms extremely ambiguous regarding their definitions, but broadly utilized anyway—presumably not because anyone really understands them, but simply because they are verbal currency which fit into and reflect the major consensus realities everyone seems to have cloned. An "everyone is using it, so it must be OK" kind of thing.

Finally, there was a list of terms taken as reflecting extremely obvious and self-evident truths, so much so that everyone utilizes them with a cast-in-cement conviction of their correctness and their utterly unchallengeable reality as well.

What these particular terms refer to and conceptualize is completely taken for granted, and all of them underpin consensus realities extending far outside of the much smaller ones typical of superpower phenomena.

This is to say that such terms are broadly based in overall cultural usage in that they are closely associated with "basic images" of the human being is.

Even though their meanings are taken completely for granted and thus hardly ever inspected, two of these particular terms are entirely troublesome—so much so that unless they are properly defined and understood they will derail any and all cognitive approaches to the superpower faculties.

The second of these terms will be considered elsewhere. The first will now be examined.

Perception

That term is *perception*—and everyone, absolutely everyone takes it for granted that they understand perfectly well what it means.

Right? Well, if anything is understood about perception, it is only the via consensus reality format of it.

It must be emphasized that very few of the factors discussed below have originated from my own stressed brain—with the exception of what constitutes my attempts at sardonic humor.

Most people utilize the concept-term *perception* as if they comprehend what it means and refers to, and most people will say they do understand it.

But if you ASK a few people what it means, well, now occurs a pause, sometimes followed by: “Well, let’s see ... (a hiatus of verbiage)”.

Sometimes someone will respond: “It means what I perceive, that’s perception”. Or: “It’s what I see”. Others might say: “OK. I guess I’d better look it up”.

Looking it up might not get you anywhere—except back into the general consensus reality regarding what perception is thought to consist of.

But something now has to do with where you want get to, want to achieve. And so something must be distinguished here.

That our species has perceptions is not the issue, for it *is* self-evident that we have them—unless they are dysfunctional, at which time we are blind or oblivious in this or that regard. And here it should be admitted that certain misconceptions can “blind” us to any number of things. If, for example, we think that psychic perception is *based* in perception, then this will blind us regarding any realization that it is *not*.

In any event, it is obvious that living organisms that depend for survival on acuity of certain gross perceptions would not survive unless they had them. Just try to imagine a living organism with no perceptual faculties, and zippo, almost certain extinction.

In other words, *perception* is so fundamental to our species that it is practically synonymous with *functional life* itself—and that life, or at least the

living of it, becomes increasingly dysfunctional as the perceptual faculties themselves become (or are).

And since perception is so fundamental, we think that perception must be the answer to everything.

This remains a convincing truism—until the question arises why we *do not* perceive something when enough evidence is present to indicate that we should. Regarding this I refer back to the Patagonian thing narrated in Part 1.

In the contexts of all of the foregoing, then, it would appear that without perception we are nothing. And so the *concepts* regarding perception may be the most fundamental ones upon which *all* other concepts are extended from. This, unless and until one comes to learn and accept that there is more to perception—at which time it becomes apparent that perception is *not* perception, but something entirely different.

In any event, such certainly *is* the case regarding the whole of psychical and parapsychological research in which perception holds center stage, and as is also the case regarding creative, inventive and problem-identification activity.

If you *delete* the concept-term of *perception* from psychical research and parapsychology, their entire cognitive edifices will go poof, having instantly vaporized.

If you delete perception in any kind of wholesale way, there also go the arts, science, certainly any hope of diplomacy or any other kind of information transfer, and there goes any contact with the past or the future.

About the only thing remaining will be one's immediate appetites, and even these won't be perceived for very long.

Thus, perception is a fucking serious issue. And this is the reason why I will lean completely on published scientific documents, omitting entirely my own perception of perception.

If perception is not what is generally thought, it thus follows that a simple definition of *perception* is not only not sufficient or meaningful, but that it will act as a virus, as all simplified information packages usually do.

To establish that our species does have perceptions and let it go at that is nowhere enough—and, in demonstrable fact, might be dangerous.

And in any event, anyone hoping to “develop” access to their superpower faculties and activate them doesn't stand one chance in Hell of doing so in the absence of very refined comprehensions of the nature of perception.

In this sense, Superpower Development 101 *will* necessarily consist of learning everything known about perception, of which there is quite a lot—but hardly any of which can be stuffed into an over-simplified format.

The research involving collecting together what has been known, what is known, and what is yet to be known about perception has been excruciating and taken a great deal of effort.

But in the researching one occasionally runs across various condensed statements such as: “You *are* your perceptions...”, “What thine perceptions are so shall ye be...”, and so forth, until one can get the approximate idea that one’s perceptions maketh one, and that one’s non-perceptions non-maketh one.

The enduring axioms “I think, therefore I am” or “As I think therefore I have been and will be” are not quite on the mark. You see, thinking takes place after perceptions do, and so what more matters is the quantity and the quality of how many perceptions one has or doesn’t have in activational status. And it is this which makes one into an I *am* entity.

This becomes somewhat understandable by jumping the gun a little here.

The only information our systems can make perceptions out of is the information *admitted* into those systems. If our information transferring systems are somehow barred against admitting certain kinds of information, then that information will not be perceived.

In converting all of the above considerations to the issue of the superpowers of the human biomind, all of them in the primal or first instance of their activity are some kind of information-dealing faculties—as are *all* of the biomind’s powers per se. All other attributes must then be drawn from these information-dealing faculties, for if those didn’t exist, then neither would the attributes.

It must then follow that if certain of the superpower faculties are inactive, then all of their possible attributes and extensions will also be inactive.

And perception is an attribute of the information-dealing systems, and in no case is a primal or first instance of anything.

All Perception is Indirect Perception

Among the first of the gargantuan problems to wrestle with is that it is commonly thought and accepted that there is a direct connection between the perceiver and what is perceived.

And indeed, one can often hear people saying something along the lines of “Well, I had direct perception of it, and so I know what I saw”.

No one who has cloned this idea can be blamed for having done so. It is a cultural artifact (in the modern West at least), and no effort is taken to correct it, at least as regards public consumption.

On the other hand, what perception actually consists of *is* more or less known in scientific realms devoted to studying it. But this knowledge is more or less sequestered to certain kinds of specialists some of which I'll discuss after the working parts of this essay have been completed.

In English, the concept of “direct” perception seems to go somewhere back in time to a point that seems unidentifiable.

However, most modern definitions do not specify that perception is direct. Such is implied, or assumed, or taken for granted.

For example, the original 1828 Noah Webster's gives for *to perceive*:

“To have knowledge or receive impressions of external objects through the medium or instrumentality of the senses or bodily organs”.

“To know; to understand; to observe”.

“To be effected by; to receive impressions from [something]”.

All of which, of course, are referred to as *perception(s)*—but without any reference as to how the perceptions come about.

In English, the general concept of perception has not changed very much since 1828—even though accumulating evidence and knowledge since then has established that the general concept is complete nonsense. For example, to merely observe or receive impressions does not automatically equate with knowledge or understanding.

The pre-1828 actual etymology in English of *to perceive* and *perception* has not been established very well.

The approximate dates of the earliest noted uses in English of these two terms are the thirteenth and fourteenth centuries—but which seems a bit late for such fundamental conceptualizing nomenclature.

If we carefully inspect the earliest recorded etymological basis, we can find not one, but two major concepts regarding what we today have collapsed into just one, and which is entirely misconceived.

One the one hand, there was a similar archaic term, *perceant* (apparently derived from Old French

Percer (to pierce)) which meant penetrating, keen, piercing—the “keen” motif implying some kind of penetrating/piercing/discriminative faculties.

On the other hand, the two terms *perceant* and *percer* are later thought to have been derived from the Latin *per* + *capere*-, *per* meaning “by or through”, *capere* meaning to take—ending up with “to take by or through” (something?).

However, to “penetrate-pierce keenly” and to “take [in?] by or through” are two entirely different concepts, the first being an active-like out-flowing, the second being a passive-like in-flowing.

Now, the standard definition of a *perception* is an attainment of awareness or understanding, while the most used definition of *to perceive* is to become aware of through the senses.

And so some dreaded complexities arise, whether we like them or not.

First off, in common parlance, one can hear others saying that he or she (or *it* if it be a pet or animal) “has piercing perceptions”. On the other hand, sometimes people say that others are “a victim of their perceptions”—with the proviso, of course, that oneself is not such a victim either of one’s perceptions or lack of them.

Furthermore, awareness of and understanding are really two different things—for one can be aware of something and not understand it at all, or understand something in the complete absence of awareness about what is being “understood”.

But in spite of this essential confusion regarding awareness and understanding, both the active out-going and the passive in-taking formats of perception imply direct routes between the perceiver and what is being perceived.

The active out-going format also implies a “search, discover, and pierce” activity. The passive take-in-through (the senses) format implies a “sit back and receive” activity.

As these two concepts stand, then, a direct link out to or receiving into is implied.

In any event, if we persist in utilizing the same word after realizing there may be *three* kinds of perception states or conditions, we should enumerate the three as general types of it.

1. Passive, in-flowing perception
2. Active, out-going perception
3. Not much of either

And if the existence of the third type above is admitted and plotted on the standard Bell curve, it might turn out that the majority of the so-called “normal” are made up of this type.

You see, having perceptions either of type 1 or 2 might mean that one perceived too much, or perceives what others do not. And in either case, one would tend to depart from the “normal”.

In this sense, then, we would be obliged to posit the existence of at least two types of superpower faculties which function differently:

1. The passive *percapere* type where the experiencer simply in-takes perceptions (this type would consist of a one-way flow into one).
2. The active *perceant* type where the experiencer out-goes in the way of piercing and keenly obtaining perceptions of—and then, of course, along a return route of some kind of in-flowing regarding what has been pierced and keenly obtained.

To digress for just a moment, in this regard, the processes of Controlled Remote Viewing (CRV) are of the active *perceant* type as distinguished from the passive *percapere* type.

When the essential downfall of CRV occurred about 1988–89, it did so because of the failure to maintain the two seminal distinctions—i.e., by retreating back into the dominant concept of perception as only in-flowing.

But the reasons for the failure to maintain the distinctions are very easy to account for. You see, the conceptual consensus reality regarding perception is that it consists only of in-flow “of impressions”. (I’ll unfold ahead and in other essays the humorous and comic aspects of this failure).

Meanwhile, back in the main theme of this essay, it’s worth pointing up that since in-flow of perceptions *is* the prevailing conceptual reality, when anyone submits to “psychic” or “RV” tutoring, one naturally anticipates that their passive in-flow perceptions will be enhanced. If one reads a book about how to become more psychic, one will unknowingly expect to read about in-flowing perceptions. And to be sure that is what the book will deal with.

You see, psychics *receive* perceptions.

It’s also worth noting that those “psychics” who say they “receive information or pictures” must be the passive type of *percapere* perceptionists. So if they are any good at their “craft”, then their perceptual systems must be well-rigged along the passive receiving end of perceiving.

However, a “psychic” asked, for example, to locate a missing person or a dead body hidden probably would have to be well-rigged regarding the active out-going *perceant* type, i.e., the “pierce, search and keenly-find thing”.

Functional examples of this type seem a rarity, and which may be why not many have emerged to aid law enforcement activities. Some do exist, however.

In any event, one can now see that all perceptions may not equal all perceptions, since there are at least two different kinds of them, with more to follow.

In this sense, then, a very important distinction begins to appear on the horizon of the over-generalizing concept of perception: how, or in which manner, the perceptions come about or result.

Is Perception a Thing In Itself, or Is It the Result of Processes that Make It Possible?

Obviously, perceptions of any kind do *not* just come about and that's the end of that story.

Functions and processes are involved, and it is the nature and character of these which is almost totally missing within the general concept of what perception consists.

The most prevalent consensus reality concerning perception is basically modeled upon concepts regarding what eyesight was once thought to consist of—and still is in most over-simplified reality formats.

The seventeenth-century French mathematician and philosopher, Rene Descartes, seems to have been the first to put in print the idea that the eye acts as a lens that focuses on the elements of the external world and directly projects them to a kind of projection screen somewhere at the back of the brain where they are “seen” as reflections of what is out there.

In this concept, then, a direct, one-to-one relationship between outer and inner images was thought to be the case—and what is “seen” via this one-to-one relationship was thought of as “perception”.

The first noted uses of “perception”, however, are dated during the twelfth century and used in forms meaning “receiving, collecting rents”. So a perception back then referred to rents, or to anything received. “Perception” also referred to receiving of the Eucharist or sacred elements.

It wasn't until about 1611 that the term had become converted into meaning a perceiving, apprehension, understanding. But even then, a perception also meant “perception of profits”.

The inner core meaning of perception, then, has focused on receiving, and in general consensus realities to this day we “receive perceptions” however

else *perception* may or may not be defined. And perception *is* defined in quite a number of ways—which ultimately leads to ambiguity as with all words that have an increasing number of meanings, some of which may be the opposite of others.

In that eye-perception has been the dominant model for perception during the modern period, it's worthwhile walking step-by-step through its so-called “mechanics” or “mechanisms”. “Functions” would be a far better term as we shall see ahead.

To begin with, it is commonly thought that the eye sees images of the objects they scan or focus upon. However, the eye itself does not form images. Rather it is composed of a collection of extremely tiny light-sensitive parts, called rods and cones, etc., that detect various kinds of light reflecting off of various kinds of objects and things. Taken altogether, these can be called “photosensors”.

What the light-sensitive parts are thus “seeing” is not an image but interactions between the objects and the light they are reflecting. The interactions of the reflecting light are known as “interference patterns”.

So what is actually going on, as **step 1**, is that interference patterns of light bouncing off of objects are taking place, and is these patterns that are picked up by the light-sensitive parts of the eye—and which at this point should be referred to as a “light interference pattern detector”. So, the light-sensitive parts of the eye are also light interference patterns.

That reflecting light patterns are the essential ingredient becomes quite clear if you step into a completely darkened room and close the door behind you. Zippo! No interference patterns, no “eye vision”.

As **step 2**, the light-sensitive parts of the eye are not actually “parts”, but at least a hundred million light-sensitive cells, each of which, or teams of which, are precisely geared only with regard to this or that particular kind of light within the light-interference patterns.

This is to say that the patterns themselves have now been broken down into a hundred million separate light segments or aspects. Another way of putting this is that the light has now been broken down and divided up into a vast number of extremely minuscule “dots”.

As **step 3**, EACH of the dots is immediately converted into a particular kind of electrical signal pattern, a hundred million of them.

As **step 4**, all of these minuscule electrical signals are transmitted in a rapid but hyper-organized way via a complicated system of “relay” cells to another complicated set of relay cells alongside the brain-stem. A complicated set of nomenclature for these relay-transmitting cells has been developed. But

basically they belong to the ganglion system of cells, each of which, or sets of which, are interested solely in specific signals. Some of these have to do only with dividing differences of contrasts of light and shade; others have to do with dividing the signals into further categories of color.

As **step 5**, at this point each of the signal dots have been “cued” as to where they belong and interface among all of the signals.

As **step 6**, the whole of this is now forwarded or transmitted to the cells of the cortex lining the surface of the back parts of the brain—i.e., transmitted to the back of your “head”. The sectors of the cortex having to do only with “vision” are referred to as the visual cortex—even though what we refer to as vision doesn’t exactly take place among them.

Even though the mass of signals have arrived at the visual cortex, “vision” does not yet take place.

If all this is complex enough so far, what now takes place gets really complex.

As **step 7**, the more “simple” cells “respond” to particular simple features of the incoming signals, at which point the signals begin to take on what we refer to as information.

Some of the cells respond to straight lines, curves, given kinds of angles, or a dividing line between areas of light and darkness.

If these have more complex or more specific relationships arrangements, more “complex” counterparts to the “simple” cells are required. The complex cells respond, for example, to given shapes of given colors. Other specializing complex cells are interested in whether no motion is involved or if motion is involved. Some of the complex cells only respond to motion moving to the left; others only to motion moving to the right. Others have to do with up/down motion. And on and on and on. Some cells are interested only in what is signaled is dead or alive.

However, even though the “information” is somewhat organized into “bits” at this point, “image” or “image-perception” does not yet occur.

As **step 8**, the whole of the output of the simple and complex cells is forwarded to *memory storage* where, apparently, the bits are compared to bits stored in memory. This process goes on until the incoming bits find a “match” in memory storage, or a “match” that is nearest to/similar to the incoming bits. When compatible bits are located and compared to the incoming bits, what is called “recognition” now begins to take place.

As matches are found, and as **step 9**, what apparently is somewhat akin to a hologram begins to form, in which all of the incoming bits compatible with memory storage bits are now...

Reconstructed or Fabricated...

into, as **step 10**, the “image” that is now formed or projected into the hologram—and which in our modern epoch is referred to as “mental image picture”.

If all goes well enough from step 1 through step 10, then we have what we mistakenly call “eye vision”—but which, beyond any scientific doubt now, is an interiorly reconstructed “hologram” of some kind—“hologram” being the best term to date. The holograms that don’t completely form up (for any number of reasons) are what we call “impressions” in order to distinguish them from an “image”.

But there *is* one factor that makes it seem there is a one-to-one relationship between the actual object being “seen” and the hologramic reconstruction of it.

This factor is the utterly mind-boggling speed that incorporates steps 1 through 10. Although the speed of the “recognition” sometimes varies in minuscule ways, the whole of all this takes place within nanoseconds or even in fractions of them.

Now, there remain some enormous complexities. The entirety of what happens via steps 1 through 10 is scientifically understood, mapped and predictable.

At least two important factors are yet missing:

1. In spite of the enormous research funds to discover what it is, no one knows what *memory* is or where it is “stored”.
2. Not known either is where the reconstructed holograms form, and why they do.

What *is* known, though, is that everything we “perceive”, absolutely everything, is “information” that has been reconstructed into formats recognizable only against memory storage.

And what is also known is that step 10 is the *last* step in this processes, not the second step. And whether concerning eye vision or not, everything that manifests in our heads takes place because of all ten steps, whether concerning our ideas, imagination, illusions, concepts, “understanding”, and *all* other perceptual whatnot.

When, then, a psychic (or anyone) says they are receiving impressions or images, nothing of the kind is the case. They may indeed be receiving “signals”. But the impressions or perceptual images are reconstructions based

on (a) the signals that can be matched with (b) similar signals already in memory storage.

If the matches are only partial, then an “impression” results.

If the matches can fit together easy enough, then a perception-image or thought-idea results.

If no matches occur, then whatever the incoming information consists of, it simply drops “out of sight”, is not “recognized”, or remains invisible not even stimulating fractional conscious awareness. Except regarding that phenomenon we like to call “intuition”—and intuition is most usually spoken of as “feeling”, not perception.

It is well worth noting here that “recognize” in its most literal sense actually means to *re* cognize something. *Re* cognize actually means to *re* formulate in “the mind”. And in fact this is an entirely suitable definition for a perception—something that has been re-constructed so as to be re-recognizable and hence cognizable.

A perception, then, is a re-recognizable formulation made possible by a reconstruction of information—the reconstruction, however, being in accord, and *only* in accord, with each individual’s memory storage.

In any event, what we call “perceptions” don’t exist as such. What *can* exist, however, are reformulations and reconstructions of information “in our heads” the end-products of which we call perceptions.

Well, has the foregoing been complicated enough? Wait until you “perceive” what lies ahead in about or four paragraphs.

The Distrust of Perceptions

Very little of the foregoing has dwindled down into general consensus realities (since it can’t really be simplified). But the fact that *all* perceptions are *not* direct ones, but *are* indirect reconstructions in and by “the mind”, has been scientifically understood for quite some time. And understood as well by scientific intellectuals and philosophers, even in the two decades just prior to the turn of the twentieth century.

From this understanding emerged the mysterious maxims: “One’s perceptions are not to be trusted” or, “Don’t put too much faith in your own or anyone’s perceptions”, etc.

These maxims were, and still are, opposed within more fundamental consensus realities by posing the following question: “Well, if we can’t trust our perceptions, then what can we trust?”

Since familiar consensus realities incorporate the majority, and even large parts of unsuspecting subgroups, well, the business about “receiving” perceptions goes on as usual.

More Complexities

In an earlier essay, the Patagonian syndrome was reviewed. The source of this syndrome can now somewhat, but possibly not completely, be explained by referring to steps 8 and 9 of the perception-making processes, these steps having to do with matching incoming information to similar elements in memory storage.

The Patagonians literally could not visually see the larger ship anchored out in the harbor.

If the elements of the pre-conscious perception-making processes can be trusted, then one can say that the Patagonians had no memory storage regarding the topics of large, ocean-going vessels.

The incoming information signals then could not be matched to anything in memory storage, and so the signals themselves could not be formatted into images that could achieve conscious awareness.

The shaman remedied this by referring to similar shapes, etc., with which the Patagonians were familiar—which meant he rerouted the invisible and invisibilizing information through information points already in memory storage. This apparently allowed the information processing systems of the Patagonians to remix and rematch—and the *Beagle* faded up into view.

Whether this constituted a conversion of already installed information processing grids or formatted a completely new one is of interest, but somewhat irrelevant to the larger picture—as will be discussed in an essay yet to come in this series. It is far more to the point to consider image stocks in memory and how they are acquired.

Image Stocks In Memory

The general prevailing idea regarding perception is that everyone is capable of “seeing” the same thing, at least relatively speaking.

But the evidence is very good regarding two factors that are always pertinent:

1. What is in stock in memory is very likely to consist of a “dictionary of possibilities” or “slide library” intimately associated not with one’s mind potentials, but with one’s conceptualizing *language* basis. As the little-known French philosopher and student of perception puts it: “. . . it is from an electrical pattern taken from this personal slide-library that, with only marginal amendments, eventually appears in your ‘mind’s eye’”.
2. On the other hand, what is not in stock in the memory library is quite likely not to have a linguistic nomenclature, but will also result in invisibility of information.

Our nomenclature stock is established and maintained by the consensus realities that do so—with the exception of “street-talk” and fashionable but unofficial ways of referring to something. For example, “vibe sensing”, and to “psyche out” someone or something.

These two unofficial nomenclature bits represent quite valid potentials, but usually it isn’t realized that the end-products of these also will consist of reconstructions, not direct one-on-one perceptions.

Anyway, to get more directly to the point, we have already reviewed the issue of *snow*. Can you identify ten types of snow?

In English we refer to a camel and know what *that* creature is, a camel, right? Well, we do have in our memory slide-libraries two stored images of a camel. And so when we see one of the creatures or hear a camel mentioned either of the two electrical patterns taken from our slide-library will appear in our minds’ eyes.

The first stored image will be of a camel; the second, less official image, will be of “humping”—whatever that means to any given individual—because camels have humps and also hump all the time.

In the case of Bedouins, however, the sight of or reference to a camel can trigger off any one of dozens of different mental images. These correspond to a consensus reality containing different Arabic words corresponding to different types of camels, their age, size, sex, whether they spit a lot or not, whether their temperaments are agreeable for human usage, what their droppings can be used for, their different kinds of stubbornness, and so forth.

Yet, in English-speaking realities, a camel is a camel, except of course in those sciences which map the distinctions among them.

And what of clouds? Can you identify ten types of them? An experienced and learned meteorologist sees as many as he has names for. To most

Americans, all Chinese look alike at first, as do Americans to Chinese. These Chinese however can identify as many types of Chinese as there are provinces.

Formatting a Concept-Making/Image-Making Memory Library

In the light of all the foregoing, perception is not perception, but the result or end product of all those non-conscious processes that end up with what we call “perception”—and the whole of which is not anything direct, but rather a re-experiencing made possible by one central factor. Memory comparisons. And the whole of this is so complex that we will dissect its most important pieces via essays ahead.

Neurobiologists and neuropsychologists are somewhat agreed that there are at least three major kinds of memory formatting, each of which is complex enough, but each of which can be described in general.

1. Universal memory formatting, “universal” meaning present in everyone. This, however, does not mean intellectual or experiential acquisition. Rather it refers to a type of memory that seems inherent at the species level, is somehow genetically transmitted. It forms the general basis, for example, of general if simple recognition of external factors, all languages, and the inherent pattern in each individual to format a basic memory library in the first place. It is out of this formatting that our general “perceptions” can be reconstituted and reconstructed so as to take on concept-image formats. The basic distinction of this memory formatting is that it is *not* acquired after birth. It is inherent at birth.
2. The first level of acquired memory formatting is based on experiencing, on what happens to us after birth, providing the experiencing “stimuli” are strong enough and repeated enough. Experiencing is usually encoded into memory storage as emotions or emotional content, and usually divided into two basic sub-formats: painful and pleasurable.
3. The second level of acquired memory formatting is achieved, if it is, via learning about something indirectly. The first step in this formatting apparently has to do with cloning the language of one’s environment, and which means cloning not only the nomenclature but its meanings

assigned by the consensus reality involved. If the language basis cloned itself consists only of over-simplifications, then these too will be what is cloned. In any event, whatever *is* cloned seems to be entered quite easily into permanent memory storage—and for better or worse.

It is the two levels of acquired memory, largely of and via the emotions and intellect, which can be a help or a hindrance regarding many things and many matters. For they are largely responsible for what is or is not recognized or recognizable.

With regard to the central topic of this series of essays, the faculties of the superpowers apparently belong not to any format of acquired memory, but to the general and inherent species memory.

All the evidence in this regard is very strong

One of the most fundamental clues is that the superpowers often spontaneously emerge into activity and then resubmerge regardless of any acquired experience or learning.

Two other clues are also available, if time is taken to notice them.

Acquired experiential memory can either reinforce or negate contact with the superpower faculties, depending on how, to what degree, and within whatever consensus reality environment they are experienced.

Acquired learning memory via the intellect can also reinforce or negate them, depending on whether such learning can be conceptually engineered to match the inherent structure of the faculties, or if such learning induces conceptual displacement or cognitive noise regarding the inherent structure, thereby causing malfunction or cognitive invisibility.

In any event, at their most basic levels of activity, all three of the memory formatting categories enumerated above appear to be *not* matters of “perception” in the first, most primary instance. Perception can be the *result* of all three separately or combined. But, and as the maxim goes, if one works only with and via results, then one has put the cart before the horse. Horses don’t push carts.

At base, all three of the major categories (there are many other sub-categories) regarding the all-important memory “library” are information processing and information transfer categories.

This clearly implies that each specimen born of our species is an information processing being, body, mind, experiencer, receiver, entity, evolutionary product, spirit, soul, idiot, genius, or whatever one wants to *image*.

Since this is abundantly the case, we will temporary leave behind the bedraggled term “perception” for a while, and turn much needed attention to information theory and information transfer processes and their problem.

TOWARD ACTIVATING THE SUPERPOWERS OF THE HUMAN BIOMIND

Ingo Swann

(01Mar97)

Part 4:

Information, Information Theory and Information Transfer

If we think in terms of *perception*, then we are most likely to think in terms of *things*—because things are what we perceive and have mental-image pictures of stored in our memory library. The incoming signals through the eye are processed as signals through a number of systems before they end up as thing-images.

It is relatively certain that our “understanding” processes undergo something quite similar, if not identical.

When we think in terms of *things*, then we think in terms of objects, their shapes, sizes, colors, their meaning as an *it*. We also think in terms of the distances between objects, their placement with regard to each other.

If we think of subjects or topics, we do so by first converting them into an *IT-thing*: for example, consider biology. *It* is a science, as most know whether they know *anything* more about *it*.

The most fundamental basis of most consensus realities consists of *IT-things*, and the most essential nomenclature utilized is set up to identify *IT-things*. And this is the case even regarding philosophical abstractions, which, too, are *IT-things*—e.g., *IT* is an abstraction whatever *IT* is.

The general purpose of the first organized psychical research organizations set up during the 1880s was to witness, inspect, identify, separate and categorize what later came to be called “paranormal” phenomena.

But in order to proceed, the phenomena first had to be given identifiers, and which turned the phenomena into *IT-things*. “*IT* is clairvoyance”, for example. “*IT* is levitation”, “*IT* is mediumship”, “*IT* is thought-transference” (a term-

concept later replaced by “*IT* is telepathy”), and finally “*IT* is psychic” whatever it is.

Phenomena are not just phenomena, but different kinds of them, and which need to be differentiated, distinguished and identified one from another. But sometimes this differentiation doesn’t work very well if one doesn’t really understand what *IT* is in the first place.

For example, in spite of about 100 years to do so, exceedingly great confusions continue to persist in making differentiation between clairvoyance and telepathy.

But generally speaking, differentiation is achieved by making an *IT* out of different kinds of phenomena and then assigning a nomenclature bit (or byte) in order to talk or write about any of them. When this is accomplished, we can thenceforth “know” what is being referred to because it has been rendered into an *IT-is* kind of *thing*.

The first essential goal of organized parapsychology (circa the 1930s) was not only to inspect ESP phenomena, but to do so only within the parameters of recognized and approved scientific methods. Extra-sensory perception (ESP) was an *IT*-identifier of “perceptions” that could not be attributed to any of the five physical senses, and so it could be said those perceptions were external to or outside the physical senses.

To test for the presence of ESP in given individuals or subjects, “targets” were utilized, and there came into existence standardized forms of targets (among them the famous Zener cards) which mostly consisted of pictures of geometric shapes or colors. A “target” is always an *it*.

The goal of the testing was to determine if the subjects could perceive the “targets” via senses other than the physical five.

The targets, of course, were *IT-things*—expressed as “It is a circle”, “It is a square”, or “*IT* (the target) is the wavy lines”.

Now, in the “universe” of *IT-think*, there is only one basic way to judge “success”—whether one perceives-sees *it* or doesn’t see *it*.

Thus, the parapsychology ESP subjects either “got the target” or didn’t get it”. Or, “hit” the target, or “missed” it.

As we shall see in later essays, the “hit-miss” paradigm that arose in parapsychology led to some rather dreadful situations regarding comprehension, morale and defeatism.

But nonetheless it was a perfectly logical approach within the contexts of *IT-thing-think*, and which contexts are universal everywhere and in all cultures.

The concepts of *perception* are intimately and permanently linked to *IT-things*, because if you examine any of them very carefully one can only

perceive an *IT*. And even then, as has been reviewed in Part 3, the *IT-perception* is a mental-image reconstruction, the sum of which is of the perceiver, and not exactly of the *IT* itself.

It is worth the time to review a few of the numerous definitions of *thing*:

- a separate and distinct individual quality, fact, idea, concept or entity;
- a material or substance of a given kind;
- a piece of information or news;
- an event, deed, act or circumstance;
- a state of affairs in general, or within a specific or implied sphere.

The five definitions of *thing* given above can and do account for almost, but not quite, everything—and which is why we refer to everything *as* every-thing. And so our perceptions are geared to perceive, identify, and discriminate among *things*—and which then emerge in conscious awareness as reconstructed images.

There is absolutely nothing wrong with basic *IT-think*, and indeed it permits survival on about a 90 per cent basis—except when there are holes or gaps in it.

But *IT-is* gaps can be somewhat corrected within the contexts of consensus realities in that *IT-is* perception that is consistent with consensus reality is considered proper or successful perception, while perception that is not is considered improper or aberrant-undesirable—or at least non-conforming.

In general, however, any gap-difficulties along these lines are sort of smoothed over in that the nomenclature of a given consensus reality is the concepto-nomenclature everyone within it speaks and writes with—and tends to think with, too.

Just outside the enormous, collective *IT-think* syndromes of our species is a slightly different *think* format.

This “level” of thinking has to do with *relationships* between and among *IT-things*.

Identifying *IT-things*, and identifying them as *IT-things*, only goes so far, although that process is entirely serviceable to a certain degree.

One can identify *IT-things*, endlessly so, but only because they become perceptually concrete in some form—even an idea takes on a sort of concreteness if it becomes shared and approved of.

Relationships among *IT-things*, however, are usually of a far different matter because, in the first instance, they have to be deduced. For example, the

relationship between hydrogen atoms and hydrogen bombs is not readily apparent, and thus had to be deduced before it became identifiable.

This is to point up that although the arrangement of *IT-think* to *IT-things* is usually on a one-to-one basis, the arrangement of *IT-think* to relationships among and between *IT-things* is not on any kind of one-to-one basis—excepting the most gross and familiar samples of it.

The reason for this difficulty is that relationships between *IT-things* can be many and varied and include anything from the imaginable to the unimaginable, from the boring to the fantastic.

Another difficulty arises because once *IT-think* becomes properly installed it tends to run on automatic with the mind-boggling speed encountered in Part 3 regarding the basic ten-step processes of perception.

Deductive-think regarding relationships, however, usually never runs on automatic unless the deductions have themselves been pre-reduced to common understanding, at which time those particular deductions have taken on the clothing of *IT-think*.

Relationships of *IT-things* to one another can be explicit or implicit, with the explicit ones being easier to identify, this type of thing usually being referred to as logic.

Implicit relationships, however, are identified as such because there is very little in the way of objective or explicit cues involved.

Thus, the deducing (detecting) of implicit relationships can escape the deductive processes of almost everyone—with the exception of those who somehow chance to “notice” them.

And those who *do* notice them are quite likely to be attributed as intuitives. And, indeed, if it were up to me, I’d itemize the deduction of implicits as the basic and most broadly-shared type of intuition’s many other types. And here is a basic clue regarding “enhancing” one’s intuition—by first enhancing one’s deductive processes regarding implicit relationships.

As it is in our present consensus reality, we reinforce the processes regarding explicit relationships, but pay very little attention to strengthening the much more wide parameters of implicit relationships.

One of the more recent definitions of “genius” is that a genius is one “who sees what others cannot”. Although this clearly involves a lot of factors, the deducing of implicit relationships probably is fundamental here—since most rely on explicit rather than on implicit deducing.

Now to move speedily on.

The relationship, for example, between ESP and perception seems explicit enough, and therefore seems logical—especially when a long line of “psychics” say “I perceive” thus and so.

They are correct in saying that they do perceive. But what they perceive is in fact whatever has been processed through their perception-making systems, the sum of these processes being the perception. And as we have seen these end products are not at all one-to-one images. And so what they report “seeing” may or may not correspond with the actual facts or conditions of what they have “seen” as perceptions.

This is a situation that has not gone unrecognized in parapsychology.

In testing for ESP, researchers encounter many more “misses” than “hits” and the frequency of the misses has condensed into the theory of “PSI-missing”. It is thought that PSI-missing is somehow related to “avoidance” of the “target”, and as such constitutes some kind of unidentified psychological factors.

You see, “parapsychology” is, after all, majorly conceived of as a branch of psychology—not as a branch of perception study. And when it was understood by the rest of science that “perceptions” mostly consisted of “cognitive” versus physiological factors, perception, too, began to be thought of as predominantly having a psychological basis.

In any event, ESP and perception of *it* targets are thought to go hand-in-hand, and all explicit and implicit considerations along these lines are shared not only in parapsychology, but throughout science, philosophy, and in our present general consensus realities as well.

Furthermore, the web of PSI-Perceptions is linked throughout by the *IT*-making nomenclature commonly utilized.

If, then, one refers to PSI or ESP, it is automatically understood everywhere that you are referring to special formats of perception that have been assigned *it* nomenclature: psychic, clairvoyance, telepathy, intuition, and etc.

It is even commonly understood that “special” refers *not* to perception per se, but to the unusual other-than-sensory ways it is achieved—if and when it is achieved.

Well, this “prevailing paradigm”, as it should properly be termed, has actually prevailed for about 100 years, and has been unsuccessfully approached and tested in the light of every angle conceivable.

The only thing that has been achieved is to document beyond any shadow of doubt that ESP processes do exist, but whose presence by parapsychological methodologies are found at only very low statistical levels (which will be discussed in a later essay).

So, “psychic” perceptions have been tested for from every angle possible—which is to say, very angle consistent with the prevailing consensus reality hypotheses that ESP and Perception are interrelated both explicitly and implicitly, so much so that you can’t have the one without the other.

But what if this consensus reality concept isn’t complete enough? In other words, what if it has a “gaping hole” in its interconnecting line-up of conceptualizing—one of those invisible gaping holes that are not at all obvious because the apparent picture seems complete and logical enough?

And what if what is needed to fill this hole has been around for about fifty or more years, but has been excluded because the prevailing concepts are considered sufficient unto themselves? And because if the needed factors were to be included, the entire consensus making nomenclature appropriate to PSI-Perceptions would either explode or be useless and vacated.

This would mean that everyone has cloned the wrong stuff, so to speak, and what they have cloned in this regard has been acting as mental information processing viruses all along.

Ye gads! This would imply a radical reality shift—one which, in its first instance, would big-time *embarrass* those possessed of the cloned viruses—not only in parapsychology, but in science and philosophy as well, to say nothing of the consensus realities involved.

Information

The essential definitions of the verb *to inform*, and the noun *information*, never have been ambiguous, but quite precise and clear.

Inform is said to have been derived from the Latin verb *informare* from *in* + *forma*. However, the Latin *forma* was a noun, and even though the preposition of *in* is added to it, it still remains a noun. And nouns, of course, refer to and are meant to identify *IT-things*, not activities which verbs indicate.

Forma referred to the shape and structure of something as distinguished from its material or constituent parts.

The preposition *in* refers to inclusion of some kind, most usually a spatial inclusion, but also inclusion in something that does not have spatial-material form such as belief, faith, opinion or assumption (i.e., in the faith, only in belief, in his or her opinion or assumption, etc., and of course, *in* his or her conception or misconception).

The key concept of *forma* refers to shape and structure, and so *inform* refers to what has structural shape, has taken on structural shape, or been put into structural shape.

So, technically speaking *inform* remains a noun with regard to whatever form a form is in, becoming a verb only when referring to an activity which puts something into shape-structure.

In English, however, *in + form* as referring to structural shape has been used only rarely, this meaning having early been replaced with the concept of *messages*—meaning that messages convey information, and that information is used to convey messages.

If the above seems mildly confusing, it's because it is. So don't worry too much at this point.

You see, on the receiver's part, the actual message is what one deduces from the words (or "signals") which the sender believed represented the message he or she was trying to send. This "process" takes a good deal of "encoding" on the sender's part and a good deal of "decoding" on the receiver's part. But I digress.

Additionally, when we think of something formed we tend to think in terms of *form* only, not that something has *put* whatever it is *into* form or format.

I now caution each who chances to read the above to slow down, focus a little, and notice two important factors:

1. that there is a vast and very incompatible raw difference between messages and the structure and shape of something; and
2. when we think of form as form, we tend to think of it as an *it* object or subject, not as something which has been brought into or put into form by various shape-making, structure-making processes of some kind.

In other words, something which is formed or has achieved form is the *result* of whatever has caused it to take on shape-structure.

In English, then, the concept of "into form" has been dropped or vacated, and so we tend not to think in terms of how and why something has come into whatever form it has.

But this is somewhat typical of English nomenclature, which tends to *IT*-identify end products as things in themselves, not as the result of processes—which is to say, formative processes that have to be structural in order to arrive at any given in-formed state.

This is best perceived not via words, but by a diagram. I'll provide one in the context of a more refined essay further on. But anyone can make one for themselves by diagramming how an *it* does take on form.

To help in enhancing clarity here, when we think of those superpower faculties that result in some kind of clairvoyance, we tend to think the images the clairvoyant “sees” *are* the clairvoyance, i. e., he or she “sees” things that others don't, and by means other's don't have active—hence the clairvoyant angle. We mistake *what* the clairvoyant sees as the clairvoyance, and fail to notice that the informative processes which permit the seeing are the real clairvoyance.

In other words, into-form-making *processes* always precede the resulting images.

Thus, if clairvoyance is possible, the *in + form* clairvoyance-making processes pre-exist what they yield—for what they yield is what the clairvoyant sees. If the processes are not active, then the clairvoyant will not see anything.

If we compare this to perception-making processes, we know that the perceptions are the sum result of whatever they have been processed through. The superpower faculties apparently “work” in the same exact way.

It is interesting, and important, to trace the *English* etymologies of *inform* and *information*. The *Oxford Dictionary of the English Language* summarizes when and under what conditions English nomenclature can be noted as first in use.

With regard to *inform*, the *Oxford* identifies the primary ancient Latin sense of *informare* (to give form to, shape or fashion), but notes: “The primary sense had undergone various developments in ancient and medieval Latin, and in French, before the word appeared in English”.

This is a clever way of saying that when *inform* came into English usage it did not mean putting into a form).

This appearance in English seems to have taken place during the 1300s, but seems more than anything else to have referred to “formative principle, or formative character”.

Used in this sense, the first *English* uses of *inform* were probably drawn from French rather than directly from Latin.

It is certain that the word *information* is drawn from French, not directly from Latin. Its first usage's in English, again during the 1300s, are exactly those of the French:

”The action of informing [specifically as] forming or molding of the mind or character, training, teaching or instructing; communicating of instructive knowledge”.

In this sense, then, from French into English, *information* referred to mind-shaping, out of which would emerge “character”—such having been a particularly French preoccupation ever since.

After this shift in usage-meaning, in English *information* then appears to have separated into two components, both utilizing the same nomenclature term, *information*.

The first component remained the same, almost up until the 1930s when it began to be identified as “mind-programming”.

The second component had to do with providing evidence, either for or against someone, and usually the latter regarding criminal court cases, heresy examinations and trials.

It would appear that “evidence” found acceptable or logical in the light of certain consensus realities was accepted as “information”—while “evidence” found unacceptable was rejected as something else.

Information was still being thought of in exactly this way among the world’s intelligence agencies and systems when I chanced to fall into the government-sponsored “PSI-spy” research project at Stanford Research Institute in 1972.

Also, during that same epoch, the then hopeful and exceedingly well-funded realm of “scientific” futurology (now generally defunct) also had adapted to this same concept of information, and was being tortured by it—which is to say, adapted to the concept that information consists only of whatever is found acceptable, or logical within a given consensus reality.

“Consensus reality”, however, was considered by futurologists to consist of the majority opinion of “informed specialists” and/or their vote. Since majority opinions can be wrong at least as often as right, one does wonder how futurology every got off the ground. However, one doesn’t need to wonder why it “failed”.

During the 1600s, and specifically as the result of certain Renaissance activities, a new concept-context regarding *information* was added into this or that drift of meanings.

The earliest noted uses of this meaning occurred about 1649, and we find the gist of this meaning more or less unchanged in *Webster’s* of 1828, the original edition of the first American dictionary of the English language.

In that dictionary this meaning is given as the *first* meaning of *inform*. And I quote:

“*inform*, verb transitive:—Properly, to give form or shape to, but in this sense *not used*. [Emphasis added.]

“1. To animate; to give life to; to activate by vital powers.

“2. To instruct; to tell to; to acquaint; to communicate knowledge to; to make known to by word or writing”.

“*inform*, verb intransitive:—To give intelligence, as in: ‘He might either teach in the same manner, or inform how he had been taught’. And: “To inform against, to communicate facts by way of accusation”.

“*information*:

1. Intelligence via notice, news or advice communicated by word or writing.
2. Knowledge derived from reading or instruction.
3. Knowledge derived from the senses or from the operation of the intellectual faculties.
4. Communication of facts for the purpose of accusation”.

As of 1828, then, long gone is the concept of *in + forma*, as is indicated by *Webster’s* 1828 itself—and not reactivated until the advent of Information Theory, as will be discussed ahead (save to mention here that information theory cannot survive without that concept).

In *Webster’s* 1828, the first definition of *inform*—to animate; to give life to; actuate [i.e., activate] by vital powers—reflects the central hypothesis of *vitalism*, which we have already encountered. However, the term *vitalism* apparently had not evolved as of 1828, since it is not given in that same dictionary. (The concept of an *ism* itself seems to have surfaced only in about the 1780s).

However, a brief review of this topic is important—because there are significant links between essential vitalism, information, and activation of the superpower faculties. (An individual essay regarding vitalism will be provided within this series of essays).

You see, *if* information (intelligence) is accurate enough, it is broadly accepted that it can activate or vitalize activity, and which would be akin to animating or reanimating them.

On the other hand, if information (intelligence) is cluttered with information viruses, one would not normally expect activation. Rather, one would anticipate de-activation, or devitalization—and which, if it could happen, would result in all sorts of de-evolutionary stuff.

Vitalism was crushed and beat into non-existence about 1920, at which time the consensus realities of philosophical materialism acquired the contexts of science proper and thenceforth prevailed. And any science based in philosophical materialism simply has to be an *IT-making* science.

Prior to that, philosophical vitalism (technically in existence roughly since about 1533 during the Renaissance) and philosophical materialism (technically in existence since about 1845) had been seen as sister sciences.

The advocates of the two philosophical orientations were soon antagonistic to each other. An enormous conflict, now quite forgotten, ensued, lasted for about eighty years, with the materialists being the ultimate victors. Vitalism was snuffed in academia, and references to it were deleted from consensus reality sources which then prevailed as logical and rational.

In spite of all the philosophical imbrolios that are brought forth to explain the victory, the actual reason is quite simple.

By 1920, the material sciences had demonstrated they could produce products of enormous, even fabulous economic value. The vitalism sciences did not produce much of economic meaning. Funding therefore went to the material sciences. End of that story.

There were two essential definitions regarding vitalistic principles, to which a number of other concepts were derived. Be sure that I am not digressing or drifting here.

1. That the functions of a living organism are due to a vital principle distinct from physical-chemical forces;
2. That the processes of life are not explicable by the laws of physics and chemistry alone—and that life is in some part self-determining and self-informing.

Please read self-informing as *in + form*, meaning self-making into form.

For conceptual clarity, any use of the term *vital* within vitalism's contexts should immediately be replaced with *animating*—at least to discriminate between animate and inanimate conditions.

In the end, all of the nomenclature that might be associable to vitalism and/or its two essential concepts was stringently, and with something akin to a vengeance, expunged from modernist consensus reality-making literature. Any even glancing reference to those terms was enough to occasion loss of professional standing, potential funding, and etc.

Thus, cutting-edge scientists have to walk gingerly, and talk around such concepts if and when they chance to encounter any possibility of their real existence.

In any event, this brief review of the etymological history of *inform* and *information* indicates that only one concept of them prevails, the concept that information is what one reads and learns from. We can note, too, that two important concepts have more or less fallen into disuse and oblivion: *in + forma*, and *inform* as it relates to animating principles.

And it is in this consensus reality condition that information theory arose.

Information Theory

So, what *is* information theory?

And why might it be of fundamental importance with regard to activating (vitalizing) the superpower faculties?

Most sources dealing with information theory are somewhat or completely inaccessible (unintelligible) to those who haven't developed the mental information processing grids or nomenclature to deal with it. However, *The New Columbia Encyclopedia* (1975) has a rather neat rendering, at least as regards the early developmental hypotheses.

The theory is indicated as a mathematical one, principally formulated as of 1948 by the American scientist Claude E. Shannon, to explain aspects and problem of information and communication ("communication" later being thought of as information-transfer, especially in the psychoenergetic research of the former USSR).

The entry in the encyclopedia is worth quoting in its entirety, and I'll do this first.

I caution you not to get confused if you don't understand parts or all of it.

After quoting it, I'll lift out the signal, easy to conceptualize, part and clarify it with respect to opening new cognitive channels toward activating the superpowers.

I never recommend anything, but sometimes I "suggest". If you have any desire at all to approach an activation of any of the superpowers, I suggest you pay serious attention to the quoted materials below, even to the point of memorizing them (i.e., installing them quite firmly in your memory library).

One preliminary note, though. Shannon et al. seized upon the term *entropy* and included it in the discursive part of the theory. This is a term properly belonging to thermodynamics, and has otherwise since been defined in a number of different ways. In information theory it means "noise", and so I'll replace "entropy" with noise, indicating that I did so.

SynoPSIs of the 1948 Information Theory

"In this theory, the term *information* is used in a special sense; it a measure of the freedom of choice with which a message is selected from the set of all possible messages.

"Information is thus distinct from meaning, since it is entirely possible for a string of nonsense words and a meaningful sentence to be equivalent with respect to information content.

"Numerically, information is measured [via the theory] in *bits* (short for binary digit; see Binary System).

"One bit is equivalent to the choice between two equally likely choices. For example, if we know that a coin is to be tossed but are unable to see it as it falls, a message telling whether the coin came up heads or tails gives us one bit of information.

"When there are several equally likely choices, the number of bits is equal to the logarithm of the number of choices taken to the base two. For example, if a message specifies one of sixteen equally likely choices, it is said to contain four bits of information.

"When the various choices are not equally possible, the situation is more complex.

"Interestingly, the mathematical expression for information content closely resembles the expression for *entropy* in thermodynamics. The greater the information in a message, the lower its randomness, or 'noisiness,' and hence the smaller its entropy [i.e., the smaller its noise content.]

“Often, because of constraints such as grammar [language, and the way it is expressed], a source does not use its full range of choice. A source that uses just 70% of its freedom of choice would be said to have a relative noise ratio [entropy] of 0.7. The redundancy of such a source is defined as 100% minus the relative entropy, or, in this case, 30% [meaning 30% message-signal adulterated by 70% noise].

“The redundancy of English is about 50%; i.e., about half of the elements used in writing or speaking are freely chosen, and the rest are required by the structure of the language.

“A message proceeds along some channel from the source to the receiver. Information theory defines for any given channel a limiting capacity or rate at which it can carry information, expressed in bits per second.

“In general, it is necessary to process, or encode, information from a source before transmitting it through a given channel.

“For example, a human voice must be encoded before it can be transmitted by radio.

“An important theorem of information theory states that if a source with a given entropy feeds information to a channel with a given capacity, and if the noise in the source is less than the channel capacity, a code exists for which the frequency of errors may be reduced as low as desired.

“If the channel capacity is less than the noise source, no such code exists.

“The theory further shows that noise, or random disturbance of the channel, creates uncertainty as to the correspondence between the received signal and the signal transmitted.

“The average uncertainty in the message when the signal is known is called the equivocation.

“It is shown that the net effect of noise is to reduce the information capacity of the channel. However, redundancy in a message, as distinguished from redundancy in a source, makes it more likely that the message can be reconstituted at the receiver without error.

“For example, if something is already known as a certainty, then all messages about it give no information and are 100% redundant, and the information is thus immune to any disturbances of the channel.

“Using various mathematical means, Shannon was able to define channel capacity for continuous signals, such a music and speech.

“While the theory is not specific in all respects, it proves the existence of optimum coding schemes without showing how to find them. For example, it succeeds remarkably in outlining the engineering requirements of communication systems and the limitations of such systems”. See C. E.

Shannon and Warren Weaver, *The Mathematical Theory of Communication* (1949).

Formats of (or regarding) Information

When we begin to think of what information *is*, most of us probably will think it is what we hear or read in some kind of printed or visual format. We think this because this concept “dwells” in consensus realities as such, and we have cloned it quite nicely. And from any number of aspects that concept is serviceable—as far as it goes.

But. By the time “information” reaches a spoken, printed or visual format, it is an end-product of the processes which have organized and produced it in those formats.

Nonetheless, this end-product can act as a “source” of information and we can more or less duplicate it in our own heads.

”Duplicate”, of course, means reproduce or copy it into our own heads, the ostensible goal being to understand it. In this sense, then, the information we in-put into our heads has been *conveyed* by the spoken, printed or visual format.

After the in-put, however, the “conveyance” of the information continues getting into our heads by being filtered through the mental information processing grids of the recipient. The grids are extensions of the memory library earlier referred to.

In *this* processes, the “information” will ultimately reach steps 8 and 9 of the perceptual processes. Meaning that the “information” that finally comes out as understanding will be the sum of the in-put plus whatever the in-put gets filtered through in the case of each individual.

If matches to the in-put “information content” are found in the memory library, *then* a kind of duplication can take place. The duplication is called “understanding”.

But if matches are not found, then the information content probably will be routed through the nearest similarity in the memory library. In this case, we are now one-step or more removed from duplication (and removed from “complete understanding”).

If no matches are found, then the recipient of the in-put information content will “draw a blank”—for example, regarding twelve types of snow, camels, telepathy or clairvoyance.

In other words, *information* is what we understand, even if only in a partial way. If the in-put does not result in “understanding”, then it is *not* information.

Information Transfer

The whole of the above, and its obvious problem areas, is what some information theorists refer to as the information transfer process.

One of the central concepts of information theory is that all information is available all of the time.

Some of the theorists mitigate this all-inclusive concept by saying that information sources are everywhere.

Others opine that information can be drawn from everything and anything.

In the sense of all of the above, the *existence* of information is not in question. What is problematical, in big-time ways, is the *transfer* of it into a system wherein it can be duplicated, misduplicated, or blanked out.

In the sense of the human, the prevailing consensus reality concepts usually hold that the “system” being referred to is “the mind” and its mental information processes.

”The mind”, however, when spoken of this way is applicable as a generality to every human specimen, and which is good enough for a theory.

In matters of actual *performance*, though, the “individual mind” should be substituted for the all-inclusive generality—because even if information does exist everywhere, it is the individual mind that produces duplication, misduplicate, or the blanking out, and which in turn result in understanding, misunderstanding, or nothing at all.

Please note that the term *performance* has been emphasized above because it is entirely relevant toward activating the superpowers, “activating” having to do with performance. And here I foreshadow a topic that will require at least two essays among those several more to come.

Information Signals

Information transfers via speech, print or in visual formats, actually contain two *modes* or *modulations* of information content.

But to get at this, it must *first* be comprehended that the words of speech or writing/print the images, charts, etc., of the visual formats are *not* the information content itself, but merely symbols and signs for it.

In this sense, the symbols and signs are the *objective* “carriers” of the information content—which is to say that they are *signals* that will stimulate duplication of the content simply because the receivers associate *meaning* to the signals—if the meanings of the signals are shared in common.

If the meanings are not shared among the recipients, then the signals will be “inaccessible” to all those who do not.

And here is one of the most apparent bases for language and its conceptonomenclature—to establish a shared and sharable basis for the sending and receiving of information content.

This is to say that pre-set meanings are encoded into nomenclature and images, and the consensus reality learning networks transfer the encoded meanings into the memory storage of their citizens so that there can be a mutual basis of information transfer and exchange. An intrasocial collective or group is thus formatted regarding transfer of information within it.

The best pre-set words or images to effect this information transfer unity are those that have precise meanings encoded into them, since the meaning-information-content can be “recognized” most easily.

Any increasing permutations of meanings regarding a given information transfer signal tend to decrease the cohesion of the unity within the collective, and tend to permit distortions of meaning within individuals.

One would therefore think that precise and exact meanings for signals would be stringently established by social consensus necessity. And indeed this *is* the case where an absolute need to do so is apparent, the “need” being intimately related to performance, and especially where it is found to be dangerous not to be precise.

For example, no one becomes an electrician based only on the general consensus reality that electricity lights up bulbs and turns the toaster on.

A suitable and precise nomenclature has to be evolved and become shared among potential electricians—or else they can get fried all too easily. Airline pilots cannot become one simply because airplanes fly. Arctic people cannot deal with snow simply if it is snow, and Arab Bedouins will be outmaneuvered in the economics of the camel market if they think a camel is a camel.

However, within any given social unity where there is no perceived absolute need to *increase* nomenclature, that kind of effort is not usually undertaken—because the average citizen within the unity, and with regard to

average performance within it, can function quite well via a lesser rather than an increase in signal-carrying nomenclature.

And, to begin with, the so-called average citizen probably won't ever "acquire" a nomenclature in terms of quantity that extends beyond his or her recognized need to do so, or beyond what it takes to fit into the consensus reality they desire to fit into (or, sometimes, are trapped within).

So the average citizen within any given consensus reality had no explicit or necessary need to add more specific nomenclature; but there is also a need not to have too little, either.

The way this is apparently resolved is to establish a number of *IT-identifiers* that do not require much further break-apart into *IT-types*, into increasing refinement of comprehensions of types of something, and which would require the increase of nomenclature.

In this way, then, people who do not need to use different types of snow for survival can be content with snow as something that falls in winter and needs to be shoveled when it interferes with traffic or might crush the roof in. So, among such people, *snow* is snow. It is a perfectly good information signal, and the need for any increasingly refined differentiation beyond that probably has to do only with amounts of it.

So, among such people "*snow*" is a "clean" and "clear" signal regarding information transfer, whereas among the Arctic peoples barely fifty years ago it would have been as "noisy" as Times Square at New Year's Eve.

In much the same way, people who don't realize that different types of clairvoyance exist will not have any need to identify them—meaning that the single use of this one nomenclature signal is perceived by them to be sufficient.

But not to anyone who wants to learn how to be clairvoyant. The best instructors of clairvoyance I am familiar with have to begin, as they do, by breaking the single concept apart, at least into "aspects" of clairvoyance.

So, here we now approach the concept of "clear" and "noisy" signals, this concept revolving around whether or not the carrier (word or image) of a signal is a precise, thus a clean one, or whether it induces noise into the signal load.

And it is at this point that the essential problems of information transfer integrate with the basic information theory offered up by Shannon in 1948, the basic problem regarding information transfer of *any kind* having to do with the ratio between "signal" and "noise".

Please note that in preparation for this series of essays, an earlier essay dealing exclusively with the *signal-to-noise ratio* has been available in this database for several months.

Information Noise

As stipulated within information theory by Shannon, a message (information content) proceeds along some channel from the source to the receiver.

In line with our interests, information is in-put via some kind of “channel” to the receiver, who then out-put it in terms of information encoded into concept-nomenclature for further information transfer.

But the in-put itself is an information transfer from “a source” wherever or whatever it might consist of.

We are thus dealing with *two* information transfers:

1. the in-put transfer, and
2. the out-put transfer.

Between (a) and (b), however, is “a channel”, and after (b) is concluded another “channel” is necessary to further accomplish an information transfer.

So we can think in terms of the in-put channel and the out-put channel, the in-put channel having to do with reception of the information, the out-put one having to do with what we call “communication”.

In the human sense of all of this, the out-put transfer (the “communicating”) must first be encoded into concepto-nomenclature that can be transferred to others simply because their mental information processing equipment is already encoded to receive and duplicate it.

All of this seems clear enough, doesn’t it.

However, there is one serious glitch. You see, the in-put transfer *also* has to be processed *into* the same mental information processing equipment in order that it *can* be “received”.

If that mental information processing equipment (which now has to do *double* duty regarding in-put *and* out-put) is not pre-formatted with some exactness regarding both quantity and quality of the in-put, then the “channel capacity” will be *less* than it needs to transfer the full information load into the receiver system.

If this is the case, then the out-put transfer will be only a partial one, or perhaps hardly anything at all. If it would be the case that the in-put and out-put channel cannot *match* any of the signal, then the signal will disappear into the blanked out thing.

In basic information theory, anything that hampers, distorts, confuses, obliterates the signal is referred to as “noise”.

In this sense, if the noise “in” the channel is less than the signal, then a code exists (or can be established) for which the frequency of errors (noise) may be reduced as low as desired.

If the “noise” in the channel is greater than the signal, then the signal may not be identified; it can still exist in the channel, although so embedded in the noise that it cannot register, be picked up, or identified.

In the sense we are interested, the human sense, it turns out that human mental information processes ending up in “perception” can produce not only signal-laden but noise-laden conceptualizations and mental image pictures with hardly any way to discriminate which is which.

Where Does Information Processing Noise Come From?

In answer to this question, the daring among us will assume that the noise originates in our own heads—and which is usually the case.

But a deeper inspection of noise sources reveals that what’s in our heads and which contributes to the noise may not be innately present to begin with.

A better part of the noise sources in our mental information processes is *acquired*—usually by the enculturization processes that make us fit in our given consensus realities.

This understanding is rather broadly accepted in some echelons of human inquiry, especially if the consensus reality social processes drift into mind-programming rather than overall efficient education.

But there is another far more powerful, but far more *less* obvious, noise source, and it is one we all adapt to in order to learn to communicate.

Language itself.

As Shannon pointed up in his information theory (and much to the shock of many at the time) that one is “constrained” to utilize language—and with language comes the concepto-nomenclature that becomes lodged, by necessity, into our memory library.

I’ll paraphrase how Shannon put it.

Regarding English, some fifty per cent of the concept-nomenclature we lean upon is required by the structure [and familiar usage] of the language. The other 50 per cent is open to free choice of concepts and nomenclature.

Shannon's implication was that if the language-determined part was inhabited with noise-making redundancies, then any adaptation to the language would induce these into mental information processes of *all* those who utilized it.

So, you see, we are not at each individual level "guilty" of faulty information processing—at least 50 per cent of the time.

But whatever their source, even the 50 per cent presence of noise-making viruses can easily decrease or prevent performance ever activating.

As it turns out, although noise-making redundancies can be identified in every area of human endeavor, some are more prone to a larger percentage than others, especially those that have become adapted to ambiguity. Dare I mention politics and over-bloated administrations? Or the present conditions of the "fine" arts? Or the parameters of "love", "hate", "sex?" Of course, I'll not mention the realms of "psychic phenomena"—since everyone knows what they are.

In any event, it might be said that where over-simplification and ambiguity prevail, so too do noise-making redundancies—all of which bury the signal within the noise, no matter how fashionable is the noise.

It's somewhat worth mentioning, generally speaking anyway, an area of human endeavor thickly populated with noise-making redundancies tends to be "volcanic" in nature. Such areas can exist peacefully within their own parameters, stabilized by their own consensus realities. But if intruded upon, or if *they* intrude upon, things begin to heat up.

The topics of information and information transfers will be picked up again in additional essays.

It is now desirable to devote Part 5 to a correlation of what has been discussed in Parts 1—4.

In Part 6, we'll discuss not only the noise-making redundancies embedded and perpetuated within ambiguities, but their utterly destructive viral effect on clean, clear "signals". Ambiguous concepts induce structure-lessness, hence they wreck any signal-awareness of *structure*, and without knowledge of the structure of anything very little else can ever be known about it. As we shall see in subsequent essays, *structure* is the *in + form*, or the format, of something—and as such is what needs to be worked with or within, not against.

In any event, any real attempt to activate any of the superpowers must encompass the reality that signal-to-noise ratios are intimately involved. Thus, the presence in any system of disinformation or misinformation can act as if it is infected with viruses.

TEACHING AND LEARNING REGARDING THE SUPERPOWERS OF THE BIOMIND

Ingo Swann

(15Aug97)

Introduction

This essay is the first of a series in which the various topics of teaching, training and learning will be discussed regarding their relationship to various identifiable elements of the superpowers.

In getting into these topics, it must frankly be stated up front that new ideas and concepts will need to be introduced—these new concepts, of course, being presented for whatever they may be worth as knowledge develops in the future.

About the only thing that can more or less be said for sure is that past concepts have not been sufficient regarding either identifying the nature of the superpowers, or sufficient as enabling ways and means for teaching and learning.

However, in approaching the new, the old must be examined in a preliminary way and as informative background—if only to help illustrate why the new should be searched for and incorporated.

At this point, I have been intimately involved in these matters for nearly three decades—and throughout this time experience has shown that comprehension regarding the superpowers is benefited by larger rather than lesser amounts of background knowledge and information.

Experience has also shown that people like to get quickly to the racetrack and get on with the race. However, if one can't find the racetrack . . . or the racetrack found is the wrong one, one in which illusory rather than real races are run . . . or the racetrack is merely a facade in a Hollywood lot with nothing behind it except imagination . . . well?

For example, the superpowers have been thought of as “powers of mind”. However, the powers of mind models (or facades) have produced no significant increase in the population of achieved “psychics”.

If, then, I were to say (as I will at some point ahead) that some full part of the superpowers constitute problems not of mind but of aesthetics, then no one

would even begin to comprehend what is meant in the absence of any background orientation to help point the way.

From the outset here, the essential definition of the superpowers within the scope of this database should constantly be carried in mind—largely because that definition is germane as to why, in the past, fruitful approaches to teaching-learning of the superpowers have been so difficult to discover.

As used in this database, the term *superpowers* refers to those processes or functions of the human biomind systems that transcend the “normal laws” of time and space, and matter and energy.

This definition has been expanded upon in other essays already installed in this database.

To help bring some advance clarity, anyone who has investigated teaching and learning probably realizes that the processes involved are easiest if whatever is being taught and learned focuses on something tangible and identifiable. In such a case, teacher and learner can literally look at whatever is involved. Thus, agreements can be reached, and information accepted and understood about the tangible.

At a slightly more complicated level, teaching and learning can take place regarding ideas. But if ideas don't necessarily or somehow refer back to tangibles, then difficulties can arise.

There is also a distinction between ideas that are required to end up DOING something, and ideas that are not required to do anything except be talked about.

There is also a distinction between ideas that are correct, or at least applicable, and ideas that are not correct and are applicable only to those who think they are correct.

In any event, it is possible to say that anything that can be included in the realm of matter, energy, space and time is also thought of as tangible, at least more or less. Thus, methodological teaching-learning approaches are facilitated because the tangible is at least thought of being *there*.

By comparison, the superpowers wheel and deal in the intangible—or at least in what is considered within the present realms of knowledge as transcending the tangible.

Now, the usual approach to teaching-learning the intangible is to seize upon the methods utilized in teaching-learning the tangible—because the latter are familiar in the historic sense.

In other words, it is tangibly possible to teach a learner how to bake a tangible cake and have some expectation of succeeding. All one really needs is a list of the elements and procedures regarding backing the cake, and the

formulation of a procedural recipe regarding what to do and how to combine the elements.

There have been very many attempts to teach and increase superpower functioning by teaching via methods best fitted to teaching and learning how to deal with the tangible.

However, human societies (at least in their modern forms) are. But human society is not yet overloaded with powerful superpsychics. Indeed, many stipulate that the superpowers *cannot* be taught, especially among materialists and parapsychologists who have had no luck at all along these lines. However, in other quarters expectations remain high in some quarters even so.

This factoid more or less indicates that the mere superimposition of teaching-learning methods appropriate to the tangible don't really work as advertised and hoped when it comes to the intangible. And so it might rationally be supposed that the superpowers have to be approached quite differently than cake-making-via-recipe processes and procedures.

There are two implications here, the first being that the "normal laws" of time, space, energy and matter (all being relevant to the tangible formats of these) cannot be used with any great efficiency to define what the superpowers consist of.

Second, it is true that various social groupings have established nomenclature bytes to specify some of the phenomena that result or down-load from the superpowers.

For example, *precognition* refers to "seeing the future", and which implies at least transcending time and matter. *Matter* is tangible, and *time* is derivable only via some movable or motional aspects of tangible matter.

Thus (and please consider with some attention what now follows), when classes are set up to teach precognition, what it usually taught are concepts regarding how to transcend matter and time, these being tangible—and then the major concept focuses only on visualizing doing the transcending of those two tangible components.

Various statistical studies of such teaching-learning (*if* they are undertaken) show very little in the way of increasing future-seeing. This failure easily leads to the concept that precognition cannot be taught.

It is worth noting in this regard that some statistical studies along these lines have been undertaken in parapsychology. But a far greater number of them have been undertaken in that now somewhat defunct discipline called *futurology*—because at a certain point futurologists were exceedingly interested in whether the "psychic component" could be added into making futurology more effective.

In any event, if we refer back to the concept of *precognition*, it can become apparent that the active term is *cognition*—and so someone might chance upon the idea that teaching how to increase the scope of cognition per se might be worthwhile.

After all, it is understood of *cognition* that people can suffer cognitions only with regard to their “cognitive capacities”. These capacities are understood as being bounded within the *limits* of an individual’s knowledge, understanding, or familiarity—with the exception of *dreams* which frequently exceed the one’s cognitive capacities.

Meanwhile, the existence of the nomenclature bytes (such as “precognition”) makes it *seem* that the superpowers and their down-loaded phenomena are on a par with the normal laws. Even so, having a word for something doesn’t automatically mean that we understand important details of whatever it is the word refers to.

For example, many are willing to try to have precognitions. But very few have any real idea of what a *cognition* consists of, or how one of them comes about, or even why they do.

The direct implication here is that few can manage or expand their cognitive basis because of an absence of information or knowledge about that basis. Thus, the statistical rate of successful taught-learned precognition remains very low overall.

In case a reader might be wondering by now, this is not a matter merely of semantic difficulties.

Briefly alluding to other possible examples, we have the terms “telepathy”, “out-of-body” and “remote viewing”. The first refers to the so-called mind-to-mind thing, the latter to the so-called seeing-at-a-distance thing.

So people think they understand what is being talked about when the terms are used in that the two “minds” have a certain tangibility, and of course distance is a tangible thing. And so some are likely to set up teaching courses regarding how to achieve mind-to-mind contact, how to “get out of your body” (this also a tangible thing), and how to see at a distance.

As it is, the terms we utilize are sort of like an old fire arm whose buckshot when fired spreads across a distance in the hope that a piece of the shot would hit something. If this is judged against the notable lack of taught-learned courses, our terms don’t seem to hit very much of anything even when fired close up.

The second immediate factor to mention is that although we believe we understand what teaching, training and learning mean, very few know anything

at all regarding the important fundamental and detailed processes involved. Most know only that teaching and training are supposed to result in learning.

And so if someone says they can teach something, many people sign up, pay the fees, and sally forth under the wide-spread assumption they will learn whatever is being offered as teaching.

The expectation behind the assumption exists in the fact that teaching-learning system works best regarding simplistic, non-complex, and easily understood matters—and which matters can be confirmed within the contexts of tangible physicality. In this simplistic sense, there appears to be a one-to-one relationship between teaching and learning.

This direct relationship, however, begins to falter to the degree that information being taught becomes less simple and more complex. If the degree of complexity increases, one will soon encounter understanding (i.e., “cognitive”) levels that are not on par with, or not parallel to what is being taught. When this happens, teaching might still proceed with gusto, but problems regarding learning might be encountered.

Eventually, the relationship between teaching-learning becomes ambiguous—especially when (1) what is being taught and learned *does not* result in the activities promised by the teaching; and (2) when confirming evidence cannot be located anywhere regarding what has been learned.

This implies that although just about anything and everything can be proposed as teachable,

Learning can be confirmed only by outcomes that significantly reduce ambiguities as to whether *anything* has been *learned* via attempts to teach learning. Of course, one might exempt here the teaching and learning of useless things—and which can include, as we will see ahead, the teaching and learning of ignorance.

Two Important Distinctions

I am of the opinion that most people already comprehend that the two distinctions I’m about to outline do exist—but which they can observe others somehow managing to avoid for various reasons.

First, on average, the teaching-learning procedures in most societies (especially those of the Western world) seem successful enough. So there arises the assumption that there is a direct relationship between teaching-learning—and that this relationship holds true in general *and* for everything.

In actuality, however, there are (1) many different formats of “learning;” and, (2) individuals can be identically taught the same thing, but end up learning it in far different ways, and learning it on a ratio of “not very well” to “exceedingly well”.

A partial explanation for (2) above is that all humans are not identical in all ways. Rather, they are independent systems which may be similar in many ways, but can be alien to each other in other kinds of ways. And so ahead the more exact nature of these “independent systems” will need to be commented upon in these present essays.

In the sense of (2) above, however, the direct relationship of teaching-learning would work best, and also be more obvious, regarding areas in which all humans are most similar—and are more identical even though they are independent sensing and experiencing systems.

The direct relationship would become less steady, less predictable, regarding areas in which the independent systems *are* different, even though on the simplistic surface they might be recognized as similar.

For example, systems of human biobodies are “similar”, roughly speaking, anyway.

But each individual system does have differences, as, for example, regarding their mental information processing grids.

Since this latter aspect is beyond argument, it becomes possible to comprehend that all humans probably will not process taught information in the same, or perhaps even similar, ways.

With regard to (1) above, it can be seen that the direct relationship of teaching-to-learning is most efficient only where tangible factors are involved—and in which the necessity of deduction and/or inducing are not all that paramount.

In cases where only tangible factors are involved, teaching can become precise enough so as to enable formulas or exact procedures to be learned and followed—with the result that more or less identical learning *does* occur, and which in turn *does* enable the production of more or less identical activity being derived from this kind of learning.

Thus, there is what can be referred to as the direct relationship of teaching to learning. It is very wide-spread, and might also be referred to as Model A of Teaching-Learning.

This is also the model most seek to superimpose on any prospective teaching-learning procedure—and which model is easy and simple because it does not involve much in the way of the deduction-induction processes.

However, in those teaching-learning efforts that require the functioning of deduction and induction, we can easily say that there is *no* direct relationship between teaching and learning—because intervening in the relationship *is* the need for those two twins (deducing and inducing) that are famously and notoriously indirect in the first place.

Thus, *this* kind of thing can be referred to as Model B of Teaching-Learning.

For clarity.

Model A can more dependably be seen as:

**Teaching → Learning → that Stands a Good
Chance of Activity → Ability or Product Commensurate With What
Has Been Taught.**

Model B can be roughly seen as:

**Teaching(?) ↔ Learning(?) → that
May or May Not arouse Activity → Ability(?) or Product(?)
Commensurate With(?) What May or May Not
Have Been Taught or Learned.**

Please note that the two formulas above are general, possibly inept, and for the following reason.

While it is true that *teaching* can be rather straightforward, *learning* is not and never is. Various elements to be *taught* can be organized. But *learning* is a more complex endeavor—in that, for one thing, learning can be seen to have occurred only by testing.

The two Models above are given *only* to help illustrate that within different circumstances there are differences in the relationship of teaching to learning. Indeed, there may be dozens of teaching-learning models.

Teaching-Learning “Dynamics”

Moving briskly on, now, *learning* in general is seen and generally accepted as the dynamic product of *teaching*, and this is seen as a *factual* relationship—even though the factual relationship might be based in experiencing, and which then becomes the “teacher”.

In any event, the general surmise of *teaching* is that information can be organized in ways that lead from basics to increasing detail and complexity, and that if this is done expertly enough, then *learning* will result in students who subject themselves to those “organized ways”.

In this sense, teaching is seen as the active measure while learning is seen as the passive something or other into which the active measure is to be duplicated or copied.

Thus, one can find a rather largish literature having to do with the dynamics or ways of *teaching* (as will be illustrated in the next essay in this series).

However, although information about the dynamics of learning does exist, the nature of learning dynamics seems to be in its infancy.

In any event, the general process of teaching is generally seen as consisting of organizing and transferring information to the learner(s). This sounds simple enough—and in some cases actually is. The general process of learning is generally seen as in-taking or absorbing the information that is transferred via the teaching. This, too, sounds simple enough. But whether it is or not seems completely to depend on a number of associated factors, the existence of which those who design the teaching of information transfers cannot altogether predict.

However, this slight difficulty is usually gotten around in that a sufficient minority do learn enough to keep societies working—at least for a time.

But indeed, although information can elegantly be organized in ways that can be assumed to effect the ease and speed of the transfer, it is highly doubtful that the information is in-taken in the *same* organized way, or in-taken in any organized way at all. The broad significance of this will, of course, be discussed throughout these essays.

A Stable and Non-Stable Basis Regarding Learning Processes

As already mentioned, the general surmise of the teaching-learning relationship is that the learner can duplicate the information being transferred—and *if* the information is transferred and duplicated by the learner, then he or she or it (as in the case of dogs and horses, but not often in the case of cats) will demonstrate phenomena appropriate to what has been taught.

This general surmise is somewhat workable if (again) tangible things and matters are the issue—since both teacher and learner can refer to those matters or things as a *stable basis* for what is being taught and learned.

So, we can posit, for hypothetical illustration purposes, the following formula:

Tangible Stuff = Teach ↔ Stable Basis ↔ Learn

In this sense, then, there can be a mutual assurance between teacher and learner that they are dealing with the same stuff—because it is tangible. The above formula, of course, refers best back to Model A of teaching-learning.

However, a contrasting formula also exists as:

Intangible Stuff = Non-Stable Basis

or

Teach ↔ Invisible Basis ↔ Learn

This contrasting formula can sometimes (but not always) refer best back to Model B of teaching-learning. In any event, those who are perceptive can sense that there is a great gulf or abyss between the information-organizing processes of these two formulas. But I get ahead of myself here.

As it is, if a *stable basis* is not identifiable in tangible or concrete terms, then the teaching surmise that serves so well for Model A is not entirely, if at all, applicable to the teaching-learning situations characterized by Model B (and its plethora of variants).

The Superpower Faculties of the Human Biomind

By definition, the superpower faculties involve phenomena that transcend the known laws of the tangible, and do so both as cause and effect, as source and result—although the *results* of superpower phenomena can impact within the tangible.

And so a rather simple but obvious conclusion has to result: that teaching-learning *anything* regarding the superpowers does not have much of a tangible, stable basis that both teacher and learner can refer to and rely on as *reality checks* regarding any mutually assurable certainty.

It is for this reason that some say, even some parapsychologists, that the superpowers *cannot* be taught—in that “there is nothing to teach”. This skeptical attitude is especially the case if *ideas* of *what* to teach are erroneous and/or non-existent.

And, in a simplistic, superficial sense, this skepticism may seem true enough—at least in the minds of those who assume that the intangible is “nothing”, or that the non-tangible is something one cannot get hold of.

But the meaning here is a somewhat respectable one—in that it *is* generally true that *if* a *stable basis* of some, or any, kind tends to be absent regarding any teaching, learning, tutoring (or even any

self-learning of the superpower faculties), THEN learning regarding the faculties is open to any number of opinions or beliefs.

Relative Importances of Teaching and Learning

On the surface of these issues, there can be little doubt that teachers and learners are of equal importance. But just beneath the surface the teaching-learning relationship begins to exhibit strategic differences.

Although I cannot say it is the first difference, it is normally conceived that teachers are somewhat more important than the learners—one simple phenomenology of this being that teachers sometimes posture as having more importance.

However, if learners did not exist, then there would be no reason for the teachers to exist. But I’ll leave it to each reader to sort this out.

A second strategic difference might be that while teachers usually have learned how to organize information in preparation for its transfer to learners, the learners usually have no idea of how information, per se, is organized in themselves.

The assumption, then, among both teachers and learners is that the learner will receive the information in the way the teachers have organized it, and that therefore the learners will organize it in themselves in the same way.

If something along these lines *does* ensue, then both the learners and teachers will be gratified, especially the teachers.

However, *if* this assumption is transliterated into a more exact representation of its meaning, it means that the learners *are supposed* to receive the information in the exact formats it is transferred to them. At the very least, if the reception of the information is not all that exact, there is *not* supposed to be a wide latitude of variation or distortion within those having learned.

However, whether this happens over all is somewhat speculative, while most certainly there is a ratio involved ranging from little failure to a lot of success—or a ratio of from a little success to a lot of failure.

As it is, though, somewhat more success can be predicted regarding Model A (discussed above) when deployed with respect to tangible, stable bases stuff.

Somewhere in all of these matters of relative importances between teaching and learning is the irksome detail regarding how many do learn how much—and of *what* they learn if they do. Perhaps some quantitative studies do exist along these lines, but I've not been able to locate them.

On the surface of things, though, it would seem that some few learn a lot while a larger majority learn little, or certainly not enough. But much beyond this observation, the per capita distribution of learners with regard to what they have learned or not learned seems up in the air—and of little real social or scientific, philosophic or religious interest.

In seeking relative similarities and dissimilarities between teachers and learners, it turns out that they have one thing in common.

On average, most teachers have no idea of the mental information processes they have undergone in order to learn what they have, and to organize information so as to transfer it to learners.

Likewise, most learners have no idea of the mental information processes they have undergone in order to learn what they have, and especially have no idea at all how to organize their *information-receptive* qualities in order to expedite their learning.

In this sense, then, although I'll not insist on it, it would seem that whatever does transpire in the way of teaching and learning does so on a rather fortuitous, chancy basis.

Only one thing seems to have a higher ratio of certainty and/or predictability:

Many strive to teach—and don't necessarily succeed.

Many strive to learn—and don't necessarily succeed.

Failure along these lines is usually interpreted as embarrassing (although I don't really understand why this should be seen as such). So, somewhat like some aspiring or ostensible psychics, some teachers and learning to emphasize their few successes—while avoiding discussing their failures.

If asked to consider various teaching-learning issues—for example, if either teaching or learning have the greater importance—most might point up that teaching is the active measure, so it might be considered the most important.

Although I've been able to point out certain factors and factoids in this essay, I don't really know if teaching or learning is more important. But I do know that teachers and learners focus on what is being taught and learned, and that most of them know nothing of the fundamental *learning processes* involved.

On the one hand, *teaching processes* are all well and good, of course, and needed. But if *learning processes* didn't exist also, then ostensible teachers would have no one to teach anything at all.

So, *teachers* are somewhat lucky that specimens of our species are freshly born in increasing abundance and all of which need to be taught something or others.

ENCOUNTERING DISORDER AND COMPLICATING FACTORS WITHOUT RECOGNIZING THEM AS SUCH

Ingo Swann

(15Oct97)

At some level of their awareness, almost everyone who knows anything at all about the superpowers realizes that knowledge about them is surrounded by factors that seem to complicate almost every issue that might pertain to them.

One can, of course, read and study a great deal about the superpowers, about their psychic, parapsychological and intuitional correlates—and do so without necessarily having to delve into the nature and disorder of the complicating factors.

However, important distinctions can be drawn between merely reading up on something versus the processes necessary with regard to activating latent powers. It is quite well understood that the reading up on something might not also really activate a latent power—if only because reading is an activity of the left side of the brain.

But even in the reading one might encounter disorder and complicating factors without recognizing them as such—in which case the complicating factors might be viruses having entered into mental information processes.

Additionally, our species long ago discovered many *uses* for disorder and cleverly disguised complicating factors. Thus, there is a rather long tradition of installing disorder among or around this or that for purposes best known to those who expect to benefit from the disorder.

In our twentieth century time, misinformation might merely consist of innocent factual errors.

But disinformation is defined as deliberately installing misinformation in the guise of factual correctness, and doing so for an envisioned purpose.

However, both information and disinformation result in some kind of disorder.

If it might be supposed that cognitive activating of one or other of the superpower sets of faculties might require some kind of systemic functioning relatively free of misinformation, disinformation and disorder, then the nature and dynamics of that trio really ought to achieve the status of worthwhile interest and inspection.

One of the beginning points of take-off in this regard has to do with the differences between two easily recognized situations that have been established as historically existing in all fields of human endeavor.

1. The traditional armchair approach to learning, theorizing, and accumulating “knowledge”, and
2. Working in the real and actual field of what has been learned in the more or less intellectualized security of the armchair.

This, then, is to point up that important distinctions do exist between the armchair approach and entering into the realities of whatever is involved.

In the above context, it might be mentioned, for example, that no matter how much one learns via the armchair route, the sum of it is almost certainly to be found as reductive, and smaller, than Life itself.

In this sense, it can be said that Life is a composite of all possible things, known and unknown, recognized and unrecognized.

Armchair approaches, even the most elegant and comprehensive of them, select among all possible things and study them as separate factors among the composite of all possible things.

Thus, just about anything can be honed to gem-like quality within the scope of armchair thinking. But when the gem-like quality is replaced into the environment of all possible things, it can encounter and undergo what, blithely put, are “challenging” factors—sometimes also known as “reality checks”.

A major deficit in armchair approaches is that they tend to draw to themselves only what is thought to fit, and either reject what does not fit, or remain altogether unaware of it.

But by far and large this is typical of human behavior overall, in that people prefer not to deal with anything indicative of possible or probable discomfort. Many analysts have dubbed this the head-in-the-sand phenomenon.

One of the great, but usually unrecognized, mysteries of the superpowers is *why* they are perpetually surrounded by trouble within the larger picture they represent and are part of. In this context, for example, both psychological research and parapsychology have *two* histories.

The first history has to do with the efforts at research and what has been discovered thereby. This history is fascinating to those interested in it, and several competent books have emerged detailing it.

It goes almost without saying it that it is via this first history that those interested seek to learn what they can—not only with regard to what has been

discovered, but with expectations that what has been discovered may enable an increase of functioning of their own superpower faculties.

The second history is comprised of what has been termed, somewhat superficially, as the “Resistance to PSI”. Although the existence of the “resistance” is occasionally noted, any extensive and detailed history of it is functionally absent.

Thus, anyone perchancing to have an interest in the nature, reasons and dynamics of this second history cannot find a concise source that details it.

The second history, however, and in the long run, is as important, if not more so, than the first history.

The second history is the story and tale of how and why the first history has been assailed, deterred, and derailed within our present civilization’s sociological formats—resulting in a rather confusing sociological cocoon of disorder that seems to be self-perpetuating.

Thus, if anyone should perchance to activate some of their superpower faculties, in the end they can assuredly depend not only on functioning among the possible benefits of the activating, but are going to have to deal with the ongoing, dynamic sociological elements characteristic of the second history.

If, then, one does not have an advance and comprehensive grasp on the nature and dynamics which comprise the assailing second history, then like the armchair traveler venturing into all the possibilities of Life, one might predictably find oneself “challenged” by unrecognized, unsuspected and unknown pitfalls.

The central function of this Section 5, then, is to provide a larger overview of what, loosely speaking, comprises the assailing second history.

Some of the factors and elements to be pointed up are obvious, depending how perceptive and experienced one is. But others are not so obvious, and some of them are surprising.

The Superpowers and Their Relationship to Earthside Power Structures

In now reading what follows under the heading just above, this writer can only say that the context is *not* a matter of his fanciful speculating, or of unfounded conspiratorial imagining.

He has in fact been *told* the context by a number of individuals highly placed with Agencies On High—and whom thus presumably knew what they were talking about.

But as with all the contents of this database, each visitor to this website is invited to consider this context only in the light of what it might suggest.

It is well known that organized research since 1882 regarding psychical phenomena and parapsychological experimenting rather consistently has met with organized resistance and skeptical ridicule.

It is also understood that the organizers of the resistance and ridicule have presented supportive reasons and justifications that seem logical and reasonable.

But there is more to this overall situation than the mere mix of PSI research and discovery versus mere resistance and ridicule. This is to say that there is a principal reason why the controversial mix exists in the first place.

This principal reason is easily understandable—once it is delineated and given cognitive substance.

My own interests in the PSI phenomena began very early. As this interest expanded, within my pursuit of reading it was possible to discover the existence of various resistive attitudes toward PSI.

Like most, I assumed these resistive attitudes were formulated at the individual level by those who merely felt that PSI did not fit into their philosophical or scientific realities.

As many writers had pointed up (both in the pro and anti PSI camps), the chief factor here was that the so-called non-material aspects of PSI could not be made to fit with the philosophical and scientific contexts of Materialism.

I felt that this “conflict” was self-evident—even understandable. But I, as well as most PSI researchers, felt that if parapsychology continued accumulating facts via confirmed experimentation and discovery, then the facts would automatically shift the picture more in favor of PSI.

It was quite easy to accept this explanation in an unquestioning way, since *this* was what the explanation was said to consist of in many sensible statements and publications. And, I think, this is still the major prevailing explanation today.

But even so, a slightly noticeable mystery remained.

Even when researchers and parapsychologists did present good evidence incorporated by scientific procedures otherwise accepted in all echelons of science and philosophy, the good parapsychology evidence was *not* accepted anyway.

In fact, it was derailed *as* scientific evidence—usually by means that equated, by any consideration, to rather dirty counterpropaganda tactics.

The whole of this equated to unfair treatment. So when by fortuitous chance I had opportunities (beginning in 1971) to function as a PSI test subject, I was doubly enthusiastic about the Work.

I was soon to discover, however, the Work consisted of two situations.

The first situation consisted of the lab work and experiments with many leading parapsychologists of the time, and most of which went reasonably well.

The second part, however, consisted of how the Work was responded to in the larger domains of Life, specifically with emphasis on all possible domains of human activity—otherwise known as the “open field” of all sociological human activity.

This shift of venue, so to speak, from parapsychology-cum-science into the “problem” of general sociological activity tweaked my original interest in the latter.

After preliminary excursions into this “problem”, it could be shown that the Resistance emanated, for the most part, from those sociological entities we refer to as mainstream ones—especially including the hard and soft sciences, the major media, and the manufacturers of text books, encyclopedias and dictionaries.

Whereas the so-called “average” citizen was prepared to consider the existence of PSI (as later polls confirmed), the mainstreams were not. In fact, it could be shown that the mainstreams seemed to work overtime to prevent easy access to real and solid PSI evidence.

And if not that, misinformation and disinformation tactics were utilized to make the real evidence appear either as questionable, ambiguous, or threatening to the sanity and welfare of the species.

The nature and tactics of this resistance ranged from fatuous and silly to ugly and tragic—the whole of which led to a most astonishing result.

Via this resistance, mainstream propaganda and spin doctors actually derailed discovery of the sensitivity mechanisms of our species that can account for psychical and parapsychological phenomena.

And this achieved, so it was said, to protect Science from so-called pseudoscience.

At this point, it should be mentioned that where the existence and use of *tactics* can be identified, it is logical to suspect the existence of a centralizing *stratagem* on whose behalf the tactics are deployed.

Most dictionaries define *stratagem* as “an artifice or trick in war for deceiving and outwitting the enemy”. Of course, stratagems are also

characteristic of business, competition, politics, and etc., the whole of which can also be referred to as needed or necessary strategy and so forth.

In the sense of the resistance to PSI, the tactics could be identified (if only by astute observers), but the locus of the centralizing stratagem remained elusive.

Thus, an additional mystery made its appearance. It can be summarized via the following: Since the early, basic, principal, and broadly announced goal of SCIENCE was to investigate and study *all phenomena*, the scientific exclusion of PSI Phenomena actually constitutes a defacement by mainstream scientists, or their minions, of the principal purpose of mainstream science itself.

However, this larger overview was not (and still is not) grokked by many, because since 1882 any number of pseudo-logical and pseudo-rational explanations have been put forth—and accepted as reasonable by the most influential powerholders of the mainstream populations.

As but one pseudo-logical example, mainstream science has rejected all connection to PSI research on the grounds, believe it or not, that PSI phenomena are unscientific to begin with—and thus not a proper topic for science.

This paltry excuse has been accepted as rational and logical not only within science proper, but within academe, and by the major media—*when*, in fact, *everything* is found in an “unscientific” condition before the mighty organizing powers of science make scientific order of them.

By late 1972, I had gotten this far with my “investigations”. And at that point I still believed that the fundamental “explanation” had to do only with scientific and philosophical difficulties. I still felt that these difficulties would be cured or ameliorated in the future as discoveries about PSI continued to accumulate.

However, and as time would soon tell, I had completely failed to incorporate into my investigations one significant strategic context.

And if certain important analysts at highest levels had not pointed out this overall strategic context, I might have wandered down through the years blissfully unaware of it.

Before getting into this significant context, it is worthwhile at this point to reprise the general definition of what the superpower faculties appear to consist of, based on all available evidence.

The “superpowers” have been discussed in other essays already placed in this database. But to reprise them for convenience, they appear to consist of those faculties within our species and its specimens that can deal with the kinds

of information transcending physical facts, and the “laws” of matter, space, time and energy (as so far understood).

The factual existence of the superpowers is determined by noting the spontaneous occurrence of them throughout history.

However, spontaneously occurring and deliberate, controlled activation of the superpowers (as might occur via scientific knowledge of them) represent two different matters indeed.

Spontaneous occurrences of the superpowers can be considered merely as transient events in the general web or fabric of human sociological existence.

However, if certain superpower faculties could become activated and enhanced in controlled ways rather than just via spontaneous manifestations, then a number of human affairs considered normalized and controllable would have to undergo adjustments.

And so the “arising”, so to speak, of enhanced superpower activity would present unfamiliar difficulties—especially to the average run-of-the-mill power structures that function within the known limits of normal powers.

In November, 1972, I was invited to Washington for a sort of covert meeting. During that meeting a top analyst of a familiar intelligence agency in our nation’s capital *told* me (I paraphrase):

You know, no significant advance in PSI will ever be permitted by those who govern—because it *might* upset or alter all power structures on Earth. Even if you and your colleagues at Stanford Research Institute succeed, even in part, ways and means behind the popular and open scenes will ultimately follow to erase and discredit the work.

I clearly remember being stuck speechless, not only by the shocking statement, but because of my own abysmal ignorance in not recognizing what was immediately made *so obvious*.

I immediately grokked the entire reason behind the “Resistance to PSI”, along with all of its ramifications.

For clarity here regarding only some of those ramifications, the first and principal one is that *if* any of the superpowers could by volitional training be developed for so-called practical applications, then there would be vivid implications for almost all existing Earthside power structures and the way power games are played.

In *this* context, as viewed from the heights of existing power structures and power makers, the deliberate cognitive enhancement of the superpowers would be viewed as a rather hideous development—made doubly frightening upon the possibility that secrets and minds could be “read” and revealed.

At the very least, such enhancement could result in “competitive edges” in a number of human affairs—such as within capitalistic forays, take-over plans, and transactions.

In any event, from the perspective of invested *power* it is certainly understandable that a *need* could easily be perceived for the resistance to the emergence of enhanced superpower proficiency.

It is also easy to see that the perceived *need* for the resistance would trickle down from the most powerful top and infest all echelons of society involving power, who was to succeed in obtaining it, and why and how.

Another ramification concerns what is fondly referred to as “fair competition”. Grok it, if you can.

Now a factor needs briefly to be pointed up that dwells in consistent invisibility. It is this. Practically everyone can intuit or imagine some kind of practical application for any of the superpower faculties. But at the same time, if there existed any reason to shoot down the superpower faculties, or to prevent their constructive germinating, this is surely the reason.

In a forthcoming essay in this Section 5, I’ll review some illuminating aspects of this situation as revealed in the book *Executive ESP: the Proven Links Between “Hunches” and Success—And How Businessmen Employ ESP On a Practical Basis* (Dean, Mihalasky, Ostrander, Schroeder, 1974).

The relationship of the superpower enhancement to Earthside sociological and power structures can briefly summarized as having five identifiable aspects. In the past, I read more than one overall assessment of “the implications and threats of PSI”, and it is somewhat from these that the five identifiable aspects have been distilled.

1. Our species possesses sentient attributes that are quite extraordinary—among which are powers and superpowers of various kinds. These exist among all specimens of the species in some kind of innate and potentializable formats—providing the requisite sensitivity parameters are “open” naturally, or nurtured into “openness” via some kind of tutorial-experiential methods that enlarge sensitivity contact.
2. –
3. Also innate within our species are the contexts for constructing the various elements and formats usually referred to as “social organizing”, ostensibly so that the specimens of the species can survive better as group-collective entities.

4. –
5. However, the same collective social survival-goals usually turn out to be pyramidal “power structures”. The greatest amounts and kinds of power are held by the relatively few power specimens populating the apex—while the rest of the inhabitants of the pyramidal power structures are presumed to benefit and survive as a result of being led or governed by the power governing, decisioning, or dicta of the few.
6. –
7. The most solidly accepted basis for acquiring and perpetuating power is very closely related to the physical aspects of everyone’s existence. Thus, most formats of large power holdings usually come about by achieving dominion over obvious and subtle aspects of physicality (and/or via the dominion of the surrogate of physicality—money).
8. –
9. In a direct sense, power structures are almost always dependent on stability, predictability, and upon what is visible and tangible to the majority of everyone. Thus, most power-structure arrangements *cannot* permit PSI-determined “wild cards” of any kind, much less encourage them to come into existence. So, while the superpower faculties of our species can be seen as astonishing and marvelous, they also represent “threatening” wild cards to existing power structures.

The Superpowers as “Wild Cards” Within Sociological Power Systems

Considering the five aspects briefly enumerated above, it becomes quite easy to comprehend, at least theoretically speaking, why any REAL development of the superpowers cannot be permitted.

In the bigger power picture, then, the overall response **MUST** advocate the non-development and non-enhancement of the superpowers.

The General Superpower Problem and the Way It Is “Taken Care of”

The *only* problem regarding the superpower faculties is that they exist naturally and as concomitants of our marvelous species.

In this sense, they tend occasionally to emerge spontaneously through each successive generation, and as somewhat highly “developed” in certain individuals—known, in the twentieth century as “psychics”, if they are real ones.

Analysts recognize this confirmed, “unfortunate” but natural occurrence. Since, then, the species does possess the superpower faculties, or at least rudiments of them, the (almost) only way to “contain” the superpowers is to make an impenetrable mess around any possible real knowledge of them—especially as regards any constructive, and hence applicable, formats.

And so it is thus, more or less anyway, that we find any accurate comprehending of the superpowers cocooned within various messes of distractions, deterrents, derailments, demolitions, deconstructions, pismires, and droolings.

The making and maintenance of the messes is seen as necessary because many adhere to the concept that the introduction into power games of wild cards emanating from real superpower sources would not only put the usual concepts of power at a disadvantage, but also could shift the concepts and balances of power as well.

To get a start-up grasp on this, we have only to consider the element of secrecy involved in all power structures.

If, for example, it is believed that all formats of secrecy can be penetrated by superpower “espionage”, well, this is surely one reason to *prevent* any attempts to develop any superpower faculties in a predictable and proliferating way. No one really would want to develop any sources from which would flow a river of wild cards.

So, the best way to prevent anything of the kind is to pollute the clear river of superpower understanding and infest it with log jams—in the form of distractions, deterrents, derailments, demolitions, deconstructions and pismires—all the while disguising these in formats of acceptable logic and reason and various kinds of droolings philosophical or otherwise.

It is my personal suspicion, based upon many years of direct experience, that our mainstream social-power structures *will never* permit much in the way

of open mainstream supported research and development of real superpower proficiency—with one possible exception.

If our species would find itself “threatened” by an extraterrestrial something or other which possessed active superpower functions, then *our* species superpowers would have to be developed to attempt to cope with the Spaceside “threat” in this regard.

In such a case, completely hypothetical to be sure, swift mainstream agreement would be reached to develop practical human superpower applications in order to add these to Earthside armaments.

A number of loose ends have been left open in this first essay of this section—because they are better dealt with via substantive contexts to be discussed in subsequent essays of this Section 5.

TEACHING AND LEARNING REGARDING THE SUPERPOWERS OF THE BIOMIND

Ingo Swann

(17Oct97)

Part 1

Essential Background Information

It would be wonderful to organize information about *learning* by following the step-by-step method that can be so effective regarding other areas of information.

Within a superficial approach to learning, or within a cursory glance at what's involved, it might seem that learning is straightforward, and that the steps involved are only one—and which step consists of *study*, study of simple stuff first, and then increasingly difficult stuff anon.

It is quite surprising how this idea of learning hangs on, and more or less is endlessly preached; surprising in the face of the familiar fact that someone can study something—and end up not learning much or any of it.

When lots of study ends up in minimal learning, educationalists like to introduce matters such as the student's questionable motivation, snarled learning skills, memory retention lapses, early nurturing that was somehow deficient, and etc., until it becomes clear to everyone, including the student, that the fault is with the student for reasons both visible and invisible.

It if were not for the fact that one can sometimes encounter someone who *has* learned a good deal, but studied very little, then it might seem that failure to learn is somehow a student's fault.

Whether this kind of situation is perceived as important and significant by this or that reader of this essay, I'll simply say, at the risk of making a categorical pronouncement, that it *is* important and significant. I'll even offer up three suitable reasons:

1. Study and learning are two different species of processes;

2. Learning is always judged against *what* is being taught, and if one fails to learn, well, what has been studied might be at fault, not the learner.
3. True learning (so called) is also always judged against what has been taught by a teacher or some teaching system. In other words, true learning requires a teacher. Thus, if someone manages to learn something *without* having been submitted to teaching procedures to learn it, well, he or she is considered as yet among the unwashed and unlearned.

Of course, 2 and 3 above may be products only of what is referred to as civilized cultures and societies in which the *status* of teachers and teaching systems whose monopoly over teaching *and* learning need to be protected. So within such civilizing aspects it doesn't really matter what one learns. It only matters that one has been taught it, and thus the actual meaning and value of diplomas and higher sheepskins.

Thus, in such kinds of systems, learning per se is not considered as meaningful—since one can learn only what is being taught, and if whatever is learned has not been taught then it also is not considered as learning.

Also in such kinds systems, one usually can discover the existence of approved and disapproved learning, or tolerated and intolerated learning—this being a subject I'll expand on here and there ahead while attempting not to drool too much venom.

I'm not merely bitching here, but am indicating that learning almost always is seen as an extension of teaching—and in which context a certain number of students are expendable, or constitute permissible learning failures.

But I'm also hinting that teaching could be considered an extension of learning—since if the need or desire to learn didn't exist, then there would be no occasion at all for teachers or teaching systems come into existence and flaunt their knowledge, mind-shaping wares, snake oils and other educational whatnot.

It has also been necessary to expand a little on 2 and 3 as itemized above, since those two contexts have a great deal to do with 1 as itemized above.

Or, perhaps, it might be said: have a great deal to *not do* with 1 above.

To clarify a little. *If* the processes of learning and the processes of teaching are different species of processes, then it might follow that the processes of teaching should be formulated within the light of the processes of learning. *If* learning *is* the goal.

However, *if learning is not* the goal, then the processes of teaching need never take into account the processes of learning.

In such a case, no one (including both teachers and learners) need know anything about the processes of learning. So, if someone manages to identify some of the different kinds of learning processes, well, these can be ignored, played down, eradicated, etc.—or safeguarded from public access by machinations of mind-programming operations.

In any event, if we examine some terms and their definitions, we shall be able to note a rather curious thing as a result.

Teach

Our English term *teach* is taken from a Middle European term, *techen*, which meant “to show”. In English it means “to cause [someone] to know a subject”, and “to cause [someone] to know how”.

Here we immediately, and unfortunately, encounter a gross fundamental difficulty. The difficult, in the most simple words possible, is this: “to know a subject” and “to know how [to do or effect something] are radically different activities. But both activities are included, and somewhat obfuscated, within the contexts of the same descriptive term.

Additionally, most dictionaries defining *teach* somehow manage *not* to refer to the concept of “to cause [someone] to learn”.

Thus, at first official nomenclature contact with the term *teach* we find as follows:

TEACH

to cause

.....^.....

to know to know how to learn(?)

Moving on, then, the term *teach* is usually broken apart into active measure nuances:

Instruct: methodical or formal teaching.

Educate: attempting to bring out latent capabilities.

Train: stresses instruction and drill with a specific end in view.

Discipline: implies subordination to a master for the sake of controlling.

School: implies training or discipline, especially in what is hard to master or to bear.

Tutor: to teach or guide, usually in a special subject or for a particular purpose.

Guide: to provide with guiding information, to direct a person in his or her conduct or course of life, to superintend training or instruction.

Thus, including *teach* we can quickly encounter *eight* categories all relevant to teaching—and in whose basic definitions the term *learn* is not mentioned.

Learn

Our English term *learn* is akin to the Old High German *lernen*—and which apparently meant “to acquire knowing”, this later evolving into “to acquire knowledge”.

Thus, in English, *learn* came to refer to “to gain knowledge or understanding of or skill in by study, instruction, or experience.

LEARN also refers to “memorizing”, but beyond that the term is not broken down into more refined categories as is *teach*.

Study and Student

Our English term *study* is taken from the Latin term roughly meaning the same thing, with the exception that the Latin *studere* either did or did also refer to “contemplation”.

In any event, our term *study* is defined (get this) as “the application of the mental faculties to the acquisition of knowledge; a careful examination or analysis of a phenomenon, development, or question; something attracting close attention or examination; also, the activity or work of a student”.

Our English term *student* is defined as: one who attends a school; one who studies; also an attentive and systematic observer.

Most dictionaries allow the term *learn* to somehow be pendant to a *concept* of *student*, but that term is not included in most of the formal definitions.

Beyond that, a *student* is presumably one who proposes to attempt the application of the mental faculties to the acquisition of knowledge, a careful examination or analyses of something, even if only regarding whatever attracts close attention or examination.

Whatever is involved is then the student's *work* or *activity*.

Knowledge

1. Cognizance.
2. The fact or condition of knowing something with familiarity gained through experience or association.
3. The fact or condition of being aware of something.
4. The range of one's information or understanding.
5. The fact or condition of having information, or of being learned.
6. The sum of what is [was(?) or can be(?)] known and which consists of the body of truth, information, and principles acquired by mankind.

I might add that the body of truth, etc., presumably includes what was once known but forgotten, rejected, or avoided.

In dragging the reader through the foregoing nomenclature bytes, I have reviewed what would seem to be the major constituents of teaching and learning. Some might assume that these constituents are all that is needed in order to undertake expeditions into teaching and learning.

But while I suppose that most of the major constituents of teaching are included (at least regarding superficial formats of teaching), it seems to me that the idea of *learning* seems to hang about as sort of a vaporous fantasy.

True, people assume that learning will occur because of teaching. But it can be noted that whatever the elements of learning might be, they are rather vague within the contexts of the nomenclature considered above.

Anyhow, the nomenclature autopsy is concluded (for now). And this frees us to move expeditiously on to another matter.

There can be little doubt that teaching and learning are among the most important attributes of our species—and indeed of almost all social groupings within it.

As it is, our species seems to *have to learn* what it takes to survive.

Which is to say that specimens of our species are not born completely or even partially programmed with broad-band survival knowledge—a type of knowledge once referred to as *natural*,

Indwelling instincts as regards other life forms.

Since the above idea *is* the case, it would then seem that the necessity of teaching and learning might have achieved enough conceptual importance to have become included as significant topics within the scope of philosophical inquiry and discussion.

I will now refer to *The Encyclopedia of Philosophy* compiled under the editorial auspices of Paul Edwards, and published in 1967 by Macmillan Publishing Co. in New York, and by Collier Macmillan Publishers in London.

I have already referred to this encyclopedia in the course of other essays in this database. Although this encyclopedia was published in 1967 (thirty years ago as of this writing,) it represents an excellent compilation of philosophy up until then, and how things were considered.

Additionally, in my own estimation the year 1967 more or less signaled the end of what had been called the Modern Age, and so the encyclopedia serves as a kind of summarization of philosophical thinking as of the end of that Age. Whether anyone will agree with me on this estimation, most certainly after 1967 overall human affairs did depart into directions and necessities so new that former philosophical approaches to things and stuff grew increasingly useless.

For one thing, as human affairs went into the 1970s, interest declined in, of all things, *philosophy*—with the result that philosophical curricula began to be curtailed, and some institutions of higher learning canceled such courses and departments altogether.

Now, *philosophy* was once thought of as “the search for wisdom”.

However, when *wisdom* proved too elusive, complicated or inconvenient, the definition was shifted to “a search for truth through logical reasoning rather than factual observation”. I invite you to consider this definition with some care and interest.

On average, though, one of the central ideas of *philosophy* was to consider the meaning of things, especially if they were important not only to human thinking, but to survival, progress, understanding, and the accumulating of that stuff referred to as “knowledge”.

In this sense, then what is *not* included in the 1967 encyclopedia may be as important as what is.

The concepts of *teaching* and *learning* are not found in the encyclopedia as worthy of identified entries.

In that the concepts of teaching and learning might be included in other entries, one of course consults the encyclopedia's index to discover if this is so.

In the Index, one finds only one reference to the topic of *teaching*—and which reference regards “teaching machines”.

The topic *learning* fares a bit better.

First, the Index refers to “Learned Ignorance” as found mentioned in the entry for one Nicholas of Cusa (1401–1464), a theologian, philosopher, and mathematician.

Apparently, this Nicholas of Cusa held that “a man is wise only if he is aware of the limits of the mind [his own?] in knowing the truth”.

This Nicholas of Cusa, having said this, it is then of little wonder that no one has ever heard of him—largely because his statement is sort of worrisome to the idea that “knowledge is Power”, this a much more popular concept.

This Nicholas also wrote *De Docta Ignorance*, a treatise in which he proposed that “Knowledge is learned ignorance”. The idea that there may indeed exist doctrines of learning how to be ignorant would clearly be unpopular, all things considered.

In any event, the 1967 encyclopedia also mentions “learning” in connection with the entries for Perception, Psychological behaviorism, and something called the “Learning of the Mind School”. The term “learning” is also mentioned in connection with the entries for to individuals, one Maine de Biran, and Jean Piaget.

So, as it turns out there is no formal entry in the 1967 encyclopedia for teaching or learning. The index mentions teaching in only one context, while learning is mentioned six times (only).

Before moving on, it is of some minor interest to discover that the 1967 encyclopedia *does* have an entry for “Laws of Thought”. This is worth minor interest in that it might seem that *teaching* and *Learning* might have some relationship to the Laws of Thought, or vice versa.

At least my humble self can't really conceive that teaching and learning somehow *do not* involve *thought*, whether lawful or lawless.

In any event, regarding the Laws of Thought, the 1967 encyclopedia indicated that such laws consisted of three principles “frequently discussed from the time of the Greeks until the beginning of the twentieth century [at which time] the term has become obsolete”.

The three principles are noted as “the principles of identity, of contradiction, of excluded middle, and occasionally [presumably as a fourth principle] the principle of sufficient reason”. Now, “reason” in this instance, refers to the sister of “logic”—the two otherwise known as logic and reason.

The implication here is that it takes a certain amount or quota of reason to be able to deal with the laws of thought, and so interest in the Laws or Thought became “obsolete” at the beginning of the twentieth century.

Earlier above, I have introduced the term *knowledge*.

The 1967 encyclopedia does not have an entry for *knowledge* as a “thing” in its own right. The encyclopedia, however, does have three entries regarding knowledge as:

The Sociology of Knowledge;
The Theory of Knowledge:
Knowledge and Belief.

Regarding *knowledge*, at the beginning of the entry *knowledge and belief* we find: “The nature of knowledge has been a central problem in philosophy from the earliest times. . . .

”The problem of knowledge occupies an important place in most major philosophical systems. If philosophy is conceived as an ontological undertaking, as an endeavor to describe the ultimate nature of reality or to say what there really is, it requires a preliminary investigation of the scope and validity of knowledge. Only that can be said to exist which can be known to exist.

”If, on the other hand, philosophy is conceived as a critical inquiry, as a second-order discipline concerned with the claims of various concrete forms of intellectual activity, it must consider the extent to which these activities issue in knowledge”.

Well, I dare mention that few will consent to a preliminary investigation of the scope and validity of *their own personal* knowledge—and so whether knowledge is ontological or a second-order discipline is more or less relevant.

Regarding *belief*, in the entry for *knowledge and belief* we find: “Belief has had less attention [than knowledge] from philosophers. It has generally been taken to be a more or less unproblematic inner state, accessible to introspection. But there has been disagreement about whether it is active or passive”.

Well, insignificant little Moi might observe that the world turns more on belief than knowledge.

As it is, though, the 1967 encyclopedia more or less might agree with my comment above, in that in the *knowledge and belief* entry, *the definition of knowledge* is given, and I quote:

”According to the most widely accepted definition, knowledge is justified true belief”.

Ergo, it must follow that “true belief” is “knowledge”. And which means that our species, although extant, is lost (or at least quite confused)—and it is of little wonder that the finer points of teaching and learning have been irrelevant all along.

TRENDING AWAY FROM THE PARAPSYCHOLOGY PARADIGM TOWARD A NEW PARADIGM OF SUPERPOWER PERFORMANCE

Ingo Swann

(24Nov97)

Note of explanation

During the last two years I've received an increase of media requests concerning ESP and related matters. It became apparent that the interests and requests were based in concepts of ESP, PSI and parapsychology that are broadly shared, but are dated and backward looking if viewed in juxtaposition to advances in other science areas.

These other science areas have been in process of providing new facts and information relevant to various human processes that directly increase comprehension of ESP phenomena that have not yielded to resolution in parapsychological terms. This new information is accumulating outside of parapsychology, but is not being incorporated into parapsychology in any significant way.

A strange situation has thus resulted. A paradigm shift relevant to "PSI" is taking place outside of parapsychology.

The most probable meaning of this paradigm shift external to parapsychology is that at least some significant part of parapsychology will soon become acknowledged as obsolete, being replaced by some kind of new perspective based on discovery in other scientific fields.

It has proven difficult to discuss this mostly unrealized paradigm shift with media and other people because a broad reality basis (including appropriate concepts and nomenclature) is still missing. I got tired of trying verbally to discuss this, and therefore began providing short written position statements as handout materials. I combine and expand these into this larger handout document for the edification of those interested in this somewhat non-visible situation.

Nothing Stays the Same

Because I'm about 65 per cent conservative I am particularly sensitive to change. There are many things I'd like to see stay as they are, or were. But alas

for little me, change is continuous. Change rolls on and on, and also rolls over many things.

With regard to parapsychology and PSI, anyone even somewhat familiar with that research realizes that it is now about 120 years along. Many might also realize that mainstream science rejected psychic matters from the outset of organized research in about 1882, and that the scientific rejection of PSI is still on-going today.

None the less, several vital forms of psychic research formulated external to science proper. Since about 1935, psychic research has collectively been referred to as “parapsychology”. Parapsychology has brought into existence concepts, ideas, nomenclature, and frames of reference—all combined into a sort of parapsychology-speak or lingo. I’ll shorten this to “para-speak”, and indicate that it is appropriate to parapsychology but not to any other mainstream scientific fields.

The Socio-Cultural Division Between the Mainstream Sciences and Parapsychology

In other documents in this database, I have referred to the exclusion of parapsychology from science as the “ghettoization” of PSI and parapsychology. I have also stipulated that the ghettoization is the fault of the mainstream sciences, and that its mandated basis was mounted on philosophical rather than scientific grounds.

Because of this, parapsychology and para-speak developed more or less independently of science proper—with the result that several further and quite subtle separating phenomena *also* came into existence, but which phenomena were seldom realized, discussed, or acknowledged as existing.

As but one of these subtle phenomena, the study of the sociology of science and of scientists and their brotherhoods easily reveals that the brotherhoods forbid the introduction of parapsychology concepts and nomenclature into the main sciences.

This embargo was enforced—to the degree that mainstream scientists would experience professional damage to their careers if they proposed any cross-over concepts. This embargo is still in effect.

Several social affects came about because of this.

1. The mainstream sciences do refer to psychic phenomena, but only under terms pejorative terms such as superstition, abnormal, hallucinatory, and in psychiatry as illness-like mental phenomena emanating from deranged or diseased psycho-physical causes.
2. The mainstream sciences have remained sanitized of any non-pejorative concepts and nomenclature redolent of anything psychic, paranormal, or parapsychological—and so the language and nomenclature of non-pejorative connotations is para-speak.
3. The cross-over of para-speak into the mainstream sciences is not permitted—and so mainstream scientific papers whose contents might touch upon PSI in any way have to be written in a manner that does not suggest a cross-over.
4. When the public, or anyone, wants to refer to the so-called paranormal in non-pejorative ways, they are obliged to utilize parapsychological concepts and nomenclature.

One of the principal fall-outs of this four-part situation is that that the mainstream sciences and parapsychology were and still are viewed as mutually incompatible—or, at any rate, no cross-over of concepts and nomenclature is permitted by the major sciences.

And, as with all mutually incompatible social factors, another very important fall-out has been a *decreased* rate of mutual information-exchange between science proper and parapsychology.

Thus, it was, and still is, largely assumed that discovery, if any, about the paranormal (so called) would take place in parapsychology—meaning external to the main sciences themselves.

The obverse to this was that the main sciences would not make any discoveries pertinent to the parapsychology paranormal—because the main sciences had neither the desire, commitment nor tradition of working along such lines of scientific inquiry.

And so on the surface of these matters, the whole of this has taken on a somewhat non-changing vista—parapsychology for parapsychologists—science for scientists—and neither shall meet at any point. *But!* Nothing ever stays the same, *and* all things do change.

Sources of Change vis-à-vis Mainstream Science and Parapsychology

Whatever one might elect to think of them, the main sciences *are* vital sciences, capable of on-going discovery. They have their ups and downs, their stagnating periods, their blind spots. But over time they do accumulate data and information, and also undergo their own paradigm shifts.

In my own possibly wobbly estimation, the rate of discovery in the main sciences since the 1950s has been large and accelerated—so much so that the implications of the discoveries probably cannot be adequately digested in many areas.

Additionally, many of the implications lay outside of established frames of reference, not only scientific frames of reference, but social and cultural ones as well.

If we permit ourselves to think about this escalating accumulation of mainstream scientific knowledge it is almost impossible to think that those sciences would not somehow trip across discoveries that are entirely applicable to the so-called “parapsychology” processes of our species, somehow applicable to the central hypotheses of parapsychology.

Considering, however, the stalwart and long-enforced separation of parapsychology from the main sciences, we can well imagine certain professional difficulties arising in linking mainstream discovery to the forbidden parapsychology.

If, however, the linking of mainstream science discovery to parapsychology vistas was to be made, then there is little doubt that parapsychology *would have to change*—if for no other reason than the main sciences are gargantuan compared to the exceedingly small fraction of effort of which parapsychology is representative.

It is not entirely out of the question that Modern Parapsychology, as a ghettoized field (small) could vanish if discoveries pertinent to the “parapsychology” realms of human functioning were seen as such within the main sciences—and, as I suppose it needs to be said, were *admitted* as such.

I will give one possible example. In parapsychology, the perceptual forms of PSI (telepathy, clairvoyance, etc.) are seen as some kind of particular mind-psychological formats—which is to say, seen as problems of mental perception.

Through the decades, a great deal of research has been undertaken to establish what kind of parapsycho-mental phenomenology and/or criteria cause, trigger, bring about, or accompany those forms of PSI.

I personally conclude that a great deal of progress has been made along these lines, but that parapsychologists jettison a great deal of it because it can't be seen as directly applicable to the central hypothesis that PSI is a function of the human para-mind.

So, in general, it is said that the accumulated parapsychological results are "not very robust" and are not amenable to "the repetitive experiment". Thus, in its parapsychological context, PSI remains "elusive"—while within parapsychology itself theories about it are exceedingly inconsistent.

Continuing with my one possible example. One notable aspect of parapsychology's PSI perceptual phenomena is that whatever their para-mental source or cause, those phenomena clearly also involve matters of information transfer, information acquisition, and information processing.

Thus, while the para-mental hypothesis certainly cannot be discounted, what if the more vivid and more easily dealt with PSI-perceptual problem consists of information processes?

PSI as mind and PSI as information, however, are two completely different arenas of expertise—while the small field of parapsychology is not very thickly populated with information theorists.

However, the field of Information Theory and Applications is exceedingly Big Time in the main sciences. In that *very* mainstream field, the existence of receptors, transducers, the signal-to-noise ratio, and etc., are clearly understood—and all of which are exceedingly relevant to information acquisition, etc.

In yet another *very* mainstream field, that of neurobiology, it has been discovered that the human systems are themselves composed of receptors, transducers, signal-to-noise decoders, and etc., and some of which seem to account for PSI-like information acquisition.

In other words, and in some special aspects, neither the field of information theory or the field of neurobiology has anything to do with parapsychology.

But discoveries in those two fields are speedily encroaching upon parapsychology "territory". And in some cases, it is only the dissimilarity of the *nomenclature* that is keeping them apart so far.

And, indeed, it is only if one doesn't know about advances in information theory and neurobiology that one can remain content (and ill-informed) to discuss PSI phenomena *only within* the circumference of parapsychology itself.

According to usual logic, if parapsychology was going to undergo a paradigm change, one would suppose that it would come about because of advances in parapsychology itself. That has not happened. However, when the main sciences learn more about PSI phenomena than parapsychologists have or can, then parapsychology will become part of a paradigm change that might roll over it altogether.

There are many aspects that now need to be discussed, and many of which have already been entered into discussion in this database.

One of these is that certain phenomena occur as a paradigm shift comes into existence and gains momentum.

One of the first of these phenomena is that widely used words (terminology) that packed power within the retiring paradigm begin to lose that power as the contours of the new paradigm begin to take on form.

Sometimes it doesn't take much time at all for very popular terms to end up on the trash pile of forgotten nomenclature. Not only do the mind-sets that used the terms disappear, but the terms themselves fall out of usage and vanish.

This type of change represents much more than whether terms are "in" or "out", or "politically whatever". Terminology represents a kind of knowledge package. Or, put another way, knowledge is structured in a particular way within a paradigm—and the term signifies not only what it means itself, but the way the knowledge package is structured.

When, then, advances or discoveries make it necessary to restructure knowledge packages, well, the old terms cannot be utilized any longer since they represent the former knowledge package.

All knowledge packages are characterized by key words—these being terms that are direct intellectual extensions of the knowledge package. And the knowledge package is in turn a particular format within which knowledge is structured in a particular way.

In any event, terms fall out of usage and disappear because the way knowledge is structured undergoes change—usually because new discoveries require that former knowledge packages be restructured into new formats so as to incorporate the new knowledge.

When this process becomes so all-encompassing, it can result in a complete paradigm shift—and in this case, of course, the old knowledge usually gets relegated to the trash pile of forgotten knowledge formats.

The Disappearance of the Concept of Extra-Sensory Perception (ESP)

The term *extrasensory perception* is clearly the major key word within the parapsychology conceptual contexts of the twentieth century.

The common use of that term (as ESP) is so wide-spread that it is difficult to imagine that it might disappear. But indeed, it is hardly utilized today except by a hype-word within an uninformed media and by certain parapsychologists whose basis for conceptualizing is out-dated and inefficient.

The major reason why the usage of ESP is on its way into historical oblivion is that very much overall is in process of being discovered about all kinds of human functioning. The general knowledge packages prevalent during the 1930s (when Dr. J. B. Rhine introduced the term ESP) are long gone. Many new knowledge structures have been erected. While phenomena similar to what ESP once meant can be treated in those new structures, the phenomena cannot be referred to as *extra*-sensory.

The principal reason here is that the hard sciences have discovered subtle *sensory* receptors that were not known to exist when the term ESP came into vogue.

A great deal can be said and written about ESP. But even so, not very much was actually known about it. One of the results was that parapsychology, which studies PSI and ESP, was often referred to as the “elusive science”, since ESP discovery and knowledge have remained elusive.

This elusiveness probably accounts for why methods designed to teach and enhance ESP don't work very well. After all, it is difficult to teach something about which not much is known. Indeed, if such methods *did* work well, then our planet would already have become populated with highly achieved psychics.

The comments just above have been necessary so that a particular question can be asked. Organized research into various ESP phenomena has been in existence for about 130 years by now—with the result that the research is more notable for elusiveness than for discovery.

The question, then, is why is this the case, why is this the outcome after so many decades?

Between 1973 and 1985, I was part of a well-funded and serious effort to examine human potentials directly associated with ESP. The plight of parapsychology was already recognized as early as 1973—so much so that some observers felt it moribund or dead in the water. Why this was so needed

to be examined and accounted for if possible, and so a multidisciplinary inquiry was mounted to which numerous professional experts contributed.

Among other factors brought to light was the discovery that not only was parapsychology an elusive science, it was also an isolated science. It was also incorporated (or trapped) within its own infra-social parameters. Those parameters did not interact, or were not permitted to interact, with the much larger global-sociological segments of science and philosophy.

Further, parapsychology could be seen as an introverting paradigm of and unto itself with its own special functions—such as nomenclature, concepts, theories and behavior patterns.

There can be no doubt at all that the basis for this self-isolating paradigm emerged from the early rejection of PSI research—a rejection that was ardently prosecuted and maintained by science proper.

It was certainly the intent of the early researchers to integrate PSI phenomena into science proper. And this integrating project is still on-going in contemporary parapsychology today. It was science proper that did not want that integrating to take place.

The long-term result of this was that parapsychology and psychic research were alienated from the scientific mainstreams, and as such had to, or at least did, establish its own paradigm approach to ESP phenomena. This paradigm was formulated roughly after World War I, and was concretized during the 1950s—with not a great deal of change since then regarding basic and fundamental premises and concepts.

Over the long-term, this alienation meant that routes of information exchange did not form between the isolated parapsychology paradigm and the greater and far larger other scientific fields.

This obviously meant that science proper did not access developments occurring in parapsychology. But it also meant that parapsychology did not itself access and integrate developments in the other sciences. This is to say that vital information exchange links between on-going science and isolated parapsychology has not really been established.

As but one example, somewhat amusing. Although ESP is the acronym for extra-sensory perception, parapsychology does not study perception per se. That kind of research is the fold of perceptual researchers in the proper sciences, but which do not study extrasensory forms of perception.

So, parapsychology studies the ES part, but not the P part, while other sciences study the P part, but not the ES part.

In other words, while perception is an element common both to parapsychology and the mainstream sciences of perception, there are no direct routes of information integration between the two.

The extent of this little difficulty is actually quite gross. For one thing, the two fields, isolated and barricaded from each other, have evolved different nomenclature and theories for a number of phenomena that are identical in both fields.

Additionally, science proper probably has made more discovery relevant to extra-sensory perception than parapsychology has.

However, proper science does not permit the introduction of terms redolent of ESP.

And so it is difficult for the average person to realize, for example, that when neurobiologists talk of “bio-magnetic receptors” they are actually talking about a functional biological basis for dowsing, while dowsing itself is thought to be a form of ESP.

But the going here gets even a little rougher.

Most of the major structural ideas and concepts that continue to govern parapsychology thinking were formulated before, say, 1955. And one of those major concepts was the idea that only five physical senses existed, an idea that was more or less held in common agreement by everyone.

So, one of the dominant ideas in parapsychology regarding ESP is that ESP does not have a biological basis in any of the five major physical senses—and so it was necessary to coin the term extra-sensory perception, referring to perceptions that did not have a physical, biological basis.

And so this is why ESP was called “extra-sensory”—or outside of the normal senses. And, as well, this was why ESP was considered as originating from some cause or source independent of the material aspects of the human biobody.

It is now important to state that although parapsychologists *have* presented significant and copious evidence that the human biomind can deal in information acquisition and transfer, they have done so within the contexts of the information being *extra-sensory*—that is, outside of, or independent of, the capacities of the human sensing systems.

This is to say that although it can be shown that the information acquisition and transfer exist, the fact of the existence does not at the same time prove the theory of *extra-sensory perception*, or that the acquisition and transfer involve extra-sensory biomind equipment.

Indeed, the idea of *extra-sensory* perception was only minimally permissible back in the days when sciences were convinced (erroneously) that

the human systems possessed only five physical senses. However, it is known that the human systems have very many more than a mere five physical senses, the many more being physical as well.

In this lately developmental sense, then, it can be observed that the concept of extra-sensory perception probably was oxymoronic all along. In any event, many earlier parapsychologists (and a whole lot of scientists) objected to ESP on the grounds that ESP *was* an oxymoron.

I'm not quite sure yet what the replacement concepts for ESP will be, but it is quite certain that such replacement concepts *will* come into existence, as they already are. The evolving concepts will almost certainly focus on the concept of subtle, multiple and recombinant receptors. Some ideas about these replacement concepts will be discussed in a future essay.

Elements of a Tentative Conclusion

New, and more efficient, knowledge structures cannot become visible if their information is filtered through old knowledge structures—simply because the old is structured in ways that usually prohibit recognition (or acceptance) of new information.

It is, I think, rather well established via countless psychological studies that knowledge structures can access only what they can recognize—and that whatever else is present but can't be recognized is rejected, deflected, resisted or merely dumped.

The average media or public awareness of the astonishing elements of the human biomind continues to consider those elements only via the limited and out-moded parapsychology formats.

The main sciences have made copious discoveries regarding increasingly refined elements of overall human processes.

Many of these discoveries are entirely applicable to mysteries and problems of extended biomind perceptions and functions. This can only mean that a paradigm shift is in the offing, or is already taking place—even though media and the lay person is not aware of the shift.

One really should start thinking in terms of biomind receptors rather than in terms of ESP. The paradigm shift currently underway will be fleshed out in subsequent essays.

CONTAMINANTS AND “NOISE”

Ingo Swann

(12Dec97)

The central purpose of this Section 5 is to address the possibility that certain sociological situations keep knowledge about the superpowers as perpetually degraded, inadequate, and even undiscovered.

Since individuals, knowingly or unknowingly, may participate or be dragged into the sociological situations, it's worthwhile to attempt to examine whatever aspects one can manage to identify.

The chief, or bigger picture, sociological situation may consist of the one that has been briefly summarized in the Introductory as the relationship of the superpowers to Earthside power structures.

One can accept or reject this possible bigger picture reason. But either way, it can easily be shown that knowledge about the superpowers clearly suffers within the descriptive contexts of the terms selected for the heading of this Section.

Furthermore, it can also easily be pointed up that just about all human activities are accompanied by their share of distractions, deterrents, derailments, etc., and that many human activities end up becoming pismires personified.

Organized research into creativity, for example, usually suffers from derailments and deconstructions. Research addressing the enormously important topics of human sentience and sensitivity are almost non-existent.

If one accepts the existence of “human nature”, then it can be adduced that the descriptive terms of this Section are inherent in human nature fabric—and the workings of which are delightfully seized upon and elaborated in espionage, political and sociological thrillers, and in soap opera formats.

But even without the context of human nature, the descriptive elements of this Section's title are anyway everywhere redundant and thickly scattered throughout human history.

In any event, any potential aspirant wishing to activate his or her latent superpower faculties might as well get ready to deal with the superpower preventives—if only to be able to recognize them when encountered. After all, if one interprets disinformation as information, then one might have only

oneself to blame when one finds oneself in some contaminating kind of pismire the disinformation has led one into.

In order to approach the two central topics (Contaminants and Noise) of this present essay, it seems necessary to start at some distance and then drawing closer to them.

Two Major Pathways to Learning

The first and preferred pathway of learning how to understand and develop something is to consult all information about it—and then to more or less duplicate the information in one’s mental information processing grids.

An extension of this first pathway is to make new discoveries if existing information and knowledge proves to be insufficient, inefficient or non-existent.

This first pathway is usually very workable, and the history of our species developmental aspects is quite firmly and broadly based on it.

When, however, one has given the first pathway a good workout and found that what one thought one would achieve by doing so has not in fact been achieved, then one might realize two things:

- That the goal may have been illusory all along; or
- That the first and preferred pathway is cluttered with accumulated junk, garbage, bullshit, and misinformation.

If this is the case, then one may be obliged to launch upon a second pathway regarding learning and developing whatever is involved.

Briefly put, the second pathway consists of divesting the first pathway of the accumulated junk, garbage, bullshit and misinformation.

The divesting process, however, can be very complicated in that it is often difficult to tell the difference, for example, between fact and bullshit, or between information and disinformation.

And indeed, if accepted social forces are perpetuating disinformation as real and valid information, then the ways and means of recognizing the disinformation can themselves be very difficult to discover.

However, there is a salient fact that can be emphasized. It can easily be shown that understanding and developmental approaches normally do not

speed onward to success if the learning pathways are littered with bullshit and disinformation.

And this is especially the case where the goal to be reached is really meaningful—especially if the goal has connotations of power.

Since any of the superpower enhancing methods are suggestive of power, one can perhaps intuit the multitudes of strata of bullshit and misinformation superpower aspirants might expect to encounter.

But even if this power thing is *not* the problem, superpower aspirants will encounter bullshit and misinformation anyway—if only because many specimens of our species like to entertain and dazzle everyone with bullshit—and which can easily be elevated to an art form.

The Real Reality of the Superpower Preventatives

Many seem to feel that bullshit and disinformation go away if and when they are seen through. In this regard, they are seen as kind of impermanent, and therefore of lesser importance, than what is permanent. In this sense, they do not deserve clinical examination or research.

However, bullshit and misinformation, etc., are not merely subsidiary factors, or tangential elements, that have accumulated by mere chance, ignorance, stupidity, or blindness.

Rather, the factors and elements represent a combined, interacting series of phenomena resulting in a Situation that has breadth, depth and dimensions in its own right.

Avoidance of the Second Learning Pathway

Generally speaking, it has been my experience that most people avoid a consideration of the second pathway because it can be seen as consisting of “negative” factors many don’t want to get dirtied by.

In the sense of that avoidance, then, the desired pathway is the first one. It is thus pursued under the generally shared conviction that if one focuses principally on the “positive”, then the “negative” will automatically become eliminated at some point.

There was a once popular song called, if I remember correctly: Accentuate the positive, eliminate the negative.

Also, in my childhood people were fond of quoting the three monkey thing: See no evil, hear no evil, do no evil. So I used to ask: if one never sees or hears evil, then how is one supposed to recognize it?

Likewise, I fail to see how one can “eliminate the negative” if one cannot recognize what it consists of, where it’s at, and what it’s doing.

Thus, the so-called sweetness-and-light-only thing, i.e., where *only* the positive is pursued, is somewhat silly even if temporarily comforting.

So, the generally shared conviction of pursuing the positive, ignoring the negative, is somewhat philosophical and idealizing in vaporous kinds of ways, and some aspects of it can be compared to the creature with its head buried in a hole in the ground—or in a pismire.

There is one principal reason why this generally shared positivistic conviction may be vaporous and empty of any long-term constructive merit.

Our species, as fabulous as it is in many ways, demonstrates a quite long *recorded* history of being completely willing to deal in information *and* misinformation/ disinformation—as well as in lies, cheating, trickery, obfuscating and worse.

Thus, while our species and its variety of societies have set up and instituted centers of information collection and teaching, it can also be shown that methodologies for establishing misinformation and conducting disinformation have become equally institutionalized.

And along these lines, a significant but little noticed aspect can be pointed up:

- That the public is invited to partake of the “knowledge” made available through centers of education;
- The same public, however, is excluded from partaking in studies and methodologies of how to misinform and disinform.

This is to say, then, that we can view the junk, garbage, bullshit and misinformation stuff via two ways:

That the stuff might have accumulated merely by unfortuitous chance; or

That the stuff might have been more or less deliberately set up, effected, and thence cleverly managed.

In this sense, then, misinformation stuff that arises merely from stupidity, ignorance, etc., can be corrected by attempts to cure whatever is involved, or by making new discoveries.

If, however, the bullshit, junk and misinformation has achieved its destructive or contaminating factors by deliberate disinformation, then the

contours of the resulting Situation become meaningful in quite different ways—especially when it comes to trying to recognize and cure them.

The purpose of this Section 5, however, is not to bitch and moan about the existence of bullshit, & etc., or to luxuriate one's imaginative faculties in the dramas of conspiracy aesthetics.

The purpose is to try to give some dimensions to the second pathway of discovering what *prevents* progress, understanding and development.

Those dimensions not only constitute a legitimate topic for discussion, but a necessary one with respect to the superpower faculties.

The nature and potential superpower activity of our species has clearly been surrounded with bullshit, infested with deterrents, junk thinking and contaminants, and limelighted with bad mainstream press and propaganda.

It is now helpful to discuss some of the most identifiable sociological inhibitors of the superpowers from *two* larger picture angles. This is to say that the same inhibitors will be discussed from two separate points of view—as *contaminants* and then as *noise*.

Contaminants Regarding the Superpowers

The terms used for the somewhat overblown heading of this Section represent a variety of factors that act as eroding contaminants with regard to achieving better understanding of and contact with the superpower faculties.

In large part, these contaminants are more active in sociological contexts than in individual or personal activity—unless one has knowingly or unknowingly chanced to have duplicated them in one's mental grids.

If one has duplicated them, then one can say that one's grids are infested or contaminated with them.

But since individuals can knowingly and unknowingly be influenced by social processes, any distinctive boundaries between self and social-shaping forces are often hard to detect.

The superior goal in this regard is *not* to complain and blame anyone or anything as the source of cause of the bullshit or disinformation.

The superior goal is to recognize the existence and dysfunctional nature of whatever is involved.

Putting this another way, if one thinks that the goal is to cure and prevent bullshit, then one is laboring under a rather first class illusion. You see, Bullshit *happens*—because it *is* a full part of our dazzling species.

The superior goal, then, is to somehow avoid stepping in it.

As will unfold ahead in the few essays that will ultimately comprise this section, the contaminating factors range from silly to gruesome. But this is to say, they produce silly to gruesome effects within those affected by them.

Within the two sentences above, there is a distinction that is difficult to articulate.

In an attempt to articulate, we can say that social forces exist, and that some of them range from silly to gruesome.

From these forces we can expect at least two basic kinds of situations to emerge:

1. If we are *unaware* that the contaminating social forces exist as such, then the probability might be high that they will become incorporated into individual information grids. The reason for this is that we *do* program our thinking patterns to conform to our social environments in order to fit our behavior and activity into them.
2. If we are *aware* that the social forces *are* contaminants, whether silly or gruesome, then because of the awareness they may not affect us directly—unless one is of the scumbaggy types that want to utilize the contaminants for one reason or another.

In any event, it has been shown, and broadly accepted, that awareness of contaminants acts to put some kind of perceptive or psychological *distance* between us and the contaminants.

But even so, the contaminants still exist in the social environment, and we may occasionally have to deal with them as such.

This is to say, then, that perceiving or knowing that the contaminants exist serves at least as a partial protective measure against being sucked into the dynamics of the contaminating factors in a wholesale and completely unknowing ways.

Sources of the Superpower Contaminants

It is tempting to try to point up the major sources or causes of contaminating factors in relationship to processes of thinking, perception and analysis. But very little in the way of organized research has taken place along those lines. So it is difficult to refer to documents containing the needed data and theoretical or factual discussions.

Here is yet another knowledge vacuum—one that exists possibly because most of us believe that how we think is not the result of our mental information processing grids having become contaminated.

But one indeed can accept that the contaminants exist, that they are undesirable, but that they are often also *useful* for various purposes.

However, in the past it has often been observed that Human Nature is comprised of both positive and negative aspects. Additionally many past human nature researchers considered that while the social and informational contexts might change, that the basic rudiments of human nature did not.

For example, greed remained greed, lust remained lust, the urges for power remained as such—and did so throughout generations and whatever changes that societal, religious, economic, philosophic or scientific factors brought about.

In any event, wherefore and why the contaminants and preventives exist is an interesting matter. But there is another interesting matter: i.e., how they function within individuals and in their societies.

One way of defining how they function is to call them viruses of mind—a topic that occasionally will be addressed in this database.

Meanwhile, a quite large perspective on mind viruses can be found in a book entitled *Virus of the Mind* (1997), written by Richard Brodie, the original author of Microsoft Word, one of the world's best-selling computer programs.

Identifying the Major Contaminants

The terms utilized in the title of this Section Five have been selected because their meanings are not dependent on social perspectives that come and go.

This is to say that the meanings of the terms are time and culture transcending and can be applied as regards the past and the future as well as any given present.

In this sense, then, the process dynamics of deterrents and demolitions are just as much a part of basic human nature as are the dynamics of gossip.

The terms have also been selected because, for example, *how to implement* deterrents has been studied and the functional dynamic process of deterring are thus well known. Much the same can also be said for the other selected terms.

Of course, we will add other concept terms in essays ahead—such as “pissing contests”.

The accepted, and quite understandable, definition of *contaminate* refers to factors "that soil, stain, or infect by contact or association".

The term also refers to "making unfit for use by introduction of unwholesome, undesirable, erroneous or inappropriate elements".

Three synonyms are usually given for *contaminate*:

Taint—implies that corruption and decay have begun to take effect;

Pollute—stresses the loss of purity, clarity, and cleanness through contamination;

Defile—implies a deliberate effort of befouling of what ought to be clear and pure, and suggests a violation or desecration.

Contaminate itself is an incorporation of the meanings of the three synonyms, but specifically refers to intrusion of or contact with an *outside* source as the cause.

These meanings are certainly functional ones. Admittedly, they are usually linked only to *physical* phenomena. But they can just as well be comprehensively linked to the five terms brought together as the title of this Section. For example, most people realize that one form of thinking or information etc., can contaminate another form of thinking or information, etc.

Employed Active Measures of Contaminating

1. *Distract*: to cause to turn aside from.
2. *Deter*: to cause to turn aside from, to discourage, or to prevent from acting (as by fear or by misdirecting).
3. *Derail*: to cause to run off the rails, to throw off course.
4. *Demolish*: to tear down or to destroy completely, so as to make vanish.
5. *Deconstruct*: also to tear down, but by the methods of undoing and devaluating so that sense or function is terminated or lost.

6. *Pismire*: formally refers to urine + ant, i.e., ant piss, pungently smelling of formic acid; this term was adapted some time ago to refer to certain types of thinking that are *pisiform* in nature, *pisiform* referring to something the size of a pea.
7. *Drool*: refers to *drivel*, in turn meaning nonsense; but also meaning saliva leaking from mouth.

Critical Implications

Although some of the early researchers of human nature in the past (c. 1500–1920) managed to construct convincing “maps” of its major attributes, to my knowledge no one ever found out how to change any of the attributes in our species as a whole.

The sum of human nature wisdom has always held that human nature is not very readily changed—and therefore the wisdom part consists of knowing as much about human nature as one can and thereafter *always* utilizing the knowledge in consideration of anything.

The dynamics of distractions, deterrents and demolitions, for example, will never “go away” or even be permanently eradicated or corrected—because they are useful, perpetually useful.

This is to say that they are not merely defects of misguided thinking, but functional attributes within human nature when it comes to competitiveness—and which attribute is one of the most clearly defined human nature attributes of our species as a whole.

Indeed, throughout recorded history there is hardly a human societal activity that is not laced through and through with competitiveness—and its major functional armaments including tricksterism, cheating and deceit.

The overall meaning being attempted here is that the elements and factors of contaminants are probably permanently with us—whether we like it or not.

Even if they were extensively studied and researched, few would really want them to be obliterated—because their functions and dynamics are useful in all sorts of competitive arenas.

However, the idea that the dynamics of contaminants should be ignored because they are here to stay and won’t go away is foolish—except if one is a confirmed “sweetness and light” type (sweetness and light being one type of distracting drooling).

All of this might be expressed another way: “shit happens”—and somewhat to avoid having it drop on one, or gum up one’s thinking processes, it’s perhaps the better part of wisdom to at least be able to identify contaminants.

After all, contaminants ignored will contaminate. With contaminants perceived and identified, there is at least the possibility of seeing through them.

And indeed, it can be shown that one of the secrets of achieving power of any kind is to see through contaminants. Thus, what we today call “empowerment” is somewhat related to developing skills with regard not only to seeing through contaminants, but to perceiving their functioning dynamics.

In this light, it can clearly be understood that if one’s cognitive routes to one’s own superpower faculties are cluttered with unrecognized contaminants, then one should not be surprised that one’s superpower faculties might fail to activate.

By way of analogy here, if one’s radar or sonar scanning systems, or one’s computer hardware and software, are cluttered with unrecognized contaminants, the one will have to be content with products that are a mix of contaminated functioning.

This is more or less in keeping with the very ancient adage that what goes in also comes out—at some point, anyway.

Even if one manages to activate a superpower faculty in the midst of unrecognized contaminants, the combined, the frustrating mixed result might not be very spectacular—if there is a result.

There are two essential, or principal aspects of these critical implications. The first of these is easy enough to articulate.

It has to do with the first and second pathways, as already mentioned, that can lead to fuller understanding and development of the superpower faculties.

The first pathway, the preferred one, has to do with obtaining information and knowledge about the superpowers, with the expectation that if such is taken on board then proficiency and efficiency regarding the superpowers will result.

But! One aspect of this first pathway few realize exist is that one also has to learn how to negotiate one’s way through all of the information and knowledge available.

This is to say that if the *real*, so to speak, information and knowledge is not negotiated through in some proper way, then it is unlikely that any crucial alignment will take place within the mental information processing grids of individuals, groups, or societies.

If and when one realizes that it is necessary to enter into the second, less preferred pathway, in order to discover what deterrents consist of, one is then

faced with the same problem of negotiating one's way through the deterrents. But to achieve anything of the kind, one first has to find out and recognize what the deterrents consist of.

All of this is the same as saying that one cannot negotiate one's way through anything unless one can learn to identify what it is that one is supposed to negotiate through.

Thus, for example, if one is obliged, for some reason or another, to negotiate one's way through a *mess*, one can no longer treat the mess *as* a mess. One has to break it apart, break it down, into its recognizable constituent elements—this in order to perceive how to negotiate through it.

And here, rather inadvertently it seems, is revealed the most efficient and workable way to institute, apply and manage misinformation and disinformation: i.e., to make such a mess of something (such as the superpowers) that few will ever be able to negotiate their way through it.

Contaminants as “Noise”—“Noise” as Contaminating— Contaminants and “Noise” as Virus of Mind

Having said this much, it is now necessary to attempt to distill and clarify what, for example, correct and incorrect information add up to regarding the superpowers. This is best done via a kind of chart:

”SIGNAL ”	”NOISE”
Correct Information—versus	Incorrect Information
Information—versus	Misinformation
Truth / Facts—versus	Lies / Deceit
Valid Directions—versus	Invalid Directions
Uncontaminated—versus	Contaminated

All of the above equate to... *Signal versus Noise*

Thus, regarding the first, and more enthusiastic pathway of learning, one hopes to get onboard and negotiate one's way through *signals*.

Regarding the second, and less enthusiastic pathway of learning, one hopes to negotiate one's way through *noise*, so as to be able to identify and circumvent it—or, with something akin to high hopes, eradicate it.

The Signal-To-Noise Ratio

Perusers of this website will already have come across an essential essay on the Signal-To-Noise Ratio already placed herein some time ago.

But for easy reference here, *noise* refers to whatever distorts, interferes with, or obscures "*signals*". In giving definitions or *noise*, most dictionaries indicate "an unwanted signal in an electronic communication system, or whatever is spread by rumor or false report".

For our purposes here, *noise* and contaminants are roughly the same if the results of them are taken into consideration.

Signal refers to a detectable quality or impulse by which messages or information can be transmitted efficiently, clearly or unimpeded, or to whatever constitutes a characteristic feature of something.

In its original sense, the concept of the Signal-To-Noise Ratio admittedly is drawn from problems of electrical engineering.

But the Ratio has also, and quite appropriately, been extended as entirely workable into the realms of information theory and communications.

But even so, the Ratio is easily taken into other areas of activity themselves characterized by topics, subjects, or environments that possess constituents of information, misinformation and disinformation.

In the largest sense, then, we might be talking of humanity, of our species—certainly of its sociological patterns, and of the competitiveness which might be the chief hallmark of ours species, with the ability to think coming second.

In computer lingo, the Noise part of the Ratio is often the principal constituent of GIGO—i.e., garbage in, garbage out.

The point of possible enlightenment being led up to by all of the foregoing is that a noisy information and sensing system, whatever it is, probably will produce noise.

And so if we now consider that the superpower faculties are *sentient* systems that deal with identifying certain signals among billions of all possible signals, then we can grasp the concept that if the superpower faculties might not function well if inundated by or overwhelmed with noise.

This is then to say that if one wishes to activate one's superpower faculties, one is *also* equally obliged to learn to identify signal *and* noise.

And so it can be considered, hypothetically at least, that the superpowers constitute an arena of human functioning where noise is just as important as signal.

Therefore, if one wishes to attempt to activate their superpowers, from the ground up one must become just as much a noise expert as a signal expert.

In this regard, now somewhat obvious perhaps, one cannot hope to get very far regarding the superpowers by following only the first, and most preferred pathway.

You see, and somewhat metaphorically speaking, the superpower faculties "inhabit" both the signal and noise universes.

Indeed, the aligning of *known* knowledge and information so that others can benefit from it is the dominant basis of most Earthside educational formats. If new discoveries come about, then these are incorporated into the prior existing knowledge base.

When, then, people want to learn something about the superpowers and how to develop them, they usually attempt to utilize the first and preferred learning pathway either as self-learning or taught learning.

However, something enlightening can be said about the first and preferred pathway: That it works and succeeds best with regard to whatever falls into any kind of physical parameters, or with regard to human activities which in large part involve physical aspects. The principal reason why the first pathway works best regarding physicality is that physical stuff, being the stubborn stuff that it is, sooner or later provides its own reality checks.

Physical stuff is also suggestive of its own rules and laws, and which scientists set about to discover some time ago. But even if the average person doesn't grok the laws and rules of physicality, they can nevertheless learn a lot merely by trial and error—and which is what most scientists have learned from, too.

Now, there are quite a number of human activities regarding which outside physical variables do not provide easily accessible reality checks.

One of those activities is *thinking* per se. And thinking is perhaps the biggest of the big time activities of our species after competitiveness.

If there is not some outside variable, usually physical, against which human thinking can experience some kind of reality check, then the human thinker has to attempt to self-identify such reality checks.

And with this we come up to a rather amusing situation, but one of large dimensions and import, that needs some discussion. This discussion, however, will be postponed until after certain other topics have been addressed.

The following essay in this Section will attempt to deal with the topic of power structures within contaminants and noise.

TOWARDS ACTIVATING THE SUPERPOWERS OF THE HUMAN BIOMIND

Ingo Swann

(01Mar98)

Part 5:

Sentiency and Sensitivity

During the last twenty-eight years, one of the questions most commonly asked of me had to do with what people might read or study that would help them develop their “psychic powers”.

If I was in a sardonic mood at the time, I’d point up that a great deal has been written, and most of which is very interesting. None the less, the undeveloped psychic powers, in any activating sense, have stubbornly remained more or less undeveloped.

In other words, the great heap of the whole that has been written and studied has not yet resulted in the world becoming thickly populated with developed superpsychics.

An Admittedly Frustrating Issue

If one observes this frustrating issue as calmly as possible, it would appear that there is some subtle difference between reading and studying about the powers on the one hand, and the actual, real-time activation of the powers on the other.

That one can read and study (even undergo some kind of training) and still not have their superpowers activated can easily be interpreted as evidence that the powers don’t exist in the first place.

In-Put of Information/Out-Put of Proficiency

People automatically expect to positively benefit from what they read and study. Indeed, the way that teaching and learning have been institutionalized in the modern West leads one to assume as much.

One of the most central computations of Western styles of teaching and learning is based on providing the intellect with organized formats of information, usually in step-by-step ways—after which various states of competency can be expected to manifest.

In other words, the Western styles of teaching and learning postulate that there is a direct and automatic relationship between in-take of organized information and out-put of competency and efficacy.

There can be little doubt that this in-put/out-put schematic *does* yield high results in very many areas of endeavor—so much so that it is taken for granted that it will work regarding all things.

But one verifiable fact about this schematic is that it works best where some kind of rote learning is involved. It doesn't work very well, or not at all, where, for example, creative development is involved.

One of the major, but subtle, constituents of rote learning is that the in-put proceeds via organized in step-by-step ways that do not require the in-put information to be recombined. Indeed, the efficiency of rote learning can easily suffer if it is messed about.

One of the major, but subtle, constituents of creative learning is that the elements of all in-put information need to be recombined—to the degree that if not then creative manifestations might be very minimal.

In other words, creative learning involves high mobility of recombinant factors—whereas rote learning generally does not.

There is no intended attempt here to imply anything negative about rote learning. The intent is simply to indicate that two different areas of learning activity do exist. In fact, an important third category of learning also exists—but which will be addressed in other forthcoming essays.

Recombinant Information

Recombinant is a term principally arising out of genetic studies, and refers to “the formation of new combinations of genes via cross-overs through fertilization”.

In the sense of information theory, then, recombinant refers to the formation of new combinations of information via cross-overs through what may best be called “inspiration”.

An important characteristic of rote learning is that all information specifically meaningful to the learning is identified and included in the teaching-learning package. This is to say that rote-learning is pre-packaged, and does not require cross-overs. In fact, the efficiency of the rote learning completely depends upon this.

The chief characteristic of creative teaching and learning is two-fold: it breaks apart various categories of pre-packaged information in order to recombine the manifold elements; and it also recombines those elements with cross-over information best acquired by original deduction and/or “intuitive insight”.

But there is a quite large problem involved with creative learning.

This has to do *not* with what information *is* available to be reintegrated into new formulations.

Rather it has to do with the absence of information whose participation is needed to help in cross-over fertilizations—and thus to achieve effective levels of functioning.

For example, if it chanced in genetic recombining that the genes responsible for eyes, ears or genitals somehow drop out of the cross-over fertilizing process, then the resulting product will not “develop” those important organs.

It can easily be said that activation of any of the superpowers falls into the creative type of teaching and learning. But it could benefit even from the pre-packaged rote type of learning—*if* that type included all that was needed to aid in effective cross-overs of recombinant information.

This database is somewhat filled with categories of information that are nowhere included in the typical rote-learning concepts of “psychic empowerment”.

The function of this particular essay is to introduce yet another set of information that has fallen into absence not only with regard to the substance of this database, but with regard to just about any kind of awareness and thinking.

Sentiency & Sensitivity

This information has to do with *sentiency* from which various levels of *sensitivity* are dependent. The concept of sentiency has, as it might be said,

more than almost completely vanished within all modernist contexts. Indeed, there is no rote learning package regarding “psychic development” that even mentions the term.

But it can surely be said that if one wishes to develop any of their superpower faculties, it must be taken

for granted that unless one expands or extends their sentiency thresholds not much is going to happen. To be effective, however, the vital topic of sentiency needs to be entered into rather obliquely at first.

“Doors” Of Sentiency

The development or enhancement of any human faculty appears to be almost completely dependent on two primary factors.

It is somewhat difficult to articulate the more exact nature and elements of the two factors—largely because of a lack of concepts and terminology that would be precise enough to reduce ambiguity and induce clarity.

However, we can utilize the device of a metaphor to help arouse at least a general, if still quite gross, recognition of the two primary factors.

Thus, the two factors might approximately be described by leaning on the metaphor having to do with “doors” of perception, and which indirectly carries a four-fold connotation:

1. whether the doors are open;
2. whether the doors are shut;
3. what opens the doors;
4. what keeps them shut.

However, although this “doors of perception” metaphor is suggestive, it has something of a passive quality—if compared with another useful metaphor: that of a sentient dynamo.

This additional metaphor again can carry four-fold connotation, to wit:

1. whether the sentient dynamo is on line and working;
2. whether it is off line and closed down;

3. whether it has been kept well-oiled and in good working order;
4. whether it has been shut down, allowed to rust, or has been wrecked by any number of wrecking possibilities.

In the sense of these metaphors combined, the two primary factors that can lead to development and enhancement of human faculties concern whether whatever is involved is: (1) open and active; or (2) closed and shut down.

However, these two metaphors, although useful, still don't quite incorporate two additional nuances that are entirely meaningful. These nuances have to do with how the faculties (whatever they are) have been treated within larger-picture sociological scenarios, circumstances or environments people find themselves.

Societal Vectors

In the sense of such larger-picture situations, one will always encounter the phenomena of tolerance-intolerance, and the phenomena of constructivity and destructivity.

In the sense of all of the above combined, the two primary factors regarding development or enhancement of any given human faculty can roughly be identified as:

The human faculty:	The human faculty:
Constructively dealt with.	Destructively dealt with.
Open.	Shut.
On line, producing	Off line, closed down.
Tolerated.	Not tolerated.

Here we now see two line-ups which seem easily recognizable as the traditional dichotomies of:

good vs. bad
 pro vs. con
 positive vs. negative

The Vanishment of the Concept of Sentiency

One of the most fundamental constituents of our species is that it is a sentient one.

Indeed, the existence of our sentiency precedes any and all concepts that become possible because of it—such as awareness, consciousness, sensitivities of all kinds, perception, and last, but not least, powers of *any* kind.

None of these can exist in the absence of the fundamental foundations of sentiency.

If this is understood, then it is rather mystifying to find that discussions regarding sentiency and its awesome potentials are so minimized as to be nil in such important studies as science, philosophy, religion, creativity, and empowerment.

By far and large, this can only mean that the vital issue of sentiency has been plunged into such intolerance that it figures not at all within anything—to the degree that it is not even *recognizable* as the vital topic that it obviously is.

Sensitivities of all kinds download from species-generic sentiency. But sensitivities can be “contained”, as it were, by societal strictures—meaning social systems can determine what sensitivities are permissible or not permissible. This is to say, that the extent and functioning of sensitivities, both quantitatively and qualitatively are linked to various social perspectives.

But sentiency, as a species-wide generic phenomenology, can, by *that* its very nature, easily prove to be trans-societal, trans-cultural, and trans everything else as well.

That this observation might at first seem odd is to be expected—but only because the topic of sentiency has never been opened up, while various social maneuvers have closed down any approaches to it. Thus, although the term can be found in dictionaries, it is not in common parlance—except in some science fiction movies.

As a result, inhabitants of various societies might feel they have sensitivities. But that they are also a sentient life-unit can be quite alien within their thinking processes, and within any rote-learning or creative enhancing activities.

Sensitivity

However, since various formats of *sensitivity* are experienced far and wide, it is useful at this point to refresh the major *western* definitions in order to clear the way to a consideration of *sentiency*.

Sensitivity:

- Receptive to sense impressions;
- Subject to excitation by external agents;
- Readily fluctuating;
- Capable of indicating or reacting to minute differences or qualities;

Readily affected or changed by various agents, or by exposure or proximity to external factors”—such as, for example, social tolerance and intolerance.

If the above definitions of *sensitivity* are correlated with various human faculties and activities, we can plot the faculties along a spectrum ranging from less sensitive to hyper-sensitive.

And so we can begin to spot, hypothetically, two general kinds of human faculties that are identifiable, so to speak, by their internal apportionment and need of sensitivity.

This is to say, then, that those human faculties requiring the *least* amount of sensitivity will probably develop and survive come Hell or High Water. Thus, in each society there will be found, so to speak, a sensitivity norm which can be treated with the aplomb of tolerance—because it *is* the norm.

It would be somewhat recognizable, then, that those human faculties needing the least quotients of sensitivity skills are those that tend to be most precisely well-developed among our astonishing species.

However, if we move along the spectrum or scale of faculties needing increasing sensitivity, we can begin to enumerate faculties that are dependent upon a high-signature of sensitivity.

It would be unarguable that the better functioning of such sensitivity-oriented faculties depend on increasing quotients of sensitivity skills.

Thus, as we move along the spectrum of human faculties, we can begin to recognize faculties that need higher or larger sensitivity development and support.

Panoramic Sensitivity

Finally, we can encounter faculties that absolutely need what might be called “panoramic sensitivity” if they are to function *at all*.

And among such panoramic sensitivity faculties we would itemize the superpower faculties—almost all of which are understood to be not only hyper-sensitive, but omni-sensitive.

But the ideas of panoramic, hyper-and omni-sensitivity draw increasingly close the extremely wide scope of our species-generic sensitivity.

Indeed, it can be assumed that most of the superpower faculties are those particular faculties somehow *designed* for omni-and panoramic sensitivity.

The Lack of Research Regarding the Nature and Functions of Sentiency

A rather exhaustive search for documented modern research into the nature and functions of sentiency reveals something akin to a vacuum—a research vacuum apparently so ingeniously engineered that hardly anyone notices it.

Some work along these lines was attempted during the latter part of the nineteenth century and the first two decades of the twentieth. This seminal work, however, was not pursued much past 1932. And so it can be said that our sentient species does not, as it might, research the nature and extent of its sentiency or the many fabulous echelons and combinations of them at the individual sensitivity levels.

We might grasp around for an explanation of this vacuum. One explanation might be that various increases of applied and functional sentiency have to do with increases in power.

If this explanation is a viable one, even in some small aspect, then the knocking down or wrecking of sentiency development in others is seen as a way to eliminate them as power competitors of one kind or another.

In this possible light, the best way to decrease or suppress increases of applied sentiency, would be to surround the topic with as much ignorance and ambiguity as possible.

Sentiency and Sensitivity As “Smart Systems”

In this essay, the concepts of *sentiency* and *sensitivity* have, by direct implication, been attached to the so-called “paranormal powers” of our species.

But the assignation of them as “paranormal powers” serves mostly to relegate them into those social auspices that are very nervous when it comes to the “paranormal”, and which social auspices are usually very concerned and jittery within anything smelling of power and its “potentials”.

In any event, it can prove very useful to re-designate paranormal powers as smart systems.

Of itself, the concept of smart systems is usually nerve-wracking to this or that societal status quo, but at least we have the advantage of *finally* perceiving what primary sentiency and secondary sensitivities are all about. Clearly, the existence of sentient and sensitivity systems within our species would, in the species master plan, not be designed to make us more stupid.

Much to the reverse, it can be said achievement of stupidity is much more the goal of social systems reductive of the sentient and sensitivity systems. By far and large, stupidity is most often achieved by social systems than by given individuals.

Defilement of Comprehension By Nomenclature

It is useful to examine a bit of nomenclature at this point. The concept of *paranormal powers* is quite sociologically useful—because it identifies two topics that can be justified as of sociological concern and condemnation and can easily be rejected.

However, societal concerns would be very hard put, even embarrassed, to condemn smart systems—since there is rather broad awareness in all social systems that smart system are needed, perhaps even merely to survive.

Thus, sensitivity (or certain kinds of it anyway) are accepted, but probably because sensitivities are almost everywhere—somewhat like the air we breathe. But hardly anywhere are increases in sensitivity taught or supported by mainstream social vectors.

Super-sentiency is not taught, either. There is no perceived need to do so—because the topic of sentiency itself has disappeared.

Sentiency

Most dictionaries define *sentient* as: “responsive to or conscious of sense impressions, finely sensitive in perception or feeling”. There usually is mention of *sentiently* as an adverb. These definitions, it could be submitted, are somewhat minimalizing ones—considering the panoramic factors involved. The term *sentiency* does not appear in most dictionaries.

There are no main entries for *sentiency* in the following important psychical research and parapsychology sources:

The Encyclopedia of Occultism & Parapsychology (1978).

Handbook of Parapsychology, Benjamin B. Wolman, Ed. (1977).

The Encyclopedia of Parapsychology And Psychical Research, Berger & Berger (1991).

A short definition of *sentience* is found, however, in the *Psychiatric Dictionary* compiled by R. J. Campbell (1981): “Mere sensation, apprehension, or cognition, without accompanying associations or affect”.

The *Diagnostic And Statistical Manual of Mental Disorders* compiled and produced by the American Psychiatric Association, also has no entry for *sentiency* or *sentience*.

There is no mention at all of *sentiency* in the otherwise wonderful and extensive *Encyclopedia Of Philosophy*, edited by Paul Edwards, and published by Macmillan Publishing Co. (1967). It seems that most other authoritative encyclopedias follow suit.

Although “psychics” were referred to as “sensitives” before they became referred to as “psychics”, there is no reference in the PSI research sources to *sensitivity* per se—except as an occasional reference to the “exteriorization of sensitivity” analogous to out-of-body experiencing, psychokinesis, telepathy, etc.

Now, it should be said that no PSI function could possibly exist if such functions were not first built upon, or were not extensions of, some form of sentiency and sensitivity.

Thus, if we dare to consider that special formats of sentiency and sensitivity are the horses that pull the cart of PSI and associated perceptions, then we are faced with the somewhat astonishing probability that the cart has been dissected and pulled apart in every possible way.

The horses, however, are thought so unimportant that no one has bothered to study them.

Sentiency and Mental Information Processing Grids

Early in this database was placed an essay entitled *Mental Information Processing Grids*—and within which *information points* were described.

If one is moved to design an information processing grid that might be somewhat functional with regard to the superpowers, the concept of one as a *sentient* entity could figure as a centrally important information point within the schematic.

All the other phenomena discussed in this database could then be placed in some aspect around this central information point—and between them all lines could be drawn interconnecting them this way and that.

Humans have a distinct tendency of viewing things through their own inventions. Thus, recognition of the nature of sentiency, and some of its parameters, probably has something in common with sonar, radar, microscopes and telescopes—and maybe even with the Internet. Such hypothetical possibilities will be elaborated in a forthcoming essay.

Note: If anyone knows of any printed or published sources examining the nature of the sentient being and functions of sentiency, it would be nice to reference them in this database.

Thanks in advance.

TOWARDS ACTIVATING THE SUPERPOWERS OF THE HUMAN BIOMIND

Ingo Swann

(26Mar98)

Part 6:

“Reality” Processing vs. Recognition

It would be obvious that what people do or do not recognize as real has something to do with:

- Information contained in memory and functioning in mental information processing grids;
- Capacities for observation;
- World views, ranging from tiny to large;
- Blockages or freedoms regarding information acquisition and processing; Interest, ranging from none to a great deal;
- Nomenclature available;
- Socially-determined concepts and knowledge;
- Human nature fluctuations, internal and external;
- Tendencies to constructivity and destructivity;
- Types of fear and courage;
- And etc., etc., etc.

Even so, *reality* has an official definition: “the totality of all real things and events; something that is neither derivative nor dependent, but exists necessarily”.

“Exists necessarily” turns out to be a kind of philosophical confabulation the meaning of which is that something exists because it does exist—the “necessarily” meaning that no one can do anything about what exists because it continues to do so regardless.

What exists simply because it does exist has always been problematical—in that no one has ever been able to explain why anything exists. Most people are prepared to accept this, and to get on with whatever.

But certain types of thinkers are not, and some of them can even be antagonistic toward accepting what exists because it does exist. Certain of these kinds of thinkers can flagellate their synapses by attempting to organize reality so that explanations can be offered up as to why what exists because it does exist has the meaning it does by virtue of existing in the first place.

This kind of procedure conveniently obfuscates the basic problem of not knowing why anything exists.

This is a sort of generic philosophical process that usually, but not always, requires that certain existing things *not* be considered—because doing so clutters up the few aspects of existence that are being considered. This is somewhat understandable—because no one has ever been able to simultaneously cope with the whole of what exists, largely because no one so far has managed to discover the whole of it.

Besides, during their whole lives most people only manage to spy a few really existing things, never the whole shebang of existence. And from these few things they select only those that have promises of benefiting their own existence, and which itself exists because it does exist. This leaves the conundrum of people not being able to explain the why and wherefore of their own existing.

So this whole affair gets quite complicated—even more so because, generally speaking, humans don't like complicated things, especially if they are too big.

So to resolve this, a rather dependable way emerged at some point back in history. If limits are placed on reality, then one might never really learn a lot. But the complications of the overly large and apparently endless realities are cut back to manageable size.

Thereafter these reduced complexities are quite likely to be referred to as reality. And if general agreement is obtained about these cut-back realities, then they can be utilized, as in a tall building, as steel-like infrastructure I-beam supports for the enormous social edifices that can be erected on them.

The educational processes within the social edifices then set about teaching what is real, so that upcoming citizens can fit properly into the social edifice.

This procedure has proven entirely workable—and indeed it does work best if no citizen ever self-discovers any reality, but merely goes with the flow of the social infrastructure.

Thus, most people never need to self-discover a reality, and many can get through life quite well without doing so. But such are the social enclosures in this regard that if one accidentally trips across a reality, one might not be able to recognize it.

After all, there are hardly any schools that teach what a reality should look like AS a reality. There are schools only to teach *which* reality should be seen or not seen.

In any event, even if all of the above didn't exist because it does exist, reality recognition is an arduous affair. So it's not unusual for one to accept a reality simply because someone else says it is one. This saves one the bother and the struggle of having to spot realities. If the reality gets into print, then it is broadly accepted as real because the print exists because it does.

One of the not entirely unanticipatable outcomes of all this is that realities slip and slide around a lot, often resulting in a moody sense of insecurity as if one can't really figure out what's really going on or what's really happening.

The whole of the foregoing has been rather sardonically elaborated in an attempt to suggest (1) that trying to determine what reality consists of is the realm of spin doctors and usually a messy polemical affair; and (2) that such is not a profitable way to proceed if one wants to get anywhere—at least in some profound sense.

In any event, if one can't *recognize* realities even if one chances to trip across them, then the whole polemical edifice of trying to determine what they are, what they consist of, is more or less a safari leading to that thickly fog infested land called Nowhere.

If seen in this light, then the problems attendant upon the nature of recognition *itself* somewhat take priority over the problems of reality. And this would especially be the case regarding any proposed activation of the superpowers of the human biomind.

Indeed, if one can't recognize what is to be activated, or recognize what perhaps has already been unknowingly activated, then arrival at the misty fogs of Nowhereland draw closer and closer.

In the sense of the foregoing, then, it is somewhat amusing that the modern sciences, philosophies, or psychologies have paid no attention to the phenomena of *recognition*.

Since there is somewhat of a vacuum in this regard, there is nothing from them that might resemble a trickle-down effect into the observing-sensing processes of "the masses".

But like all cultural vacuums, this particular one is unnoticed because it is the nature of vacuums not to be noticed—even though they, too, exist because they do.

In the sense of all of this, then, although the nature of recognition might at first seem far removed with regard to any desire to activate any of the

superpowers, even a brief discussion of the nature of recognition should take its authentic place within all the other factors pertinent to the superpowers.

Indeed, it is possible to hypothetically suggest that recognition might well be among the most *central core* factors involved.

Recognition

Recognition is officially defined as “knowledge or feeling that an object has been met before”.

However, why recognition is linked only to objects is somewhat of a mystery—because any simple, raw experiencing of recognition extends into other factors.

So, for the inclusive purposes of this database, this definition can be extended to include not only “objects”, but also subjective and qualitative experiencing.

Indeed, recognizing the qualities of objects and subjects goes hand-in-hand with the recognition of objects, and which often cannot be recognized in the absence of their qualities.

As but one example, if the qualitative distinctions between glass and diamonds are not recognized, then the meaning value of both would be somewhat the same.

However, in an ideal or altruistic sense, the official definition is logical. But difficulties arise when it is understood that what has been met before has also been responded to in some way, specifically in that some kind of meaning has been attached to what has been met.

In this sense, if what is recognized is taken to be meaningless, then it is usually consigned to the landfill of the meaningless. In this regard, the human species has a rich tradition of assigning meaninglessness to objects and realities that often turn out to be quite meaningful.

In any event, it is so far possible to recognize that recognition if already composed of not one but two factors, the second consisting of meaning. Indeed, if meaning of something is not recognized, then the something itself may not be recognized.

Recognize is said to be taken into English from the Latin *re + cognoscere*—the Latin

combination meaning “*again* to know”. The direct implication is that one cannot know again unless one has known in the first place.

But the use of *know* in this sense is superlative, when what is actually meant is *exposed to*, often without *knowing* and which requires making sense out of what one has been exposed to.

Here we have but a hint that recognition is most likely a tricky business—so tricky that philosophers have elected not to become involved in it.

However, and moving bravely on, it can be said that meaning has to be attributed to things to be recognized—because in large part the things do not have signs on them itemizing their many possible meanings—and, in fact, have no signs at all.

In the sense of our species, then, it can be said that meaning-making is a reality phenomenology of our species that exists because it does exist—while, at the same time, no one has yet understood the whys and wherefores of its existing. The only thing known somewhat for sure is that each specimen born of our species is equipped to be some kind of a meaning-maker.

With regard to the nature of *meaning*, here we *are* on traditional philosophical territory.

Encountering the Certainty/Uncertainty Principle

Even well before the modern period, philosophers had somewhat sorted out the fact that two basic kinds of meaning can be established: (1) meanings that increase certainty; and (2) meanings that decrease it.

Both of these meaning criteria can be extended to things, subject's qualities, and experiencing—and lead to their recognition either which way.

In this sense, it can be postulated that reality, things, etc., are not first recognized for what they *are*, but whether they contribute to certainty or uncertainty.

This is all well and good, of course. But it can be observed that approaches to whatever increases certainty are well laid out and demarcated and achieve social support. However, whereas approaches to whatever increases uncertainty (such as the not yet known) don't achieve much in the way of social support.

Recognition Via the Basic Two-Fold Meaning Dynamic

The two-fold *meaning* dynamic can be very clear here, at least hypothetically speaking.

Exposure to something that is suggestive of an increase in certainty will be responded to via that meaning.

Exposure to something suggestive of an increase in uncertainty will be responded to via that meaning.

As a third category of meaning response, if something is encountered which cannot be recognized as fitting into either of the two above categories, it is usually considered to be of questionable, even potentially dangerous, merit—and is usually shot on the spot.

It would be quite clear in this regard that these two generic kinds of responses are entirely relative to situations and circumstances. But in the larger species-wide picture sense, these two responses have a great deal to do with how realities are recognized and responded to.

In a certain sense at least, it must be assumed that information or data one is exposed to does not equate to recognizable knowledge *unless* meaning can become attached.

Even modern philosophers have often said that the meaning-less is not knowledge. If this is carried to the social extremes it usually is, the implication is that the meaning-less cannot be recognized as knowledge.

This is rather straightforward so far as it goes. But an attendant implication is that one cannot recognize the meaning-less—because there is nothing there to recognize. Thus, one cannot encounter it *again*, or meet with it *again*.

This is not completely a matter of obscurant double-talk. It simply means that if one encounters something dubbed as meaning-less, the one will have trouble in recognizing it when one *does* encounter it *again*.

Indeed, this concept was one of the earliest officially stated reasons for the philosophical and scientific mainstream rejection of psychic stuff. Even if there was the mere chance that psychic stuff—such as clairvoyance and telepathy—really existed, it was meaningless since it had no real uses.

The illogic of this dismissive attitude is obvious, of course, and seems to have been based on a very low order of imaginatory capacities. Behind this, however, can be detected something that appears to have been more than a hint of a certainty that developed PSI would increase the uncertainty of established social orders. The superpowers have always been accompanied by this troubling aspect.

Real

At this point, briefly touching on *real* can't really be completely avoided—but only with the continuing proviso that nothing in this database is to be taken as an attempt to established any reality.

But in the sense of this essay, certain things might be recognized as constituting hypothetical approaches to the real.

The modern definition of *real* holds that it is “of or relating to fixed, permanent, or immovable things apparent in fact, and [as we have seen earlier] necessarily existent”. This definition really should be extended to include phenomena—largely because phenomena as well as things exist because they exist.

One of the more interesting aspects of *real* was that it was not introduced into English until the late 1400s (a rather late date, all things considered).

In the late 1400s, however, the Oxford Dictionary of the English Languages offers says that the early meanings were “indistinct”.

It was only in the later 1500s that *real* began to be used more or less as we try to do today.

The term was derived from the Late Christianized Latin RES (meaning thing), but was said to be akin to the very much earlier Sanskrit *rai* (not meaning thing, but particular qualitative essence).

Regarding this, then, something like 5,000 years of human history seems to have gotten on without the term *real* as we define it today—and one wonders how things were managed without this concept.

In any event, we today are irrevocably plugged into this term, because at the bottom line of everything it

is felt necessary to establish the reality of all things—and very much depends on the success or failure of this idea.

Rather exhausting examination of *real* can ultimately reveal that, like recognition, there appears to be two major categories of *the real*. For efficiency here, these can best be illustrated by a diagram rather than by verbal exposition.

The real Contingent
Upon facts

The real contingent
upon experiencing

. Whereas both converge .
. on .
. Recognize .
..... Realize

To Make Real or Apparently Real

In sense of the above, then, we could say that *real* and *reality* are contingent or relative only to some kind of unfoldment process having to do with recognition, the nature of which is imploded into some kind of culturally-avoided vacuum.

But even so, that our species is multi-tiered regarding recognition of anything and everything can, by now, seem apparent.

Based on this discussion, certainly only hypothetical, two trend-like phenomena can sometimes (but not always) be observed.

1. What is experienced as real by some is sufficient enough to them;
2. What is thought real because of known facts is considered by others to be sufficient for them.

Both of these major categories, however, have significant complications:

1. Real experiencing is often not contingent upon known facts;
2. Factual reality has to undergo change when new facts are brought to light, and so factual reality is itself not contingent upon known facts.

One is then justified in wondering what role “known facts” play regarding anything.

Well, for one thing, they represent the perceived margins between certainty and uncertainty—and which is the most obvious reason why large segments of social strata place conviction not only IN them but with regard to their necessity.

And it is this that gives recognizable substance to the hearty resistance toward new real facts if they are of such a nature as to radically destabilize old real factual bases.

Thus, it can be seen, if only in vague contours, that the matter of *recognition* plays an important role within any approach to activating the superpowers.

However, each aspirant along these lines will have to mull this over within their own reality tents than house their own realities—some new emphasis being on the dynamics of recognition, a matter regarding which few, if any, have hitherto paid much attention.

SMALLER PICTURE VS BIGGER PICTURE

Ingo Swann

(06Oct98)

Part 1

Preparing the “Mind” To Integrate With Superpower Functions

One of the questions most frequently asked has to do with How Can One *learn* to be “psychic”, or learn to manifest some particular aspect of PSI-Superpower phenomena.

This is the famous “How To” question. On its surface, it seems a perfectly logical one. And so in answer to it, people expect to be guided to some kind of tutorial studies that will present a learning process in some kind of organized, step-by-step fashion.

Thus, a Market for such kinds of tutorial studies comes into existence, with the result that entrepreneurs and opportunists design study and instruction programs that encourage people to variously invest time, effort and substance.

Types of the tutorial programs vary, but they range from rather long-term studies involving philosophic and metaphysical concepts to rather short-term efforts that might involve six easy steps.

The quality of the offerings ranges from quite high-minded sincerity down to and including some rather tawdry programs and not a few scumbaggy mishmashes.

As it is, then, beginning especially about the middle of the nineteenth century there has accumulated a large, multifaceted and continuous history regarding this kind of thing. However, that particular history is not recognized as existing by the mainstream, while the mainstream also does not recognize the real existence of the superfaculties involved.

In another sense, the history is also composed of variegated and eclectic factors. They range from proposed tutorial methodologies and approaches drawn from Western and Eastern mysticism, occultism, and spiritualism. Some are drawn from inspired and other-worldly sources, creativity and self-improvement studies, concepts established by esoteric and exoteric gurus,

various cultic avenues, and so forth. Large portions of the history are quite complicated, while other portions consist of over-simplified pap.

Additionally, the whole is laced through and through by combinations of glamour, hope factors, charismatic sales pitches and high expectations, and it is not unusual to encounter pompous posturing and so forth. Thus, the history is quite dense and it is exceedingly difficult to work one's way through it and make any clear-cut evaluations.

But it is relatively safe to say that the number of such tutorial attempts that have *come* along is equal to those that have *gone* along—and among the combined results of their coming and going is a somewhat obvious absence of achieved superpower activation.

This is almost the same as saying that a great number of efforts intended to produce positive results have only yielded something of an extended chain of empty ones.

The first and seemingly most logical interpretation of this is that the failure rate is high among various kinds of superpower tutorials—because the fault is with the tutorials.

There can be no question that this is sometimes the case. But if one steps back from this accusative interpretation in an attempt to achieve a broader overview, it can begin to seem quite odd that *all* the tutorials seem mostly to demonstrate failure rates.

After all, why should all of them incorporate failure?

During the early 1960s, this writer was inspired to research the so-called “green thumb” phenomenon many demonstrate with regard to growing and nurturing plants. Although this phenomenon is usually considered beneath serious interest, it is none the less a quite remarkable one.

As it was, this green-thumb effort extended into a larger study of the intuitive aspects of farmers, and into the wisdom-lore of farming as well. Within that lore can be found the ancient axiom having to do with perfectly good seeds falling into inadequate or unprepared soil—after which nothing will happen regarding any growing.

In this sense, the fault is not with the seeds, but rather with what they fall into.

By analogy, this ancient axiom can be transliterated with regard to all kinds of superpower tutorials. The tutorials can be likened to the seeds. It is expected that the tutorials will fall into “something” wherein they will “grow” and produce their products.

If the sense of this is grokked, then one might study How To configurations. But if the ground the configurations fall into is inadequate or unprepared, then nothing (or at least not much) will happen.

On average, most assume that merely learning about something will somehow result in a product. And if this does not transpire, then most also assume that the fault is with the learning.

But in better fact, learning has to fall into and interact with whatever it *does* fall into. If the desired result is not achieved, then the chances are quite good that the learning has fallen into grounds inadequate or unprepared—fallen into grounds that cannot really accommodate or nourish the seeds.

One of the common traits found within Western concepts of the mind, as far as study is concerned, is that it accepts anything that can be presented to it in some kind of rote-learning, easy, step-by-step way.

In one way, there can be no doubt that this methodology is a proven process regarding many things. But in another way, it is like the process of painting a picture by the numbers—and which processes may, but probably won't, awaken far more profound and powerful creativity that are known to exist in all specimens of our species.

In any event, the “mind-ground” that How-To tutorials are expected to fall into is an aspect hidden behind many kinds of tutorials and several learning myths, and often hidden behind the cognitive comprehension of the student as well.

To be sure, this is *not* at all to cast blame or criticism on this or that individual's mind-ground. Rather, it is to establish that a situation exists regarding superpower activation which has been left unexamined and unappreciated with regard to its actual importance.

The fact of the matter, though, is that this kind of situation is *not* all that unfamiliar. Indeed, many fields requiring operative functioning also require extensive preparation of the mind—and only after which will the operative functioning begin to manifest.

If all of the foregoing is considered as calmly as possible, the question will ultimately arise regarding what a prepared mind actually might consist of.

For this, there is no easy How-To answer conveniently at hand. But it is quite easy to figure out how to make mind *unprepared* for a great number of things, or to make it unprepared for anything at all.

In this sense, all one needs to do is figure out how to confuse mind, or to shape it so that it functions only in minimal ways—especially with regard to those two composite cultural items sometimes referred to as “social norms” and “average intelligence”.

Here we encounter a principal clue that probably has great relevance to the concept of preparing the mind to interact with the superpower faculties.

In examining the clue, it is important to admit that the concepts regarding social norms and average intelligence are of undeniable importance regarding most societal structures—since the two combined incorporate the workhorses upon which the stability such structures depend.

But it can be demonstrated (as some of the better sociologists have done) that social norms and average intelligence are themselves incorporated upon or based in “smaller pictures” or “smaller realities”.

Of course, one has to deal with and within smaller pictures all of the time. They exist, and so there is no shame in doing so.

But, smaller pictures can be socially engineered, as they sometimes are, so as to exclude, even to forbid, contact with bigger pictures or bigger realities.

The principal clue referred to above revolves around the idea that *if* the superpower faculties belong within some kind of bigger picture context, then smaller picture contexts are too limiting and might act as unrealized cognitive barriers to their functioning.

If such would be the case, then minds prepared only with regard to smaller picture contexts might need to add bigger picture contexts in whose soil the seeds regarding the superpower faculties might better take hold and flourish.

The whole of this might at first seem slightly off the wall. But there is exemplary precedent for it, and which can easily be marshaled in support.

One of the longer-term knowledge fall-outs of parapsychology is that ESP, telepathy, etc., fail to robustly manifest in laboratory settings, but do manifest in real life situations.

Labs clearly constitute smaller-picture situations—while real life situations almost always have some kind of larger-picture connotations.

The implication here is that while one might know a great deal about scientific methods in a laboratory, one might also not know much about real life phenomena. Therefore, examining real life phenomena might better prepare the mind to interact with them.

With regard to differences between smaller-and bigger-picture scenarios, there obviously would exist very many levels and strata between them. So, there are of course numerous complications that can arise in discussing them.

But as a general rule of thumb, in their first instance bigger-picture factors refer to whatever can be seen as universal to our species entire—while most smaller-picture situations incorporate only what is local (non-universal) with regard to segmented parts within our species entire.

It has already been established in other essays that the superpowers of the human biomind are universal to our species. This understanding is based on direct and copious evidence that the superpower elements spontaneously manifest in all human civilizations, historic ages, and in all generations.

The superpower faculties therefore transcend all of the above, and in this sense they can do so only if they are universally inherent in our species itself.

Ideas about the superpowers do form up in various cultures and societies, of course. But in the sense that the dynamic activities of the superpowers spontaneously manifest in *all* cultures and societies, well, this can only mean that the activities are downloading from the species-universal level.

If the above consideration holds water, then merely adapting one's mind-ground to local (and historically transient) socio-cultural ideas about them might not serve very well.

All one might end up with is some kind of understanding of the socio-cultural ideas, but perhaps very little by way of engineering activation based on any mix of the socio-cultural ideas. In any event, socio-cultural ideas about the superpowers come and go, and certainly do go if they don't bear fruit, so to speak.

If the foregoing is somewhat taken on board, one rather typical response might be to dissect and critique the socio-cultural ideas in order to discover what's wrong or amiss within them.

But the direction here is not to critique, but to suggest that on average smaller-picture understandings of the superpowers probably won't prepare the mind to integrate with phenomena essentially based in larger-picture perspectives.

The most probable solution here (or at least some full part of it) is to patiently identify and consider the bigger-picture perspectives themselves.

Otherwise, the mind prepared to interact only within smaller-picture realities will not become enabled to effect the catalysts and syntheses that are required to make dynamic transitions from smaller-to bigger-picture functioning.

SMALLER PICTURE VS BIGGER PICTURE

Ingo Swann

(08Oct98)

Part 2

Our Amazing Species As a Bigger Picture Preamble

As readers of this website will understand, the whole of its contents are based upon actual research and experience that have spanned at least forty years by now.

A greater part of this research involved endless experimenting and testing in laboratories, and which, at one point, yielded a tutorial-training program that demonstrated a good deal of positive results.

The reasons for achieving positive results need to be entered into and be integrated within the line-up of the information contained in this website. In attempting to do so, however, one particular detrimental phenomenon must always be kept in mind.

As with everything that is wonderful, it is always detrimental to synopsise, shorten, and down-size whatever is involved into easy, how-to terms. The process of making things easy to understand has its valid place, of course. But this is appropriate only *after* all that is involved has been made completely visible or brought to light.

The detrimental part of making things easy to understand is that via the reductionist process of doing so, any number of important factors and nuances usually have to be ejected from the down-sizing line-up. And this reductionist process is especially unrewarding in those cases where a bigger rather than a smaller amount of factors need constantly to be carried in mind.

In this sense, then, *beginning* a study of something by depending on a down-sized, simplified version of it can easily end up locking the mental processes within the down-sized, simplified version. But this is approximately the same as becoming locked into the peripheries of a smaller picture of something.

In the past, this writer had the opportunity of personally knowing several “natural psychics” and also took the opportunity to study autobiographical out-

pourings of others. In addition merely to satisfy my simple fascination with them, one goal was to discover what they had in common within their personality structures.

As I had encountered it during the 1960s, the general consensus in psychical research and later parapsychology was that they had not much in common—since beyond certain similar egotistical manifestations, their personalities were extremely varied otherwise. Indeed, most parapsychologists had little interest in the personalities of such individuals—somewhat because the parapsychologists were interested in PSI phenomena, not in people.

One excuse several times given to *me* was that the psychics couldn't articulate themselves very well, and so it was impossible to understand what they were talking about.

Well, it is somewhat the duty of researchers to penetrate any surface problems of articulation, and attempt to perceive the person behind them.

The psychics had one important factor in common, and once it is pointed up it is not all that difficult to identify it.

They all demonstrated a wide or large overview of things—each in their own particular way, of course, but none the less a factor rather consistently present within them as an identifiable group. (This factor will be fleshed out in other essays and chapters in this website. Here, it is only necessary to point it up within the contexts of smaller pictures versus bigger pictures).

The implication was that their larger overview of things might somehow be associated with their PSI

functioning, and might also contribute to understanding something as to why they were variously alienated from many aspects of the world around them.

As it turned out, the alienation aspect made things easier rather than harder, for it was quickly possible to associate it with a number of entirely respectable sources having to do with social alienation.

One of these, perhaps the enduring best one, was Colin Wilson's very remarkable and enormously acclaimed book *The Outsider* (1956). In this book (and with articulation so elegant it has seldom been matched), Wilson sets forth the "anatomy" of *The Outsider*.

But he does so not only from the point of view that the outsider is representative of the conventional idea of a misfit, but he also sets forth what the outsider won't and can't fit into.

Transliterating Wilson's observations into the concept-lingo of these essays, the central problem encapsulating outsiders is that their overview of

things is bigger than the smaller social pictures they otherwise would be expected to fit into.

Wilson postulated, with some degree of accuracy, that most social environments don't really contain much in the way of visionary elements. He describes this visionary lack as largely down-loading from average mainstream social reluctance to deal with factors that might upset conventional social balances. Wilson's "visionaries" won't and can't fit into the conventions, and thus achieve the status of "Outsider".

Wilson's book was one of the first to focus not only on the so-called psychological "maladjustments" of visionaries, but also to quite thoroughly examine the limiting psychological maladjusting processes of social groupings. It is clearly "suggested reading" for anyone truly interested in the superpower faculties.

Although Wilson didn't employ the concepts of smaller and bigger pictures, these two analogies are interchangeable with his visionary and non-visionary ones.

While the conceptual characteristics of visionaries and psychics might not be exactly the same, they do overlap, and both involve the same problems attendant upon smaller pictures versus bigger pictures.

Here, then, is uncovered the somewhat invisible background noise involving (1) what does and doesn't fit into what; and (2) distinctions between smaller and bigger pictures, and their fall-outs.

By now is uncovered a fatal flaw in the modern, Western concepts of PSI.

Many parapsychologists themselves have acknowledged that the modern evolution of the concepts of PSI and etc., compartmentalized them too narrowly away from the general category of life processes.

But as one might interpret, this is almost the same as saying that the compartmentalization resulted in smaller pictures—perhaps really tight ones, and which became really up-tight as their overall failure ratio became more and more evident.

In any event, and with all the foregoing now having been stated, if one attempts to utilize a smaller-picture module to train and develop something that actually needs a bigger-picture module, it is possible to say that the handwriting regarding failure is already on the wall.

This can neatly be put another way by invoking the analogies of *systems*, *systems workability*, and *systems failure*. (*Note: A separate set of essays on the topic of systems is forthcoming*).

As a passing observation here, it is not unusual to find topics being dealt with in a certain context—when, in a bigger reality they actually belong in another context.

For example, in the cultural West, and by broadly accepted definition and understanding, PSI factors have been dealt with as “mental abilities of gifted individuals”. Attempts by designing training to trigger the PSI-mental abilities into functioning have not succeeded very much, if at all.

Since such efforts have almost a total failure rate, there is no harm suggesting that PSI factors are not mental abilities, but are systems functions regarding modules of awareness.

If this would be the case, then the situation has to do with identifying and activating the proper module of awareness.

Indeed, mental abilities cannot produce products that download from awarenesses which the same mental abilities don’t conceptualize as existing.

This can be put another way. Mental abilities are, of course, wonderful. But that they and their products are based on modules of awareness is quite clear. After all, mental abilities can process only to the degree that various modules of awareness are actively on-going.

Other modules of awareness that have never been activated, or somehow have been stupefied and deadened, cannot contribute anything at all.

All of the foregoing has been discussed in order to help construct a bigger picture regarding the superpowers, and which picture has somewhat to be in place before training in superpower details can proceed toward a success potential. (This particular concept is henceforth to be restated in several ways so as to locate important different nuances that go along with it).

Returning now to the topic of the natural psychics, it was pointed up that they tended to have wide or large overviews of things.

It was *this* that they had difficulty in articulating, especially if required to do so within the confines modernist psychical and parapsychological concepts and lingo. To my knowledge, no PSI researcher *ever asked* a psychic to write out their worldviews.

One aspect that downloaded over time from most (but not all) of the psychics I talked with was that they felt that the superpower faculties existed within everyone, but that the faculties did not develop into activity in most.

This was not merely fashionable, democratizing chit-chat on their parts—in that they could *sense-feel* as much in most people they encountered. Their convictions along these lines emerged from their bigger worldviews, not from mere intellectual conditioning.

In the sense that “*everyone*” was expressed, this of course refers not the vast conglomerate of all people, but rather to Our Species out of which each of us downloads. Indeed, if everyone has the faculties, either deadened or active, then the faculties are inherent in our species.

And so it is within the greater context of our species that we will find the bigger-picture systemic contexts for the superpower faculties.

And thus, we *finally* arrive in the proximity of the central topic of this essay—and which is a centerpiece of some kind that reflects through all the contents of this website.

Our Species

As to the topic of this essay itself, although one can easily have an assumption that a great deal is understood about our species, the more basic fact is that what is *not* understood looms like a gigantic fog filled with unexplained mysteries.

For a number of reasons, the existence of the fog is often minimized, one reason being that people don’t like to think in terms of fogs. Even so, complications descending out of the fog are real enough.

In order to help penetrate at least a short distance into the fog, one can discern three initial reasons for making the attempt to do so.

1. A double question can be considered:
 - a. whether enhanced understanding of the superpowers (and their functioning) can be found within the contexts of smaller pictures;
 - b. whether the superpowers belong, so to speak, within the contexts of a bigger picture that is commodious enough to include *all* aspects of the human species entire.
2. It can easily be established that neither the existence nor the phenomena of the superpowers are officially incorporated into conventional, modern conceptualizations of our species.

Indeed, without too much effort, it can be brought to light that various forces modulating the conventional concepts work not only to diminish

functional knowledge of the superpowers, but to disenfranchise them as meaningful species attributes.

3. As already mentioned, modern conceptualizations in large part tend to focus on awful, sicko and unfortunate aspects of our species—with the result that these are over-emphasized and end up negatively suffusing a larger cognitive understanding of what our species actually consists of otherwise.

By comparison, although the higher, more astonishing attributes of our species are sometimes referred to in some idealizing manner, active pursuit and enhancement of them is rare. One obvious reason for this might be that idealizing might not be completely and effectively based on its real processes and functions.

With the foregoing having been more or less preambled, it can be mentioned that most efforts to describe our species usually begin by rehashing what is conventionally known and/or accepted.

This approach is not without its merits. But in several ways it rather tends to plunge one into limited smaller-picture concepts.

Indeed, if one is up to identifying (or admitting) what is *not* understood (or even known) about our species is quite large compared to what is known, then what is known obviously must constitute some kind of smaller rather than larger possible picture.

Various dimensions of this can best be grasped by considering the following.

One of the unique factors of our species is that it possesses both intelligence and mental faculties sufficient enough to make attempts to explain not only itself, but to explain existence *per se*.

Many might miss the utterly remarkable nature of this unique factor, especially if their awareness is fixed into lower-order levels where it has little meaning.

But, to the extent that all Earthside species are so far understood, ours is the only one that possesses this quality, and possesses it on a species-wide level.

Furthermore, our species is the only one that has built enormous, even fabulous societal and cultural edifices in this regard.

This unique factor takes on even greater amazement by virtue of a secondary but none the less astonishing fact: that where and when our existing is not really understood, our species entire anyway proceeds to invent or imagine this or that kind of “understanding”.

It is possible to consider that *all* invented or imagined understandings along these lines are smaller-picture ones, and this no matter their status otherwise. If this would be the case, then *what* makes the understandings is a bigger picture than the understandings themselves.

By far and large, conventional pictures regarding the nature of our species usually first focus on the bio-bodies that are thought to comprise it.

There can be little doubt that human bio-bodies are an astonishing example of biological engineering, whether this be natural, evolutionary, artificial, or the achievement of some otherwise unknown something.

Our species also possesses one rather astonishing factor that is seldom identified, much less discussed, but which can easily bring into question all conventional explanations of our origin.

Our species is endowed with elements and faculties far, far beyond what are needed merely for survival Earthside, and even for mere survival of the species itself within Earthside environments.

This is explicitly to say that in its greater collective sense at least, our species is thus strategically over-endowed for the purposes of mere survival. And this aspect lifts our species out of the line-up of all other species which are precisely, directly and brusquely endowed for survival.

This single factor establishes that there is some kind of very great distance between our species and all other Earthside species, and this clearly opens up the question of the actual origin of our species.

Of course, many smaller picture answers to this question have been provided, have had their day and their smaller histories. But, as will be partially discussed in the next essay, all of them have been provided by negating the fact that there is an enormous distance between our species and all others.

For some possible clarity here, most efforts to comprehend our species focus on our similarities to other species, not on how utterly different our species is from them.

In any event, as a result of being over-endowed merely for survival, our species possess a great number of faculties that it hardly uses. But the essentials of them are none the less replicated from generation to generation, and in each of which signature elements of the essentials spontaneously flare-up, and are experienced.

The real existence of these essentials can easily be determined not only by their spontaneous flaring up.

Not only do the extraordinary essentials spontaneously flare up, but many social subsets of our species recognizably put dampers on varieties of these faculties—or at least many social workings refuse to endorse and support their

functioning—and which is the same as admitting the existence of what is being denied support and development.

One hypothetical way of conceptualizing the above is to speculate that our over-endowed species could activate 100 per cent of its powers. In fact, thought, many societal norms only encourage utilization of only about less than 10 per cent of them.

But this factoid only heightens what is perhaps one of the greater of all human mysteries.

Why would a species possess faculties that, on average, it doesn't use? In other words, why would the species basis for those faculties have become installed in the first place—if they were never meant to be activated and used in the same first place?

Here it must be mentioned that the panorama and peripheries of the above are made somewhat hard to discern and articulate—because our same remarkable species possesses a number of rather influential small-picture-making attributes that can easily get in the way.

For example, consider the triple penchant for societal reductionism, uniformism, and conformity. Additionally, one might consider the social stabilizing mechanisms having to do with erecting *limits* regarding proper and improper formats of consciousness, awareness, experiencing and thinking.

All such pseudo-formats of course refer to how human intelligence is to be managed within this or that smaller-picture framework.

As it is, though, the immediately foregoing somewhat serves as small introduction to what is obviously one of the chief and central elements of our species.

This central element has to do with the rather mysterious fact that our over-endowed species does exist on Earthside. But it is principally and unmistakably existing not simply as a biological organism, but completely and unquestionably existing as a quite remarkable, even elegant intelligence-system.

Indeed, if this aspect is *subtracted* from the marvelous bio-bodies, then not only is mere survival of the latter brought into serious questioning, but one can well wonder what would be left over after the subtraction might somehow be effected.

There are, believe it or not, some indications of what might be left over—in that certain societal systems make efforts to erode and suppress intelligence, thus enabling us at least some insight as to what could be left over.

There is, of course, some confusion as to whether body-system or intelligence-system is the prime factor of the human species.

The human body-system is undeniably astonishing. And it is true that its elements are more clear-cut than the human intelligence-system.

But, it is also quite obvious that both somehow fit within each other, and this factor obviously has some fundamental kind of importance.

However, the nature of the fitting cannot really be achieved via over-emphasis only on the physical body-systems. Even if the physical emphasis would be expanded to its largest degree, still the only thing that would result is one-half the picture—and one-half a picture is smaller than the full picture to be sure.

Within this confusion, however, the evidence is quite good that human body-system subtracted from human intelligence-system leaves the former flopping about and usually in deplorable, disgusting and sad ways.

Thus, it is possible to assume, hypothetically anyway, that our species intelligence-system attributes constitute its prime principle.

This can be put another somewhat more personal way—in that it is possible to suggest that *whatever* specimens of our species might think, it is most likely that they *can* think that is our species prime principle.

But here we indeed run into the first of a series of major problem-situations—in that our history demonstrates that it is difficult even to approximate what a biomind intelligence-system consists of.

Even to begin getting into this topic, it is necessary to distinguish between:

1. the inherent existence of the human intelligence-system per se, and:
2. whatever descends out of it as thought-products.

This distinction is to suggest that the human intelligence-system is a *thinking thing* out of which, and because of which, thought-things are produced. In this sense, then, the intelligence-system is greater than what it produces, no matter how much the products are held in esteem.

One important factor that can be noted regarding the above is that many maps have been made of what the intelligence-system produces. But the actual nature and basic configurations of the intelligence-system itself has more or less remained unmapped.

Moving briskly along beyond the above quagmires combined, it is now meaningful to make a distinction about our species which has not been made in the past with any enduring clarity.

This distinction is a subtle one, and has to do with the differences between (1) what our species *is*, and (2) what our species *consists of*.

While (1) and (2) can easily be intellectually collapsed into each other and be taken as meaning much the same thing, there are in fact some important nuances between them.

For starters, in the past the concept of our species was assumed to consist of, and be defined by, all physical bodies that could interbreed with each other—or at least had the potential if not the preference to do so.

This is to say that all human bodies *were* our species in its greater collective sense.

However, an important and concept-shifting nuance regarding this has entered into the overall picture, due to advances in the genetic sciences.

In a more strict sense, and in the first instance, our species is no longer really comprised merely of all physical human bodies, but of the genetic pool out of which each physical-body specimen emerges.

This might be put another way. Our species *is* the genetic pool (the *genome*) of our species, of which each individual is a manifesting, down-loading intelligence-system encased, as it were, in its particular bio-format. The particular bio-format is referred to as a *genotype* within the *genome* (the entire gene pool).

Technically speaking, and specifically with regard to the genome, each manifesting biomind individual is a quite small part—if compared to the greater genetic whole which incorporates billions of smaller parts.

As a somewhat grumpy aside here, it bruises the ego of many to consider themselves merely as a manifesting smaller part of the greater on-going genome. However, this psycho-factoid might explain something as to why many biomind specimen members of humanity seldom care to consider humanity as a whole.

Indeed, it can be noted, with some factual accuracy, that the concept of humanity, as traditionally mounted, has always been more idealizing and abstract than functionally meaningful.

One understandable reason for this is that the individual biomind specimens that descend out of the generic genome of our species are not exact duplicates of each other. Each is different in any number of outer surface aspects, and which range along a scale of lesser-to-greater differences.

The differences are more obvious than the species sameness aspects—since the samenesses (and their extent) are sort of cloaked behind the differences.

Throughout recorded human history, some few astute observers have noticed that the samenesses are probably more important than the surface differences—if only in that the samenesses are enduring and transcend the generations.

But in large part, the differences are what people deal with on a day-to-day basis, whether these are natural or artificially encoded in social behavior.

Because of this it is not too much to say that the matter of the differences has frequently been elevated (or inflated) to the sometimes giddy heights of philosophical, theological, scientific and sociological importance.

Indeed, in the past this author was told by three important scientists that the study of differences was the principal path toward accelerating progress in understanding the human framework—and *furthermore*, that the study of the samenesses was merely a study in redundancies.

Differences clearly have importance and meaning. But this is no real reason for not undertaking, or for culturally suppressing, in-depth studies regarding the samenesses upon which the backbone of our species is clearly founded.

Here again, if one over-emphasizes the differences, one is dealing in one-half the human picture—and one-half is a smaller picture than the whole shebang is.

As an aside, though, there does exist one-behind-the-scenes reason why the matter of human differences achieves over-emphasized importance.

Most social structures depend on differences with regard to a number of factors—one of which is that differences contribute to social stratification, and to the ease the stratification can be maintained even if only artificially so. This may be one reason why our species sameness factors are marginalized, if not completely ignored altogether.

If one delves into the sameness factors of our species, one can easily begin to comprehend that the difference factors are, so to speak, the frosting on the cake while the sameness factors are the cake itself.

At the individual level, one can expect to encounter various kinds and designs of the frosting. But the deeper one goes into the sameness factors, one can begin to discover the central frameworks upon which the species is built, and which ALL specimens of our species directly share in.

A central clue here is that the sameness factors can and do differentiate into various kinds of differences. But by far and large they do so mostly because, as it were, of cultural-social nurture rather than because of all-encompassing nature. There is a saying I read somewhere now forgotten, but easily remembered: “Nature provides; men demarcate among what is provided”.

Another clue is that if one begins to become somewhat knowledgeable about our species sameness factors, it is possible to begin comprehending that those factors trend toward the awesome, toward the amazing and the utterly remarkable.

As but one very significant example, all human specimens of our species are born with the language factor. This language factor is operative and ready to function from birth, and infants aggressively begin coping with at some point quite early during their first year.

To speak language is clearly taken for granted, and is usually assumed as representative of one of those “redundant” samenesses that are of little interest.

However, the inherent, or indwelling, language factor is present in all specimens of our species, and thus must be assumed as representative of one of our species prime backbones contributing to the vast distances between ourselves and all other Earthside species.

For additional clarity here, within all social contexts, as different as they might be, the language factor is universally considered as the ability to communicate.

This is obviously the case—but with one important proviso. The ability to communicate is down-loaded *from* the language factor. It is not the factor itself, and this is now scientifically understood beyond any doubt.

There is quite an awesome story involved here. But little of it depends on what had been understood about languages before rather recent times.

The July 1993 issue of *Life* magazine featured a write-up regarding “The Amazing Minds of Infants”. The magazine’s cover announced in bold print that “*Babies are smarter than you think. They can add before they can count. They can understand a hundred words before they can speak. And, at three months, their powers of memory are far greater than we ever imagined*”.

The article itself consisted of a brief overview of what had recently been learned about infants in the research fields of memory, mathematics, language, and physics.

The article is quite short, but liberally laced with thought-stopping statements. For example, in the physics category, Cornell University researcher Elizabeth Spelke “is finding that babies as young as four months have a rudimentary knowledge of the way the world works—or should work”.

Furthermore, “Researchers speculate that even before birth, babies learn how physical objects behave by moving their body parts, but Spelke believes the knowledge is innate”.

The concept of “innate knowledge” pre-existing within infants is touched upon with regard to each of the four categories—even though the modern idea of knowledge refers to having acquired it by experience and study *after* birth, and then only by kinds of logical reasoning that start concretizing later in childhood.

Indeed, in the modern cultural West, the working definition of *knowledge* is given as “the fact or condition of knowing something with familiarity or understanding through experience or association”.

Thus, there is a nervous discrepancy between (1) the definition of knowledge acquired through experience or association, and (2) the concept of innate knowledge.

The discrepancy centers on the definition of *innate*, the first definition of which is “inherent: belonging to the essential nature of something”.

A second definition is also usually provided—“originating in or derived from the mind or the constitution of the intellect rather than from experience or association”.

The subtle magnitude of this nervous discrepancy has two major parts, both of which can become visible only to those somewhat familiar with the serious denial, during the modern twentieth century, of innate *knowledge*.

During this epoch, the possibility of innate human instincts was occasionally, although usually grudgingly, admitted. But the concept of innate *knowledge* was a topic too close to the forbidden topics of inspired, received, clairvoyant, telepathic, intuitive or extrasensory knowledge—all of these tending to manifest in the absence of experience and association, and even in the absence of logic and reason.

Second, the concept of innate *knowledge* arouses the tremendously complex problem of how and why *knowledge*, of all things, should have been innately installed in the human species in the first place.

Returning to the *Life* magazine article, the squib regarding *language* was short, but quite a show-stopper.

First, it must be established here that the origin of human languages has always been a very great mystery. During the modern scientific period, it was often pictured that language originated from cavemen grunts and gesticulations—followed by the concept that over longish periods of time these gradually evolved differently in different parts of the world into many different language formats.

However, according to the *Life* magazine article, something else is involved that can strategically alter the above picture if one takes time to consider it.

The “something else” is that psychologist Patricia Kuhl of the University of Washington in Seattle indicated that from birth to four months, babies are “universal linguists” capable of distinguishing each of the 150 sounds that make up all human speech. (*Note: universal* in this sense means present in everyone).

During this period, and before they begin learning words, babies are busy sorting through the jumble of the 150 sounds in search of the ones that have meaning. By about six months, they have “begun the metamorphosis into specialists who recognize the speech sounds of their native tongue”.

This process of “sorting through the humble of 150 sounds” sounds something like a language analyzer or decoder more than it sounds like a language learning process.

To get at the import of the above, one needs to consider the following with some attention.

That all human languages (Earthside) are made up of 150 sounds has been understood for some time. A fair share of these sounds are utilized to build up the speech sounds of a local language system.

The long-held conventional idea then has it that the babe learns (in-takes, acquires) the sounds by repetitive exposure and practice and begins to duplicate them. The babe is thus seen as learning from external local language factors—and in this sense languages are local affairs.

Now, from a superficial viewpoint this explains why there are and have been so many different local languages. But it doesn’t really explain why language is a universal principle within all specimens born of the human species.

Different local languages constitute smaller-picture aspects of great and awesome language penchant of our species. The information that all languages are made up of 150 sounds helps enlarge the picture. Thus, if the language formats are indeed different in different sectors, the sounds of which they are made none the less constitute a universal language factor that is neigh on identical throughout the species.

That all babies possess some sort of a system that is capable of distinguishing each of the 150 sounds literally means that babes are not principally learning language from external sources, but rather are merely distinguishing which arrangements of the sounds are being spoken external to them.

This is almost the same as saying that babes don’t *learn* a language system, but merely recognize which language system is going on about them.

The language factor within the species entire could thus be described as a system of sound recognition that is recombinant regarding at least the 150 sounds all human speech consists of.

It now needs to be emphasized that while languages are different, each human specimen possesses in a same way one of these recombinant sound-recognition systems. Furthermore, in each specimen the system is

automatically active at birth, perhaps even before (as some researchers are beginning to suggest).

One neat way of putting this is that each language is but a software program installed into the built-in hard drive language system that is innate in each individual. The hard drive language system is the same in every one, or at least relatively so.

For the purposes of this series of essays, it could be said that all software programs are smaller-picture kinds of things—whereas the hard drives that they get installed into constitute rather larger pictures.

Another grumpy observation: regarding this, it rather has to be admitted that all social systems tutor their inhabitants to think in terms of their different smaller software pictures—and thus it is easy enough to be oblivious to the rather majestic nature of our hard drive capabilities.

Analogous to this, it does need to be understood that smaller pictures *are* smaller not because of what they contain, but what they *don't* contain.

The “universal language” factor of our species is some kind of an example lesson in point here—in that it is capable of containing and dealing with *all* human languages (including dialects, etc.) of which there have been many, many thousands. The languages are smaller-picture components of the larger-picture universal linguistic system.

In any event, for the purposes of these essays, it is apparent that our species, in its hard-drive sense, universally is made up of an intelligence system, and which in turn clearly functions in tandem with a universal language system.

However, if we conceptualize an intelligence system, it is possible to conclude that it would need at least two other universal, hard-drive systems in order to be more completely functional: a system of sensing mechanisms, and a system of meaning recognition.

These two additional systems could not possibly be composed only of software programs locally decided upon, but, in some kind of fact, would need to consist of hard-drive factors that incorporates both the species entire as well as all of its down-loading individual specimens.

The *real* universal existence of the (hard drive) meaning recognition thing has been deduced by virtue of studying language in babies.

As psychologist Patricia Kuhl pointed up in the *Life* magazine article, “long before infants actually begin to learn words, they can sort through a jumble of spoken sounds in search of the ones that have meaning”.

How meaning recognition works in the pre-verbal level is not as completely understood as is the universal sound thing. This is to say that while all

languages might be composed of 150 sounds, the same can't really be said about all meanings.

None the less, the implication is that each specimen of our species has some generic kind of hard-drive meaning-recognition system.

This system functions in tandem with the hard-drive intelligence system, the sensing mechanism systems, and the language system. All four of these super systems (as it were) can be seen as universal to the species, *and* to each individual born of it. And these are very astonishing samenesses, indeed.

The whole of this is quite awesome—if one can grok it. But the grokking can sometimes be difficult in this regard—because of smaller-picture interference patterns.

These not only lurk about just about everywhere in societal force-fed kinds of ways, but are sometimes mistaken as big pictures, even if unthinkable so.

If one is interested in learning and development, it is not unusual to suppose that whatever seems to be interfering should be deconstructed and gotten rid of.

Indeed, if the superpowers of the human biomind belong to the universal super systems and not to some local, smaller-picture concept, then one might undergo the urge to reject, abolish or demolish the latter.

But there is a problem here. Rejecting some smaller-picture thing is itself a smaller-picture phenomenon. It might stretch some mental muscle to consider it, but it can easily be demonstrated that smaller-pictures can universally be identified by what they reject, don't include, omit, jump over, rationalize away, or simply by what is not known within them.

In other words, it is difficult to achieve bigger-picture awareness by following the pathways that lead to smaller-picture constructing.

And here we encounter a somewhat amusing, but none the less great oddity of our species.

Our species is awash in smaller pictures, and many piss and snarl because of it. And so many make rather invidious efforts to trash whatever this or that they consider a smaller picture.

The oddity here is that smaller-picture trashing can be akin to jousting with windmills—if one doesn't know much about the criteria for smaller-picture constructing. This is to ask *why is* a smaller picture a smaller picture—and how can a smaller picture be recognized as one.

After all, if one wants to escape from anything, one needs somewhat precisely to know what one is desiring to escape from.

SMALLER PICTURE VS BIGGER PICTURE

Ingo Swann

(08Oct98)

Part 3:

Attempting To Identify Some Dynamics of Smaller-Picture Formats

If one is to conceptualize any kind of tutorials or training with regard to activating superpower faculties, one has to consider almost from the outset that “reality shifts” are going to be involved.

Two general assumptions in this regard are to be found, and both of them are usually left unexamined and thus not understood very well.

The first assumption revolves around the idea that if the student is presented with organized information regarding the superpowers, then the needed reality shifts will occur within the student.

The second assumption involves the idea that if the needed reality shifts do not occur, then the difficulty lies within the responsiveness of the student.

In observable fact, the two assumptions can be appropriate in most cases where (1) delivery of the organized information is the key step and issue of the training, and (2) *if* the organization of the information first and only pertains to factors external to the student.

In other words, adjustments among the student’s inner realities (and mental equipment) will somehow take place with regard to incorporating the organized information about the external factors—and needed reality shifts, if they are required, will more or less occur without much further ado.

The whole of this particular concept is centered on the idea that in-take of information alone will result in learning. As mentioned elsewhere in other essays, this type of teaching methodology has without doubt demonstrated its effectiveness. But, it might be added, only within the particular criteria as given above.

This is the dominant concept of teaching-learning in the modernist cultural West, and as such is composed of three aspects: (1) teacher; (2) delivery of organized information about outer factors; (3) student.

However, with regard to activating the superpower faculties, the principal basis of what is involved is, in the first place, *not* external to the student.

So, whereas the existing condition and extent of the student's inner realities can be minimalized in the Western concept, the status of the student's inner realities now takes on essential importance—and does so as a first order of business.

The principle goal of activating the superpower faculties is, so to speak, to *energize* or *awaken* faculties that already exist within the inner realities of the student, but remain latent or deadened, and thus are non-experiencable within the scope of the student's concretized awareness margins.

The faculties remain latent or deadened because the student's awareness peripheries and inner realities are somehow structured so as to exclude direct cognitive contact with them.

As long as this excluding structuring remains in place, no amount of organized information about the superpowers will serve to go very far.

It is clearly to be realized that there are strategic differences between the concept of inner awakening and the concept of rote learning via organized information regarding outer factors.

It is also to be realized that *each* individual possesses some kind of concretized inner reality structure—and by even superficial observation it can be realized that each individual's inner reality structure is different. And as everyone discovers sooner or later, everyone tends to cling to their concretized realities—and often do so come hell or high water.

One direct meaning here is that each individual *will* process all information through their existing mental information processing grids. Thus, information of any kind, whether external or internal, will be reconfigured to fit within those grids, and what doesn't fit will be excluded and disposed in a wide variety of ways.

Now, one might at first consider the foregoing as alien to all concepts of human learning. But in fact it represents a situation that has been familiar in Asia since antiquity. This is the guru-chela relationship, and which has been translated into Western languages as teacher-student.

But a more exact rendering is guru-awakener, chela-awakenee. The interactive dynamic between them is founded on the understanding that it is very difficult for the chela to self-awaken since the chela is encapsulated within the limits of his or her concretized realities.

Such concretized realities include various kinds of excluding mechanisms that inhibit activation of awareness of *what is* outside of the excluding

mechanisms. As long as the excluding mechanisms remain in place, what is outside of them will remain non-experiencable and thus invisible.

In the Eastern context, the principle function of the awakener (the guru) is two-fold: to present information about *what is*, and to aid the awakenee to become cognizant of his or her particular inner excluding mechanisms and thus transcend them.

In this sense, there is almost always a one-to-one, and somewhat time-consuming relationship between guru and chela. So how-to presentation of information meant to be in-taken “by the millions” is not really workable in this regard—although such information can serve as extensive background considerations.

One factor that is important in this regard is that in the classical sense the guru clearly recognizes the importance, meaning and value of the chela as an individual entirely capable of awakening to and attaining bigger and more extensive peripheries of awareness.

The express and well-advertised purpose of doing so is to enable the chela to in-take and participate in larger realities—with the important proviso that if the mental excluding factors are not identified and transcended then any “knowledge” of the larger realities will merely remain superficially intellectual.

There now downloads from the foregoing the question involving where and how the mental excluding factors are to be found and identified.

A careful study of Eastern literature in this regard establishes that the major source of the excluding factors is the mental adaptation to local social factors, and which social factors do not take much cognizance of bigger realities.

The essence of this can be transliterated to the concept of smaller pictures versus bigger pictures—in that if the individual is oriented majorly within smaller pictures, then in many a sense the mind oriented in the smaller pictures is not prepared to access into bigger ones.

Indeed, a smaller picture can be identified by what it excludes, and so it is of little wonder that individuals who adapt to them erect inner mental exclusion factors appropriate to whatever smaller picture is involved.

Picture

To now begin to get deeper into this, it is worthwhile establishing the definitions of *picture*. Beyond identifying that a picture is an illustration of something, most dictionaries give the following:

1. As a noun—”A portrayed description so vivid or graphic as to suggest a mental image or give an idea of something”
2. As a verb—”To form a mental image” or, as might be added, to form a mental concept

It is also worth noting that *picturesque* is defined as “evoking mental images”.

In turn, *evoke* is defined as “to call forth or summon up; to re-create imaginatively”.

Moving a bit beyond the established definitions, a picture is also a *frame of reference*: “A set, format, formulation or system (as of facts or ideas) serving to orient or give particular meaning”.

A frame of reference also has a *framework*, this defined as: “A basic structure (as of ideas); a skeletal, openwork, or structural frame”.

An Example of a Bigger Picture Universal

Any even minimally competent assessment of the superpowers throughout the world easily establishes that the faculties are found world-wide, species-wide, and as having a transcultural basis.

This transcultural basis implies that the superpowers are existing in both a generic and a universal sense. And indeed, via comparative cultural studies, some researchers and writers have partially undertaken to examine and account for them in this light.

The concept of “universal” carries a connotation that seems rather consistently to be missed or ignored. “Universal” implies bigger, even the biggest picture. By implication, therefore, the functional basis of the superpowers would seem to belong within that bigger picture.

Descending From Bigger Into Smaller Pictures

At first this might sound like some kind of gobbledygook—until it dawns that something that essentially and dynamically belongs within a bigger picture might not manifest very well, or at all, into smaller-picture contexts.

One perfectly logical reason for this might be that smaller picture activity doesn't actually *need* bigger picture phenomena. This reason has a good amount of evidence behind it.

And so (as will be elaborated throughout this series of essays) it can be shown that bigger picture phenomena are usually *edited out* of smaller picture contexts, so as to protect the supposed integrity of those smaller contexts and realities.

Smaller and Bigger Picture Formats of Awareness and Consciousness

In any event, one can wonder, for example, how well the superpowers might activate or function in a mind, awareness, or consciousness that is centered or locked into smaller picture contexts.

This kind of thing has something to do with how one's mind has been prepared or set to function.

Out of this, of course, comes the idea of *mindset*—which refers to a mind or a group of them centered or locked into a “picture” which is different from what other minds are locked into.

It is to be noted that the concept of mindsets has positive *and* downer connotations, somewhat depending on which mindset is inspecting other mindsets.

Now, it can be said that our species, in the face of its many truly astonishing wonders, is quite excellent at setting up and nourishing small, limited mindsets of various kinds.

It is true that these are somewhat recombinant with each other. But the sum of the recombining still ends up Small and Limited—with the result that it is difficult to fit Universals into them.

Elaborating slightly, from a purely sociological overview, the proliferation of smaller, limited, or local mindsets accounts for the cultural sectoring of our species.

The cultural sectoring accounts, in turn, for the various different and usually conflicting societal formats one tends to encounter if one ventures into something so near as the next county or the next street.

All specimens of our species live within some kind of societal format, while the format in turn has something to do with how the specimens' awareness, consciousness and mind-configurations end up being basically formulated.

How the mind thenceforth functions is probably quite consistent with the basic formulation (often referred to as mental programming).

The Nature of Smaller Picture Societal Formats

By far and large, from within itself any societal format seems a bigger picture.

But it can also be shown that societal formats are mostly centered in local realities rather than in universals. And thus the formats usually have more to do with local social set-ups and local environmental factors rather than with species-wide or other generic kinds of universals.

And indeed, not a few social structures are somewhat notorious for expunging generic universals if they don't fit into their particular societal configurations.

If one takes time to reflect on the above commentary, it would thus seem that our species possesses the ironic universal capability of formulating different local societal formats—but that the formats are selective reductions emanating from the universal capability.

This is to say, then, that the reductions are smaller local pictures formulated because of and within the universal capability of formulating them. Grok *that!*

Indeed, anthropological and archaeological studies clearly establish that our species has, during its known Earthside history, formulated hundreds of thousands of smaller picture societal formats.

Most of these have come and gone, as is the on-going case today. The only really permanent aspect of this is our species, and which has the capability of formulating, and eventually disposing of, smaller societal pictures.

Put another way, it might be said that everyone has the capability to manufacture, craft, or construct *smaller* pictures. The reasons for the smaller pictures be might numerous, and indeed sometimes necessary. None the less, smaller *is* smaller.

Individual specimens of our species are then formatted (or brought up, as it were) to fit into the smaller local societal formats, not into the larger universals that are generic within our species entire.

Relationships of Smaller and Bigger Pictures

If the above can tolerably be considered, at least for theoretical discussion, it would then follow that ALL societal formats, no matter how bigger picture they seem, are actually smaller pictures—including the state, extent and content of their knowledge systems, whatever those might consist of.

Indeed, it is easy enough to demonstrate that knowledge systems can be characterized equally by what they *do not contain* as by what they do contain.

Having said thus far, it would then be obvious that smaller pictures might be fitted into a larger picture. Many people are prepared to accept this, especially if they are humanitarian types.

In this context, it's worth pointing up that some of the historical tutorial modalities referred to in Part 1 have consisted of transcultural and metaphysical efforts to mentally or intellectually orient students within bigger pictures that refer to universals.

And it is from within those “enlargement efforts” (so to speak) that increases in the frequency of at least spontaneous superpower phenomena are often reported.

The reasons for this might not be quite clear. But in some sense, it is possible to speculate that bigger picture does have something to do with bigger mind, and bigger mind in turn seems to have something to do with increases in superpower functioning.

In any event, bigger and smaller pictures exist. While we can think that smaller pictures might (somehow) be somewhat fitted into bigger ones, the reverse seems unlikely. It is true that big feet won't fit into small shoes without wrecking the feet and/or the shoes.

To over-emphasize a little, it does seem a universal that small might fit into big with space to spare, but not the reverse. Thus, it could become obvious that bigger pictures won't fit very well into smaller pictures.

There are, of course, many simple and complicated reasons for this—one being that smaller pictures are in the first place usually set up to exclude bigger picture elements. And indeed, the boundaries of many smaller pictures might vaporize if they would be required to integrate universal elements.

Beyond the implications of the above, it is easy enough to comprehend that at various social levels many have interests seriously vested in maintaining the contours of their local smaller pictures—if only to remain, as it were, big frogs in the ponds the smaller pictures represent.

If and where this might be the case, it is understandable that the introduction of universals into smaller picture situations could be seen as troublesome and undesirable.

For reasons that might be obvious, one certainly does not want to antagonize whatever are the pictures set up by any segmented portion of our species—and which anyway is a stressful waste of energy.

But the notion might be entertained, hypothetically, that our human history is the history of its societal and social *smaller* pictures within which all specimens of our species are some kind of disposable and replaceable players.

It is true, of course, that the players are usually arranged along lines ranging downward from the powerful to the powerless. But the “identities” of the powerful and powerless tend to change if the picture configurations that contain them starts shifting about.

This may be one reason why the powerful of course don’t like the picture configurations to change—while the powerless sometimes tend to view such shifts with interest and bemusement.

As an aside, this is an hypothetical situation that emerges in other contexts at various points in this Website. But here it is worth noting that power is usually considered bigger picture. However, whatever is passing for the power is only relative to the size or dimensions of the picture within which it is being “played”.

One Aspect of the Sociology of Picture-Making

The usual, even standard, way of dealing with pictures is to attempt to concretize those wanted, and to try to trash those not wanted—and usually by any means possible.

The concretizing and trashing seem laudable within the mindsets locked into the pictures involved. But by far and large, this somewhat reeks of pismire proclivities randomly adrift in the hostile mildew of useless lower order illusionisms. And indeed, as many ultimately discover, any conviction that smaller pictures will maintain for very long is clearly an illusion.

Summing Up So Far

In attempting to sum up so far, it seems quite clear that big and small pictures do exist, and that there are important distinctions to be made among them.

Roughly speaking, it can be considered that bigger pictures probably refer and relate to universals.

In many a possible sense the smaller pictures refer only to local factors that are not universal in nature, but with one exception. It seems a rather vivid universal factor redolently incorporated into our species to be able to erect smaller pictures—and this could explain why there have been and are so many of them.

Indeed, it is possible to guesstimate that *each* specimen of our species is actually some kind of an individual and individualizing smaller picture, and this in a number of ways. And indeed, the concept of *the* individual has its exceedingly important connotations in this regard.

As already mentioned, the usual way of managing *within* smaller pictures is to concretize the one desired and to trash others—this at the individual, group and cultural levels, and even at the philosophic, sociological and scientific levels.

The assumption here seems to be that the concretizing will enlarge the one desired and diminish the others. Thus, one can observe, rather frequently, a lot of attempted concretizing and attempting trashing.

The whole of this might be referred to as the Wars of the Smaller Pictures, this whole in turn being a rather stinky, lower-order enterprise that can trickle down into pismire stink replete with scumocracy and slimeocracy phenomena.

To now link back to the contexts of superpower tutorials, the world-wide evidence is quite strong that the superpowers “belong” to some kind of faculties universal to our species.

This seems to place the superpowers within some kind of bigger universal picture. However, the contours and formulations of this have *not* been adequately mapped.

Among the evidence along these lines that can be located and analyzed, it would appear that those individuals who can access, so to speak, universal bigger pictures tend to experience some kind of automatic enhancement or elevation in superpower functioning.

One of the tentative observations regarding the whole of this is that smaller pictures might at first seem far distant and not relevant to the case for superpower activation. Yet, their mindset effects or by-products might easily

function as exclusion factors and inhibitors, especially if they are active in some kind of mental sub-awareness levels.

Whether this is the whole case or not, elements of it have obvious relevance to the entire theoretical contexts of any possible activation of the superpowers.

If this is understood for what it might represent, then the spontaneous urge is to reject and escape from the smaller pictures whose limitations might be thought of, and can actually constitute, mental blockages to increases of superpower activation and functioning.

However, long experience has taught this writer that smaller pictures are everywhere, and that it is virtually impossible to *escape* from them. Indeed, as was earlier the case with little Moi, one might merely make efforts to jump from one smaller picture to another one, based on the illusion that the latter *seems* bigger.

Well, who knows for sure. Any motion is better than none at all.

The Structure of Smaller Pictures

Some years of study and reflection regarding this Situation suggest that escape from smaller picture confines does not mean avoiding them. Rather, entrapment (so to speak) in smaller pictures is possible largely because one doesn't understand what a small picture consists of in a structural sense.

After all, if one wants to escape a "prison", one needs first to know that it *is* a prison, and then to know its layout, its construction, and its ways and means—and possibly even to know *how* and *why* it can and does exist in the first place.

In any event, there are *no* studies regarding the topic that might be entitled "Recognition of Smaller Picture Characteristics".

Some few of these structural characteristics (or anatomy) that can easily be recognized without too much intellectual stress will begin in the following essay.

But before jumping into the structural characteristics of smaller pictures, a particular factor now really needs to be pointed up, somewhat bluntly.

On average most people already have some kind of idea about the superpowers—and those ideas are almost certainly derived from within some kind of local, smaller picture concepts.

SMALLER PICTURE VS BIGGER PICTURE

Ingo Swann

(14Oct98)

Part 4:

Some Structural Characteristics of Smaller Pictures

As alluded to in earlier essays, quite compelling evidence indicates that the superpowers “belong” within a bigger picture that incorporates the whole of our species. The evidence is historical, anthropological and archaeological in nature, although the field of archaeology tends to avoid and smooth over much in this regard.

Additionally, if the existence of genetic memory is entertained, then certain kinds of evidence that otherwise cannot be explained could possibly be acknowledged.

This bigger picture evidence somewhat flies in the face of modernist conventional ideas that the superpowers are merely representative of various social or mental artifacts, and as such have little authentic existence.

However, while it is true that different social formats assign different nomenclature to the various types of superpower faculties, the structural functioning of the superpowers is remarkably consistent on the world-wide species basis.

As but two examples, what we call intuition and future-seeing are found world-wide, even if they are dressed in different local social metaphor, terminology and lore.

The unavoidable implication is thus quite clear: that the superpowers belong not within finite, smaller-picture social collectives which can be so different in many ways; rather, the superpower faculties belong within the bigger-picture super systems that demonstrate *fundamental* or *core* samenesses throughout our species.

Here it is useful to reprise the most convenient definition of the superpowers as those human faculties that transcend the known “laws” of physicality including space and time, and matter and energy.

By far and large, the superpower faculties have to do with information-transfer—and as such they are found well within the bigger-picture aspects of

our species intelligence, awareness, and meaning-recognition super systems, and which are shared world-wide across time and the bio-physical generations.

As it is, though, the universal Human World (as it's called) is a very big world quite overloaded with all kinds of natural, artificial and local social differences.

Because of this, the differences tend to assume often overwhelming importance—with the outcome that the universal human world is observed and studied within the confines of the differences that are *not* universal.

Anything that demonstrates the existence of confines can be assumed to constitute some kind of smaller picture—and this even if the picture looms large from within the confines.

As it is, the human world contains many confines (i.e., frames of reference). Thus, the human world has a rather vivid abundance of smaller pictures. So, by the nature of all things, most specimens of our species are more or less forced to accustomize and operate within the local smaller pictures in which they dwell.

As mentioned earlier, many recognize this aspect of the human world. If it thence seems important to do so, many try the tactic of escaping the confines of the smaller pictures.

But this often results merely in taking on the trappings of other smaller pictures that seem alluringly bigger, but in fact might not be. This tactic can have something in common with escaping a local set of ordinances and replacing it with another local set.

If one studies the nature of the superpower faculties, an important clue to their activation and development can emerge.

By their *transcending* nature, the superpowers faculties don't care very much for confines and sets of ordinances.

And so, when they spontaneously emerge, they stubbornly transcend those, too.

One of the important implications of this particular clue is that escape from smaller picture confines can actually be quite meaningless *if* the transcending superpowers remain inactivated.

Thus, escape might be a perceived duty in some cases, but there are important distinctions to be made between mere escape and the processes of transcending.

As a general rule of thumb, however, one can neither escape nor transcend unless one comprehends the nature of whatever is being escaped or transcended.

In the case of smaller pictures, it is easy enough to escape their cultural or social *content*. But smaller pictures also have a *structural* aspect that almost always remains invisible.

One possible metaphor for this is that the *content* of a smaller picture consists of the decor and furnishings of a room. The decor and furnishings can be changed in fashionable or trendy ways.

However, the room is in its building, and the building can be referred to as *structural*.

In any event, smaller pictures have to hang together upon and because of something. Otherwise, their content would soon dissipate into the non-structured ethers.

The question thus before us here has to do with how smaller pictures are structured in a fundamental sense, and what are some of the characteristics of the structuring.

As earlier mentioned, a smaller picture is most identifiable not by what it contains, but by what it *doesn't*.

In this sense, then, the smaller picture is *structured* so as *not* to contain something or whatever.

This aspect of smaller pictures, however, is broadly understood—and is one of the reasons many opt to escape from them. The picture doesn't contain whatever one wants or is searching for (bigger knowledge, for example), and so one attempts to go elsewhere to try to find the whatever.

There are a number of anatomical structural elements regarding *how* and *why* smaller pictures become formulated.

Four of these particular structural elements (or dynamics) are discussed below, with others discussed elsewhere.

The two most familiar structural elements regarding smaller pictures have to do with various modalities of *reductionism* and *conformism*.

Although these modalities, in different formats, are recognizable from antiquity onward, they also became glowing hallmarks of the twentieth century sciences, most of its major philosophies, and overall sociological adventures and experiments.

A full part of the world drama of the twentieth century centers on the arising of and escapes from modernist reductionism and conformism, and a rich literature was produced in this regard.

Lurking just behind reductionism and conformism, however, are two additional smaller-picture-making factors that are seldom identified and examined.

These are (1) *uniformism* (so unidentified, indeed, that the term doesn't exist); and (2) *deprivation of knowledge*.

Uniformism

The term *uniformism* is not found in any dictionary, and is also not considered as a thing-in-itself in any philosophical or sociological context.

However, the term *uniformist* does exist, albeit only in the *Oxford English Dictionary*, wherein it is defined as “an advocate of or believer in a uniform system, especially in respect of religious doctrine or observance”.

As an aside here, why the Oxford Dictionary singles out religious factors in this regard is a complete mystery—in that one can discover uniformists of all waters everywhere pounding away whether subtly or stridently.

In any event, in that *ism* is defined as “a distinctive doctrine, cause or theory”, then wherever *ists* are found their *isms* are not far behind. Indeed, it is questionable that an *ist* could exist in the absence of the *ism* to advocate or believe in.

Since they have different contexts, it is worthwhile reprising the definitions established for *uniform* to help provide for increase of clarity:

1. Having always the same form, manner, or degree; not varying or variable.
2. Of the same form with others; conforming to one rule or code; consonant.
3. Presenting an undiversified appearance of surface, color.
4. Consistent in conduct or opinion.

Two slight, but temporary, difficulties surface in seeking to utilize the term *uniform*.

First, the term is most popularly aligned with styles of dress, costume, or body decor, and not only of the military or ceremonial kind.

Second, the term *uniformitarianism* has been claimed on behalf of geology as “the geological doctrine that existing processes acting in the same manner as at present are sufficient to account for all geological changes”. (In this sense, a *uniformitarian* is “a believer in uniformitarianism; an advocate in uniformity”).

To help sort through the latter definition, it should be noted that uniformitarianism as a geological doctrine is more or less defunct today. But the doctrine seems to have had its origins in a kind of pre-modern period when, in defiance of evidence otherwise, it was assumed that nothing fell from the sky to Earth's surface. The doctrine also held that all significant geological changes were *slow* ones, and that the changes proceeded within this slowness within averaging uniformity.

The above slight discussion has relevance to the nature of philosophical and scientific *uniformism*—which, of course, would have to be somewhat intolerant of any change at all, whether slow or fast. *Slow*, however, is a major construct within *uniformism*, since slowness is least likely to “threaten” any brand of the ism.

As it is, outside of the concept of “making the fast buck”, it is difficult in the human world to find any other context that has vested interests in *fast* change. Indeed, if things change quickly all of the time, then the changes tend to become redundantly meaningless—and boring.

If the foregoing comments are slowly considered, then it can become apparent that, on average, there exists within the multifaceted human world some kind of general predilection for slow uniformisms.

However, the desired uniformity (whatever it might consist of) can be achieved only by lopping of whatever can't be made uniform.

It thus would follow that if what is lopped off doesn't exactly go away, but persists in flopping about anyway, then active measures need to be designed so as to discredit it and its meanings.

In the overall contexts of the on-going human world, this means that the work of uniformists is never done—because it takes careful work to keep things uniform.

Lopping of what doesn't fit into this or that ostensible uniformity is, of course, one of the all-time greatest and most popular ways to commence small-picture construction.

For whatever the reasons, the energies of our species for such kinds of projects are considerable, and so our history is appropriately littered with monuments to this or that kind of uniformity.

In the hypothetical sense of the foregoing, then, reductionism, conformity, and deprivation of knowledge are vehicles via which uniformists seek to achieve their lopping off goals.

But here we reach something quite difficult to articulate and grok.

On the surface of the uniformism issues, one might at first think that the goals of uniformists are to achieve the greater glories of the particular uniformism in which they are indulging themselves.

If this would be the case, then there are often various kinds of pride and ennobling purposes involved.

However, this is certainly only one side of the coin regarding all kinds of uniformism. If any given uniformism is to succeed and prevail, the obverse side of the coin has to be become vigilantly aware of whatever might disrupt or threaten it.

It then follows that whatever any disruption might consist of (such as facts and phenomena inconvenient, for example), it is fated to undergo attempted extinguishment—even if knowledge is cast askew and suffers as a result.

Now, as already pointed up, the concept of uniformism is unfamiliar—and so its workings and mechanisms are left unidentified and unexamined. In partial explanation of this, anyone can look around and perceive much that is not uniform.

Another reason is that the concept of conformity gets so much limelight attention that the conformity itself is taken to constitute *the* problem. However, conformity always exists in regard *to* something, and the *to* something is almost always some kind of uniformism.

In this sense, any given conformity consists of a smaller picture of some kind.

None the less, concepts that are unfamiliar always at first tend to be imprecise and thus to become surrounded by fogs of ambiguity until the functioning dynamics concealed in the ambiguities are more clearly identified. The concept of *uniform* itself is a good example of this.

The first recorded usage of *uniform* in English dates from 1623 when it was utilized as *in uniform*—this defined as “in one body or flock”. *In uniform* seems to have been utilized in the context of “Our sheepe shall fear no Wolfe, or suddaine storme; But goe and come all safe in uniform”.

The above is indicated as obsolete in the *Oxford Dictionary*—which is astonishing, largely because the activities of going and coming in one flock are redundantly present everywhere.

In any event, the above usage was obviously intended to refer to a major sociological premise-cum-model, in that the sheep members of the flock were to be herded in inform ways—while at the same time those ways included the protection of the sheep from Wolfes and suddaine stormes, presumably by eradicating the former and guarding against the latter.

This sociological model has indeed produced a large number of very impressive social structures and institutions (some not all that beneficent on behalf of the sheep). Thus, the concept-premise of *in uniform* really should be dredged up and considered in some depth and seriousness. Here, however, it's possible only to reconstruct a nut-shell examination, expanding piecemeal in other essays.

For starters, the metaphor of sheep always directly implies the existence of herders. So at first take, the nature and character of the herders assumes limelight importance, and a good deal of fuss and bother of various kinds has always gone on in this regard.

However, at the bottom line of this sociological model, the herders haven't much to herd if, in the first instance, there are not sheep to go and come in uniform.

Thus, if this sociological model is to be workable, the sheep *first* have somehow to be provided or acquired so that not only will the herders have something to do, but also live up to their job of eradicating Wolves and guarding against suddaine stormes that might cast the sheep-flock asunder.

If the internal dynamics of this model are grokked, it can easily be diagrammed envisioned as a self-contained social system with the sheep and herders inside the perimeters and all else outside of them.

Even so, inside the perimeters the sheep remain of central importance. Attendant upon, and intimately integrated into, this importance is the matter of how and wherefrom the sheep are not only to be provided or acquired, but how their on-going population is to be maintained *and* guaranteed.

At first sight, *this* factor seems very complex, indeed. But it can speedily be illuminated by the sheep metaphor itself.

Sheep are universally considered as dumb animals, and hence the sheep metaphor serves not only as the universal symbol of dumbness, but its archetype, too.

In this regard, it is not too much to say that the sheep metaphor cuts like a meat cleaver through *all* of the implications of the second essay in this little series—in which it is posited that the chief characteristic of our species has to do with the fact that it is, by any measure, a superlative intelligence-system.

In any event, where sheep are required, ways and means have to be undertaken to guarantee their existence and on-going presence.

At first glance, how their existence and on-going presence is to be achieved might seem as if it needs some kind of monumental and intricate solution.

However, *if* this intricacy was the case, then many of the ostensible herders might find themselves inadequate to the purpose and quickly beached on its complexities.

The major solution is far more simple and easy to effect, and is neatly enunciated in the concept having to do with the deprivation of knowledge already mentioned.

In this sense (and as almost anyone can self-discover), it is far more easy to effect various kinds of deprivation of knowledge than it is to erect any kind of it. Thus, the task of the herders is not all that taxing and arduous.

It now would follow that sheep, in order to be and remain as sheep, need only to be deprived of the specific kinds of knowledge that would shift their sheep status to something else—specifically with regard to the overall *in uniform* context upon which this kind of social edifice is mounted.

Indeed, it's not too much to say that sheep can be identified not by what knowledge they have, but by the knowledge they are deprived of.

If this would be the case, then it would follow that there can be various echelons of sheepness through and through this kind of social structure, including up and through the top of it. Even the topmost herders can stand more completely revealed by virtue of the knowledge they are deprived of.

The foregoing attempted nutshelling of course leaves much unaccounted for. But one of the more astonishing (if revolting) factors of this has to do with the apparent fact that deprivation of knowledge can be managed *in uniform* kinds of ways, and that the entire social structure can conform to the deprivation.

At this point, it is worth mentioning the nuance distinctions between (1) the absence of knowledge, and (2) the deprivation of knowledge.

On average, and in some aspects, these two contexts might amount to the same thing.

But *absent* is defined as “not present or attending; missing”.

Deprive is defined as “to take something away from; to withhold something from”.

Thus, deprivation of knowledge has to do with something that is knowledgeable, but which is none the less taken away or withheld *from*”.

Obviously, a deprivation of knowledge cannot be effected unless there is already a good idea of what the knowledge consists of.

Equally obviously, then, deprivation of knowledge is effected and engineered mostly because it is *understood* to have direct negative implications regarding the supposed integrity of this or that uniformism.

The broader social contexts of all of the foregoing are, of course, entirely complex and complicated—so much so that at best one can only attempt to wobble one’s way through them.

But with regard to all of the foregoing, it can at least be hypothetically established that the largely unexamined dynamics of uniformism, reductionism, conformity and deprivation of knowledge can be engineered so as to work in tandem with each other.

Of these four societal workhorses, the dynamics of conformity are best understood broadly, with reductionism as close runner-up in this sense.

But, as already established, the concept of *in uniform* (and hence, its *uniformism* fallouts) fell into obsolescence and has thus remained largely unidentified since, and certainly not examined.

It is easy enough to see why—in that the *concept* of uniformism is a keystone with regard to great parts of the so-called human condition. Such keystones usually have something to do with power, how it is to be maintained, and how it is managed and partitioned in sheep-cum-herder social structures.

In the line-up of these four great societal workhorses inter-functioning in tandem, *reductionism* usually plays a role somewhat akin to greasing the machine or system in fail-safe kinds of ways.

However, before briefly going into this, it seems necessary to point up that reductionism has achieved a rather bad reputation with regard to the sciences, in that the sciences have been accused of being “too reductionistic”.

This may or may not be the case within the vast panorama of the sciences. But it is far more likely that the sciences internally suffer, when they do, more directly from unscientific deprivations of knowledge than from their reductionistic research methodologies—even though the latter can result in the former.

In the broader perspectives of the human condition, the formal definition of *reductionism* is given as “a procedure or theory that reduces complex data or phenomena to simple terms”.

At first sight, this definition seems sensible enough. But the definition is somewhat astonishing with regard to whether complex data or phenomena can or should be so simply reduced.

Indeed, much naturally existing data or phenomena *are* and *remain* complex by their very nature. And so in this regard this particular *ism* and its formal definition clearly trend toward the oxymoronic—an *oxymoron* consisting of “a combination of contradictory or incongruous words (in this case *reduction* + *ism*).

However, the history of our species clearly demonstrates that the concept of reductionism has had enormous appeal, and this even long before the term was coined.

One possible reason that might account for this appeal is that the erecting of “simple terms” need not necessarily be preceded by any given complexities of data or phenomena. Indeed, such terms can easily be “arrived at” without anything of the kind.

Reductionism is one of those terms that definitely need to be examined within the contexts it is being employed.

The appeal of this term is more pronounced within societal contexts than any other ones.

Since most societal contexts contain an over-abundance of sheep-cum-herder social systems—and since these are largely dependent upon ubiquitous presence of sheep deprived of knowledge—it is somewhat logical to assume that the sheep at best can only deal with “simple terms”.

Another way at stating this is that *anything* other than simple terms might react among the sheep as the Wolfe and suddaine stormes might—thus upsetting the desirable balance of deprivation of knowledge shared by the sheep.

After all, it is easy to grok that no proper herder wants a nervous flock (even a science-oriented one), and which nervousness anyway would make the herders’ jobs more complicated and stressful.

The contexts of this essay stand in direct conflict with the contexts of the preceding essay having to do with our amazing species as a bigger picture.

The central premise of that essay is that our species, in a bigger picture way, consists of a superlative intelligence-system, and which downloads into each specimen of it.

In this sense, then, the central bigger-picture confusion more or less involves a stressful dichotomy that can be described as follows:

1. a species-wide, superlative intelligence system—which is distorted and diminished by
2. such superficialities as socially engineered deprivation of knowledge and various uniformisms (no matter how elegant *their* macro and micro managed surfaces might appear).

The struggle of (1) above to exist and flourish in the face of above is awesome indeed.

To move rapidly on into next part of this small series of hypothetical considerations, the inherent mandate of our species as superlative intelligence system now needs some elaboration with regard to the individual level—for believe it or not the contexts highlighted in this essay can be reflected down into the individual level.

All things do trickle down, you know.

KNOWLEDGE-STATUS-REALITY VS THE THRESHOLDS OF HUMAN EXPERIENCING

Ingo Swann

(02Nov98)

Anyone having an interest in learning about the superpowers beyond a superficial level has to realize, at some point, and in some bigger-picture sense, that unusual kinds of knowledge packages are involved.

In this regard, it is possible to say that those packages are “unusual” because they either can’t be fitted into, or have been refused admittance into, those knowledge packages that have achieved status within societal mainstream power structures.

At first sight, the above might simply be thought of as a fluctuating social issue which doesn’t particularly have meaning to the thinking mechanisms of the individual.

But via teaching, experience, and educational methods, almost all individuals (1) adapt their thinking mechanisms to the knowledge packages that have achieved status, and (2) disadapt from those knowledge packages that have been refused admittance.

Thus arises the interesting situation regarding how individual thinking mechanisms can become compatible with the unusual knowledge packages required for cognitive superpower activating.

There are two major source difficulties in this regard.

First, it is an established fact that after a certain young age all humans interpret all in-coming information and knowledge via *their* versions of reality, and which versions have mostly been socially installed via various kinds of educational programming.

In this sense, the thinking mechanisms, or mind maps, of individuals more or less emulate the larger societal mind map of knowledge-reality, including the accepted and rejected knowledge patterns within that larger mind map.

Very powerful mental information processing grids then form up, and which, for the most part, function automatically in a number of subconscious levels—and thus out of sight of the individual’s conscious intellectual faculties.

Thereafter, the individual might become intellectually disposed to consider unusual knowledge. But mere intellectual interest in something might not lock

it into the largely subconscious grids, and which “do their own thing”. (*Note*: Some of the dynamics of mental information processing grids can be found elsewhere in this Website in the essay of the same title).

Second, it is understood by many that societal power structures remain secure as long as the knowledge-reality packages upon which the structures are founded remain more or less intact.

Thus, most social power structures not only evolve their particular knowledge-reality packages, but also evolve ways, methods, and means of maintaining them as intact as possible. (*Note*: *Some of those ways and means are discussed in the series of essays treating the topics of smaller and bigger pictures*).

Early sociologists established that conformity of the individual to societal knowledge-reality packages is *the* key element regarding the conflict between the individual and society. That this *is* actually the case can't really be argued, and so further dissection of it would seem unnecessary.

But various hidden elements incorporated within the conformity need further elaboration—in that conformity is usually studied only as a behavioral problem requiring some kind of societal policing. In that sense, the individual conflict is with the societal policing.

However, and in a bigger-picture sense, behind the situation as described above, hovers the matter of human experiencing.

This aspect takes on luminosity in that it is logical to assume that if individuals did not experience this or that which brings them into conflict with society, then it is quite possible that no conflict would arise.

There are only two meanings in this regard:

1. Conformity to societal knowledge-reality packages requires that individuals *experience* nothing that brings the knowledge-reality packages into question.
2. The societal limiting of experiencing can only take place and be maintained by decreasing the awareness margins of individuals, since awareness margins have a great deal to do with experiencing.

The superpowers by definition involve matters regarding the state and conditions of awareness margins and experiencing not only within a given societal whole, but within each individual incorporated into it.

In this sense, then, we can begin to glimpse the awesome difficulties involved if individuals have become conditioned to the societal whole, and if

the conditioning has achieved the state of subconscious automatic functioning in the individual's mental information processing grids.

If this is the case, then mere intellectual study of the superpowers may not be very productive—because the study alone probably will not shift awareness margins very much, with the result that experiencing will either not take place, or will not be perceived.

Indeed, during the last thirty years, many have complained to this writer that they have read everything about psychic powers, but did not become psychic, at least in any awesome, functioning way.

In any event, if awareness margins and enhanced experiencing thresholds take on more vivid meaning with regard to the superpowers, then it is very worthwhile making an attempt to examine societal crunching and trashing of them.

This requires an attempt to erect or outline a bigger picture of what is involved—in that smaller pictures will not loosen up bigger pictures, but bigger pictures can and often do loosen up smaller ones.

Such a bigger picture of course has historical perspectives, but in this essay we need only to confine our observations to the modernist epoch.

Within the many wonderful and terrible features of the Modern Age there has drifted a number of topics that have some kind of great importance, but whose particulars were denied admittance into the status parameters of modernist knowledge-reality overviews.

Beginning in about 1845, those overviews attained great power and importance. The overviews thus served as the basis for mainstream concepts of knowledge and reality.

The concepts, in turn, served intellectually as background information packages that determined the differences between proper and improper modernist thinking.

It is difficult to describe or grok what those denied topics consist of because the many real glories and successes of the Modern Age were of such luminosity as to blot out the nature and essence of what was being denied admittance.

It is thus difficult as a starting point to generalize what the denied topics consisted of.

In the contexts of the essays in this Website, though, it is possible to say that the “psychic powers” of the biomind faculties were denied as having any status parameters. Since this *was* the modernist case, we could make an effort to extend the present discussions only in that regard.

But if the discussions are extended only in that regard, one will soon encounter a tendency to drift downward, so to speak, into a number of smaller pictures concretized only within local social realities—and which local realities segment and fracture our species as a whole into largely conflicting and antagonistic compartments.

For hypothetical discussion, therefore, one somehow has to achieve a broader, more inclusive picture of what is involved.

One way of attempting to grasp the dimensions of a more inclusive picture is simply to acknowledge an important factor regarding all social collectives.

All social collectives establish many kinds of parameters with regard to what their members are allowed to *experience*—while most of them also emphasize what is *not* to be experienced, at least in any open way.

One of the results of this is that whatever is considered as permissible experiencing receives some kind of *status* parameters, while status parameters are denied regarding what is not supposed to be experienced.

Now, the only area of human activity that deals openly and specifically with preventing or containing *experiencing* is the area of *taboos*. By studying the history and contexts of taboos, it is easy enough to establish that something reasonably akin to the above paragraph *is* the case.

If one examines taboo history, it is easily revealed that the role and function of taboo is to stifle, and thus socially contain, certain kinds of experiencing that otherwise might flourish.

One of the centralizing concepts of all of the essays in this Website hypothesizes that our species is an intelligence-system species, and that this downloads into each and all specimens.

In this sense, it would be quite clear that an intelligence-system *needs* wide awareness and experiencing margins in order to function as an intelligence system.

If this would be the case, then any narrowing, stifling, or cutting back of experiencing would in some sense be detrimental to the more complete functioning of any intelligence-system.

The term *taboo* has gradually fallen out of fashionable usage during the twentieth century—especially after certain early sociologists began indicating, rather amusingly, that the modern sciences and psychologies harbored and supported various taboos within their own professional systems.

But the definitions of *taboo* are vibrantly interesting, and especially if they are integrated into the contexts of knowledge, status, and reality.

In nomenclature origin, the term *taboo* comes into English at about 1777 from the Tongan language of Polynesia, Melanesia and New Zealand—and

meant “set apart or charged with a dangerous or supernatural power and forbidden to profane use or contact”.

In the sense that it is used in the above definition, “contact” must be taken as meaning experiencing—in that one cannot usually have “contact” with something that is non-experienced.

By 1832, *taboo* had been given two further elaborations as:

1. “To give a sacred or privileged character to something, which restricts its use to certain persons, or debars it from ordinary use or treatment, with stress on the privilege and the exclusion; to forbid, prohibit *to* the underprivileged, to particular persons, or for general use”.
2. “To forbid or debar by personal or social influence the use, practice, or mention of, or contact or intercourse with; to put (a person, thing, name, or subject) under a social ban; to ostracize, to boycott”.

(*Note:* Although the term *taboo* has largely become inactive in contemporary usage, the concept of “politically incorrect” carries on as a rough approximation of it).

The idea of forbidding certain kinds of qualities of *experiencing* is admittedly not stated in the above formal definitions of *taboo*. But it is possible to argue a reason for this—that the term *experiencing* itself fell quite neatly into a general taboo category.

After all, the term *experience* is taken from the Latin *experientia* which meant “to try to, to attempt to”.

In English as late as the 1970’s, the Webster’s definitions are given as:

1. “The usually conscious perception or apprehension of reality or of an external, bodily, or psychic event”.
2. “A direct participation in events”.
3. “Something personally encountered, undergone, or lived through”.
4. With regard to the above definitions, and in order to somewhat link into the concept of human intelligence-systems, one might as well add: “Something or anything sensed, and which results in awareness, perception, and apprehension of reality”.

These definitions considered, the only possible *functional* use of taboos is to exclude, stifle, forbid, and deny *to individual human intelligence-systems* specific kinds of experiencing access with regard to conscious awareness, perception “or apprehension of reality”.

An added nuance to this would consist of *not* trying to, or *not* attempting to access those kinds of experiencing.

There are, of course, many methods socially employed to set up and enforce taboos, even if under other names. But one of the better overall ways to manage the enforcement is simply to withhold and/or delete societal status to whatever is involved.

One possible reason this method is so effective is that even if our species is a superlative intelligence-system, by wide and direct observation it is possible to see that our species also takes the matter of status with some quite serious seriousness. This aspect seem inherent in our species, since it very easily downloads and becomes quite active throughout all cultures and societal setups (even very small ones).

Indeed, it is at least somewhat possible to hypothesize that *after* the matters of food and shelter comes the matter of *status*, and this even *before* the topics of sex and money, and most certainly *before* the topics of *knowledge* and *reality*.

It is also possible to toy with the hypothetical idea that our species is more sensitive and perceptive of its *status* issues than it is of its intelligence-system faculties.

The topic of taboos is, of course, a nervous one. Indeed, one gets nervous even by writing the above commentary. But one of the major points of the foregoing discussion is to point up that all societal systems are based upon some kind of knowledge and some kind, or version, of reality.

But if all societal systems also contain taboos, then the taboos are embedded within the knowledge and the versions of reality—the sum of which embedding works to cut back or forbid certain kinds of experiencing awareness.

In such a case, individuals inhabiting this or that societal system are then quite likely to construct mind maps that conform not only to the knowledge-reality basis, but to the taboos patterns embedded within it. Generally speaking, this would mean that all individual mind maps would contain a category or an area titled “taboos”.

Individuals absorb taboos without altogether consciously realizing it, of course, and most are anyway taught in many overt and subtle ways that it *is*

proper to do so. And anything considered to be proper is thus endowed with some kind of status.

Thereafter, as long as whatever they do experience is in keeping with their societal system plus its taboos, all can more or less be expected to go well—both at the individual level and for the societal setup itself.

If the central goal of taboo-constructing is to contain human experiencing only in accord with approved and condoned awareness margins, then it would follow that only those kinds of knowledge-reality packages likewise in accord can be permitted and given the status of knowledge and reality.

Considering that our species is capable of quite extraordinary sensing and awarenesses (and of experiencing appropriate to the awarenesses), the management of all this can become quite hellish.

But, to those who comprehend it, the taboo-making process has a series of in-built, fail-safe factors that work quite well to reduce the hellishness.

After all, *taboo* means that whatever is designated as such is not to be discussed, communicated about, or even thought about *at all*. Thus, even if an individual experiences something that is taboo, lips are supposed to remain sealed with regard to it.

When this fail-safe mechanism doesn't work all that well, then more active measures can be taken. But discussion of such measures would be more at home in the section of this Website that attempts to examine the nature and functions of pismires.

Denying status to whatever is considered taboo is also quite workable, at least with regard to those who seek some kind of status within any kind of statusized system. Such individuals, of course, would not wish to involve themselves with something that has the aura of being de-statusized to begin with.

Some writers who have dared to identify and examine taboos have considered that when a taboo within a societal system begins to be broken or unwound, then cracks begin to appear in the egg-shell of the societal system itself. In that this is probably the case, then taboo maintenance takes on great and serious importance.

In any event, to a very large degree societal systems are supported as much by their de-statusized taboos as by their statusized knowledge-reality packages.

There are thus important interacting links regarding knowledge, reality, and status *versus* human experiencing thresholds.

And this rather automatically leads into considerations about what knowledge and reality do and do not consist of within any given societal system.

Whatever is involved, though, is important with regard to the superpowers of the human biomind, and to any possible activation of them at individual and group levels. To try to point up what is involved in this regards requires a somewhat roundabout approach.

First, during the modernist period the implications of psychical research and parapsychology have been vividly taboo within all of the modern mainstream professions—including, for example, those of science, philosophy, history, archaeology, sociology and psychology.

The taboo embargo has been vigorously extended to include the terminology of PSI research—and so such experiencing descriptors as psychic, telepathy, clairvoyance, etc. are forbidden within those mainstream professions.

This clearly means that none of the forbidden terms (much less their implications) make even a brief appearance in the thousands of mainstream professional papers and reports produced annually.

Indeed, most professionals will not dare to discuss what is involved even in a negative way, since doing so moves them dangerously close to the taboos themselves.

Technically speaking in the societal sense, the inclusive sum of all published papers (and books based on them) is taken as *de facto* knowledge which is given the status AS knowledge—and which knowledge thereafter serves as *the* reality basis regarding, as it were, knowledgeable awareness parameters.

If it is useful, at least in a hypothetical sense, to conceptualize all forms of PSI as particular forms of species-wide experiencing, then the taboo embargo works to prevent and deprive knowledge regarding those particular forms of species-wide experiencing.

It is clearly the case that those particular forms of experiencing obviously involve particular forms of awareness and perceptions.

And so the more clear-cut issue behind the taboo involves societal attempts to cut-back and forbid knowledge regarding those particular forms of awareness, perceptions, and information sensors not only to psychics, but to workers within the mainstream professional fields.

The most obvious implication here is that each individual human specimen as an intelligence-system is to have certain of its inherent information sensors and perceptions demobilized and shut down.

And about the only efficient way to achieve this is by some kind of deliberate societal oversight activity geared to reduce awareness margins in some kind of wholesale way, and which is effective with regard to the societal

commune entire. *This* kind of societal oversight clearly qualifies as a kind of mind control (of which there of course exist a number of types).

The use of the word “deliberate” in the above paragraph might at first seem rather extreme and off the wall. But it is entirely justified *if* the tripartite major definitions of *taboo* are recalled:

1. Set apart as charged with dangerous power, and forbidden to profane [common, ordinary] use or contact
2. To restrict use to certain persons, or debar it from ordinary use or treatment, with stress on the privilege
3. To forbid, prohibit to the underprivileged

In the sense of the above three definitions, they *cannot* be deployed unless what is to be made taboo is certainly and clearly *known to exist* (at least, and most probably, by the so-called “privileged”).

Indeed, it seems quite difficult to see how something that is not known to exist can be incorporated into a taboo—or into any kind of knowledge-reality packages, either.

This is to say, then, that the modernist mainstream taboo regarding PSI awareness margins came into existence because the awareness margins appropriate to PSI were known to exist—with knowledgeable *certainty*.

Otherwise, there would have been no need for the tripartite taboo in the first place. [*Note: If the above would be the case, them among whom, where, and when the knowledgeable certainty existed is of some interest. There may be some surprising answers in this regard.*]

The foregoing discussions about societal knowledge-reality packages placing forbidden limits on awareness margins, perceptions, and wider experiencing thresholds now needs to be contrasted, or compared, to the following having to do with possible activation of the superpower faculties.

This activation is, of course, taboo within the powerful mainstream sense of it—while the taboo is assisted by appropriate deprivations of knowledge-reality overall.

In the sense of all the foregoing discussions, then, the species-wide superpower faculties have no status among modernist knowledge-reality packages regarding what humans consist of.

The non-status exists because it is taboo determined—and this precisely in the face of knowledge-certainty that the superpower faculties *do* exist.

And so this taboo-non-status element must be omitted, removed, or somehow gotten around, in order to provide a picture of the human that excludes the faculties.

The point of the foregoing is that it can easily be shown that the “knowledge” based picture of the human that excludes the faculties consists of three factors that need to be understood and acknowledged as existing that:

1. The picture *has* been convincingly erected during the modernist period.
2. The resulting picture enjoys enormous group-and mass-mind influence both at the objective knowledge and subjective (psychic?) awareness levels.
3. Any expansion of awareness margins that might include contact with the dimensions of the superpower faculties probably will also include contact with (1) and (2) above.

One of the most probable meanings here is that any activation of the superpower faculties would not in the first instance merely consist of attempts to widen awareness margins per se.

Indeed, the first instance would rather constitute a defiance of the knowledge-reality package status that works to prohibit activation of the needed awareness margins for possible common use among the “underprivileged”, or the not-privileged.

To move briskly onward now, if one excludes any awareness of the elements presented in this essay so far, then the expectations associated with learning and activation of the superpower faculties seems rather straightforward and simple.

In general, the expectations involve three considerations:

1. Understanding the nature of the superpowers
2. Whether they will be activated at the individual level for common usage by teaching-learning processes
3. The degree they might become activated and utilized

This three-part expectation downloads from the teaching-learning concept that if the student (or individual) intellectually learns to understand something,

then the student will become mentally enabled to interact with it in some functional way.

This expectation is well-founded with regard to many subjects and topics where intellectual learning is, in some major sense, all that is required.

For example, if one intellectually learns a great deal about biology, then one will become mentally enabled to function within biological knowledge contexts.

In this kind of case, it might be said that one's awareness margins regarding biological matters were expanded and increased by the intellectual learning. This in turn results in higher stages of conscious mental functioning with regard to the biological matters.

This type of learning is based in the idea that if one intellectually learns a great deal about a given area of interest, then one's abilities to *function* with respect to it will automatically be enhanced and expanded. Depending on the individual involved, this is entirely possible—except in those cases where powerful societal taboos are encountered.

As discussed (and repeated) elsewhere in these essays concerning the superpowers, this type of intellectual learning has been tremendously successful in the cultural West—to the degree that many assume that it is applicable with regard to learning everything.

However, the best track record substantiating the effectiveness of this kind of learning pertains almost exclusively to outer physical factors, i.e., to dealing with concrete *things*.

This kind of learning begins to “fail” to the degree one attempts to apply it to inner awareness states and consciousness, and which are fluid-like and hence seldom thing-like in nature.

Before concluding, it is worth establishing that learning about external things via intellectual in-taking of information was entirely compatible with the philosophy (and sciences) of materialism.

Philosophical materialism is defined as “a theory that physical matter is the only reality and that all being and processes and phenomena can be explained as manifestations or results”.

After about 1846, this philosophy achieved mainstream dominance in the cultural West, and as such was extended to include modernist mainstream formats of the sciences, the various psychologies, as well as mainstream academia, students' awareness margins, and the profession of text book compilers and publishers.

One of the factoids being pointed up here is that the approach to knowledge and reality via materialism didn't really *need* any other format of learning

except the one that focused exclusively on intellectual in-take of information regarding material things.

All other possible kinds of learning could therefore be marginalized, declared obsolete, and ultimately vanish from conscious knowledge of them. If those sanitizing options didn't work too well, then the option of erecting taboos needed to be undertaken.

It is important to establish that the point of the above discussion is not to discredit the very valuable mode of learning via intellectual in-take—but simply to help establish that there are many aspects of knowledge and reality that, so to speak, do not respond to that in-take.

Thus, it is possible to hypothesize that:

1. Those aspects require additional or other learning formats.
2. Entry into those aspects might not benefit all that much from the intellectualizing teaching-learning formats characteristic of “realities” associated with mainstream materialism.

Various elements pointed up herein will be further elaborated in a subsequent essay entitled *mind maps vs the superpowers*.

SMALLER PICTURE VS BIGGER PICTURE

Ingo Swann

(10Nov98)

Part 6:

The Individual vs Smaller and Bigger Pictures

What is simply referred to as *the individual* is, in actuality, a very complex affair—so complex indeed that efforts to generalize too much are doomed to becoming bogged down with regard to whatever might be their purpose.

The above having been stated, it is incumbent on this writer to identify some kind of a basic starting point for the elaborations to follow.

On average, discussions about The Individual usually focus on differences—perhaps because the differences are most visible on the surface of the topic as it is usually first conceptualized.

The assumption that goes along with this is that the individual is an individual because of differences with regard to other individuals, and who, of course, are different, too.

This has led many to assume that the differences among individuals appropriately *do* constitute the central and most logical approach regarding whatever else might be involved.

Thus, the central concepts of The Individual and Individuality are closely related to the concept of Differences.

However, if one consults the established definitions of the term *individual*, one will find no mention of differences among them. Rather, the central concept has to do with *separate* and the quality of being separate.

And indeed, the individual needs to be separate in the first instance of existing as an individual. And so it would transpire that only *after* being separate would differences have much bearing on anything.

If this is reflected upon, we can illuminate a strange and contradictory factor that lurks somewhat invisibly just behind the common concepts of The Individual.

The factor is this: if individuals are majorly judged and demarcated by their differences, then they are all too often conceptualized as belonging within sets

of differences that can indiscriminately and ambiguously comprise a great number of individuals.

When such is the case, the individual then loses the identity as a discrete individual or a separate entity.

One can think of many examples in which people are *not* conceptualized as separate, but are identified by the sets of differences into which they can be fitted—and this as other people see them or are taught to see them.

This leads into those situations where the individual is supported or condemned in much the same fashion as the sets of differences themselves are supported or condemned, or are tolerated or not tolerated.

Thus, depending on the circumstances involved, the individual can quite quickly suffer a loss of individuality by being ignominiously subsumed into a set of differences—within which the idea of The Individual becomes ambiguous, even unimportant and meaningless, and in which the idea of The Individual is *not* supported.

There are two important implications that descend out of this kind of thing.

The first is that the concept of The Individual might be representative of some kind of idealism. But as regards practical life and matters, the idealism can quickly fall by the wayside in a rather tattered condition.

The second implication revolves around the concept that individual-as-separate constitutes the bigger picture of the individual, while any differences constitute smaller, or at least, secondary pictures.

This latter concept might seem rather murky at first. But it becomes clearer if one considers that:

1. Differences are *always* perceived and mediated via some kind of local societal framework.
2. All societal frameworks are set up and managed via various types of uniformism, reductionism, conformism, and deprivations of this or that kind of knowledge.

In this sense, then, although individuals may live among the social frameworks and adapt to their uniformisms, etc., the differences belong to the frameworks, not to the individual *per se*.

In this sense, if The Individual is to be fitted into any kind of uniformism, etc., then the fact that The Individual is a separate life-force-carrying entity must become downgraded and of hardly any interest except in some vaporous philosophical idealizing, if even that.

But the worst here also needs to be pointed up. If The Individual is to be fitted into any given, smaller-picture social framework, then The Individual is susceptible to the viruses of the mind that uniformism, reductionism, conformism, and deprivations of knowledge can possibly bring into existence.

(*Note*: A larger background for this possibility can be found in the book daringly entitled *Virus Of The Mind* (1996) by Richard Brodie, who was the original author of Microsoft Word and personal technical assistant to Bill Gates).

In any event, and because of the foregoing considerations, it is worthwhile digging deeper into the contexts of The Individual.

Sameness Factors of Individuals

While differences among individuals obviously have some kind of meaning to the concept of The Individual, each individual possesses certain sameness factors, and some of these are of extraordinary importance.

Over-emphasis on individual differences, and differences individuals have in common, has apparently served to almost completely occlude the fact that individuals also possess sameness factors.

First of all (and it *is* a first of all) each embodied individual downloads from the generic intelligence-system attributes of our species. As such, no matter how different each individual ultimately is, each is first and foremost a replicated, downloaded intelligence-system incorporated as a separate and independent specimen of the species.

Incorporated into each independent intelligence-system are arrays of biomind sensors and awarenesses equipment, and a number of pre-installed hard-drive attributes—some of which were partially described in part 2 of this series of essays.

One of more obvious mainframe functions of the sensors, awarenesses, and hard-drive attributes is to permit the intelligence-system to experience phenomena and to grok meaning regarding them.

In this sense, by essential nature the individual is *first* an experiencer of phenomena—*after which*, and to be sure, both positive and negative nurture can play significant roles with regard to ultimate differences.

It is important to point up here that the context elucidated in the above paragraph can become more easily visible if one considers the individual as a downloaded specimen of our species.

Achieving this visibility is made much more mushy and swampy if the individual is considered merely as a dweller within the labyrinthine complexities that clog the veins and arteries of local social frameworks.

It is also worth pointing up at this juncture that if an individual is basically an intelligence-system completely equipped to experience phenomena, then The Individual, in this sense, would frequently be viewed with abject alarm within sheep-cum-herder societal frameworks.

The reason is easy enough to deduce. Such societal frameworks much depend on this or that kind of uniformism, etc.

But in the case of all types of uniformisms, their parameters are to be maintained and safeguarded.

In this sense, individuals incorporated into the parameters can hardly be permitted to run around and willy-nilly experience phenomena that might put cracks into the uniformism—or, as well, disturb the desired balances of deprivations of knowledge.

Thus, arises the great specter regarding tolerance and intolerance of human experiencing, the specter having special importance regarding *the individual level*.

Having to deal with this specter, however, is usually circumvented by establishing stringently enforced uniformity with respect to certain levels of deprivation of knowledge—especially with regard to what The Human Individual actually consists of.

Then, if individuals experience stuff outside the boundaries of the uniformism, it is likely they won't really want to tangle with the greater prevailing-wisdom (so-called) forces always stringently on guard within the uniformistic parameters.

As discussed elsewhere in this Website, this particular aspect is entirely relevant to any consideration of the superpowers of the human biomind, and pointedly so with respect regards any significant activation of them.

The Philosophic Idea of Individualism

Moving onward now, it needs to be pointed up that most concepts regarding The Individual download from the centralizing philosophical concept of *individualism*.

This is essentially a modernist concept, in that most pre-modern societies didn't incorporate it—and certainly not in the ways it has flourished in modernist times.

In tracking down the origins of the philosophic idea, it is surprising and interesting to learn that it somehow arose in the United States where it was early encountered by Alexis de Tocqueville, the French traveler, observer and writer.

In his 1835 book, *Democracy In America*, de Tocqueville noted that “Individualism is a novel [American] expression, to which a novel idea has given birth”.

De Tocqueville gives the working definitions as of 1835: “Individualism is a mature and calm feeling, which causes each member of the community to sever himself from the mass of his fellow creatures, and to draw apart with his family and friends”.

From this was drawn the first formal definitions of *individualism*: “Self-centered feeling or conduct as a principle; a mode of life in which the individual pursues his own life and ends or follows out his own ideas; egoism”.

However, the concept of *individualism* made very rapid progress, philosophically speaking. For about five years later (at about 1840) it was being defined in England as no less than a “social theory which advocates the free and independent action of the individual, as opposed to communistic methods of organization and state interference”.

By about 1877, the theory of *individualism* had been embellished with, of all things, metaphysical contexts and had made a metamorphosis from theory into a doctrine: “The doctrine that the individual is a self-determined whole, and that any larger whole is merely an aggregate of individuals which, if they act on each other at all do so only externally”.

The “metaphysical” context of the above doctrine might not at first be visible today. As of 1877, the “whole individual” was still being thought of as some kind of life force “principle” that animates the material physical aspects of what we today would think of as the physical genetic body.

This life-force was considered the central principle of *vitalism*, while the life-force principle itself was considered as meta-physical in source and origin.

As it transpired, this metaphysical doctrine quickly ran afoul with those particular Western societal trends intent on doing away with any kind of *metaphysical* stuff so as to cause the uniformism of materialism to emerge supreme and universal.

The foregoing definitions were about the only somewhat clear-cut description of what individualism was thought to have referred to. Thereafter, with its possible meanings, implications, inferences, and interpretations, the term was dragged into one of those hyper-dichotomizing swamps that clutter various intellectualizing aspects of The Human Condition.

Another enhancement to the swamp occurred as the twentieth century geared up—in that the proponents of *holism* felt obliged to criticize and attack the proponents of *individualism*, and vice versa.

Thus, because of the democratic processes of equal time, equal consideration, neither of the two isms could be discussed without the other, at least at academic levels.

Shortly, the individualism-versus-holism conflict took shape as a major philosophical conundrum, the nature of which can be found described in *The Encyclopedia of Philosophy* (1967) under the entry for “Holism and Individualism in History and Social Science”.

With apologies, part of the introductory paragraphs are quoted below.

”In most recent philosophical discussion, the contrast between holism and individualism in history and the social sciences has been presented as a methodological issue.

”Stated generally, the question is whether we should treat large-scale social events and conditions as mere aggregates or configurations of the actions, attitudes, relations, and circumstances of the individual men and women who participated in, enjoyed, or suffered from them.

”Methodological individualists say we should.

Methodological holists (or collectivists, as some prefer to be called) claim, rather, that social phenomena may be studied as their own autonomous, macroscopic level of analysis. Social ‘wholes,’ they say, not their human elements, are the true historical individuals.

”This issue obviously bears directly upon the way we are to conceive the relations between such social sciences as psychology and sociology, and between these and historical inquiry”.

The entry for this dual topic now continues for several double-columnar pages. The interested reader is now referred to those pages—albeit with the warning that *anything* to do with The Individual per se has disappeared from considerations so momentous they don’t really need to acknowledge the existence of individual specimens of our species.

We are thus left in a condition of wonderment about What The Individual *is*.

Hot on the track of *any* answers here, most dictionaries define *individual* in of the following ways:

1. A particular being or thing as distinguished from a class, species, or collection

2. A single human being as contrasted with a social group or institution
3. A single organism as distinguished from a group
4. Being an individual or existing as an indivisible whole
5. Existing as a distinct entity

If one wants to grasp what the individual *is*, the above definitions are only of minimal help—because they establish hardly anything about what the individual *is*, but only focus on the *place* of individuals among other factors around.

However, it's worth noting that definition 3 above is particularly odious, if contrasted to the established definition of an *organism*:

“A complex structure of interdependent and subordinated elements whose relations and properties are largely determined by their function in the whole”.

In this sense, the term “single” in the definition should be amended to read “separate”.

Furthermore, in this particular context, it's worth entering here the definition for yet another ism, in this case *organicism*:

“A theory that life and living processes are the manifestation of an activity possible only because of the autonomous organization of the *system* rather than because of its individual components [emphasis on *system* added].

Why the above should be considered a theory is somewhat mysterious—since the definition seems more or less to describe self-evident facts.

In any event, by tracking our way through the above definitions, we at least get into the proximity of the concept that whatever else the individual might consist of, it is in the first place some kind of indivisible *system*.

The Individual As an Indivisible Intelligence-System

At this point, it is well worth while wondering **WHY** in the first place the term *individual* took on common understanding as referring to **ONE** or to *single*, or even to *separate* or to *different*.

The term *individual* is taken from the Latin *individuus*—and which meant: “One in substance and essence; not separable; that cannot be separated”.

One of the problems here is that while the definitions just above *make sense*, all of them have been declared *obsolete* in most modern dictionaries. Even so, the obsolete definitions remain perfectly good and useful ones.

Indeed, those definitions were being carried into English as late as about 1650 at which time *individual* was still being taken to mean “existing as a separate indivisible entity”.

At about the same time, however, the term was also began to be utilized in the context of “distinguished by attributes of his own”, and eventually this concept trended toward wider usage over the earlier ones.

And thus The Individual became thought of as individual because of having particular different attributes—not because of being of one in substance and essence.

One of the on-going fallouts of this is that people sometimes think of themselves as an individual because of their attributes different from those of others.

In this way, the very important idea of “an indivisible one in substance and essence” tends to get lost in the miasma of everyone’s different attributes.

The small nomenclature discussion above is extremely important to how the superpower faculties have been perceived in modern contexts.

Those contexts generally held that the superpowers emanated from a particular and uniquely special form of “giftedness” and/or set of attributes not shared by all individuals.

This meant that expressed forms of PSI, if they existed at all, would involve only a very small “gifted” percentage of the populations. And if this could be established as the case, then the small percentage was not a troublesome threat to any number of established societal uniformisms.

Any other troublesome threat would be further minimized almost to extinction if the “gifted” percentage could also be identified within the contexts of hallucination.

Thus, both the gifted small percentage and evidence for PSI could be reduced to a quite smaller picture—while attaching the label of “hallucination” would cause that smaller picture to be viewed with social disgust and horror.

Today, one might think that there were never any organized social measures undertaken that would result in the above scenario.

However, in 1889 the then quite socially powerful International Congress of Psychology meeting in Paris urged that a Census be established and conducted. This activity was ultimately titled the “International Census of Waking Hallucinations in the Sane”.

In the mainstream societal sense, the Census was thereafter thought to have “furnished ample and trustworthy data” with regard to the fact that less than 7 per cent of the “sane” experienced hallucinations.

By lumping psychic phenomena into hallucinations, this was taken to mean that less than 7 per cent of the population would experience PSI perceptions, but which anyway were to be interpreted as hallucinations. Hence, nothing to worry about, percentage-wise.

(The interested reader is referred to *Hallucinations And Illusions: a Study of The Fallacies of Perception* by Edmund Parish, published by Charles Scribner’s Sons, 1897, and in which the Census and its findings are reviewed).

In any event, some did not “buy” the anti-psychic hallucination concepts, and these opted to speculate that the psychic individual was psychic *because* of special giftedness.

This pro-psychic “explanation” then became a dominant idea that floated within early psychical research and later parapsychological overviews. One of the results was that the modernist Western social systems have not fully recovered from its negative knowledge impacts.

Through the intervening decades until now, many ostensible psychics were also quite partial to this “explanation”.

Of course, the “explanation” didn’t actually explain very much. But it did tend to bestow on psychics a status of “specialness” among all other presumably non-special people, and which special status tended to puff up not a few “psychic” egos.

From the whole of this, there occasionally descends here and there the idea that the superpowers cannot be tutored or trained because they are naturally special only to the few who “naturally” possess the (unspecified) endowments—and as such the special but unspecified endowments cannot be artificially installed in others.

Alas, whether this is the case or not depends on what one possesses as basic concept configurations regarding what the superpowers *essentially* consist of—especially if such configurations are based on traditional smaller-picture misinformation.

Such concept formations might indeed limit how the superpower faculties are perceived not for what they are, but only in accord with the marginal limits of the concept configurations.

Alternative concept configurations are possible. For example, if the superpower faculties principally involve the matter of awareness margins, then our species has a long history of expanding them (as well as contracting them in accord with societal uniformisms).

It is also quite well understood (in the performing and mechanical arts, for example) that perceptual boundaries can be expanded by tutoring and training designed to do so.

More fundamentally, however, if the notion is entertained that each specimen of our species is an individual intelligence-system, then that system has to possess arrays of sensors replete with awareness equipment that goes along with them.

The fact that the awareness equipment can be cropped back and downsized to conform to this or that set of smaller-picture social realities would not alter the species bigger picture in any enduring way.

What might occur, though, is an on-going conflict between downsizing and upsizing of awareness margins—this conflict sometimes being referred to as the on-going conflict between the individual and society.

Further consideration of the individual as an intelligence-system now requires two forthcoming series of essays.

The first involves *systems* in general.

The second involves two essays regarding the topic of *maps of the mind* with special reference to catalyst and synthesis qualities of prepared and unprepared mind situations.

If one has the patient desire to do so, the contexts of this present set of six essays can now be integrated with previous essays already entered into this Website.

For example, it would be obvious that certain smaller-picture configurations can act as “noise” within bigger-picture ones, and so the essay regarding the signal-to-noise ratio can now take on wider awareness perspectives.

It would also be obvious that various mental information processing grids might be littered or clogged up with smaller-picture configurations.

The nature of smaller-picture versus bigger-picture phenomena can also be integrated into the contexts of the following essays (also on this website) entitled:

- “Non-conscious Participating in Social Consensus Realities”
- “Information Processing Viruses and Their Clones”

SMALLER PICTURE VS BIGGER PICTURE

Ingo Swann

(10Nov98)

PART 5:

Social Groupings vs the Individual vs Margins of Awareness vs Deprivations of Knowledge

The action of considering anything at length can become tedious and boring unless provision is made for two important factors that assist cognitive processes.

The first has to do with establishing why the consideration should be undertaken in the first place. The second has to do with establishing some kind of graphic format that encapsulates the whole of what is being considered.

As will become apparent to different readers, a consideration of smaller pictures vs bigger ones has to do not with the pictures themselves per se, but with expanding margins of awareness about them.

Although awareness is not usually considered a superpower function, it is easy enough to grok that it serves as the basis for all other superpower faculties. If taken this way, then awareness could actually be thought of as a meta-superpower something or other.

As to a graphic format that encapsulates the whole of the central topic of this set of essays, it is easy enough to *do* the following:

1. Draw a large circle on a piece of paper, and give it the label of *our wonderful species* with all its amazing powers and attributes.
2. Inside the large circle, sketch a number of smaller circles numerous enough to fill up the larger one. Label these as social groupings. Outside of the larger circle, note that each of the social groupings can be characterized by elements of uniformism, reductionism, conformism, and deprivations of knowledge.
3. Now fill up each of the smaller circles with dots, and call these the individuals within the social groupings.

If one is inspired enough to do so, one can now make a list of social groupings world-wide, and make an effort to identify the elemental characteristics regarding their formats of uniformism, reductionism, conformism, and deprivations of knowledge.

However, while constructing this graphic representation, be pleased and contented to bear in mind that the point of doing so is not to wax critical of any of the social groupings.

Waxing critical usually one result in becoming emotionally embroiled within the smaller-picture confines of the social groupings. If this embroiling happens to any great degree, one usually ends up participating in some kind of pismire activity.

The point is only to establish the graphic representation in order to provide one's cognitive powers with a short-form concept format regarding smaller pictures vs bigger ones.

The Individual vs Awareness Margins

Here we now encounter a topic having considerable dimensions, but whose dimensions are seldom considered within most social contexts.

Indeed, most social contexts establish uniformistic configurations that specify what kinds of awarenesses are to be tolerated and not tolerated.

In fact, it can easily be shown that most social frameworks permit only those kinds of awareness that (1) cohere the framework parameters of the group, and then (2) fit the individual into the framework, and *then* only in keeping with the individual's place within the social whole.

In this sense, it would be clear that the awareness margins of the socially powerless (the sheep) needs to be cut back and limited in order to keep the powerless in, as it were, the condition of being powerless. Only by managing the social group this way can the powerful (the herders) identify and define themselves.

Something regarding the on-going reality of this can be uncovered by taking note of the absence of schools and special training activities the specific purpose of which would be to enhance and enlarge awareness margins in wholesale kinds of ways.

Everyone knows that awareness exists, of course, that it can become empowered and thus powerful, and that it is a hallmark trait of our species to the degree that it is one of its most fundamental essences.

Since this *is* the case, it then goes almost without saying that control of margins of awareness is one of the major fulcrums of almost all social groupings.

One of the most direct implications in this regard is that inhabitants of any social grouping must be deprived of knowledge about *awareness* itself, and especially with regard to *their* individual awareness systems.

If this would be the case, then one could expect to find very little information about the nature of awareness, and this especially with regard to training and mechanisms that might enhance and expand it.

And indeed, if any care to make the effort, readers of this essay might themselves now undertake to discover what is known about awareness, whether it has been studied and researched, and if the results of such are available for downloading into individual cognizance. Well, good luck at this.

Awareness is most clearly and without any question one of the chief survival functions of our species, and thus of each of its downloaded specimens.

It can also be established that awareness is so much and so close an intimate adjunct of our species as an intelligence-system that it is almost impossible to separate the two factors.

But it is possible to hypothesize that awareness faculties innately exist in our species hard drive mechanisms—after which, like languages, it undergoes specific modulating and formatting according to what different socio-cultural sub-units establish for its tolerable margins.

After undergoing this kind of degrading and downsizing, the general topic of awareness becomes a very sensitive issue—to the degree that anyone hoping to become acceptable within the confines of their local social grouping explores the topic at their peril.

It is thus, regardless of their other stunning achievements, that the modern twentieth-century sciences, philosophies, and sociologies have managed to arrive at a lesser understanding of awareness than was the case in most pre-modern societies. It is not improbable that this was by socio-cultural design, rather than because of modernist ignorance.

Indeed, it is in this sense that the double dominant uniformisms of the modern age, scientific and philosophic materialism, were broadly seen as highly desirable.

After all, it is difficult to see how *matter* can have awareness. And if matter was considered as the basic be-all-end-all aspect of everything, then there was no need to enter into discussions and research regarding the nature of awareness.

Thus, even if awareness is a fulcrum regarding human survival and the struggles of existing, it could be removed or at least marginalized as anything of substantial concern—with scientific dignity left neatly intact.

Likewise, there is no general entry for *awareness* in the all-inclusive *Encyclopedia of Philosophy* (1967), while that Encyclopedia's index lists only five brief references to it. The Encyclopedia is well over 4,000 pages in length. So only five brief references to awareness is exceedingly brief, indeed.

This situation is a rather amusing one—in that it can be presumed that philosophers of all waters have awarenesses at least sufficient enough upon which to found their particular philosophical versions.

Definitions of Awareness

The concept of *having awareness* is clearly a very old one—and as such has been represented by an enormous terminological assortment through the ages.

The English term *aware* is derived from *a + waer*, and is found in Old English at about the year 1000 as *awaer*, and which apparently meant “watchful”. Earlier derivations of the term into Old English are apparently not known, and there does not appear to have been much interest in tracking them down.

There are only two principal definitions of *aware*:

The first definition is: “Watchful, vigilant, cautious, alert, on one's guard”. This definition is given as *obsolete*—although *why* it should be considered obsolete is at first sight a complete mystery.

The second, non-obsolete, definition is: “Informed, cognizant, conscious, sensible; to have experience; to know; to be aware of (that)”.

The above two definitions, as given, are the beginning and end of the definitions and meanings of *aware*. If the ultra-importance of awareness is considered, this is ridiculously short treatment.

But even so, there are strategic nuances between the first and second definitions. These differences might escape notice if they are not pointed up.

In the first place, the first definition is *active*, while the second one tends toward the *passive*, the receptive. Specifically put, “informed, cognizant, conscious” require an “of something” because there is no condition of “informed” unless it is of or about something.

In terms of the dynamics involved, the second definition portrays nothing like the first, which specifies being watchful and on guard.

The distinctions here become somewhat more clear in that, for example, social programmers of all waters would tend to view the first definition with some alarm—because if the social-sheep were to be watchful, alert, on guard, then it would be more difficult to inform them about what they should and should not be cognizant of.

In any event, the two definitions as given above represent the beginning and end of information about *awareness* within our mighty Earthside civilizations.

So, the term is seldom really utilized with any seriousness, and in recent times had tended to be subsumed into the concept of *consciousness*—and which is taken to represent a larger category and more general principle.

And here it is possible to uncover a peculiar factoid. It is possible to become conscious *of*, for example, uniformism, reductionism, conformism, and deprivation of knowledge, and of smaller-picture social constructs as well.

But per se consciousness OF something and being watchful, alert and guarding against something consist of two dynamically different sets of responses.

In any event, it is well understood in the greater sociological sense that consciousness can better be manipulated and managed than can awareness—if the obsolete definition of awareness is recovered as alert, watchful, vigilance, and being on one's guard.

Now arises the wonderment as to whether *awareness margins* refer to the first, obsolete definition of awareness, or to the second definition in which the concept of awareness is subsumed into that of consciousness.

Discussion along these lines must be undertaken in tandem with the concept that our species, and all of its downloading specimens, are intelligence-systems. One can then wonder what the intelligence-system would be like without the active definition of awareness.

Beyond the brief foregoing considerations, there is clearly much to be considered regarding awareness and awareness margins. But these discussions will benefit more if they incorporate additional bigger-picture phenomena of our species.

And so the theme of awareness margins will be unfolded more with regard to, for example, essays having to do with biomind *systems*.

Meanwhile, it is now perhaps possible to grok something of the essence regarding the following: When grouped together, social groupings, the individual, awareness margins, and deprivations of knowledge do comprise something of a Mess of smaller-picture frameworks.

On average, though, many are not all that much aware of the existence of the mess, what it consists of, or its various impacts at the individual level.

One reason for this unawareness is that individuals are often locked into the frameworks of their local smaller pictures.

If the locking is strong enough (i.e., concretized solidly enough), individuals tend to project their local smaller pictures onto the world at large—and then to assume, often in an unexpressed sense, that the whole world can be explained and understood in the terms of their local smaller-picture frameworks.

The inverse of this is often the case. For example, individuals can encounter other kinds of smaller pictures, or at least some elements of them.

The tendency then is to interpret the other smaller-picture frameworks in ways that make them consistent with the ones the individual already has.

Another way of putting this is that individuals can modulate other realities to make them consistent with their own.

If certain factors at home in the other realities cannot be made to fit, then those factors are reinterpreted (altered) so that they can fit. If the fitting is not really possible, then the other factors are usually discredited or in some form done away with.

As will be discussed in the following essay, this kind of situation is of extraordinary importance in the case of any kind of tutorials or training regarding activation of the superpower faculties.

THE SUPERPOWER FACULTIES VS MAPS OF THE MIND

Ingo Swann

(16Nov98)

The concept of maps of the mind has considerable importance regarding not only to the superpower faculties per se, but with regard to any efforts to activate them via any kind of teaching-learning efforts.

The basic reason for this importance is that when new information is in-taken by an individual, it is not only taken into a mind, but into a mind that is already structured or formatted in some kind of way.

In this sense, the new information will be processed in ways that accord with the formatting. In large part, the in-taken information will at first be processed with regard to whether it is compatible or incompatible with the formatting.

With what often amounts to diligent effort, maps can be made regarding the major elements that characterize the formatting.

Preliminary Considerations

As discussed elsewhere in this Site, the general concept of teaching-learning involves in-take of information, guidance by tutors and teachers and, where appropriate, the undertaking of drills, tests, and practice sessions.

In certain areas of interest, this concept has yielded wonders that shouldn't be denied. This concept also has an advantage in that the topics and subjects to be in-taken (learned) can be organized in step-by-step ways, and progressively linearized from "simple-easy" to "more complex-involved".

Additionally, this concept expects and predicts the eventual appearance of states of "proficiency" regarding what was in-taken.

This concept has achieved such overwhelming success that it has become, in the modernist cultural environments of the West, the dominant concept regarding teaching-learning.

Hence, when most think of teaching-learning, it is this concept that they are probably referring to, and it is this concept that is probably integrated into their mind-maps.

However, an examination of this concept as it has evolved over time shows that best results are achieved with regard to in-taking, in rote-learning ways, information about tangible, concrete things—or with regard to various activities that can be confirmed as existing by virtue of abundant evidence that they *do* exist.

This concept does not have many high success turn-outs regarding human phenomena that can loosely be grouped under the general heading of intangible “mental processes”.

As an example of some of the distinctions involved, individuals can learn to play chess because they can rote-learn the rules and general concepts of that game. After that, however, the game of chess further involves or incorporates the mental processing capacities of each individual player.

The rules of chess, and teaching-learning them, do not distinguish among individuals. But clearly the mental processing capacities do—and it is most certainly the latter that establish the qualitative differences between average and achieved chess players.

Without going too deeply into it, it can be said that our species innately possesses at least two general categories of teaching-learning mechanisms or systems.

One of these two categories, as already described, refers principally and specifically to teaching-learning regarding outer, concrete phenomena and activities related to those in some way.

However, it can easily be confirmed that our species also innately carries a vast panorama of phenomenological activity that is exclusively “mental” in nature, and which activity does not refer principally or at all to outer concrete phenomena.

With regard to the strategic differences between these two general teaching-learning perspectives, it is useful to consider that the first primarily involves intake of information that establishes and broadens tangible and cognitive contact with outer concrete phenomena.

The second category, however, primarily involves our species systems of awareness—with the important proviso that those systems in their first instance might not be determined by any given relationship to outer concrete phenomena.

From this it would follow that teaching-learning regarding the first category is dependent on direct relationships to outer concrete phenomena—but that teaching-learning regarding the second category is not.

If this would be the case, then it would transpire that efforts to utilize the teach-learning patterns that so exquisitely benefit the first general category

might be inefficient and non-productive regarding the second category, this to some larger degree at least.

As but one example here, information regarding outer concrete phenomena can be itemized and organized in perfectly logical ways—because the outer phenomena are tangible and visible.

If “mental processes” were likewise tangible and visible, then they could be charted and organized in some kind of similar way—and the rote learning so efficient with regard to outer phenomena could likewise be honed to efficiency with regard to “mental processes”.

But there is a central problem encountered in this regard. Outer phenomena more or less stay the same, and so they can be efficiently generalized and incorporated into step-by-step teaching-learning undertakings.

Regarding “mental processes”, however, while these might be generalized to some degree, the generalizing comes quickly to an abrupt end in that the state and condition of each individual’s “mental processes” is different—and, in certain respects, never stays quite the same on a moment-to-moment basis.

If we seize upon the concept of *maps of the mind*, then it is useful to consider that the mind-maps of individuals are different in very many respects.

The meaning of this is quite clear. Any in-take of information, no matter what it consists of, must, at the individual, fall into an individual mind-map within which the individual’s “mental processes” are organized in ways both special and peculiar to the individual.

At least two extraordinary difficulties can thus be encountered with regard to the second general category of teaching-learning:

1. In this category, there are no outer concrete phenomena that fundamentally stabilize the teaching-learning process.
2. In the absence of this stabilizing factor, what happens *after* information is in-taken into the individual’s “mental processes” can become something of a mystery, even to the individual involved.

The major point of having briefly outlined all of the above is that the situation regarding mind-maps in general, and *individual* mind-maps in particular, has something to do with if-when-how any of the superpower faculties might actually become activated. And something quite like this is the case no matter what kinds of information are in-taken.

This is to say that general concepts regarding the superpowers can be taught to groups of students. But unless the exquisitely important factor of their

individual mind-maps is taken into active consideration by *both* the teacher and the student, then it is *not* possible to predict profitable out-comes.

It now must be observed that the modernist West is deplorably deficient (1) of teaching-learning concepts regarding not only the second general category as described above, but (2) with regard to any teaching method in which the recipient individual *must* be considered as a principal factor—even as *the* principal factor.

For clarity here, in the modern West the information to be learned is almost always considered *the* principal factor, with the teacher as the second factor, and the individuality of the student sometimes having no status at all.

Indeed, the modern version of education is actually based upon the concept of mass education for the millions—with the real, but politically concealed expectation that only some of the millions will benefit enough in order to be suitably fitted into the societal structure.

Within the contexts of mass or even group education, then, it cannot really be said that either the individual learner, or individual mind-maps, have any significant place of importance, and certainly not as *the* principal factor.

There seems to be only one kind of teaching-learning method that places the individual in *the* principal position. This is the ancient Guru-Chela set-up as found in the East, in some parts of pre-colonial Africa, and elsewhere.

This set-up has sometimes been adapted to group activity, but its essential essence and success factors are based on a one-to-one relationship between a guru and a given chela.

In this instance, the guru is not exactly a teacher, as so commonly mistranslated into Western terms, nor is the chela actually a student.

Within the classical Eastern concept, the guru is thought of not only as a possessor of experience and knowledge, but of wisdom and expanded states of awareness-mental functioning.

There is an important proviso with regard to the above—that the guru also possesses activated or “awakened” faculties which the chela also possesses but in a non-active or unawakened condition.

The chief function of the guru is not merely to deliver information to the chela, but in the first instance the guru must “psych out” the existing mind-map of the chela—so as to perceive which of the chela’s faculties need awakening, and so as to portion out information that will directly stimulate the awakening.

Thus, there is a distinction here between the in-take and accumulation of knowledge on the one hand, and stimulating awakenings on the other.

It is understood that unless the information in-take is designed by the guru precisely in the light of the chela’s mind-map, then the chela might appreciate

the information intellectually, but the awakenings of the latent faculties might not occur.

The chief function of the chela is not merely to be and remain a passive in-taker of information, but to “psych into” the mind-map of the guru.

This is *not* a teacher-follower relationship. Rather, the expectation is that at some point the chela and the guru mental processes, mind-maps and awakened faculties will become equivalent, and that in the end the chela will surpass the attainments of the guru.

In the cultural East, this kind of situation is sometimes referred to as the ongoing, unfolding path of awakening, attainment, and enlightenment. In the pure sense of it, the situation is bastardized by transliterating it into the Western concept of teacher-student.

Although the guru might simultaneously have several or many chelas, the guru cannot exclusively tutor them in a collective fashion, but must work on a one-to-one basis with the mind-maps of each.

Something akin to this guru-chela relationship is found in the West, but usually only with regard to the arts, especially the performing arts, where a highly achieved individual (Master) will accept to tutor up-coming talent on a one-on-one basis.

Maps of the Mind

Based on all of the foregoing, it can hypothetically be said that anyone wanting to activate any superpower faculties has not only to consider information to be in-taken in this regard, but what the information is in-taken into.

Here is the all-time greatest omission of knowledge with regard to understanding the nature of the superpowers, and with regard to the mind-maps of individuals.

In a certain sense, it is probable that almost everyone can think of information as seeds. But few ever consider the condition or state of what the seeds must fall into.

In what follows, we can hypothetically think of information as seeds which fall into a rather large assortment and variety of mind-maps of given individuals.

Any approach to what is henceforth involved absolutely requires some sort of orientation concerning the nature of mind-maps.

The concept of maps of the mind is a rather recent one in modernist terms. One of the reasons for this is that modernist mainstream mind-sets unilaterally favored the philosophy and science of materialism—which held that everything, including the mind, had a physical basis.

Accordingly, since the brain was a tangible, concrete affair, efforts were directed to mapping the brain—*not* the mind—since it was assumed that mapping the brain would provide *all* answers as to what mind consisted of.

As mapping of the brain proceeded through the 1950s and 1960s, some few leading brain researchers began speculating that the mind was not going to be found in the brain. *This* development, or slight glitch, within brain research was soon smoothed over so as to keep brain mapping uniform with expectation that the brain and mind was the same thing.

None the less, some few got the idea of trying to map the mind, an entirely complex and horrible undertaking to be sure.

In 1981 and 1983 respectively, two important books came out, and the remainder essay is principally a review of them. The topic of mind-maps will also be elaborated in other essays forthcoming.

The contents of those two books, when combined are capable of reorienting not only everyone’s mind maps, but a rather large variety of awareness margins and perceptions.

Thus, both books are important for at least two reasons.

The first is that the individual can grok, probably for the first time ever, the bigger picture regarding maps of the mind—this, of course, only for it is worth to each individual.

The second reason is that everyone’s particular mind-map is quite likely an alive and quite dynamic thing-in-itself, and continues “working” even when one is asleep or unconscious. As such it actually likes to in-take information that pertains to itself, such in-take being something like a thrilling experience.

However that may be, the two books are important because *if* an organized training school for the superpowers was ever undertaken, both of the books would be required in the superpowers course 101.

The first book mentioned above is *Maps of the Mind: Charts and Concepts of the Mind and Its Labyrinths* (1981) by Charles Hampden-Turner.

The blurb on the book’s back cover reads: “In a ground breaking work of scholarship, Charles Hampden-Turner presents the first comprehensive attempt to collect, describe, and draw in map form the most important concepts of the human mind put forth by the world’s greatest writers, painters, philosophers, and psychologists”.

The second mentioned book is *Frames of Mind: the Theory of Multiple Intelligences* (1983) by Howard Gardner, in which the author theorizes that the mind contains a series of different kinds of intelligences. We will consider this book first, and then move on to Hampden-Turner's impressive work.

In Part 1 of *Frames of Mind*, Gardner establishes an overview regarding "The Idea of Multiple Intelligences". In Part 2, he enumerates six of them as:

1. Linguistic Intelligence
2. Musical Intelligence
3. Logical-Mathematical Intelligence
4. Spatial Intelligence
5. Bodily-Kinesthetic Intelligence
6. The Personal Intelligences

Here, it should immediately be mentioned that language capacities are now considered to be universal to our species, and as such consists of a species-wide hard drive component that downloads into each human specimen.

By reflecting upon the other intelligences listed above, there is good and real reason to consider that they are also hard-drive, species-universal as well, and as such also download into each individual specimen.

In the sense above, then, the mind is not *a mind*, but some kind of co-partnership among several systemic and interactive intelligences. This concept is entirely compatible with the concept that our species is an intelligence-system, which downloads into individual intelligence-systems, composed of the interactive intelligences.

Gardner's book goes on to discuss "The Socialization of Human Intelligences through Symbols" (chapter 12); and as Chapters 13 and 14 respectively, "The Education of Intelligences" and "The Application of Intelligences".

Although Gardner titles his book as *Frames of Mind*, he has produced what amounts to a given map of the mind and which map contains a number of intelligences. All societal taboos considered, he can't be blamed too much for omitting another kind of intelligence that is likewise universal to our species—the superpower intelligences.

Although *Frames of Mind* presented the idea of multiple intelligence as theory, it is worth noting that the theory has drifted into becoming factually accepted, as least in principle.

The reader is now referred to a special publication by no less than *Scientific American* magazine, entitled *Exploring Intelligence*, and which appeared in November, 1998.

This contains a number of science-based articles, among which is found one entitled “Multiplicity of Intelligences” by none other than Howard Gardner. (Here, it is worth noting that any article appearing under *Scientific American* auspices more or less announces science mainstream approval and the acquisition of scientific status).

In this recent article, though, Gardner writes that “Rather than having just [a single] intelligence defined by IQ, humans are better thought of as having eight, maybe nine, kinds of intelligence”. (page 19).

The first five intelligences remain the same as given in his 1983 book, but the sixth one, Personal Intelligences, has been broken into two parts as:

Intrapersonal intelligence—”Accurately determining moods, feelings and other mental states in oneself”.

Interpersonal intelligence—”Accurately determining moods, feelings and other mental states in others, and using the information as a [feedback] guide for behavior”.

Gardner has now added to his list of intelligences:

Naturalist intelligence—”Recognizing and categorizing natural objects”.

A “possible” *existential intelligence*—“Capturing and pondering fundamental questions of existence”.

Gardner indicates that the above Intelligence is “possible”, because “More evidence, however, is needed to determine whether this is an intelligence”. (Gasp?) Indeed, whether it is an intelligence or not, pondering fundamental questions of existence is species-wide, and the general concept transcends all smaller-picture cultural consortiums.

One of the cognitive benefits downloading from Gardner’s article is that his “Criteria for an intelligence” are itemized into eight categories. These criteria do not so much define what an Intelligence *is*, but are more directed to how they can be identified as such.

On behalf of reviewing this article in this essay, it is fair and dignified to list these criteria more or less as given by Gardner.

Criteria for Identifying an Intelligence

1. Potential isolation by brain damage. For example, linguistic abilities can be compromised or spared by strokes.
2. The existence of prodigies, savants and other exceptional [experiencing] individuals. Such individuals permit the intelligence to be observed in relative isolation. [*Note:* In the sense of this particular criteria, achieved natural psychics whose active faculties can be confirmed by objective means could be considered as some kind of prodigy, savant or exceptional experiencing individuals, and which permit the intelligence involved to be observed in relative isolation].
3. An identifiable core operation or set of operations. Musical intelligence, for instance, consists of a person's [innate] sensitivity to melody, harmony, rhythm, timbre and musical structure.
4. A distinctive developmental history within an individual, along with a definable nature of expert performance.
5. An evolutionary history and evolutionary plausibility. One can examine forms of spatial intelligence in mammals or musical intelligence in birds.
6. Support from tests in experimental psychology. Researchers [mainstream] have devised tasks that specifically indicate which skills are related to one another and which are discrete. [*Note:* But with the minimal exception of intuition, such mainstream researchers have not developed, and still don't condone the development of, such tests with regard to, for example, telepathy and clairvoyance.]
7. Support from psychometric findings. Batteries of tests reveal which tasks reflect the same underlying factor and which do not.
8. Susceptibility to encoding in a symbol system. Codes such as language, arithmetic, maps, and logical expression, among others, capture important components of respective intelligences. [*Comment:* One wish Carl G. Jung was alive today to read this one!]

One particular statement from Gardner is highlighted within the text of the article, but which can be amended a little as posited in the hard brackets:

”All human [specimens] possess all these intelligences: indeed, they can collectively be considered as a [hard drive] definition of Homo sapiens, cognitively speaking”.

Now to move on to briefly considerations regarding Hampden-Turner’s book, *maps of the mind: charts and concepts of the mind and its labyrinths*.

For starters, in that Hampden-Turner has utilized the term *labyrinth* in his sub-title, it is worthwhile reprising the definitions of that term—which most dictionaries give as:

1. A place constructed of or full of intricate passageways and blind alleys
2. Something extremely complex or torturous in structure, arrangement, or character

The above definitions are well and good. But the *Dictionary of Symbols* (1962) compiled and published by J. E. Cirlot defines *labyrinth* term as:

“An architectonic structure, apparently aimless, and of a pattern so complex that, once inside, it is impossible or very difficult to escape”.

Cirlot goes on to indicate that the labyrinth, as a symbol, is very ancient, but that the true labyrinth, in the ancient sense, has a “center”. The center might symbolize the virtual essence of the life principle—while the intricate passageways and blind alleys around the center symbolize what can happen by drifting too far away from the centralizing life principle.

By stretching this symbolic metaphor a little, one might transliterate it into the concept of getting lost in the blind alleys of smaller pictures—as might be represented by some of the more narrow aspects of parapsychology and naive psychical literature, and also, of course, as representative of any ism, whether philosophic, scientific or otherwise.

As it is, and to move sprightly along, in its more mundane conceptualization, a labyrinth can properly be considered as anything extremely complex or torturous in structure, arrangement, or character—and hence the symbol

Labyrinth has almost universally been applied as a basic descriptor of the human mind.

Hampden-Turner's *Maps of the Mind* includes many pictorial representations of mind maps, and is otherwise delightful reading for anyone interested not only in the topic of mind in general, but in one's own mind-map. Interested specimens of our species are, of course, directed to the book itself—in that only an all-to-brief picture of this entirely important book can be outlined in this essay.

In the book's Introduction, Hampden-Turner states:

“What is the mind? Is a question that has intrigued people from the earliest times—indeed, for as long as man has considered the possibility of mind at all. It is the first truly philosophical question which comes with the dawning of self-consciousness.

“Yet it stumbles on a vexing question: How can that which knows, know itself? Each representation of the known which lacks the knower is necessarily incomplete”.

Hampden-Turner then goes on to indicate that *Maps of the Mind* breaks with tradition in a number of ways. Although he does not say so, the “tradition” he refers to approximately consists of the following idea.

Philosophers, scientists, and psychologists have long held that the mind is a given thing-in-itself in almost the same sense as a leg or the brain are things in themselves.

For this reason, it was considered that the mind and brain are the same thing, and that when the brain is finally completely mapped, then the mind will also be completely mapped.

It was thus theorized that some kind of unitary brain-mind principle would eventually be uncovered. In Hampden-Turner's words, this theoretical unitary brain-mind principle is expressed as “some unitary reality behind multiple appearances” of the mind.

This “multiple appearances”, of course, partially refers to individual minds—and which by simple counting are found to be so multiple as to be uninteresting (and confusing) regarding extensive scientific or philosophic inquiry.

The central purpose of *Maps of the Mind* is to help illustrate that *all* of its maps are not different per se, but exemplary of the mind's wholeness—and

which wholeness from time immemorial has utilized metaphors, symbols and stories “to create mental pictures and configurations”.

In Hampden-Turner's concept of it, this “wholeness” does not imply a unitary reality behind the multiple formats produced by the mind. Rather, the “wholeness” is a metaphor serving as a protest against one of the multiple formats taking precedence over all others of them.

Thus, cultures are divided from each other by giving one map of the mind precedence over all others produced from the same whole mind of the species.

Hampden-Turner thus indicates that his “entire book is a plea for the revision of social science, religion and philosophy to stress connectedness” with regard to the whole (species) mind, rather than stressing cultural or societal emphasis on one of its (smaller-picture) formats or metaphors.

His “plea”, as he puts it, thus gives emphasis to mind “connectedness, coherence, relationship, organicism and wholeness, as against the fragmenting, reductive and compartmentalizing forces of prevailing orthodoxies”.

He goes on to indicate that “My belief is that industrial [modernist] cultures are dangerously overdifferentiated and underintegrated. [They] compulsively exaggerate our differences while ignoring what we have in common”. Yes!!!

However, and as an aside, this present author constructing this essay can easily enumerate at least twenty “fragmenting, reductive and compartmentalizing” isms and mindsets through which Hampden-Turner's plea would fall like water poured into a sieve.

Maps

Hampden-Turner goes on to explain that “We ‘map’ with words as well as images, but because words come in bits and pieces many people have assumed that the world is in bits and pieces, too, with bits corresponding to words”.

He then suggests that one way to correct this verbal bias is to supplement words with visual maps. “If the human mind is to be conceived as a whole as well as parts, we need not just words to convey parts, but patterns, pictures and schemata to convey the whole”.

The text of *Maps of the Mind* presents sixty mind-maps, which are verbally *and* visually treated. The sixty mind-maps are grouped under nine different “levels” as follows:

- *Level 1: Maps historical and religious*

- *Level 2:* Psychoanalytic and existential maps
- *Level 3:* The physiology of brain functioning
- *Level 4:* The creative mind
- *Level 5:* Psychosocial development
- *Level 6:* Communication, language and symbolism
- *Level 7:* Cybernetics and psychobiology
- *Level 8:* The paradigmatic mind
- *Level 9:* The structure of myth

Except for a minuscule mention (in Map 55) of intuition in association with the right hemisphere, there is no mention of any of the superpowers, such as telepathy, clairvoyance, remote-viewing, future-seeing, and so forth.

However, some of these are implicitly incorporated within terms less taboo, such as “bifurcation”, “consciousness”, “divergent thinking”, etc.

The index includes a reference to “energy”, but only indicates “See psychic energy”.

“Psychic energy”, however, does not appear as an item in the index, and so it is difficult to “see” it. But one will run across it in one or another of the sixty mind maps portrayed.

The index has a listing for “Energy, instinctual” and one is directed to page 40, which discusses Map 9 entitled “The Limited Energy Model of Sigmund Freud”. Discussion of this map begins with the observation that “Freud’s contribution to our understanding of mind began with the puzzle that we ‘know’ more than that of which we are consciously aware”. Yes! Indeed!

A reading through this remarkable book will enable one to approximately discover which, if any, of the sixty mind-maps might be nearest to resembling one’s own.

If nothing else, discovering this will make one’s own mind map feel somewhat more legitimized. After all, if by the interests of others many people feel better if they and their minds are reflected back at them in ways that give them a little status. Finding something in a book that resembles one’s own mind-map does give a little status.

The best source for discovering the nature of one’s own mind-map is, of course, one’s own mind map. It is thus very interesting for one to attempt to diagram one’s own.

That map, after all, is the map into which in-taken information and learning must fall.

It is now to be observed that whatever else they might consist of, mind-maps actually have to be something like self-contained systems. These systems not only are and contain mind configurations, but also contain one's own mental information processing grids.

The mind-map in Hampden-Turner's book that best emphasizes *systems* is Map 47, entitled "*The Holarchy of Living Nature*", and which is exemplified via "The passionate pessimism of Arthur Koestler".

In explanation of the term *holarchy*, Koestler's mind-map model emphasizes that the mind has "permeable, reorganizable divisions with countless feedback loops and flexible strategies". Koestler suggested the word *holarchy* for this concept, taken from the Greek *holos*, meaning whole, and ON, meaning entity.

Koestler's term *holarchy* therefore can be defined as referring to "a hierarchically organized, self-regulating, open system of holons".

Map 47 is thus described as "not solely applicable to biology, [in that] it could as easily represent social organization, anatomy, linguistics, technology or the branching of knowledge.

"For the holarchy is best regarded as a conceptual tool, not as an end in itself, but as a key capable of opening some of nature's combination locks which stubbornly resist other methods".

However, holarchies can best be grokked by first in-taking a more expansive consideration of *systems*.

End note: If the sixty mind-maps in Hampden-Turner's book, and the nine intelligences of Howard Gardner, are all superimposed, one would begin to obtain to a quite bigger picture of mind and of our species intelligence-system.

Attempting to do this verbally and visually would constitute a rather awesome task. But in attentively studying the materials, mind finds itself reflecting back at itself—and it is not unlikely that various rearrangements in structure and content might automatically take place in the light of bigger-picture making.

AWARENESS AND THE SUPERPOWERS VS A CONSPIRACY (?) TO SUPPRESS KNOWLEDGE OF AWARENESS

Ingo Swann

(20Oct99)

The central purpose of this essay is to *begin* to bring to light an extremely subtle and hidden situation that continuously surrounds the essential nature of the superpowers in an on-going and prevailing cocoon of disinformation.

This situation is so strange, and so seemingly unlikely, that at first take the following considerations might seem outrageously off the wall.

And so I hasten to refer to an ancillary situation that is entirely credible because it is generally understood to exist, and is broadly confirmed by relevant and available documentation.

It is a well-known fact that research and discovery regarding the nature of the superpowers is neither encouraged nor supported within the workings of the more powerful societal mainstreams.

As a result, organized forms of psychical and parapsychological research have been left dangling at the fountains of funding and needed academic interaction. They have been continuously distressed with regard to any authenticity of their accumulated work over the last 120 years of the so-called Modern Age.

The exclusion and condemnation of PSI, etc., by the powerful societal mainstreams is so obvious that it really should be considered as deliberately purposeful in its general intent.

Obviously, the societal mainstreams do not want constructive increases in parapsychological knowledge, perhaps especially with regard to telepathy. If developed into high states of functioning, telepathy would be considered as invasive of minds. And most societal power structures depend on power-making secrets being *kept* secret.

There are other considerations about the reasons, some of which have been partially considered in the essay herein entitled "*Remote Viewing and Its Skeptics*".

The foregoing having now been said, it can be pointed up that societal worries about possible PSI superpower enhancing have a history that stretches back anterior in time before the last 120 years of the Modern Age.

In this anti-PSI history, throughout which cognitive development of PSI knowledge has not been wanted, it stands to reason that *any* knowledge regarding factors that might contribute to its development must themselves be culturally suppressed or permanently suspended in ambiguous confusions.

There are many subtle, long-term knowledge vacuums that have been perpetuated to that end.

The term *awareness* is used all the time, and so it is difficult to think that information regarding its dynamic and extensive nature is encapsulated in a knowledge vacuum.

As that may be, however, it is clear that kinds of awarenesses and the kinds of superpowers are not only ancillary but are fundamentally interactive with each other.

Thus, if effective knowledge about the superpowers is to be suppressed, or at least distorted in some counter-productive sense, then effective knowledge regarding awarenesses must also be treated likewise.

To help drive home this point, the term *impede* is defined as “to interfere with the progress of, to block, to hinder”.

In this sense, we can think not only in terms of impeded and unimpeded knowledge regarding the superpowers, but also in terms of impeded and unimpeded awarenesses.

Societal Suppression of Knowledge About Awareness Faculties

There are two central reasons for entering into the strange topics of this essay.

First, it can be thought that the superpowers and the spectrums of awareness are so basically and closely interrelated that it is virtually impossible to consider them apart from each other.

Second, it is true that the word “awareness” is used all the time. But if one makes a determined effort to discover the existence of any in-depth research and accumulated knowledge regarding it, one might become aware of rather extensive information and knowledge vacuums in this regard.

Awareness faculties and abilities are exceedingly strategic to the superlative functioning, and even to the basic survival, of our species entire, and, of course, to each of its individuals.

Indeed, without what is called *awareness* we would be little more than darkened, blind, stimulus-response critters that only react to stimuli but are unable to discriminate anything.

Because of this strategic importance, knowledge vacuums regarding the dynamics of awareness really should not exist as such.

Therefore, the existence of the knowledge vacuums regarding awareness faculties must be seen as representing an invisible, but profound situation of some kind—one in which a lack of awareness-knowledge seems to be important and with purpose.

It is broadly understood that scientific and philosophic minds, as it were, should take active interest in all matters that are of extreme and significant importance.

But science and philosophy are not independent of the societal environments in which they occur, so much so that without the positive support of those environments neither science nor philosophy can exist very well.

When one speaks of “societal environments”, one is of course, and in the first frame of reference, speaking of societal power structures, within which power and the maintenance of it always represents the first order of business.

Speaking in metaphor, then, power structures do not like the emergence of information and knowledge that might weaken or threaten their assumed authenticity and realities, and within which societal power forces are vested.

Thus, determination of what knowledge is to consist of, or not consist of, is almost always a societal concern before it can be handed down into scientific and philosophic minds.

And indeed, ever since Francis Bacon (1561–1626) pronounced his famous axiom that “Knowledge itself is power”, thereby connecting the two, it can be understood, with some certainty, that various power structures soon began keeping an eagle eye on emerging knowledge that might either support or disrupt them.

In other words, societal power structures first, *then* science and philosophy—provided those two workhorses of knowledge confine their efforts within societal power guidelines.

Indeed, knowledge is power, or at least can help make and sustain power to those who have it. Therefore, non-knowledge or lack of it gives depowerment to those, the powerless, in whom certain kinds of power-making knowledge are caused to be absent by intent and design.

It is certainly clear enough that awareness is very closely related to power and to power status. What is not so clear, though, is that certain kinds of awareness are more power-pertinent than other kinds.

To somewhat grok the nature of what is involved along such lines, one has only to consider what, at the individual level, various *increases* of functional awareness might portend in societal systems and their stratified power structures.

Any competent examination of such power structures quickly reveals that their continuing existence does depend on maintaining this or that extent of non-operative awareness factors of the masses.

There are many ways to achieve this, of course, and on many different levels. But one really efficient way is simply to suppress and remove the entire topic of awareness from constructive study—so that, simply put, knowledge of pro-active awareness cannot dribble down into the depowered intelligences of the masses.

In any event, while much of the information in this Website can be considered within hypothetical contexts, the direct relationship between awareness and the superpowers is so obvious that it is cast in factual cement.

If, however, one wishes to locate information packages relevant to this factual cement, one will ultimately discover three factoids:

1. A great deal of information is available regarding the existence of the superpowers; but
2. Information regarding awareness is so scant as to be almost non-existent; and
3. In the conventional societal approaches to the superpowers, and via parapsychology itself, there is no linking of awareness to the superpowers—even though clairvoyance and telepathy, for example, can be thought of as different specializing kinds of awareness.

But beyond the parameters of parapsychology, there is a larger and identifiable reason for this.

At the societal levels, beyond a few rather brief and obviously truncated dictionary definitions for *aware* and *awareness*, there are no in-depth studies regarding their essence, nature, workings, and multitudinous phenomena in science proper, in philosophy, in sociology, and even in anthropology.

Thus, the information vacuum regarding the nature of awareness goes beyond its implications to parapsychology. Indeed, the vacuum is universally present in all modernist approaches to knowledge, and especially with regard to endeavors that have anything at all to do with power and empowerment.

Awareness and the Superpowers of the Human Biomind

There can be little doubt that in their first or primary instance, the various kinds of superpowers consist of various kinds of naturally indwelling “units” that can exist in at least three identifiable states: (1) active; (2) inactive; or (3) blocked, impeded, or desensitized.

Thus, if one examines to examine the phenomena and functions regarding the superpowers, but does not examine the awareness spectrums that intimately go along with them, the end product can manifest as very little regarding superpower activations.

The whole of this results in two simple equations:

- a. The lack of awareness activation equates to no superpower recognition or activations.
- b. Organized awareness knowledge and expansions equate to increases of superpower recognition and activations.

In the light of the above, if a school or center for superpower development were ever established, its Basic Course 101 would focus on the nature of awareness, and include methods for enhancing and expanding not only its spectrums, but its entire panorama.

As it is, then, there are precise reasons for introducing this subject of awareness into these essays regarding the superpowers of the human biomind:

1. The superpowers involve those biomind awareness-faculties that can transcend the known limits and physical factors of space, time, matter, and energy;

2. It is entirely difficult to comprehend how the biomind faculties can achieve the transcending *if they do not incorporate essential and specific awarenesses* consisting of a number of kinds and varieties;
3. If one subtracts awareness from the superpowers, one will *not* have the superpowers;
4. If one discusses and studies the superpowers as anything other than specific kinds of awareness modules, the superpowers will not become volitionally active;
5. Those that possess some “natural” kind of superpower functioning obviously also have a “natural” activation of the appropriate awareness modules.

Impeded vs Unimpeded Awareness Modules

One of the central functions of this present essay is to hypothetically consider the possible, but very subtle, existence of three factors. Their existence is of enormous importance to the superpowers of the human biomind.

The three factors are:

1. The hypothetical existence of something that, for lack of more precise terms, might be called unimpeded or noiseless awareness.
2. If it can be supposed that unimpeded awareness can or could exist, then it can be shown that the present compilations of modern knowledge are constructed in ways that navigate around it. The result would be that knowledge of it is not only consistently avoided but obliterated.
3. In that ways and means must be contrived to avoid knowledge as well as to discover it, then the use and meaning of the term *conspiracy* cannot be disallowed—although the exact sources of such conspiracy not be entirely grokked via conventional suppositions.

(*Note:* With reference to concepts of impedance regarding (1) above, one might refer to the essays herein entitled “Remote Viewing and the Signal-to-

Noise Ratio”, “Mental Information Processing Grids and Meaning Transducers”, and “Information Processing Viruses and Their Clones”).

Our Species As an Awareness Life Form vs Our Species As a Stimulus-Response Mechanism

Here we might pause to wonder again what our species, and its downloaded individuals, would be like if it *did not* possess various kinds of awareness spectrums each of which may be quite extensive.

Indeed, without its vast arrays of awareness factors, any palpitating biomind would be not much more than a palpitating blob. In fact, one could delete the mind part from consideration, ending up with the bio part being little more than a non-aware stimulus-response affair, if even that.

Along those lines of thought, efforts to establish that the human is only a stimulus-response affair are thickly woven into modernist knowledge packages via which attempts are made to codify what is knowledge about ourselves and what is not.

Attempts to erect a picture of humans as being only stimulus-response affairs are grouped together under the general heading of “behaviorism”, or the “behavioristic” sciences and philosophies.

Definitions of *behaviorism* differ slightly, but are nevertheless consistent in concept.

Webster’s (1967) indicates that *behaviorism* is “a doctrine holding that the data of psychology consist of the observable evidence of orgasmic activity to the exclusion of introspective data or references to consciousness and mind. [I.e., to the exclusion of awareness faculties.]

As the *Encyclopedia Of Philosophy* (1967) further indicates:

“. . . behaviorism, as a philosophical theory, is as old as reductive materialism [and is defined as an attempt] to interpret all mental states in terms of matter in motion”.

Additionally, the fifth edition (1981) of the *Psychiatric Dictionary* (R. J. Campbell, Ed). indicates that:

“Behaviorism claims that ‘consciousness’ is neither a definable nor a usable concept, that it is merely another word for the ‘soul’ of more

ancient times. . . Classical behaviorism asserted that all behavior is to be understood in terms of stimulus-response formula; the organism [i.e., the human being] is thus essentially passive and can only react to stimulation”.

(Note: In the context of the above, do be pleased to remember the use of the words “essentially passive and can only react to stimulations”).

In their collective sense, the three definitions above can be simplified in the following way.

It would be obvious that awareness and consciousness have something to do with each other. If we substitute *awareness* for the term *consciousness*, we can conclude that awareness is also “not a usable concept within the behaviorism model”.

It is at least partially legitimate to make this slight replacement, since consciousness is given as one of the synonyms for awareness, as we will see shortly ahead.

Beyond behaviorism, an overall, and larger, picture of human history clearly establishes that smaller and bigger parameters of awareness frequently have played exceedingly important survival roles, and continue to do so.

This is highly suggestive of the perfectly logical premise that however the human “organism” might be explained or conceived otherwise, it would seem necessary to incorporate the elements of awareness rather than abolish or trash them.

This is to say, those elements would necessarily need to be incorporated—if we are to assume a picture of ourselves as something beyond the stimulus-response states of toilet training and eating dirt because the stimulus of hunger requires a response.

As a somewhat delicious aside here, it does seem that specific human specimens suffer from deletions and subtractions of awarenesses—and which subtractions might be inherent in not a few behaviorists.

Be that as it may, the desirability of enhanced parameters of awareness is not denied by other specimens—for example those obtaining to street smarts, etc., and those intent on climbing corporate ladders.

Expanded awareness does come in handy. One cannot climb a corporate ladder solely as a stimulus-response mechanism.

The Relationship of Awareness Modules to Human Intelligence

The existence of awareness is assumed to be one of the major criteria for designating our species as sometimes manifesting rather impressive attributes of generic intelligence—the functioning of which is rather dependent on some quanta of awareness however minimal or minuscule.

It is almost impossible to attempt to consider intelligence without also considering the *necessary* attributes of awareness upon which any form of it can be mounted.

Even the stimulus-response routines of toilet training require a modicum of intelligence so as to enable continuous awareness-recognition of certain facilities established for such purposes.

Considered this way, it is clear that awareness and intelligence go hand-in-hand. It is entirely possible that one doesn't exist without the other.

It is even ethically and rationally possible to suggest that awareness and intelligence are two sides of the same coin.

In this sense, then, while enormous amounts of cultural, philosophic, and scientific research during the Enlightened modern period have been specifically devoted to *trying* to examine the nature of intelligence, hardly any investigative attention has been directed to the needed concomitants of awareness (this, of course, being another knowledge vacuum regarding awareness).

The Societal Avoidance of Awareness Issues

To reiterate, there is an old saying that something can occasionally be recognized by its voluminous or thunderous absence. The topic of awareness clearly falls into the category of subtle absenteeism.

As but a few examples of the prolific absenteeism, no reference to *awareness* is found in any scientific compendiums or authoritative scientific resources.

The topic of *awareness* is likewise absent from psychological compendiums and resources, while the term itself hardly ever appears in their indexes.

With regard to philosophic theories and studies, the extremely inclusive *Encyclopedia of Philosophy* (1967) does not have an entry for awareness.

However, the term is mentioned five times in the cumulative index of the Encyclopedia's eight volumes.

But since the eight volumes taken altogether amount to some 4,000 double columned pages, five mentions of awareness in the index can only be taken either as evidence of extreme marginalizing or as a gaping hole in overall philosophical mind-bending.

As another, perhaps somewhat smelly aside, one possible reason for the absenteeism of *awareness* in overall philosophical perspectives is that philosophers, somewhat akin to behaviorists, might not necessarily need excessive quantities of it.

Returning briefly to the topic of parapsychology and etc., while much can be said about the many and quite varied topics that have surfaced in such research, the hidden thread that obviously binds them all into one unwinding spool are the different forms of awareness, and their various states and conditions.

And so, here to it can be pointed up that although the various categories of PSI obviously consist of a variety of awareness parameters and little else, no entry for *awareness* is found in any organized compendium of psychic or parapsychological terms and nomenclature.

What all of this adds up to is that the more intimate concepts of *aware* and of *awareness* are so generally taboo that they are not even mentioned as being taboo.

This, it seems, would more or less equate to a taboo taboo, the whole of which is ultra-taboo.

Thus, the history of awareness phenomena is almost completely and consistently marked not only by efforts to deconstruct the topic itself, but also to condemn, distort, and torture-punish it, and likewise to deconstruct and erase any organized approach to study of it.

Discussion of Existing Definitions of Awareness

In order to move ahead, two factors might be carried in mind in review of what has already been discussed.

1. There is almost nothing with regard to historical studies of awareness to which one might gladly refer in order to increase in-take of information packages regarding empowerment of it.

2. Thus, one is more or less in the position of attempting to locate relevant information packages via tugging at one's own boot straps.

In the sense of the above, tugging at one's boot straps can begin by identifying something or anything about awareness that is obvious.

One obvious element that has tremendous importance to each specimen of our species is that awareness does exist in many different formats. Without those formats, discernment of different things would soon resemble something like a murky soup.

If this tremendous and obvious importance is accepted as self-evident and unarguable, then it would seem that the nature and functions of awareness would long ago have been pointed up as one of our species chief and necessary characteristics.

This, in turn, would mean that awareness would have been submitted to in-depth, systematic study over time—and that studies specific to the nature of awareness would ultimately be housed in a hefty resource library resembling those that accumulate around all other important topics.

Well, all we have is the word *awareness* and its exceedingly brief definitions. These are interesting enough in themselves.

However, one important factor that will not be immediately visible (but will be pointed up ahead) is that definitions of the term have, through time, undergone a curious shift of emphasis.

Most contemporary dictionaries that include mention of a word's etymology indicate that our present term *aware* is derived from the Old German-English *gewar*—the definitions of which are given as “wary” and “watchful”.

The Oxford dictionary of the English language indicates that the term *gewar* was made up of *ge* + *war*, and is normally translated as “to be-become wary” or “to be-become watchful or alert”.

However, *ge* had several nuances, one of which was taken to mean “to have”, but another which was used to indicate “to be with”.

Thus, *gewar* most likely meant “with wary”, “to be with wariness”, or, perhaps, “to be within wariness-cum-watchful-cum-alert”.

These early definitions imply some kind of active-awareness state.

After these etymological tidbits, it is then indicated in most dictionaries that the two definitions “wary” and “watchful” are *archaic*—meaning that they are obsolete, and which advisory further indicates that they should not be used with regard to awareness unless one wishes to be seen as a retro something or other.

Why “to be wary” and “watchful” in relationship to any definition of awareness should be consigned to the nomenclature trash bins of history is something upon which one can meditate.

Indeed, those two definitions are entirely reflective of a vast spectrum of awareness attributes ranging from street smarts up through and including all organizational functioning where they are required in the contexts of economic, military, diplomatic, and corporate survival.

In any event, the modern definitions of *aware* substituted for the so-called “archaic” ones are:

1. “Having or showing realization, perception or knowledge;”
2. “Implying vigilance in observing or alertness in drawing inferences from what one sees or hears or learns”.

Additionally, modernist dictionary conventions have established certain synonyms for *aware*:

Cognizant—implies having special or certain knowledge as from firsthand sources.

Conscious—implies having an awareness of the present existence of something; it may suggest a dominating realization or even preoccupation.

Sensible—implies direct or intuitive perceiving, especially of intangibles or of emotional states or qualities.

Alive—adds to *sensible* the implication of acute sensitiveness to something.

Awake—implies that one has become alive to something and is on the alert.

While the above definitions suffice for a superficial comprehension of what is involved, they do not result in deeper understanding.

In the first place, the terms given as synonyms are not exactly, or are only loosely, the synonyms they are indicated to be.

Synonym is defined as “one of two or more words or expressions of the same language that have the same or nearly the same essential meaning in some or all senses”.

If they are examined closely, the chief distinction between *aware* and the given synonyms becomes quite clear if one considers that awareness has to precede the downloading processes of cognizance, consciousness, sensible, alive and awake.

This is to say that the synonyms are products of awareness. If awareness did not pre-exist as a prime factor, then the secondary or downloading manifestations would not take place.

For clarity, one cannot have cognizance of consciousness of something unless awareness of the constituents that will comprise the cognizance has first taken place.

And indeed, the definition for *cognition* reflects this arrangement: “The act or process of knowing including both awareness and judgment”.

Here is an all-too-frequent example of utilizing the definitions of secondary manifestations to define the prime factor involved—and which permits the hidden probability of mistaking the secondary manifestations as the prime factor itself.

The above discussion is not just splitting semantic hairs—but has direct reference to the problems of causes and effects. The foregoing synonyms are describing *effects* that download from the causative state of *aware*, and which effects themselves can be mistaken as original causes.

Furthermore, if one examines the second modernist definition of *aware*, then it is possible to conclude that “showing realization, perception, or knowledge” are, themselves, downloaded secondary products of awareness.

Another somewhat more precise and therefore more elegant way of putting all of the above, is that there must exist an awareness prime principle—and from which are downloaded all of the secondary products given in the above definitions.

But if this is considered, at least for hypothetical progress, then we are essentially left *without* a specific definition for *aware*—unless we again consider the so-called “archaic” definitions of “wary” and “watchful”.

If we elect to consider the archaic definitions, one can begin to wonder:

1. Why or how they achieved their archaic status; and
2. Why the secondary definitions have been officially and culturally substituted for the prime meaning of “watchful” and “wary”.

And it is in pursuit of glimmerings of understanding for (a) and (b) above that we can begin to encounter one of the invisible factors that apparently

besets our species—and which invisible factor, if grokked to its fuller implications, is, simply put, shocking.

The Societal Conversion of Awareness Definitions From an Active to a Passive Mode

One way of getting into this is to attempt to perceive what the secondary definitions have in common.

Altogether, there are eight terms that represent the secondary, downloading manifestations of *aware*. These are: realization of, perception of, knowledge of, cognizance of, conscious of, sensible to, alive to, awake to.

Please note that “of” and “to” have now been added to those terms, since all eight of the terms are dependent upon being in some kind of relationship with something.

In other words, although an undifferentiated state of awareness might exist, awareness is usually in relationship *to* or *of* something.

One of the qualities the eight terms have in common is that their contours can be thought of as passive awareness formats, and which can be managed by factors that are external to the experiencer.

In other words, one can be taught, told, guided, educated, with regard to what is to be perceived, realized, etc.—and also with regard to what is *not* to be realized as well.

In contrast, “to be wary” and “to be watchful” seem more to be pro-active in a species generic kind of way. However, the subtle implication involved here might not be all that visible unless it is somewhat understood that large numbers of people who are wary and watchful might not be easy to socially condition this way or that.

If one can consider the existence of an ideal state of to be wary, or to be watchful, then it is explicit and implicit that that state would have to be composed of unimpeded awarenesses spectrums.

Indeed, it is difficult to think of active awarenesses themselves somehow deciding *not* to be aware of this and that. And so “learning” not to be aware of something can only be a societal artifact, deliberately installed by social conditioning that depends not on active awareness but upon passive formats of it.

If one considers the above with patience, and as calmly as possible, then it is possible to perceive that the eight terms are, in the first instance, *not* nuances

of *aware*. Rather, they are properties of *mind* or of mentation—as which, as most realize, can be conditioned this way or that by societal forces.

In other words, they are mind properties that can easily be responsive, in behaviorist terms, to organized formats of social and/or societal mind-management—this an easily recognized cousin to mind-control.

If there are difficulties grokking the above, they quickly clear up when the definitions of the archaic term *watchful* and its synonyms are integrated into the overall picture.

Watchful—“vigilant, wide-awake, alert, being on the look-out especially for danger or opportunity”.

Vigilant—according to most dictionaries, “suggests keen, unremitting, wary watchfulness”.

Alert—“stresses readiness or promptness in apprehending and meeting danger or emergency or in seizing opportunity”.

Wide-awake—“applies to watchfulness for opportunities more often than dangers and suggests awareness of accurate meaning or of relevant developments and situations”.

With regard to the above terms, it doesn’t take much imagination to grok that they represent awareness states or conditions that directly relate to power-making factors.

In *this* sense, then, it would be understandable that knowledge-managers in the service of societal power structures might easily view “being alert and keen, watchful and having unremitting vigilance” as the gravest of all their possible difficulties.

With regard to the watchful, vigilant definition of awareness, it is possible to connect that definition directly and unambiguously to various kinds of the superpower faculties.

That definition has to do with being alert, but with special emphasis on being alert regarding danger or opportunity, and perhaps other stuff as well, such as stupidity, etc.

Any competent survey of reported occurrences of spontaneous (natural) ESP, telepathy, precognition, clairvoyance, foreseeing and intuition easily establishes that a very large percentage of them have to do with alerts to danger. The remainder usually have to do with opportunity whether sensed, for

instance, via telepathy, clairvoyance, and intuition. The danger and/or opportunity may be present or forthcoming.

Thus, it is apparently necessary to establish that some kind of unexamined situation exists that directly links the watchful-vigilant-alert definition of *aware* to what might be taken as two of the major functions of the superpower faculties having to do with danger and opportunity.

Theoretically establishing the certainty of the existence of those links is easy enough to do, since much of the available data regarding spontaneous functions of the superpowers are unambiguous in this regard.

In that the above statement reflects what abundantly *is* the case, it is surprising that the nomenclature link between aware-watchful and the superpowers has not ever been clearly identified—and so, of course, no considerations along that phenomenological line have ever come into existence.

From the foregoing discussions, it can be seen that *two* definitional sets exist for *aware* and *awareness*—i.e., the active set, and the passive set. For increase of clarity, those two sets should be compared side-by-side.

AWARE — AWARENESS

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FIRST SET (archaic, active)

Watchful
Alert
Vigilant
Keen
Alive to
Awake to

SECOND SET (modern, passive)

Realization
Perception
Knowledgeable
Cognizant
Conscious of
Sensible to
Alive regarding
Awake regarding

Taken together, there can be no doubt that the elements implicit the two sets do constitute a bigger picture of whatever is functionally involved regarding the overall qualities of aware and awareness.

But there are important and informative distinctions to be made between the two sets.

In the first instance, the archaic set is entirely suggestive of some inner kind of an *active* state per se.

The second set is suggestive of *passive* relationship to outer situations, information, social conditioning, educational parameters, and so forth.

At first take, one might think that too much is being read into the above distinctions. But there are two vital clues available.

The replacement set is suggestive of relationships to conditions that can be formatted and educationally managed in this or that way—with the added proviso that one's mind elements can be equally conditioned:

1. To realize or perceive certain kinds of information—and which would equate to a condition of limited awareness; and
2. To *not* realize or perceive other kinds of information—and which would equate to a conditioned state of non-awareness or un-awareness.

A substantive question can now be asked: *why* were correct, vital, direct, and active definitions of *aware* declared archaic at some point, and thence replaced by definitions that are indirect and passive? And whose vitality can be managed by conditioning this way or that?

To help consider the appalling nature of this situation, it is useful to postulate that unimpeded states of awareness do exist. In their first instance, they are not dependent upon conditional situations which can be modulated by motivational societal factors.

If we postulate the existence of the unimpeded states, they could be unimpeded only if they were *not* amenable to being modulated by conditioning motivational factors.

Additionally, in order for the awareness states to become impeded, they would *first* have to exist in some kind of unimpeded state.

With regard to the superpowers, the existence of unimpeded awareness faculties would have to naturally pre-exist them as such—after which they could undergo having impedance installed by various societal conditioning formats.

As mentioned earlier, the term *impede*, of course, means “to interfere with the progress of; to block; to hinder; to obstruct”.

As it is, one cannot impede something that doesn't pre-exist in an unimpeded state.

So it becomes at least hypothetically possible to think that if one's superpower faculties are non-functional or inactive, the reason could be that

their ancillary awareness spectrums have been impeded—and for any number of possible reasons.

Nuances of some of those possible reasons will be discussed in two subsequent essays.

One of these is entitled as “Awareness and Perception vs Status of Individual Realities”.

Another essay, entitled “Passive Awareness Formats vs Active Awareness Formats”, will discuss the prevailing problems of attempting to activate the superpowers by utilizing passive awareness formats.

AWARENESS AND PERCEPTION VS STATUS OF INDIVIDUAL “REALITIES”

Ingo Swann

(02Oct99)

Individual “realities” are easy enough to perceive on their surfaces, so to speak, generally because most people will tell you what they are. But otherwise those “realities” are made up of a number of complex factors.

Thus, any discussion of individual “realities” requires the drawing together of various elements that can, in some general way, be thought of as relevant to the formation of individual realities.

Individual realities are usually seen as meaningful and important by those who hold them. Therefore, the purpose of this essay is *not* in any way to impugn them, but only to point up that they exist, and that they are relevant regarding the status of superpowers at the individual level.

Individual Realities vs Margins of Awareness

It can be considered that any functional entrance into the superpower faculties involves various kinds of awarenesses, and which, after having become activated, and then download into various formats of perception.

With regard to this, it can unequivocally be understood that without awareness of something, perception of it becomes very dubious indeed.

However, common experience confirms that each person has what is today being called their individual “realities”. These are obviously erected out of mixtures of direct experience of what one encounters in life and various kinds of information packages one has taken on board, mentally adapted to, or socially conditioned with, etc.

What is not so obvious about individual realities is that their psychodynamic functioning tends to set margins that contribute to two factors.

The margins, in some psychodynamic way, limit the parameters of awareness and perception to those that fit within the margins; and, conversely,

the same margins therefore must somehow psychodynamically exclude, or desensitize, possible other awarenesses and perceptions that do not fit.

Thus, it can be thought, on the one hand, that awareness and perception of something makes it possible to acquire, recognize, and realize information about it.

On the other hand, absence of awareness of the something makes perception of it impossible, and, therefore, any information pertinent to the unperceived, so to speak, cannot be recognized as such.

The Dynamic Relationship of Awareness, Perception, and Information

In any event, it would seem that awareness, perception, and information somehow go hand in hand, so much so that if one of this trio is deleted, the other two delete also.

This trio is therefore mutually interactive, and so they altogether constitute some kind of *system*.

Most have some idea of what a system is. But what is not generally realized is that an individual biomind is entirely composed of various kinds of interacting systems that are incorporated into the systemic whole of its life form.

It is thus possible to assume, for hypothetical consideration, that awareness, perception, *and* information in-take and out-put, are composed of specializing systems within the greater systemic whole of the biomind.

In this particular essay, awareness, perception, and the status of individual realities are discussed within some of their own contexts. But those contexts are also discussed in preparation for the far larger issues of systems which will appear in essays to follow.

The end goal of this essay, however, is to be able to open discussions in this and subsequent essays regarding the ultra-importance of awareness and perception and their absolutely critical relationship to ANY of the superpower functions.

Preliminary Observations Regarding the Absence of Awareness Studies With Regard to the Superpowers

In order to adumbrate, or foreshadow, this critical relationship, it can unequivocally be stated that any activation of the superpowers basically involves activation of *kinds* of awareness and perception that are appropriate, not to awareness per se, but specifically to the superpowers.

With regard to this, it can be established that interest in the extensive nature of awareness has never been examined within the contexts of modern psychical and parapsychological research.

Furthermore, although the term “perception” is utilized in parapsychology (extra-sensory perception, for example), the “anatomy” of perception has seldom been considered as having much relevance in those two fields.

An in-depth examination of the hundreds of published documents of psychical and parapsychological research will support the two foregoing observations.

However, it can also be pointed up that interest in the nature of awareness has been almost totally, and very curiously, absent within the larger societal pictures involving the conventional modern sciences, all formats of philosophy and sociology, and the several kinds of psychology.

This is surely indicative of a rather voluminous, and perhaps even a somewhat conspiratorial vacuum of knowledge, a topic that has been discussed in earlier essays.

Indeed, the existence of the vacuum can be interpreted as a general societal affect that “wishes” no intimate and extensive knowledge of awareness to come into general existence.

Paradigms of Thinking and Relevance

As a way of getting into the substantive discussions to follow, I partially quote from the introductory discussions found in two documents authored by Ingemar Nilsson of the University of Utrecht.

These two documents constitute Parts 1 and 2 under the title of “The Paradigm of the Rhinean School”, and were sequentially published in the *European Journal of Parapsychology* [Vol. 1, No. 1 (1975), and Vol. 1, No. 2 (1976).]

“The Rhinean School” of course refers to the founder of modern parapsychology, Dr. J. B. Rhine, and his methods later followed by other parapsychologists.

In his Part 1, Nilsson succinctly describes the on-going paradigm mind-set of philosophers of science as follows:

”Philosophers of science have so far neglected the field of parapsychology. They tend to view it, together with phrenology and psychoanalysis, as a convenient and pedagogical example of a pseudo-science without acceptable methodological foundations.

”In general, philosophers of science are more familiar with the natural sciences than with the behavioral sciences, and parapsychology ranks much lower in the hierarchy of investigatory disciplines”.

For clarity here, Nilsson was pointing up that parapsychology did not figure into the mind-set realities shared in general by philosophers of science—or by any philosophers for that matter.

In his Part 2, he describes that:

“A group of researchers share a similar view of their own activity as investigators, and also of the position of their science in the world of sciences. They have a common conception of how their discipline was born, developed, and what it will look like in the future. They also believe in certain rules for carrying out research.

Basic to the concept of science is the theory of knowledge, an understanding of the foundations of knowledge. However, there are also normative conceptions of what science should be, what theories should look like, or which criteria one has to use in the search for truth.

The normative part may be called the model of science. It is a value system. Investigators often look at a superior science and obtain their categories and perspective from it. Since the 17th century, most investigators have used physics as a model, as it is supposed to treat the deepest level of reality.

In parapsychology there have been a lot of theories and concepts modeled on physics . . . [but] the physical-model-thinking in parapsychology has not led to a better understanding of PSI as a psychological process”.

For clarity, Nilsson has indicated that scientists and parapsychologists possess thinking-paradigms drawn from a status model thought to have reality-making certainty based in the past, but which would also lead into the future.

It would be quite probable, then, that whatever fitted with the thinking-paradigm would be endorsed, but that what did not fit would be rejected and excluded.

This is almost the same as saying that scientists and parapsychologists are introverted into the knowledge realities that are commensurate with their fixed ideas and mind-sets (i.e., commensurate with the status of their individual realities).

In other words, reality is what one thinks it is *within* the contexts of whatever information one is utilizing to mind-dynamically construct what are but tailored versions of “reality”—which are built out of versions of information—and which information can consist only of available information.

As it would be, then, non-available information cannot be incorporated into the versions of realities—largely because if it *is* unavailable there can be no awareness of it.

Reality-Making at the Individual Level

What Ingemar Nilsson pointed up regarding the reality-making processes of scientists and parapsychologists also is relevant to reality-making at the individual level.

And so it would immediately be obvious, in some partial sense at least, that the overall status of one’s reality-making frameworks has something to do with how one conceptualizes the superpowers. That, in turn, will have something to do with any potential progress regarding their activation.

The whole of this is a difficult and sometimes volcanic issue to address, largely because most individuals value their realities, whatever they may be.

I therefore hasten to reiterate that the contents of this essay are not meant to challenge or demean anyone’s existing reality frameworks.

That kind of effort is best left to pismire demagogues and enthusiasts who (as discussed in another essay in this Website) get off on chopping down and trashing the realities of others in order to champion their own.

In any event, it is possible to consider that outside of everyone’s individual realities there exist great numbers of additive information packages that can be pointed up. And, if seen suitable at the individual level, they might act to expand various margins of awareness and perceptions.

Indeed, there are some good precedents for undertaking this kind of consideration.

For example, in the 6th century B.C., the venerable sage Confucius pointed up (in *Analects*, Vol. 2, Sec. 17) that “Real knowledge is to know the extent of one’s ignorance”.

At least part of the meaning here is that if real knowledge activates and contributes to empowerment, the extent of one’s ignorance could contribute to one’s depowerment.

As another example, the somewhat older contemporary of Confucius, the venerable Lao Tsu labored to point up (via the eighty-one chapters of this *Book of Tau* [*Tau Te Ching*]) that clear-cut thinking based in the “laws” of real phenomena leads to natural activation of empowerment.

If this would be the case, then non-clear-cut thinking based or trapped in ambiguities would not yield very much regarding empowerment.

Language and Words as Reality-Makers

One of the very subtle factors that seem to have impeded psychical and parapsychological progress is that while the researchers start out examining phenomena, they soon attach a name or term to whatever they think is involved.

This is the “What shall we call it” kind of thing that is functional with regard to whatever is tangible, but it is also adapted as rather standard procedure with regard to phenomena that don’t have tangible, physical status.

This procedure is convenient because it gives an *IT-thing* identity to several of the phenomena as they are perceived by those doing the perceiving.

The researchers can also attach a theory to the phenomena under examination. It is clearly necessary to be able to refer to the intangible phenomena via a specific term or word with respect to exposing the theory to others either in conversation or in written materials.

On average, there doesn’t seem to be anything amiss on the surface of this procedure. But two important and entirely subtle factors download from it, both of which thereafter hardly see the light of day.

Those two factors are important because, in combination, they tend to shift awareness and perception *away* from the phenomena, and redirect attention to the nomenclature words and their definitions. This is significant because any number of words could be assigned to the phenomena.

Thus, the words might differ, but the phenomena would not. However, at the individual and cultural levels, awareness and perception regarding the phenomena can differ because of the words.

The first factor mentioned above is a little difficult to elucidate. But it involves the fact that the nomenclature terms issue forth from within the limits of the particular reality packages of those individuals who engender them. Thus, the sense of the terms originally accords with those particular individual reality packages.

This is apparently okay as far as it goes. But now the sense and meaning of the term somehow needs to be communicated to others—or, more precisely, input into the particular reality packages of those others.

At this point, a definition for the term is required so that the sense and meaning can be transferred and shared among the many.

This definition is duly formulated and advanced, and it is thereafter incorporated into, and interpreted within, the particular reality packages of others.

It is somewhere at this point, let us say, that the original phenomena involved can be discussed via the ostensibly shared definitions, and which definitions now give indication of what the original phenomena were thought to consist of by those who originated the term.

But this clearly means that the original phenomena are now being conceptualized and discussed via the definitions offered up to give sharable intellectual substance to the terms or words initiated, in the first place, by this or that researcher or whomever.

This is certainly to say that henceforth any appreciations of the original phenomena are now indirectly being intellectually filtered through the definitions of terms.

If the new term and its definitions catch on, then they are downloaded into broad public usage within which the definitions can easily be mistaken for the original phenomena themselves.

For example, if the term and definitions of *telepathy* catch on (as they did), then those looking for such phenomena within themselves can easily and only be looking in themselves for what fits the term and its definitions.

This is almost the same as saying that they are looking in their self phenomenology for the definitions as prescribed and set forth by the term telepathy.

A Partial Nomenclature History of What is Today Being Called “Telepathy”

Our species possesses a long history of individuals somehow being *aware* of others at a distance great enough so as to preclude explanation based in the five physical senses as they are traditionally understood.

During the Renaissance, it was thought (by Paracelsus and others) that this awareness might be roughly explained within the reality-making contexts of “sympathetic vibrations” of living systems acting in some sort of harmony, even at a great distance from each other.

However, influential Post-Renaissance thinkers, tending toward materialistic explanations, did not care for the possible reality of sympathetic vibrations.

The existence of spirit was still real enough, though, as was the concept of the ether (a medium that in the undulatory theory of light permeates all space). So the sympathetic vibration reality-making concept was replaced during the 1700s by the concepts of “etheric intercommunication” and “intercommunication by spirit agency”.

Soon after, it seems that the idea of intercommunication led to the concept of “coincidence between two persons’ thoughts”.

This, in turn, led to the concept of “thought reading”, a concept that has never ceased to be of interest and concern, most likely because of the horror that one individual could possibly read (i.e., invade) another’s private thoughts.

During the late 1770s, Anton Mesmer (1733–1815) introduced the concepts of “animal magnetism” and of *rapport* via “magnetic influences” having to do with “empathy”. That term was first defined as “the capacity for participating in another’s emotions and feelings”.

Somewhat later, the term was slightly redefined so as to include “participating in another’s ideas”.

After Mesmer, although the politically sensitive concept of “thought reading” continued as something of interest, it was replaced in more scientific circles by the less politically sensitive idea of “thought transference”.

Then, after the term *psychic* was coined, roughly in 1872, the reality-making concepts of “psychic rapport”, “psychic thought reading”, “psychic empathy”, and “psychic thought transference” made their appearance.

But also during the early 1880s, concepts of physical brain research had begun flooding through the conventional sciences.

It became possible to suppose that since “thoughts” were involved in, for example, “thought transference”, then the brain must somehow be involved.

At the same time, the so-called psychical phenomena had acquired a relatively bad odor within proper mainstream scientific circles, which then considered research of psychical phenomena to constitute pseudo-science.

In response to this, and in order to escape the bad odor, the term *telepathy* was coined shortly after 1882 by the brilliant psychical researcher F.W.H. Myers.

In one of its original definitions, *telepathy* was considered as “intercommunication between brain and brain, by other means than that of the ordinary sense-channels”.

Near the turn of the century, the idea of *telepathy* was somewhat redefined to fit with the proven, and thus very acceptable, scientific contexts of radio broadcasting—whereby information could be sent by radio waves across distances and be picked up by radio receivers.

The reality of radio broadcasting was suggestive of a theory by which the supposed reality of telepathy might be explained. The brain of a sending individual was broadcasting radio-like waves across distances to be picked up by the brain of a receiving individual.

It soon turned out, however, that brain scientists professed themselves unable to discover telepathic sending and receiving equipment among the gray cells.

And so, by the 1920s, the idea of “mind-to-mind contact” arose, which made it possible to consider *telepathy* as consisting of some as yet undiscovered component of the ephemeral *mind* (as contrasted to the non-ephemeral physical *brain*).

It is worth mentioning that the original term *telepathy* was composed of a contraction of *empathy* to *pathy*, and *pathy* was then connected to the Greek prefix *tele* meaning distance or across distance: i.e., across distance empathy.

Today, most dictionaries define *telepathy* as “apparent communication from one mind to another otherwise than through the channels of sense”.

Thus, the broadly-shared, reality-making assumption became that telepathy somehow required the use of one’s mind—although the precise awarenesses, parts, or functions of that ephemeral organ have hereto not been identified.

The Unrealized Nature of the Superpowers vs Individual Realities About Them

Anyone who has some kind of interest in the superpowers of the human biomind usually also wonders how they can activate them within self. This prospect accounts for the “how-to” or “how-can-I” questions most frequently asked.

There are any number of possible ways to attempt to provide answers for those rather understandable questions. Some of those ways might yield some results, but most of them don’t seem to lead directly into the profound depths of what is involved.

One reason for the failure is that the superpowers can be thought of in this or that way so that terms such as ESP, intuition, telepathy, and etc. can come into existence. One can then think of the superpowers via the supposed realities of those terms and their conceptualizing definitions. And so various idea-realities consistent with those terms and their definitions come into existence at the group and individual levels.

But one larger overriding situation regarding all of this is that those “realities” are rather temporary in the longer run of things.

Indeed, if one reviews history and different cultures, it can be seen that the superpowers have periodically been considered in this or that way, and that different kinds of concepts and ideas have been advanced for them.

After a while, the various reality-making terms come and go, and even the concepts and ideas themselves vanish through the march of time and history.

It thus transpires that if one thinks of the superpowers within the contexts of one’s culture and times, then the terms that have arisen therein will give the reality-making impression that one thinks one exactly understands what is being talked about.

Therefore, during the twentieth century one knew what telepathy was simply because the reality-making term *telepathy* had been engineered into existence. One also understood, roughly at least, what psychokinesis (PK) was.

When the concept arose regarding out-of-body experiencing (OOBE), a “reality” in this regard settled in. When the term “remote-viewing” made its appearance in 1971, it was thereafter thought that one knew what was involved, simply because the term had emerged and later broadly caught on.

When, in 1872, the term “psychic” was engineered into existence and soon caught on like wild-fire, it was generally supposed that everyone knew what it

actually meant—i.e., it was supposed that it referred to perceptual abilities that exceeded the limits of the big physical five senses.

The Limited Value of Reality-Making Terms

Of course, the coming into existence of reality-making terms is necessary in order to have sharable points of reference regarding what is being talked about—or, more precisely, what one thinks is being talked about.

And so the existence of the terms is not an issue here—except to point up that they come and go, become out-dated, while the supposed concepts they represented during their time can prove to have consisted of inadequate or unproven hypotheses.

What is at issue in this regard is that one cannot activate a *word*.

And this will be the case even if it has linguistically and intellectually contributed to conversational or literary reality-making in this or that cultural or historical sense.

It is generally understood that words mean something specific, and unless they do they are otherwise useless.

Thus, the meaning of “reality” depends on what a given society or an individual thinks the meaning is.

The study of meanings is, of course, the central interest of semantics, whose general purpose is “the historical and psychological study and classification of changes in the signification of words or forms viewed as factors in linguistic development”.

The English, term *semantic* is taken from the Greek *semantikos* (significant), and *semainen* (to signify, to mean).

But the Greek *semantikos* is said to be akin to the Sanskrit *dhyati*, which means not only that “he thinks”, but also “he thinks what he does think”.

In the semantic sense, then, if meanings of words are clear-cut—such as the meaning of the words *apple* or *orange*—then most people will understand in unison what is being referred to.

But if the meaning of a word is even somewhat ambiguous, then difficulties can arise.

For example, the term *psychic* has never achieved a clear-cut definition that can be subscribed to either with unambiguous certainty, or within the unison of many.

Indeed, to ambiguously define that term as “lying outside of the sphere of physical science or knowledge”, or to say it equates to the “paranormal”, hardly helps to reduce the ambiguity that semantically encapsulates it.

Yet, most people using it seem to understand what it *does* mean. But this rather seems, at the individual level, to fall into the category of “he thinks what he does think” it means.

This is more or less to say that the meanings of terms that have decidedly ambiguous “definitions” are up for grabs. So anyone reading about or discussing something *psychic* can suppose its meaning is within the contexts of their own reality-making mechanisms.

The point of the foregoing observations is not to condemn the conversational and literary processes that utilize words.

Rather, the purpose is to begin pointing up that words, as wonderful as they are, can also psychodynamically erect “reality” thresholds, limits, or barriers regarding meaning and awareness—whether clear-cut, ostensible, ambiguous, or decidedly vague or murky to the nth degree.

Individualized Reality-Making

Within the overall contexts of the modern tradition, the idea of “the individual” is very precious. So we think of ourselves as individuals in ways that are both abstract and concrete depending on whatever situation is involved.

But we are not just individuals in the egalitarian sense.

Rather we are individuals that build versions of reality. And because of this we somehow conceptualize our existence and ourselves within the versions of reality we have somehow taken on board, or imbibed, or have been socially programmed with.

Without much doubt, the major sources of the versions of reality are found within the vicissitudes of social conditioning, both large and small, which in itself is a “reality environment” constructed out of various versions of reality-making.

The human individual being born into one or another of the socially conditioned environments is, by educational measures, thereafter programmed to function within it.

And so it can be said that one’s “life”, in general, is a series of processes involved with negotiating one’s way within whatever versions of reality one lives within.

The point of the foregoing is not to moan and groan about the existence of various versions of reality, whether achieved via social conditioning or individual enterprise.

Rather, it is that conditioned and invented versions of reality do exist—and that they *do* exist *is* not just a version of reality, but a real reality, as it were.

Sociologists and semanticists have long recognized that any given version of conditioned, invented, or achieved “reality” is somehow closely integrated with whatever linguistic programming is being utilized within it.

Linguistic programming consists of words, of course. And as already noted, their meanings can range along a scale beginning with the clear-cut and precise, through the ambiguous, and thence to the utterly foggy or sloppy.

Various semanticists have stated, with some firmness and conviction, that the individual is *always* directly linked by language into socially conditioned realities, and vice versa.

This is to say that the *links* constitute a paradigm, a socio-dynamic pattern, within which individuals are encompassed into some kind of systemic socio-linguistic collective—even if they do manage to retain this or that conviction regarding the importance of their individuality.

To simplify, the individual shares *into* the societal collective “realities” via language, its words, and the meanings attributed to them.

This is almost the same as saying that language plus its word-meanings constitutes a transistorized reality-making system.

The principle function of this system is to *transfer* assumed or real realities back and forth between the larger reality conditioning environment and the individuals existing with it.

It is worthwhile noting that information-theory scientists suppose that at least 50 per cent of the English language functions that way. So at least 50 per cent of reality-making consciousness at the individual is more or less trapped in, contained in, or limited to the larger reality conditioning environment.

Words With Specific Meanings vs Words With Generalizing Meanings

The foregoing may seem complicated lot to work through.

For clarity, it can be established that certain languages have dozens upon dozens of words that pertain to specific dynamic activities of consciousness and powers of awareness.

A large number of those dynamic activities could be thought of within the contexts of the superpowers of the human biomind.

English is not one of those languages, and neither are most of the modernized European Romance languages, including middle and late Latin.

However, by examining the Russian, Sanskrit, African, and early Hebrew languages, one can begin to uncover a great number of terms having direct relevance to expanded awareness and consciousness.

Those terms would thus have great relevance to the superpowers—but for which there are no real conceptual equivalents in the modern Western languages systems.

One can also examine, for example, what remains of ancient Egyptian, and some of the still extant Siberian, Tibetan, and Amerindian languages, and find dozens of terms that clearly refer to some aspect of the superpowers.

For the most part, there are no specific English equivalents for those other-language terms. And so we have either to directly lift them into English or recast or approximate their meanings in the light of our few generalizing English terms. Doing so has not always been successful, and often totally misleading.

Another option, of course, and the one most conveniently seized upon, is simply to pay no attention to those other-language meanings altogether.

It is meaningful to consider why certain languages, in their evolution, began to include so many terms relative to the superpowers and to forms of dynamic consciousness itself.

One reason is most probable: the *reduction* of ambiguity, which obviously has something to do with overall linguistic efficiency, since in any language more clear-cut meanings serve better than a proliferation of ambiguous ones.

As a contrasting example, in English we have the terms *psychic* and *telepathy*.

Those terms have never achieved a clear-cut definition.

But they have served quite well as a kind of over-generalizing bag that can get quite bloated with regard to the ambiguous contexts put into it.

Indeed, because of their lack of clear-cut definitions, we can consider that each individual could, if inspired to do so, put their *own* meanings into the psychic bag. And so that bag might take on the implications of a Magritte painting, or the dimensions of an amorphous Salvador Dali extravaganza.

A term that is ambiguously defined might also be thought of as having amorphous status, but ambiguous impact in the reality-making systems of societal conditioning processes. The amorphous ambiguities then download into individuals.

Amorphous means, of course, “having no determinate form; lacking complex bodily organization; lacking division into parts; shapeless; uncrystalized”.

In contrast, *morphous* means “having a form” that is clear-cut enough to enable recognition as a form.

In an explicit sense, then, any morphological study is undertaken to reduce ambiguities of something so that it can be conceptualized, perceived, identified, and understood in a more clear-cut fashion.

The importance here is that numerous *kinds* of telepathy exist. Numerous kinds of so-called “psychic perception” also exist.

But our English definitions of telepathy and psychic are amorphous, or over-generalizing, and hence result in ambiguousness. And that results in sloppy rather than in clear-cut reality-making.

As it is, *ambiguous* is derived from a Latin term meaning “to wander about”.

In English, its two principal definitions are rendered as:

1. “Doubtful or uncertain, especially because of being obscure or indistinct;” and
2. “Capable of being understood in two or more possible senses or ways”.

Thus, there is some kind of non-efficient linkage between whatever is amorphous and whatever is ambiguous—i.e., something that is indistinct (ambiguous) can also be thought of as amorphous (not having definite form).

This linkage might constitute an amorphous ambiguousness, or vice versa, or an indistinct amorphous mess, or something along such lines.

In any event, when we think of people using the same words we do, we also tend to assume that all of them are utilizing the same meanings.

As mentioned earlier, this is probably the case where meanings are clear-cut enough *and* are shared as clear-cut.

For example, the word apple refers to the physical apple. This is rather clear-cut, and everyone will probably understand as much. “Apple”, therefore refers to a nomenclature morphism, or, so to speak, to morphic thinking patterns.

But the word psychic refers to . . . well, what specifically *does* it refer to, other than an over-generalizing, amorphous something or other, and which results in amorphous thinking patterns.

The Real Existence of Morphous and Amorphous Reality-Making

By virtue of working in the psychical and parapsychological research fields for well over thirty years now, it is this author's direct experience that the research is overly burdened with terms that are not very clear-cut, and most of which rest upon ambiguous and amorphous assumptions or hypotheses.

As Ingemar Nilsson suggested, those terms then flood through the views of parapsychologists who share concepts, and thence download into media usage and public consumption, and so they take on very broadly-shared reality-making substance.

For example, the accepted definitions of *telepathy* as "mind-to-mind communication" and of *psychokinesis* as mind-over-matter utilize the term *mind*.

Most individuals have some kind of idea about what *mind* is—but largely because they assume they have one, or because they experience what seems to equate to the generally shared understanding of the word.

Thus, the general concept of mind is broadly sharable on that particular basis.

But if the modern Western definitions of *mind* are looked up and studied, then the clear-cut authenticity of the term begins to wobble simply because there are so many definitions of it.

Most relatively competent dictionaries will give at least nine definitions, and some will give fourteen to seventeen. The Oxford dictionary of the English language gives something like seventy or more if important nuances are considered.

It is possible to think that something that has two or three related meanings might yet resemble something with clear-cut, morphous status.

But if definitions proliferate with what amounts to wild abandon, then the proliferation increases not toward clear-cutness but toward amorphous ambiguity.

And indeed, some researchers of the mind have come to two rather remarkable speculations:

1. That the mind doesn't actually exist as such;

2. That many or most of the attributes assigned to it in theory or hypothesis might better be allocated to some other undiscovered or unacknowledged dynamic system within the overall human make-up.

Two generally ignored tidbits are worth mentioning.

Among all of the definitions of the mind, none encompass the mental nature of either telepathy or psychokinesis, or of any other “psychic” experiencing; and that the original definition of *mind*, taken from an early Scandinavian term *mynd*, referred only to memory, or to recall of memories.

Attempting to Move Beyond Incomplete Realities About the Superpowers

The general point of all of the foregoing has not been to complain and gnash one’s teeth over the real existence of ambiguous stuff regarding the superpowers. Indeed, ambiguous realities always have and probably always will exist.

Rather, the effort of this essay has been to point up that if ideas about the superpowers are encompassed in ambiguities, they are at least equally encompassed within a lack or a vacuum of clear-cut references.

Therefore, with regard to the superpowers, it seems necessary on the one hand to admit that the ambiguities exist, but otherwise to not waste much energy in either complaining about them, or getting deliciously lost in their vague amorphous whatever.

Beyond that, the need is to try to locate some clear-cut references that seem logical enough, and which thereby might arouse some sense of real reality.

The Conventional Question of Who is “Psychic” and Who Is Not

One of the first issues that might be addressed has to do with the traditional overview regarding who is psychic and who is *not* psychic.

Throughout human history, certain individuals have become identifiable within the greater populations as “naturally gifted” in terms of becoming, for example, a shaman, a seer, a medium, a psychic, an intuitive, and so forth.

It is quite natural that a lot of attention has always been directed, one way or another, toward such gifted types, and this much has always been more or less obvious.

But what is not so obvious is that in turning attention toward the gifted, it is turned away from the general masses that are not considered as gifted.

Because of this, a “basic reality” comes about within which psychic powers are seen as belonging to the smaller percentage of gifted folk, but not to the larger percentage of the un-gifted.

It thus follows that a “reality” has emerged in the modernist West based in the idea that if one is not born a gifted psychic, then one cannot really aspire to become one by increasing one’s knowledge or by training or tutoring.

Of course, this modern reality flies in the face of many ancient realities. For example, in India it was held that the Sidhis (a Sanskrit word somewhat akin to the notion of the superpowers) *could* be taught by instructive nurturing.

In any event, there is one approved exception to the modern idea that only the gifted can have the superpowers. This exception has to do with the un-gifted suddenly becoming gifted, either temporarily so or permanently.

Indeed, sometimes people fall on their heads, or receive a blow to them, or undergo some kind of traumatic shock, after which they are suddenly in possession of psychic powers they did not have before.

Additionally, some of the naturally un-gifted undergo unusual mystical experiencing, psychological catharsis, or altered states—after which they too find themselves at least somewhat in possession of powers otherwise thought to be available only to the naturally gifted or to those whose heads got knocked about.

And so, the idea that only the born-gifted can have psychic capacities doesn’t exactly hold as much water as might otherwise be thought.

It is certainly true that if attention is focused on the PSI gifted, then it appears that they are where the action is.

But if one examines, in depth, what the un-gifted experience along the lines of the gifted, then it can statistically be shown that a quite large percentage of the un-gifted occasionally do experience various types of spontaneous PSI events.

If one incorporates the larger scale of what the un-gifted populations also experience occasionally, then one must at least hypothetically consider that there is some kind of much bigger picture behind the smaller one that is focused on the gifted only.

The Concept of Giftedness

As of this writing, the term *gifted* has been politically incorrect for about twenty years, largely because it is not very egalitarian-confirming. The word is taken to imply that all individuals are not equally gifted, in that it distinguishes between those who are and who are not.

Most dictionaries define the adjective *gifted* as “having great natural ability”.

But the adjective is of course taken from the noun *gift*—which, in addition to “something given”, is principally defined as “a notable capacity or talent”.

Synonyms of *gift* are given as *faculty*, *aptitude*, *bent*, *talent*, *genius*, *knack*.

The verb *to gift* is defined as “to endow with some power, quality, or attribute”, but the verb in this sense is mostly used in British English.

From the foregoing dictionary definitions, it can be seen that a gift is most likely not a thing-in-itself. Rather, the gift is at least somewhat composed of its dynamic synonyms—in that it can logically be supposed that various mixes of faculties, aptitudes, bents, talents, genius, and knacks result in the sum called “gifted” or the state of giftedness.

Indeed, the principal definition of *faculty* is given as “ability, power, as a personal capacity”, and “a physical or mental power or function”.

Beyond this, some dictionaries note that *faculty* refers to “one of the powers of the mind formerly held by psychologists to form a basis for the explanation of all mental phenomena”.

This suggests that the “mind” could actually be a composite of many faculties, each having its own sphere of functioning or operativeness.

In relationship to giftedness, *faculty* “applies to the innate, or sometimes, but less often, acquired ability for a particular accomplishment or function”.

In this sense, then, it is possible to consider that giftedness is the sum result of various combinations of innate faculties, aptitudes, bents, talents, genius, and knacks that are in some kind of activated state.

If the combinations of the innate factors are dormant or inactive, then the sum result (giftedness) would not manifest.

But a major question now emerges, and involves a wonderment not regarding in whom the faculties are already active, but in who are the faculties innate?

Well, the faculties would clearly be innate *and* active in naturally gifted psychics.

A Speculative Individual Map of Innate Active and Inactive Faculties

00

XXXXX*!!XXXXXXXX***!!!**XXXXXXXXXX*!***XXX***!**

The diagram above is suggestive of fifty innate faculties (although there must be very many more).

Seven of these are active;

Twenty are simply dormant and inactive;

Twenty-three are desensitized or blocked by social programming formats, and which can include ambiguities juxtaposed against what otherwise could be broken down into sequences of clear-cut information and knowledge.

As a brief aside, one clue that the diagram above might have real relevance can be distilled from the fact that most people feel they are not living up to their “full potentials”.

This appreciation of themselves can only mean they somehow sense that a great number of their potential faculties are not active, or are socially disrupted or blocked.

And indeed, many do blame society or the System, this being a castigation that does have some merit—if two of the basic mechanisms of social programming are understood.

Those two mechanisms consists of methods to condition awareness *toward* what the society deems necessary and appropriate, and likewise to necessarily condition awareness *away* from whatever is deemed not appropriate.

For example, if there is a sociological fear that achieved telepaths might be able to invade and “read” the hidden contents of another’s mind, then methods to condition awareness *away* from real telepathic realities would need to be evolved and implemented.

A Brief Consideration of the Nature of Awareness

One of the central problems regarding any potential activation of the superpowers (or indeed any powers at all) is that they tend to be thought of as things—such as the IT-things called telepathy, intuition, clairvoyance, remote viewing, precognition, retrocognition, and etc.

However, none of these can manifest (or exist) unless awarenesses and perceptions appropriate to them *first* become activated.

Indeed, if one cannot be aware of whatever, then it is unlikely that one has any chance at all of perceiving it.

Most dictionaries define *aware* as “watchful” and as “having or showing realization, perception, or knowledge”. It is the mixture of those three states or qualities that is thought to equate to *awareness*.

Furthermore, realization, perception, and knowledge are not factors that one is born with, and indeed it is rather broadly understood and accepted that that they can be *acquired*, developed, enhanced, and modulated in various kinds of ways and formats.

The synonyms associated with *awareness* help give some added dimensions to the term: cognizant of, conscious of, sensitive to, alive to, awake to.

The foregoing synonyms, and even the meaning of awareness itself, are somewhat ambiguous unless one important word is incorporated: awareness *of*.

It is possible that a general state or condition of awareness might exist.

But in essence, awareness requires something to be aware of, and without that something then awareness per se doesn't quite make sense.

The more correct formulas are awareness of, perception of, realization of, or knowledge of something or other.

It can hypothetically be thought that awareness exists principally in direct relationship *to* or *of* something. *If* awareness of the something is actually achieved, then it simultaneously seems to download into perception of whatever that something consists of.

The perception itself then has the possibility for converting into *developed* cognizance, realization, and/or knowledge in accord with the condition of one's other awareness faculties.

It is certainly quite safe to surmise that if one is not aware of something, then that something remains invisible and cannot be perceived.

It is also somewhat safe to suppose (even if only for hypothetical consideration) that dormant or inactive awareness faculties temporarily turn on when un-gifted individuals suddenly experience some kind of superpower episode.

It is thus possible to think that awareness is not just awareness per se, but awareness with relationship to or of some particular category that can be dealt with as perceptual or cognitive information *if* awareness faculties specific to the category are turned on.

Seen in this light, gifted shamans, psychics, intuitives, and etc., would be demonstrating not just the inexplicable giftedness per se, but a fuller spectrum of awareness faculties in some kind of turned on state.

In other words, they would be aware of awareness categories that the un-gifted are not aware of, and thus cannot perceive or cognize.

For comparison between the so-called gifted and the so-called un-gifted, the following diagram can be considered.

Again, the zeros equate to different specializing awareness faculties, the ! equates to their turned on state, * equates to the innate but dormant and inactive state, while X equates to blocking or desensitizing because of social conditioning.

A Suggested Spectrum of Awareness Faculties

Un-gifted spectrum: 000
XXXXXXXX****!!XXXXX*-X!!*****XXXXXXXX

Gifted spectrum: 000
!!!!!!!!!!!!!!XXXXX****!!!!!!!!!!!!!!*****!!XXXXX

An individual might be categorized with regard to the un-gifted spectrum in which most of the awareness categories are turned off, or are inactive, or have been socially desensitized.

But if that same individual chances to undergo some kind of altered state, then more of the awareness faculties might temporarily or permanently turn on or become active.

The two observations above can be restated in a different way.

Awareness is not just one thing in itself, but could consist of numerous awareness faculties specifically linked to, and each of which specialize in, different categories of information.

If the sum of the numerous faculties is inactive or turned off, then the sum of the individual's possible awareness thresholds will be deficient relative to the fuller innate spectrum of possible awarenesses.

On the other hand, if the sum of the numerous faculties is active and turned on, then the sum of the individual's possible awareness thresholds will be more efficient relative to the fuller innate spectrum of possible awarenesses.

In any event, if one has somewhat followed one's way through the different lines of hypothetical thought that have wobbled throughout this essay, it might

now be seen that they more or less converge onto the concepts and the phenomena of awareness and perception.

Those two concepts are clearly important with regard not only to any potential activation of the superpowers, but with regard to all things one is or is not aware of.

The idea that separate and specific kinds of awareness exist is not new. Indeed, commentary on varieties of possible awarenesses is found in many ancient Asian, African, Middle Eastern, and Amerindian formats.

One of the most remarkable things about awareness-cum-perceptual faculties overall is that they can be more and more activated by nurturing and training. But they can also be decreased or desensitizing by any number of environmental conditions and societal artifices.

Additionally, it would be clear that the threshold, or make-break point, between awareness increase and awareness decrease can become confused and suspended within ambiguous and amorphous contexts.

Status of Individual “Realities” vs Information-Carrying Systems

The suggestion that the individual, as a downloaded component of our species, carries vast numbers of awareness faculties may at first seem off the wall.

But there are certain clues regarding this, most of which came to light decades ago in anthropological research and also when “civilized” Western linguists began to compile language dictionaries of so-called “uncivilized” ethnic-aboriginal peoples.

Anthropology, of course, is (or was, anyway) “the scientific study of man in relation to distribution, origin, classification, and relationship of races, physical character, environmental, moral, and social relations and culture”.

With regard to the examinations of the pre-modern Eskimo peoples, who lived in the northern lands of snow, it was soon uncovered that their traditions and language incorporated seventeen or more separate and distinct words that referred to different kinds of snow.

With regard to the ancient Arab peoples, it was found that their traditions and languages contained more than twenty-eight terms which referred to different kinds of camels.

To modern English-speaking individuals who usually don't have to identify seventeen different kinds of snow for purposes of survival, snow is simply snow—whether wet, dirty, inconvenient, or dry.

A camel, of course, is a camel, whether it has one or two humps, the purposes of which are not understood at all by the camel illiterate.

Word Learning vs Awareness Recognition

Words and their definitions are *acquired* from sources outside of the individuals who learn them, and of course the whole of this learning involves activation of innate intellectual processes.

Thus, the Eskimo peoples could teach the seventeen words for snow. But those who learned the seventeen words had also to learn to become aware of and recognize in fact each of the seventeen kinds.

It is difficult to consider this kind of learning as only an intellectual process governed from outside sources the word-teaching represented. Indeed, intellectual processes must be supported and take on factual, experiential reality via awareness process that lead, for lack of better English terms, to meaning-recognition.

Further, it is broadly understood that intellectual learning processes generally work by categorizing in-take of information in ways that equate to some kind of sequencing or sorting.

Another way of putting this is that one does not learn very well if the in-take of information remains in a sort of amorphous, helter-skelter mish-mash.

Thus, in order to result in *learning*, any in-take of information must follow some kind of natural indwelling organizing principles.

Such organizing principles could be thought of as basically inherent in our species.

As such, the organizing principles would be universal to the species, and would be automatically downloaded into each genetic individual in much the same way that each is born already possessing language-organizing and memory-organizing frameworks.

If the foregoing would be the case, then it must follow that those organizing frameworks must have some direct relationship to what we call “awareness-of”.

It must then also follow that *if* awareness-of remains in a sort of amorphous, helter-skelter condition, then it would not only be useless but also conflictive to the organizing principles of language, memory, and etc.

Thus, if awareness is to be of useful service and function, then whatever the phenomena of awareness actually consist of must also indwell at the species level along the lines of some kind of natural organizing principles.

The Approximate Nature of Organizing Principles

The most basic definition of *to organize* is “to arrange or form into a coherent unity or functioning whole”.

Implicit, but not clearly indicated in the definition, is the idea of parts, pieces, or segments, etc., that either need to be or can be formed into the coherent unity or functioning whole.

It is thus possible to immediately espy the fact that whatever is or remains ambiguous or amorphous probably cannot undergo formation into either a coherent unity or a functioning whole.

To organize parts or pieces of something into a functioning whole equates to the two well-understood, and clear-cut, principle definitions of *system*:

1. “A regularly interacting or interdependent group of items forming a unified whole;”
2. “A group of interacting bodies [or phenomena] under the influence of related forces”.

In relationship to those two definitions, individuals might have their personal realities, but even so they probably have (in the plural) sets and sequences of innate, but inactive awarenesses and faculties.

That this is so can become clearer if one attempts to consider that an individual has one faculty only.

This consideration is, of course, ridiculous in the extreme, in that everyone has a quite large spectrum of faculties visible, and probably has an even larger spectrum of faculties invisible because they are inactive or blocked.

Since it is equally obvious that each kind of faculty is assisted and supported by different and specific kinds of awarenesses, it is then to be wondered *why* awareness is formally defined only in a generalizing, per se, simplified, and ambiguous sense.

If spectrums of active and inactive faculties exist in each individual, then it really should be assumed that spectrums of active and inactive awareness

“units” also exist in sequential ways that accord with each of the specializing faculties.

The term *spectrum* refers, of course, to:

1. “An array of the components separated and arranged in the order of some varying characteristic;”
2. “A continuous sequence or range”.

It is via these well-accepted definitions that it becomes possible to consider the real existence of arrays of awareness which assist and support arrays of faculties, and which in turn download into arrays of perceptions.

So whatever each of the superpowers might be called in terms of words and assumed definitions definitely recedes into negligible importance.

The only real thing that matters is what one can be, or become, aware OF.

In any event, sequential arrays or multiple ranges of anything clearly are systemic in nature. They are systems, i.e., regularly interacting or interdependent groups of items, parts, arrays, or phenomena forming a unified whole.

For the purposes of this essay, whether the parts, arrays, faculties, awarenesses are active, inactive, or desensitized now remains the only real point of interest regarding the superpowers.

At this point, something now depends on how an individual understands or doesn't understand the nature of systems, and the nature of systemic phenomena.

Therefore, discussions regarding the nature of systems will subsequently be added into this Website, thereby bringing to a close this already over-long essay.

Even so, those having an interest in doing so might patiently work at making lists of what they can be aware of. However, such lists might be undertaken and held privately, largely because some items appearing therein might be disturbing to the status of other individual realities.

PASSIVE AWARENESS AS DIFFERENTIATED FROM OTHER POSSIBLE KINDS OF AWARENESS

Ingo Swann

(11Nov99)

Although most realize that awareness does exist, it is generally thought to exist as a sort of overall, undifferentiated thing-in-itself that is not broken down into categories and specific types.

The difficulty arises because the nature of or intrinsic essence of awareness per se and awareness OF something are neither the same thing nor the same activity.

Indeed, if one pauses to consider this, then awareness OF something must be some sort of an extension of awareness itself.

Our Species as a “Smart System”

There may be a number of smaller-picture ways of getting into the substance of this essay. But a possible bigger-picture way might consist of the following concept.

It is possible to think, only for hypothetical speculation to be sure, that our species is designed to be a smart system.

Indeed, we have the “equipment” that suggests as much: i.e., arrays of awareness units, different kinds of perception, intelligence faculties, powers of recognition, deduction, judgment, sensing, sense-making, several ways of setting up communications, and etc.

All of this equipment is innate in each individual. And indeed what happens after birth is totally dependent on the actual pre-existence of those innate factors.

Without the pre-existence of those various equipment, the human might be humanoid in body only, but clearly not all that human regarding anything else.

This is to say, when we think of a “human being”, we are obviously thinking of the bio-body *plus* all of its innate equipment—and which are thought of as belonging to the bio-body’s “mind”, the mental equipment of the body.

As to which of the equipment are more significant than others, it is difficult to give priority status to most of them, but with one exception.

Without the arrays of awarenesses, it seems unlikely that the rest of the equipment would be all that functional or amount to very much.

Based on the hypothetical foregoing, we could then think that each infant born possesses innate arrays of awareness, and all of which, even if somewhat wobbly at first, are none the less set and ready to function.

As it is, though, each babe is not only born into physical-mental life, but also into sets of circumstances majorly characterized by environmental and social influences, as well as by the contours and limits of knowledge packages that pertain to the circumstances as a whole.

Within the world-wide panorama, there are, of course, very many kinds and sets of circumstances that a babe can be born into.

Each of these different socio-cultural sets require the nurturing of certain kinds of awareness units, but, as it might be said, do not require, and may even oppose, the nurturing of other kinds.

Sociologists and psychologists have referred to this selective nurturing and de-nurturing as “social-cultural conditioning”.

The idealized, but often rather wobbly, end goal of socio-cultural conditioning is to manufacture mental individuals who will ultimately grow up and take their pre-fitted place within the mental schemes of things as established via the socio-cultural conditioning overviews and their norms.

In any event, babes born with full spectrums of wide-open awareness faculties undergo the effects of the nurturing and de-nurturing.

As time passes, the nurtured awareness units rev up to fuller functioning, while the de-nurtured ones slowly close down into some kind of dormant or non-operative status.

The Construction of Awareness-Information Patterns in the Maturing Individual

As discussed in previous essays, the exact nature of awareness has not been researched in general, and so likewise scientists and psychologist have not studied the awarenesses of children.

But those who have studied developmental child psychology have suggested that most of the basic categories of information patterns and values

the forthcoming adult will ever use have been firmed up by about the age of seven.

At that age, or thereabouts, a rather remarkable, two-fold phenomenon takes place.

On the one hand, the basic categories of information patterns are, so to speak, locked-in and locked-down so as to achieve some kind of permanent status.

And this would seem to include the locking-in of the specializing kinds of awareness units that have been nurtured to go along with and support the basic information patterns.

On the other hand, the locking-down also serves to lock-out all other categories of information that are in dis-conformity with the patterns locked-in.

And as might now be expected, the locking-down would include the locking-out of awareness units that are also in dis-conformity with whatever has been locked in.

It is at this point that all the arrays of awareness units that are not consistent with those that have been nurtured are closed down, or blocked from functioning.

One of the hypothetical fall-outs of this remarkable two-fold phenomenon has a direct impact regarding future in-take and processing of information the individual might thereafter encounter.

The individual will thence process that information within the basic contexts of the information patterns that achieved locked-down status at about the age of seven.

Additionally, the individual has only certain kinds of operative awareness units, all the rest being inoperative by virtue of having been locked-out and demobilized via the processes of de-nurturing and social conditioning.

It is understood that certain additive adjustments to whatever has been locked down can sometimes take place between the age of seven and the onset of puberty.

For example, the growing child can still simultaneously learn different languages with some ease.

Many can also selectively consider different vocations that might inspire their awareness regarding a life commitment.

Sometimes, creativity and creative logic are still amenable to new discovery and information in-takes.

And it is also during this interregnum between childhood and forthcoming adulthood that intelligence factors can surge and alter, and some of the demobilized awareness units can turn on, either fortuitously or unfortuitously.

The point is that awarenesses, and the extent of their activity and operativeness, can very early be modulated by environmental and societal conditioning. Within whose contexts only those awarenesses deemed suitable will be nurtured. Those deemed unsuitable will, of course, undergo long-term demobilization.

It is worth mentioning a special book that deals with children, and which mentions in more detail some of the above topics. This is *Magical Child* by Joseph Chilton Pearce (first published by Dutton in 1977, since having undergone many other editions).

Of course, the combined works of Jean Piaget (1896–1950) are of seminal importance in this regard. Piaget was a Swiss psychologist and a world-renowned professor of child psychology, who produced at least eleven of important books in that regard.

Awareness vis-à-vis Autonomy

In order to examine of active and passive types of awareness, it is first necessary to make a slight detour into the meanings of the term *autonomy*.

The meanings of this term, together with the meanings of the terms *awareness* and *systems*, altogether constitute one of the most fundamental concepts regarding the start-up of superpower functioning.

The definitions for *autonomy* and *autonomous* given in most dictionaries are:

1. The quality or state of being self-governed, especially as regards the right of self-government;
2. A self-governed state, nation, or country;
3. Having the right or power of self-government;
4. Undertaken or carried on without outside control;
5. Existing or capable of existing independently;
6. Responding, reacting, or developing independently of the whole, as for example, in growth.

(Note: Please observe that if something is truly autonomous (independent), then the use of the term “reacting” in the 6th definition above is somewhat conceptually misleading in the absence of the term “acting”. Indeed, the 4th and 5th definitions given imply that the autonomous does act without reacting to outside control or stimuli, but may also react to those if necessary. So both terms are necessary”.

Given these definitions, most would consider that the term “autonomy” principally refers to a self-governing nation, state, or country, or to some otherwise completely independent agency.

As it has transpired, though, and to move expeditiously along, the noble professions of psychiatry and psychology have properly seized upon the term *autonomy* and converted it to their own use.

Thus, in the lingo of psychiatry, for example, *autonomy* is defined as follows:

“*Autonomy*: The quality or state of being self-governing. The living organism does not represent merely an inactive element but is, to a large extent, a self-governing entity.

“The biological process, therefore, is not entirely a result of external forces, but is in part governed by specific biological forces which are endogenous.

”The organism possesses a certain degree of freedom; i.e., it acts according to its own inherent nature, which is based on intrinsic forces, and not under the compulsion of outside influences. [*Psychiatric Dictionary*, 5th Edition, Robert, J. Campbell, Ed., 1967).

The term *endogeny* is defined as “Growth from within or from a deep layer; growing from or on the inside; originating within the body”.

The term *intrinsic* of course means: “Belonging to the essential nature or constitution of a thing”.

This is a good place to also point up the definitions of *innate*, a term that is frequently used throughout most of the essays in this database.

1. Existing in or belonging to an individual from birth;
2. Belonging to the essential nature of something;
3. Originating in or derived from the mind or the constitution of the intellect rather than from experience [of outer phenomena or factors].

As synonyms, innate, inborn, inbred, congenital, and hereditary “mean not acquired *after birth*”. (Emphasis added).

The Probable Roots of the Major Modernist Conception Regarding Awareness

As discussed in prior essays having to do with the status of awareness research, it can be discovered that hardly anything exists along such lines.

Even so, that awareness exists is taken for granted.

But it seems majorly conceptualized as something like a completely unitary, homogenous, thing-in-itself, having no subdivisible parts, no specializing functions, and no scales or spectrums regarding differentiation of specific internal and external factors.

One possible reason for this major conceptualization has to do with the modernist idea that awareness is acquired *after* birth as the infant begins to learn to identify differences in the outer environment.

In other words, one *learns* to become aware, and that thereafter one's awareness is conditioned and shaped by the on-going mix of what one learns and experiences.

It is helpful to briefly trace the history of this concept, which led to a volcanic debate that erupted and festered during the eighteenth and nineteenth centuries, and was even still on-going during the early decades of the twentieth.

The debate was a serious one, in that it was broadly advertised as having important reality-shaping substance regarding philosophic and scientific issues. That it also had tremendous importance to major societal issues was not so broadly pointed up.

The ferocious debate centered on two questions that were seen as mutually exclusive and conflictive, one of which must be true, the other then being false.

1. Was the mind of the human babe born with innate, intrinsic, and already existing faculties, features, and characteristics, and which might even include certain kinds of memory; or
2. Was the human babe born a "blank slate" upon which "anything could be written" after its birth.

The eventual up-shot of the debate was that the exponents of (b) "won", and on the surface of all things, that was that.

However, the triumph took several decades to achieve, and it was achieved only by deconstructing the authenticity of many so-called "pre-scientific" knowledge packages. The list of those expunged knowledge packages is quite

long. Among other significant topics, it includes, of course, intrinsic functioning of awareness and the superpowers.

With regard to the issue of awareness, then, it could be thought of within the “blank slate” contexts—meaning that the infant was born with a blank slate of generic awareness upon which anything could be written after its birth.

It is worth mentioning here that as the blank-slate idea gradually triumphed within the contexts of scientific and philosophic overviews. The triumph also led, in part, to the proliferation of the many “sociological experiments” for which the late nineteenth and the twentieth century became so famous.

Indeed, if everyone’s slates were blank at birth, the sociological contours could be designed and written on them—so as to result in behavioristically ideal societies (or, in ideally mind-controlled ones”).

Further, the blank slates, as such, could be seen as little more than stimulus-response mechanisms, and which would respond to whatever was written on them as stimuli.

If there were any issues of awareness involved, then such awareness existed in the blank slate *passive* condition, thus enabling awareness to be written in ways deemed desirable by modern scientists, philosophers, and there resulting sociological enterprises.

The Absence of Autonomy Within the Modernist Concepts of Awareness

It can now be pointed up that the blank-slate theorem left no room for thinking that the blank slate had anything resembling the quality or state of being self-governing.

Therefore, the blank slates of all individuals of our species could not act according to any of their own inherent, self-governing qualities based on intrinsic forces and qualities.

In other words, the blank slates were entirely under the compulsion of various assemblages of outside influences, while any awarenesses involved would be little more than copies of those influences.

The former, and once extremely powerful, blank-slate concept is today “forgotten” with regard to scientific and philosophic auspices.

None the less, those modernist knowledge packages that once actively incorporated it into their early theoretical structures are still utilizing those

knowledge packages. In other words, the words might be gone, but their foundational influences are not.

And so, in the sense of inheriting our own history, that idea has left a subtle sociological residue that entraps many versions of reality within it.

In order to complete the picture briefly outlined above, the blank-slate thing began to come under duress for a number of reasons, but perhaps especially because of the invention (in Germany during the 1930s) of the electron microscope.

After World War II, the new microscopes ultimately allowed for increasing advances in the scientific field of genetics. As a result, the inner, intrinsic workings of genes and chromosomes could begin to be identified.

And from this it became certain that in their self-organizing, self-governing aspects, the genes, chromosomes, and etc., were *not* operating from a blank-slate thing, but indeed seemed to be amazingly aware of what they were all about and what they were doing.

Whereas the blank-slate thing had nullified the concept of self-generating autonomy, that term now had to be quickly resuscitated and put back to work—at least with regard to the biological processes which could no longer be seen as “entirely the result of external forces”.

The scientific resuscitation of the term was achieved without much ado, but similar resuscitations of it have not yet really been introduced into philosophy or sociology—or into parapsychological research, for that matter.

Passive Awareness As One Category of Awareness

The blank-slate idea was never described as passive awareness.

But if the slate was blank, and if behavior-making, awareness-making, and reality-making stuff were to be written on it, then the slate can be thought of being passive in nature.

The idea of the blank slate refers to something within the whole human entity that can in-take and imprint information from external sources in forms of, say, impression-like “inscriptions”, and thereby become aware of the meanings of those inscriptions.

This, of course, is the same as saying that awareness is manufactured *because* of the in-take of information from external sources.

However, if this is all there is to awareness, then it is difficult to explain how an individual has an individual personality, an intelligence that often *does not* function or specialize only with regard to the passive in-take.

Further, it is difficult to explain how deductions not already encoded in the in-takes of this or that information can be arrived at.

Neither can it be explained how creativity, original inventiveness, or intuition occurs regarding information that has never been passively received and duplicated as in-put from external sources.

And, of course, the existence of the superpowers that transcend matter, energy, space, and time—and as well, can transcend the limits of *all* information—is very difficult to explain based only on previously in-taken forms of passively acquired awareness.

In other words, passive awareness most probably functions only with regard to the sum of what has been earlier acquired by passively being in-taken and imprinted.

At this juncture, it is worthwhile reviewing the major definitions of *passive*, of which there are nine:

1. Acted upon by an external agency;
2. Induced by an outside agency;
3. Receptive to outside impressions or influences;
4. Receiving or enduring without resistance;
5. Submissive;
6. Existing without being active or open;
7. Lacking in energy or will;
8. Inert, latent;
9. Non-volitional.

If awareness consists only of information passively imprinted solely from external sources, then awareness can function only with regard to, and only within the scope and criteria of, what has been induced by virtue of outside agencies.

There are very many implications downloading from this, and each might want to reflect upon what they could consist of.

But one of the more blunt implications is that the construction and support of passive awarenesses scenarios is of enormous value regarding societal power structures whose managers do not very much relish the emergence of any other less amenable kinds of awarenesses.

Meanwhile, if passive formats of awareness are all there is regarding the contexts of awareness, then it is exceedingly difficult to place ideas of autonomy within those contexts.

Indeed, if such was all there was regarding awareness (i.e., only information-awareness programming from or because of outside agencies), then such awareness would be reacting as a stimulus-response mechanism.

This is to say that awarenesses could be characterized as responding only to information stimuli that have emerged from outside agencies.

In any event, this essay could be more or less wrapped up based on the foregoing. However, the total panoramas of the situations involved are much larger in scope, and so that scope needs briefly to be reviewed.

Autonomy vs Heteronomy

As defined by the *Psychiatric Dictionary* earlier referred to, the relationship of autonomy and heteronomy is briefly discussed as follows:

“*Autonomy* essentially means self-government [within the holistic scope of innate and intrinsic forces of the organism].

Heteronomy means government [or influencing] from the outside.

The autonomy of the organism is not absolute; the self-determination is restricted by outside influences that are heteronomous with relation to the organism.

Every organismic process is always a resultant of two components—autonomy and heteronomy factors.

There is no absolute separation between the biological subject and the environment and, therefore, there is no sharp boundary between the experience of self and the outside world. There are only degrees of ego proximity and ego distance.’

The degrees of ego proximity and ego distance are the symbolic expression of the gradients between autonomy and heteronomy”.

The foregoing information is found in a perfectly respectable psychiatric dictionary, and so at first it seems to carry only psychiatric contexts of little meaning to the individual.

However, whether the individual recognizes it or not, that line up of information also constitutes fundamental importance with regard to designing mind-control technologies—the goal of which is to affect passive stimulus-responsive awarenesses via heteronomous sources outside of them.

The foregoing definitions clearly indicate that it *is* professionally understood that the individual is not entirely the stimulus-response effect of input external influences that one can become aware of—by experiencing, learning, or teaching.

The individual is also a living organism that, in its inner sense, acts according to its own inherent nature, which “is based on intrinsic forces not under the compulsion of outside influences”.

It is now pertinent to relate the essence of the foregoing to the superpowers of the human biomind.

While one might assume that parapsychological research provides the best evidence for the existence of PSI, ESP, telepathy, and so forth, the best evidence for those *kinds* of superpowers is derived from what the general populations spontaneously experience.

Statistics acquired during the last twenty years indicated that more than 50 per cent of those interviewed had spontaneously experienced some kind of superpower episode, often more than just once.

A significant aspect of this, which is usually entirely missed, is that most of the experiencers indicated that they could not make sense of the events by referring to the scope of the information contained in their passive awarenesses.

Indeed, the events “came out of nowhere” that was identifiable, but they nevertheless the less usually contained information that was or later proved meaningful to the experiencer.

Very few experiencers questioned the authenticity of their events.

And it was generally understood that they somehow represented kinds of awareness that were neither incorporated into nor emerged out of, as we shall now say, their acquired kinds of passive awarenesses.

But the events represented *some* kind of awarenesses, the origin of which was unknown. The best, even if temporary, understanding here is that:

1. The origin of those spontaneous experiences exists somewhere within the inherent nature of the individuals; and

2. That the experiences emerge based on inner intrinsic forces not under the compulsion or determination of outside influences.

That the experiences occurred spontaneously clearly must indicate that they emerged from or because of active, volitional awarenesses, and also carried the markers of autonomous energy and will which can be absent regarding passive awarenesses.

Evidence For the Existence of Active Awarenesses

By far and large, most dwell within the information frameworks of their passive awarenesses, and it is indeed within those frameworks that individuals and group realities are formatted—because passive awarenesses are most easily shared.

This statement can be recast as: most dwell within the information frameworks based on passively acquired heteronomous awareness from the outside, and it is therefore that those frameworks format the realities that most individuals and groups can share.

That this is so is not the central issue involved. The central issue is that passive awareness formats are not generally recognized as passive *until* they can be contrasted to examples of active autonomous awarenesses.

Evidence For the Existence of Active Awareness Categories

This issue will be only briefly dealt with here, largely because extensive discussions regarding *systems* must first be offered up in order to erect an appropriate information platform for it.

But for the purposes of this essay, a distinction must be made between what appear to be the two chief characteristics that separate passive and active awareness.

These two characteristics can immediately be pointed up by considering that passive awareness is non-volitional. Indeed, the in-take of information from external sources more or less requires a non-volitional-passive state of some kind.

Otherwise the information will not register, imprint, or become formatted, and one thereafter cannot really say that one is aware of it.

Thus, if it is possible to associate non-volition with passive awarenesses, then the concept of active awareness could be associated with volition.

It is not at all difficult to consider that volition and non-volition are components of powerfulness and powerlessness. At least it is reasonable to think that power is closer to active awarenesses than to passive awarenesses.

In any event, examples of active awarenesses are seldom seen because societal conditioning formats generally direct cognitive attention not toward, but away from them.

In the martial arts, however, various kinds of active awarenesses are accepted not only as real enough, but as essential.

Most of the martial arts learning techniques (those of Aikido, for example) consider important distinctions between passive and active awarenesses.

The gearing up of instant, non-thought-determined reflexes, for example, must derive from active-volitional kinds of awarenesses rather than from passive ones.

Gradients of Awarenesses Ranging From Passive to Active

Earlier in this essay the concepts of autonomy and heteronomy were reviewed, and it was indicated that there are “no sharp boundaries between the self and the outside world”.

There are only degrees of ego proximity and ego distance” and which are symbolic of expressions of the gradients between autonomy and the outer world.

This information, found in a completely acceptable dictionary of psychiatric concepts, is entirely fortuitous to the lines of thought encompassed in this essay.

If one can think in terms of “no sharp boundaries” with regard to the distinctions of active autonomous awareness and passive non-autonomous awareness, then one can think that there are gradients ranging between them.

This situation can partially be indicated via the following simple graph where the brackets] [indicate possible gradients between the two major kinds of awarenesses.

As those external factors do change, those who have passively imprinted on the reality of the former ones suddenly find themselves out of the swim of things. Their ego-proximity to the former external factors is suddenly something akin to the proverbial kite with its grounding string rendered asunder.

With particular regard to the superpowers, modern psychical and parapsychological research has set up the information packages that act as external information sources to interested individuals.

Such individuals then in-take that information into their passive awareness formats, and within which each individual erects some kind of knowledge reality *regarding* the parapsychological *versions* of the superpowers. This kind of thing would include, to be sure, the selected nomenclature that goes along with the parapsychological versions.

In this sense, the parapsychology versions and their supposed knowledge contexts now act as external forces and influences that can be in-put or in-taken into the passive awarenesses of interested individuals—and even into the passive awareness layers of the disinterested and the antagonistic skeptics, scientists, philosophers, and whatnot.

Those that accomplish something along such lines can be said to be in close passive proximity to the information put forth from those versions of the superpowers. But, alas! Perhaps still quite distant from the more truly active, autonomous nature of the superpowers themselves.

The Single, Most Apparent Reality Regarding the Superpowers

The single visible characteristic that identifies the superpowers is that their phenomena have been historically acknowledged since the age of oral transmission of knowledge began, and definitely since the so-called invention of writing occurred.

It is thus that the superpowers can be thought of as indigenous to our species, and which continue to inhabit it, so to speak, regardless of various cultural attitudes toward them.

The succeeding cultural attitudes, and their accompanying realities, come and go one after another, down into today. But behold, the superpowers still spontaneously pop up into occasional visibility even during our own modernist period.

If the long history of superpower emergence is studied closely, it would appear that the single most central difficulty regarding them was not that they do exist, but what they should be *named* for purposes of communicating about them.

Various terms in various cultures and their languages therefore made their transitory appearances, and in this sense things seemed to have progressed accordingly—at least in ancient India, Greece, Mesopotamia, Latin Rome, China, most pre-modern cultures, and so forth.

If one examines such on-going shifts of terminology throughout the centuries and within different cultures, one can gradually become aware of two important factors that have direct implications to contemporary conceptualizing of the superpowers.

First, the pre-modern contexts seem to refer, in today's English, to the superpowers as awareness of categories and gradients of *influences*, *energies*, and *powers*, to which a name was given for ease of communicating.

Second, the name given, however, was *not* generally mistaken as the influence itself. The authenticity of this observation can easily be determined by reviewing, for example, Amerindian language references, and by becoming familiar with superpower references within Aikido and other martial arts formats.

With respect to the foregoing, the most important aspect was, and is, to expand gradients of awarenesses so as to become aware of the influences and powers themselves.

However, the name is *functionally* irrelevant—because all it represents is an intellectual, transitory, external something or another that is convenient for the passive in-take and out-put of linguistic interaction.

Along such lines for example, if one carefully reads through the *Histories* of the ancient Greek historian Herodotus (484?–425? B.C.), one will come across many examples of superpower activity along the lines of what we today call telepathy, distant viewing, and future-seeing.

But although Herodotus reports quite well on the superpower phenomena and activity involved, nowhere does he prescribe a name for them. Neither does he utilize the term “awareness”, although the narratives implicitly point up its undoubted presence among the experients.

Our modern period seems to be the first to invent and assign terms to superpower phenomena and activity—and *then*, in an intellectually passive sense, to conceptualize and mistake the terms for the phenomena themselves.

A question now to be considered is this: Will the passive awareness in-take trigger the active awareness autonomy of the desired connectivity?

Well, if such triggering did prove successful, then societal powers would be much up in alarm because, for example, of the emergence of highly achieved telepaths.

But two of the several problems involved in this regard are worth pointing up.

First, the term “telepathy” and its definitions only constitute a peculiar modern idiom, which definitely, and as can be expected, does configure passive in-takes of information from external sources—and which therefore can mistakenly be assumed as constituting the telepathic “realities” involved.

Second, the idiom may be incorrect or certainly off center. Therefore, what we today idiomatically call telepathy and mind-to-mind might basically consist of something else, either altogether or at least partially so.

SYSTEMS VIS-À-VIS THE SUPERPOWERS

Ingo Swann

(20Nov99)

Introductory Discussions

Two major concepts regarding the basic nature of the superpowers have dominated Western conventional ideas and thinking patterns during the modernist epoch.

First, the recognized superpowers of the human biomind (such as represented by the terms telepathy, remote-viewing, clairvoyance, intuition, and etc.) are thought of as special individual gifts or special abilities. As a result those abilities are classed apart from abilities that are seen as more common.

Second, it is also generally accepted that the special gifts and abilities function, when they do, via the brain-mind concept.

However, there is an important distinction to be made between (1) the concept of so-called special abilities, and (2) certain common abilities that are suppressed or extinguished by social measures, and hence are rarely seen.

Indeed, certain abilities that are common to our species, but which are suppressed by social measures, would be seen as “special” if they occasionally manifested in certain individuals or under certain circumstances.

Thus, there are two options regarding how to basically think of the superpowers: (1) as special gifts or abilities; and (2) as abilities common to our species, but culturally suppressed by societal measures.

By far and large, thinking patterns of modern parapsychology have identified with the first option above, and also with the brain-mind concept.

As it has turned out, however, work undertaken within the auspices of those two modernist contexts has not yielded very much with regard to opening up, as it might be put, the information discs regarding the essential nature of the superpowers.

Many “ordinary” people occasionally experience some kind of superpower activity, and this brings into question the validity of the “special ability” idea. It has also proven quite difficult to locate any actual or precise functioning of the superpowers within the brain-mind model as so far conceptualized.

Generally speaking, the foregoing represents a fair, if brief, overview of what has been referred to as Western parapsychology, and which overview has endured, more or less intact, for about century thus far.

Nothing new has really been added into this Western conceptualization, and indeed the mind-set configurations involved with it have shown themselves to be resistant to such additions.

One example of such resistance is that the break-through Soviet and Russian work regarding bio-communications and electromagnetic bio-information has been successfully avoided.

Another example is that Chinese information regarding certain energy formats that are obviously associated with different kinds of PSI phenomena has likewise not been incorporated into the Western concept.

And the many constituents of the all-important information theory, which itself is a Western product, has not so far dented the Western mind-sets which continue to mull about within the limits of their own concepts.

Additionally, the Western concepts contain a vacuum of information regarding the roles that awarenesses play with regard to the superpowers. Something of the nature of this information vacuum has already been discussed in this database under the general heading of awareness.

But there are other knowledge vacuums in the Western versions of the superpowers.

One of these has to do with the idea that the superpowers function within *systems* that are intrinsic to that functioning.

And so it is the purpose of this set of essays to open up windows of discussion regarding the hypothetical existence of such systems.

Usual Ideas About Systems

It can be found that almost everyone has at hand some kind of idea regarding what a system is.

Thus, although ideas about systems can be quite varied, it seems that the two most familiar ideas about them are:

1. they have something to do with organizing activities to achieve higher proficiency and effectiveness;
2. that they have sociological importance with regard to how societies, and corporate units within them, are managed from the top down.

Be that as it may, although many think of the existence and the presence of systems, few seem to consider their *absence*, and what goes on or happens because of their absence.

What goes on is generally referred to as randomness and which itself is a minor form of chaos. Systematization seeks to reduce randomness, so as to achieve better functioning with regard to whatever.

Psychical and parapsychological researchers have produced quite a number of ideas, theories, words, and terms regarding the topics of their interest.

Some of these have come and gone, leaving a sort of historical residue. Some have been short-lived, some have been jockeyed around for prestige purposes. Inside those disciplines, intramural prestige and pismire activities have changed, new directions attempted, and hostilities among parapsychological players have come and gone.

While some systemization has occurred, it has mainly focused on acceptable parameters of experimental design, and the application of statistics regarding the usually minimal appearance of this or that PSI phenomena.

But no systemization of the various kinds of PSI (superpower) phenomena has been undertaken—until the emergence of Rhea White and her wonderful, but arduous attempts to identify the many dozens of varieties of “exceptional human experience (EHES)”. [See her paper contained in Section 3 of this database.]

In large part, the phenomena, theories, ideas, nomenclature, and intramural battles of parapsychology have existed in fluctuating and random states and conditions. Some researchers do not even think that the PSI powers are capable of being considered in any systemic way.

This implies that those who intellectually consider the superpowers via the random parapsychology trajectories must in some sense be mentally duplicating the randomness, even if unaware of doing so—this because there is no system to mentally duplicate otherwise.

For hypothetical purposes, it is possible that the superpowers become activated only by virtue of various kinds of coordination among many awareness systems.

Indeed, such coordination would be systemic, and therefore would suffer from any unrealized randomness that might become introjected into the desired coordination.

It is thus that any approach toward such activation must include at least some knowledgeable basis not only regarding the nature of systems, but also the nature of randomness.

The Nature and Effects of Randomness

As found in most dictionaries, *random* is based in Middle English and Old French words that meant “running a haphazard course”. In our contemporary usage, its major definitions are:

1. “Without definite aim, direction, rule, or method;”
2. “Lacking a definite plan, purpose, or pattern”.

Synonyms are *haphazard*, which refers to “what is done without regard for regularity or fitness or ultimate consequences;”

Casual “suggests working or acting without deliberate intention, or purpose;”

Desultory “implies a jumping or skipping from one thing to another ungoverned by method or system”.

In the absence of systems, things physical, mental, creative, etc., can dwindle down to the point where they become random, haphazard, casual, desultory messes that are non-functional, non-constructive, and etc.

This permits whatever is involved to go to rot, slime, and other odoriferous formats of disintegration and ultimate vanishment.

Indeed, *disintegration* has the opposite meaning of *integration*, whose overall sense, somewhat paraphrased here, generally means “to unite, to form into an organizational whole”.

One non-paraphrased definition for *integration* is given as:

”Coordination of mental processes into effective functioning, personality, or within the individual’s environments”.

The foregoing, painfully extracted from dictionaries, more or less implies, on the one hand, that if something is random, or perhaps surrounded by random factors, then it probably will not undergo effective integration.

On the other hand, the same could also imply that if the something itself is not *intrinsically* integrated, organized, and systematized, then it is quite likely that it will *not* manifest in ways that would amount to much.

As will be discussed, the term *system* implies integration of the factors that comprise it. It also implies that if the factors do not become systemically incorporated, then they will remain random.

By virtue of the foregoing factors, one can now attempt to transliterate them with regard to the superpowers.

If one dares to presume that the superpowers are very intimately and intrinsically associated with different kinds of awarenesses, then two direct implications are:

1. That the mix of superpower-awarenesses-faculties are somehow innately and intrinsically systemic of and in themselves;
2. That if the systemic mix is cluttered or introjected with non-appropriate random stuff, including inappropriate mental activity and theoretical hypotheses, then the systemic mix will accordingly devolve toward becoming desultory (i.e., non-functional).

Systems Within Systems

Of course it is to be admitted that there are systems within systems within systems, and on and on.

This is suggestive of complexities which the general lust for simplification and over-simplification cannot really accommodate, no matter how powerful and drooling it is.

At another level of consideration, it can be thought that the entire cosmos is systemic in various ways, and that all within it is also somehow fundamentally systemic in nature.

After all, it is difficult to see how something could exist completely independent of its systemic relationship to other somethings. Indeed, some past metaphysical writers have hypothesized that if something is truly independent of all else, then it will go out of existence.

It is true that many do sometimes realize that interconnectedness among things does exist.

But the basic idea of interconnectedness AMONG things is not the same as the more fundamental idea that all things are not only incorporated within, but are reflective of systems.

An Amusing Parapsychology Randomness

In order to give some real-time support to the foregoing discussions, it is necessary to refer to some personal experiences of my own.

To begin doing so, it is worthwhile mentioning again that the concepts of systems play no central roles within the concepts of modernist parapsychology and psychical research.

Rather, a selection of the more obvious superpower faculties (such as telepathy, clairvoyance, intuition, etc.) are given names. Each name is then thought to be a specific ability, and is thereafter thought to be a thing-in-itself.

The names permit passive awarenesses to differentiate definitions among and between the *names*—after which everyone can then assume, for example, that intuition and remote-viewing, as *named*, are truly specific *IT-things-in-themselves*.

It is, of course, entirely meaningful to differentiate between this and that thing, and so people overall can become quite good at doing so.

But the differentiation leads to specializing formats of awarenesses with regard to each thing that manages to achieve the differentiating within the awareness contexts of each individual.

What does not achieve the status of having been differentiated remains ambiguous, confusing, and possibly even cloaked within assumptions that can be vivid but meaningless.

For a species, such as our own, that has generic qualities of intelligence and arrays of awareness powers, this differentiating is not all that difficult to accomplish—especially when applied to physical and tangible things.

However, when it comes to intangible factors and aspects of our species and its individually downloaded “units”, the processes of differentiating become much more involved and complex.

One way of easing this complexity is to identify the intangible factors as *IT-things* also, and then to attempt to differentiate among them just as one does with physical and tangible things.

In all fairness, it must be pointed up that psychical, parapsychological, and energetics researchers constitute the only segments of our modernist culture that have attempted an examination of our species intangible factors.

In their attempts they have indeed converted some of the intangible functioning into *IT-things*, such as telepathy, clairvoyance, ESP, precognition, OOBE, and etc., and some of those workers have recently made an *IT-thing* of “remote viewing”.

Those *IT-things*, having been identified and given definitions, are thence interpreted as abilities, or suspected abilities. Experiments are then organized to examine and reveal their presence.

Subjects are then located to act as percipients of test-situation targets that will act as stimuli to the given type of intangible functioning.

If the experiment fails, then there is no further problem. But if it should succeed, then some crucial questions immediately arise.

For example, the parapsychologists were experimenting with regard to ESP, and the subject therefore was asked to perceive the target via ESP. The subject succeeded in identifying or “getting” the target.

Now the problems of differentiation arise. For example, did the subject indeed perceive the target via ESP?

Or did the subject get the target by telepathically reading the mind of the person who selected it?

Or did the subject go out-of-body in order to perceive the target?

Or did the subject actually use clairvoyance, or perhaps remote viewing, or perhaps precognition of what the target would be, or perhaps some non-specific generic psychic ability such as PSI?

This somewhat amusing scenario is *well within* the actual experience of this writer, who acted as a research subject for almost eighteen years in dozens and dozens of different kinds of experiments.

In any event, *if* a subject is successful in an experiment, then what seems to have happened is that the subject *became aware* of the target—thus utilizing coordinated *kinds* of awareness that otherwise are not active in those in whom, well, they are not active.

If the foregoing can be considered as relevant, the scope of the situation then becomes basically recognizable as a matter of inactive and active awarenesses systems at the individual level.

In the parapsychological sense, the subject who shows some success in experiments is demonstrating certain kinds of active awareness systems existing in addition to those particular awarenesses that are responsive to physical, tangible, IT-things.

Systems Tangible and Intangible

At this point, one might examine the existing and known definitions of *systems* and thereafter assume that one has been sufficiently apprised about them.

However, modernist knowledge packages have established definitions for only a very few general categories of systems, and so it is to those categories that the known definitions apply.

This is to say that our definitions of systems apply to the general category of (1) *IT-things* that are not only identifiable as being tangible, but which (2)

are also verifiable by tangible methods or via logic that utilizes the tangible as a starting point.

The definitions of *systems* are therefore serviceable (and actually quite elegant) regarding the tangible. But they stop short of a number of phenomena that cannot be verified and mapped by methods regarding the tangible.

And so, before dealing with the existing definitions of systems, it is worthwhile looking at what those definitions do not encompass.

However, the reader is alerted to the fact that the pursuit requires entry into matters that have for some time and are presently suspended in various states of confusions typical of randomness—and this even at the highest scientific and philosophic levels.

This is then to say that discussing what is apparently involved might at first seem to add to the confusions rather than ameliorating them.

But before plunging on into various confusions in an effort to re-confuse them, there is a fundamental aspect that one, if one wishes to do so, can carry in mind.

That fundamental aspect is this: *if* awarenesses do exist, then it might logically seem that one of their basic functions would be to differentiate among this and that—*differentiate* meaning, of course, to recognize differences.

IT-Thing Differentiating

On average, when people refer to a human specimen, they are generally referring to the *IT-thing* that is named the bio-physical body.

Thus, there is first the bio-body—which then becomes dressed with name, background, various degrees of intelligence, occupation, profession, status, etc., and all of the other *IT-identifiers* that separate bodies into the final result—a personal individual, and which is indeed named “a person”.

If the essential body is thought of in any other way, it is thought of as its parts—its heart, liver, skin, organs, all of which are *IT-things* as is the body itself.

About the only reason that the internal organs are thought of as *IT-things*, and indeed, even thought about *at all*, is that certain of them occasionally and ultimately malfunction and one has to go to doctor/hospital to have them taken care of.

But on the whole, the body is thought of as *the body*, with special emphasis on its visible, but superficial, external appearance and condition. As such, each

body is a separate one from all others, and so each body appears as “individual”.

Getting a little deeper, the bio-physical body is thought of as a physical *IT-thing*, identified by the *IT-thing* adjective of “human”.

But in thinking of the body as material and physical, the concept that the body is an animate life form somehow gets rather silkily slid by without hardly any notice—this with respect to modernist contexts, anyway.

One of the principal reasons for this is that modernist scientists have experienced a great failure rate with regard to:

1. Determining the actual constituents of the life force; and
2. How so-called inanimate matter manages to undergo a tremendous change-of-state into so-called organic matter.

What is called the physical bio-body is actually *not* composed of physical matter per se. Most exactly put, it is composed of physical inorganic matter somehow seized upon and literally drafted into those changes that end up as physical organic matter.

The modern sciences have so far failed to find any clue, much less explanations, as to how this significant change-of-state from inorganic to organic takes place, or even why it does.

This situation is, of course, quite embarrassing within the overviews of the modern sciences. And the best way to cover up this professional embarrassment is to avoid bringing it to broad attention.

The modern sciences are quite good at examining physical inorganic matter, largely because their underlying philosophy downloads from the self-limiting doctrines of philosophical materialism.

But even so, the materialistic sciences (together with their tremendous funding and enormous societal support) have become quite good within their philosophically imposed limitations.

If, therefore, the life-force (that is closely associated with organic matter) was even in some minimal sense composed of matter, then the modern sciences would by now have discovered this and already have taken the embarrassing situation somewhat in hand.

The central problem regarding the incapacity of the materialistic sciences to get a grip on the life force and organic matter was that whatever is involved apparently consisted of intangible factors.

Here, then, is the old conflict between the *vitalists* (who were interested in the nature and constituents of the life-force), and the *materialists* (who were interested in the nature and constituents of physical matter).

Now, one subtle, and seldom recognized, factor of this old conflict needs to be brought into visibility.

Many cutting-edge scientific materialistic scientists capable of larger-picture thinking have never really denied the existence of the intangible per se.

The subtle problem focuses on the fact that the *systems* of the intangible have not been located, identified, and categorized.

Thus, the concept of systems and systematizing would be crucial to any kind of science—because this leads to the possibility that maps of the systems and their interwoven phenomena could be made.

And indeed, one of the major definitions of so-called “anomalous phenomena” refers to the undoubted existence of phenomena which cannot be incorporated into any so-far known system that would thereby “explain” them.

Inorganic vs Organic

One of the fundamental issues that is apparently involved has to do with the unacknowledged problem that downloads from the inorganic-organic division itself.

This unacknowledged problem (one I’ve never found unambiguously stated) is that the inorganic matter within an organic animated life form is *still inorganic* at the level of atoms, the atoms that make up the *organic* life form.

Thus, the strict division between inorganic and organic is expressed simply as: Inorganic/Organic

And it is upon this somewhat formulaic concept that the sciences can duly proceed and maintain their philosophic dignity.

This is to say that inorganic and organic concepts *can* be mounted upon and supported by the doctrines of philosophical materialism; i.e., that both inorganic/organic together and separately are composed of matter.

But with this, yet another inconvenient problem can be encountered—in that organic matter is associated with *life*, whereas inorganic matter is not.

But this is the same as saying that the completely *not* understood principles of *life* do belong within the formula pointed out above. The inorganic/organic divisioning thus needs to be altered to something like:

Inorganic < > life < > organic

Hence, inorganic is life-force minus, so to speak, while organic is inorganic plus life-force.

Inorganic and Organic vis-à-vis the Nature of Awarenesses

The purpose of dragging the reader through the foregoing has been to construct some kind of conceptual framework against which an important three-part hypothetical question can be posed regarding the problems of awarenesses:

- a. Do awarenesses belong to the minus-life inorganic?
- b. Do awarenesses belong to the plus-life organic?
- c. Do awarenesses belong to the life force or the life principle?

Systems vis-à-vis *IT*-Things Incorporated In Them

As a cognitive way of getting further into the topics of this and subsequent essays, it can be supposed, for hypothetical purposes, that things are parts of systems. However, if all attention goes to the parts, then the systemic factors might not ever be noticed.

There are two much over-quoted axiom along such lines, to wit:

1. If one is in the forest one will see the trees in one's immediate proximity, but will not see the incorporative dimensions or the entire panorama of the forest itself (i.e., the forest's bigger picture).
2. If one is outside of the forest, one might see its overall panorama and dimensions, but not see the individual trees themselves.

The Systemic Nature of the Organic

At this point, it might seem that the discussions have meandered afar from the superpowers themselves.

But if for hypothetical considerations it can be thought that although the superpowers have IT-thing definitions, they may also have systemic functioning that has never hereto been attributed to them.

Even so, it would be clear that the superpowers are somehow mixed into, so to speak, the organic nature of the biomind organism.

The conventional definitions of *organic* are found in most dictionaries and encyclopedias, and so what is to follow cannot be taken as too off the wall.

If organic matter is composed of inorganic matter, then, as a fundamental simplicity, it would be understood that both are the same thing.

Strictly speaking, then, there is no absolute difference between organic and inorganic matter because both *are* the same thing. And one is therefore obliged to wonder why the term *organic* ever came into existence.

Those reasons are implicit in the standard definitions of the term itself.

Organic: “Having systematic coordination of parts, i.e., organized; forming an integral element of a whole”.

An *archaic* definition is usually given in most dictionaries, to wit: “Instrumental”.

Instrumental itself is defined as “serving as a means, agent, or tool”.

In my trusty Webster’s, one runs across the theory of *organicism*, and which is described as:

“A theory that life and living processes are the manifestation of an activity possible only because of the autonomous organization of the system rather than because of its individual components”.

Well, even in modern times, it is difficult to view organicism as ‘a theory’ since ipso facto evidence on behalf of its real existence is continuously present and even tangible.

The essential elements that stick out of these definitions are the concepts of ‘systematic’, “instrumental”, and “autonomous organization of the [instrumental] system”.

My Webster’s somehow fails to note that the “autonomous organization” *is* “the system”, or, that “the system” *is* “the autonomous organization”.

So, system and autonomous organization are the same thing, in some general fundamental sense, anyway.

These definitions don’t help us very much with the inorganic-organic confusion—and which was perpetuated before the invention of electron microscopes, and has not been corrected since.

The element of “system-organized” was accepted as a part of organic matter, but only in the sense that this was thought of as “organic molecules”, not inorganic atoms.

It isn't too much to say that atoms were thought of *IT-things*, the famous inalterable and indestructible “basic building blocks” of matter.

However, since the advent of the electron microscopes, it has been understood that inorganic atoms are *not* “blocks”, but highly organized formats of energies in the forms of waves and frequencies that are tight super-packages of varying kinds.

And, the same electron microscopes revealed that the so-called organic molecules are composed of inorganic atoms. However, the reason for their conversions from inorganic into organic states is not yet revealed by the telescopes.

If the reader is now somewhat confused, not to worry—because indeed so is advancing physics, biology, and chemistry.

In any event, above the deeper level of atomistic confusions, the conventional definitions of inorganic and organic still hold some efficiency.

Thus, even if inorganic atoms are not “blocks” but super-compactions of waves and frequencies (i.e., energies), it is still admitted that the inorganic atoms possess factors “forming an integral element of a whole;” and, as well, “having systematic coordination of parts”.

You see, these definitions *do* apply to inorganic atoms, but, in essence, the same definitions belong more to the term “organic”.

To now *increase* the confusions already encountered above, the term *inorganic* is defined as “lacking structure, character, or vitality”.

As it is, though, electron microscopes revealed that the inorganic does have structure, character, and compacted vitality.

For example, since the 1940s it became abundantly clear that atoms are super-structured and clearly do not lack “character” or “vitality”. If that vitality is messed with or released, one is likely to be “atomized” by the released “vitality”.

An additional definition for *inorganic* is: “Of, relating to, or dealt with by a branch of chemistry concerned with substances not usually classed as organic”—until, it might be added, the substances are drafted into organic usage.

Well, *if* “organic” refers to “forming an integral element of a whole having systematic coordination of parts”, and *if* these same definitions can apply to inorganic “substance”, then we no longer know what inorganic should mean or what organic does mean.

Here we have finally somewhat arrived at the confused nature of the “embarrassment” that does plague the modern sciences behind their placid contentment with materialistic interpretations of everything.

In other words, the distinctions between the inorganic and the organic are in somewhat of a mess.

Even so, while scientific comprehensions of the essential and intrinsic nature of organicism are a mess, it can be seen that the mess itself nevertheless proceeds with continuous reenactments of its *systems* and its systemic nature.

This is to say that even if scientific and philosophic knowledge is a mess in this regard, what we refer to as “life-forms” continue to manifest systemically—and do so seemingly oblivious to the fact that the knowledge packages of the life-forms themselves are in a mess regarding whatever is involved.

Systems

System (from the Greek *systema*—to combine so as to cause to stand).

In modernist English, *system* is defined as:

1. “A regularly interacting of interdependent group of items forming a unified whole”.
2. “A group of interacting bodies [or parts] under the influence of related forces”.

To clarify: body + parts + systems = whole body.

But body-systemic + infra-systemic parts = whole body systems.

To clarify further: if the systems are deleted from the whole body, then it is understood that it would promptly begin its fall to total system collapse and thence crash.

If the *concept* of whole-body systems is deleted from the *concept* of whole body, then the whole-body concept actually falls into wreckage with regard to anything approximating the fuller or more complete *meaning* of the corpus carne incarnate.

If the concept of whole-body systems is not combined with the concept of whole-body + parts, *then* one *will* think in terms of whole-body only, or whole-body + parts.

But then one is very likely *not* to think in terms of systems.

It is via the above discussion that we can now enter into even more confusing extensions of the meanings involved.

Bi-body vs Bi-body Systems

We are left with the question of which comes first, the body or the body systems.

We are also reminded that the definition of *organic* includes the term *systematic*—i.e., “having systematic coordination of parts so as to form an integral element of a whole”.

Hence the term *organism*:

1. “A complex structure of interdependent and subordinate elements [parts] whose relations and properties are largely determined by their function in the whole;”
2. “An individual constituted to carry on the activities of life by means of organs separate in function but mutually dependent”.

However, it might be noted that an organism is one because of its organization, and if this organization is not systemic, then it will neither be organized nor systemic.

All of the foregoing leads to a question that has to do with organs needed “to carry on the activities of life”—especially with regard to ourselves and our species entire.

One direct, if somewhat brutal, way of entering into considerations relevant to that question is to delete awareness systems from the list of those needed organs—and then to try to imagine what “activities of life” we could carry on with.

(To be continued..).

THE PROOF-PROCESS-APPLICATIONS ASPECTS OF HUMAN SUPERPOWER RESEARCH

PART ONE

The Importance of Process Discovery

Ingo Swann

(25Jan01)

A number of goals have existed within the fields of psychical and parapsychology research, and they are usually identified and researched as different topics—such as telepathy, clairvoyance, PK and so forth.

This division, however, tends to occlude the nature, substance, and goals of all *research per se*.

If familiarity with what research is in general becomes vague or absent, then it is difficult to consider how research of the different topics stands up against the overall purpose and functions of research *per se*.

Most dictionaries define *research* as: “Studious inquiry or examination, especially consisting of investigation or experimentation aimed at the discovery and interpretation of fact, revision of accepted theories or laws in the light of new facts, or practical application of such new or revised theories of laws”.

Intimately connected with this definition are three interconnected states of all research.

The first, or initial, state has to do with identifying proof, i.e., proof-discovery.

The subsequent state to proof-discovery is process-discovery, which refers to establishing what goes on within what has been proven as existing in fact.

The third state, applications-discovery, downloads from process-discovery, in that it is only after discovering the processes within something that practical applications can be innovated.

Thus, first there is proof, then discovery of process, after which applications become possible.

For the sake of clarity and consistency, it is worthwhile reiterating the principal definition for *proof* that is given as: “The cogency of evidence that compels acceptance by the mind of a truth or a fact”.

The term *process* has two working definitions: (1) something going on, and (2) a natural phenomenon marked by gradual changes that lead toward a particular result.

Application is defined as: (1) the act of putting to use, and (2) a capacity for practical use.

The connections between proof-process-applications are understood very well with regard to the physical sciences as developed in the modern era—so much so that if applications of something cannot be perceived, then it might not be submitted to research at all.

In this sense, researchers must not only plan on establishing proof, but must also be suggestive in advance of applications that could ultimately download from the proof.

The most obvious reason for suggesting applications is that it is the promise of them that attracts investment of support and requisite funding.

For completeness here, it is worth brushing up on the definitions of *science*. There are a number of these, but they are mostly derived in connection with the following:

Science: “The acquisition of knowledge covering general truths or the operation of general laws, especially as obtained and tested by scientific methods”. Although this definition is glamorous and alluring, it is just a tad ambiguous—because it, of course, refers to methods that are held as scientific by whomever at any given time.

In a realist kind of way, it needs to be accepted that scientific methods can, if only behind the scenes of science proper, be manipulated this way and that according to applications that are highly desired, or highly *not* desired.

Just beneath the official definition above, there is another one. This has to do with the proof-process-applications trinity, which, if fulfilled inclusive of the applications part, is most likely to be considered as the best science of all.

Indeed, in the small print of general research, the trinity is the most fundamental and meaningful definition of *research*.

It can now be pointed up that the scope of this essay focuses on discussing human superpower research with respect to the proof-process-applications trinity, rather than in the contexts of phenomena characterized as PSI.

The trinity has never been given wide exposure in PSI research overall. And so those interested in superpower development may not be familiar with how important it is, and what it can reveal.

In proceeding through the following discussions, it will become clear that PSI research is not only top-heavy with proof-oriented research, but is possessed of a vacuum regarding the ultimate scientific clincher—applications.

Overall PSI Research—Gloss and Fact

The published documents and literature of the fields of psychical research and parapsychology can give the overall impression that their mutual work moves along in some ultimate kind of constructive way, with only a few research bumps here and there.

This impression, however, constitutes little more than superficial gloss—a deceptively attractive appearance or front—behind which exist various configurations of psycho-political warfare, disruptive agendas, and luxuriant overgrowths of pointless rough-and-tumble infighting characteristic of soap opera drama.

In fairness, it should be said that this kind of interior situation is not unique to psychical and parapsychology research. It also exists in any professional field involving potentials for achievement and status-making—and (surely not the least of it) acquisition of potential funding.

The importance of recognizing the existence of what is behind the superficial gloss is that meaningful issues can be downsized, marginalized, and cast into glooms of trenchant obfuscation.

Such issues will therefore *not* achieve very much that could be thought of as clear delineation. And so the existence of the issues will not be particularly well-established inside the status-making system—and certainly will disappear from view within the superficial gloss that is presented to the public.

The foibles interior to the fields of psychical and parapsychological research are fascinating enough, simply because of their enduring and endearing human nature soap opera characteristics.

But beneath the foibles inherent in the fields of PSI research is the three-part issue that is hardly ever distinguished as such.

Central to the issue is that PSI phenomena are human phenomena, the exact nature of which is unknown, but which psychical and parapsychological research propose to examine and study. However, like almost all human things, the phenomena are variable and transitory, and are thus far distant from physical phenomena that stand still enough to be examined in depth.

Nevertheless, as the first aspect of the issue in terms of PSI research, there needs to be proof that the phenomena do exist, even if transitory.

Beyond the mere existence of the phenomena is the second aspect having to do with discovering the processes via which the phenomena do manifest.

The third aspect descends out of the second—i.e., *if* the processes that permit the manifestation of the phenomena are identified and isolated, there then arises the possibility that the phenomena could be enhanced with regard to potential applications.

Thus, the issue under discussion here has the three aspects of proof-oriented research, process-discovery research, and applications-discovery research.

The three aspects above, having now been separated and identified, seem logical and straight-forward as:

PROOF

PROCESS

APPLICATIONS

One would therefore think that all PSI research is basically conceptualized in ways that pertain to all three. Well, think again!

If the combined literature of PSI research is examined, it is possible to discover that the term “applications” is emphatically a no-no.

And if the term is occasionally utilized, a rather large volume of vigorous diatribe will commence and continue until the concept of applications is safely resubmerged in darkness.

If the mention of *applications* is, well, forbidden, then there is almost no incentive or justification for pursuing process-discovery research.

In the end, this leaves only proof-oriented research, which for the past nine or ten decades has generally been considered the primary and principal goal of PSI research.

Indeed, the idea of what proof *is* carries within it the unquestioned assumptions not only of an impeccable logic, but a self-evident rectitude and an impeccable logic—especially in the modern scientific period, during which the idea that proof should precede all else, has become practically axiomatic.

The “proof” being referred to in this impeccable logic is, of course, *scientific* proof, and none other.

Unrecognized Difficulties Surround Proof-Oriented Research of PSI

In the context of the heading just above, it must be established that nothing in this essay, or in this Website, is meant to devalue or deny the utterly valuable nature of *proof*.

However, it is possible, sometimes even advisable, to examine the mechanisms via which proof is sought for and established.

This refers to the criteria and frames of reference being utilized as guidelines for researching, testing for, and establishing proof and disproof.

In turn, this implies that different criteria and frames of reference *could* be utilized to achieve different kinds of proof/disproof about the same thing.

To reiterate, this implies that the use of certain criteria could establish proof of something, while the use of other criteria could establish disproof of the same something.

For perhaps overemphasis, the above observations imply that proof (or truth) is always relative to the criteria being utilized to establish it, and is the end of *that* story.

Now, as already mentioned above, during the onset of middle modern times (at about 1845), the idea had coalesced that scientific proof constituted the only real proof, and this idea had firmly locked in and gained large societal ascendancy by early 1880s.

The first attempts to organize and professionalize psychical research also developed in the early 1880s.

Since scientific proof was by that time the only acceptable proof-method around, the proof-oriented PSI researchers of the time (and thereafter) had to adapt to the ideas and criteria of scientific proof.

As it was, however, the sciences were exclusively and adamantly materialistic in essence, nature, and signature, and their research and discovery processes were fully committed to the idea of proving that matter, and the “laws” of matter, were the fundamental and only explanation for the universe.

The early materialistic scientists were not complete idiots, of course, and so they could easily conclude, as they did, that psychical phenomena were not consistent with matter, and indeed disobeyed its “laws”.

One of the outcomes of this was that a fundamental scientific definition of psychic and psychical phenomena was issued. This definition is largely forgotten today, but it is still found in most of the better dictionaries.

Psychic: “Lying outside of the sphere of physical science or knowledge”.

Furthermore, the early materialists were especially enthusiastic and warrior like, and the more dense of them viewed that whatever *did* lie outside the sphere of physical science or knowledge should legitimately be conceptualized not only as impossible, but also as a threat to the assumed authenticity of materialism.

A bit further down the ladder of stupidity were certain scientific materialists who did not seem to recognize that something that was impossible could not constitute the feared threat.

The situational sum of the foregoing was easily recognizable as of about 1885, and certainly by the turn of the century, and down until today as well.

Nevertheless, proof-oriented PSI researchers early on proposed to achieve scientific proof, and to strategically insert that proof into the heart and mind of science proper. This goal has consumed proof-oriented PSI researchers ever since.

The continuing up-shot of this strategy was, and still is, that it has *not* worked—even though PSI scientific researchers have accumulated much proof-like data that would quickly and automatically be accepted as such in other fields.

Science proper continues to resist acknowledging the proof-like data, the principal reason having to do not with the data, but with its implications.

A Deeper Story Behind the Science/PSI Conflict

The foregoing is a brief sketch of the very large conflict drama between science proper and PSI researchers.

However, it serves to illuminate what at first appears to be the general gist of that conflict, and which can independently be recognized by others having an interest in doing so.

At first take, the general gist seems to make sense, and so it is broadly assumed that it does. It is therefore difficult to think that it is nothing more than just another piece of gloss gotten up so as to direct attention away from a basic issue that has quite profound implications.

This issue has to do with PSI scientific proof that has been minimally, but certainly sufficiently, achieved within the basic criteria and frames of reference which science proper utilizes to determine proof—and which proof would automatically be accepted as such in any other field of endeavor.

The question, then, can be simply put: Why has the sufficient proof not automatically been accepted as such in science proper?

One part of an answer almost certainly has to do with a situation that has seldom been brought to light.

Science was formulated as *physical* science, the primary directive of which was to conduct discovery into matter and all things physical.

The reason for doing this has to do with the secondary scientific directive, which was widely enunciated in the past, especially in the so-called Age of Progress that started up in the latter years of the nineteenth century.

The second directive has to do with the idea that fuller and more extensive knowledge of matter would progressively bring the powers, possibilities, and forces of matter and its energies more and more under fuller human control.

This, as it was openly said in the Age of Progress, was to the “the benefit of everyone”. Not as openly said, however, was that “more fuller under human control” also referred to those who controlled the control, and who thus benefited more.

It is via the primary directive of science that we can see that science does have a science side, at least as matter and the material go.

But it is via the secondary directive that we can identify that science has a sociological side, and that the sociological side, in all probability, controls the control of the science side.

We can also see that progressive advances in *science* will absolutely depend on the steps of proof-discovery, process-discovery, and applications-discovery.

With respect to *control*, however, it would be obvious that although it can interact with proof and process, it principally refers to control of applications, largely because applications can be marketed and made profitable.

Here, then, is the kernel within the nut of science, and the seed in the kernel is control-discovery—for what use is anything if it cannot benefit and enhance control for human usage?

The point of dragging through the foregoing has been to illuminate the now more obvious fact that science is not *just* science, but is a system of inquiry that very intimately interfaces with the quaternity of proof-process-application-control.

This can be further elaborated upon by considering the following.

If proof is all you have, then proof is only what you have. If, however, you have process-discovery, then you have the beginnings of potential applications. And if the applications come about, then humans (or some of them at least) can obtain control of the applications.

The general gist of this is that proof-process-applications lead to control—and this has been quite clearly understood ever since “went” materialistic—and long before that as well.

Achieving Control vs the Loss of Control

The direct inverse implication of achieving control is that if something that could lead to proof-process-applications, but thereafter might elude or complicate control, then controllers might think it best *never* to work toward or admit to proof of it.

As it happens, if research of certain PSI phenomena, such as telepathy, clairvoyance, and PK, were permitted to proceed through the proof, process, and enhanced applications stages, then serious complications regarding control would arise.

And *this* is quite well understood not only within the materialistic sciences, but within human control modules everywhere.

In the light of this, then, the essence conflict between science and PSI is not actually a scientific one at base, but a psycho-political one having to do with control.

In that sense, something that is usually forgotten must be pointed up. PSI phenomena are not abstract things in themselves, but are functions within human beings.

Many feel that telepathy, clairvoyance, and PK could constitute human blessings if enhanced beyond their rudimentary configurations. But others feel that, if enhanced, they would be invasive with regard to the average status quos of many control modules.

It also needs to be pointed up that matter cannot really fight back when brought under control, and so successful control is implicit with regard to material applications.

In the first echelon of their existence, telepathy, clairvoyance, and PK are innate human powers, and thus belong to humans, many of which are obstinate and take delight in fighting back—even sometimes just because there is nothing else to do.

If such would find assistance only via enhanced “invasive” telepathy, for example, then it is quite possible that physical control modules might find themselves disconcerted and stressed—symptoms of loss of control.

This is the same as saying that if PSI, especially enhanced process formats of it, ever got out of the box, then various physical control modules might begin meltdown.

Here, then, is a rather basic issue, and it is of little wonder that it is surrounded by smoke and mirror tactics, as well as by mystification engineered into existence by clever kinds of spin doctorism.

The usage of the term PSI is, of course, abstract, vague, ambiguous, and therefore neutral, so much so that no one really comprehends what it refers to.

If the term PSI is replaced by the term *superpowers* then what is really at issue becomes at least somewhat more visible, and the essential reason behind the PSI-science conflict also becomes a little more clarified. And it can also be seen why the term “applications” is seldom used in PSI research.

The Importance of Process-Discovery

Mere proof of something does not automatically lead to applications, because, after proof, it is then necessary to figure out what processes are involved with regard to what has been proven.

There is thus a large hiatus between proof and applications that can be filled-in only by discovering the nature of whatever processes are involved between proof and applications.

The filling-in will include not only identifying the processes, but also discovering what interferes with or prevents those processes from working, what enhances them, and how various associated processes do or do not mix together.

Overall PSI Research In the Light of the Proof-Process-Applications Trinity

In the contexts of the heading above, here is a situation that is extensively complicated for a number of reasons.

As far as this writer knows, one of the major reasons has never been clearly described. It is associated with the desire of many PSI researchers to produce proof so that the field of PSI can be accepted into the fold of science proper.

Since proper science, in *its* inception, was held to be the science of the physical and the material, its overall substantive goal was twofold:

1. To inquire into the physical quaternity of matter, energy, space, and somewhat into the nature of time, and
2. To submit that quaternity to the proof-process-applications trinity so that what was discovered could be converted into applications.

The physical quaternity was held as being *objective*—which is to say, existing independent of mind and being observable and verifiable by scientific methods.

The objective is therefore “outside” of the mind, while the objective can be verified by scientific methods that are equally objective, i.e., equally independent and outside of the mind.

However, PSI phenomena, insofar as they are understood, are of the mind, and not independent of it. Further, they are human phenomena, as contrasted to matter, energy, space, and time phenomena that are objectively external to the human mind.

This is more or less the same as saying that what is objective and outside the mind does not produce PSI phenomena.

And it is therefore to be wondered *why* it can be thought that objective scientific methods can be used as criteria to observe, verify, and prove the existence of mind phenomena.

If the foregoing reasoning is a little dizzy-making, not to worry. Proper scientists do understand it, and in their understanding, the *psychic*, whatever it is composed of, “lies outside the sphere of physical science or knowledge”.

At this point, it is necessary to reiterate the formal and official definition of *parapsychology*, which is provided in the handbook entitled *Parapsychology: Sources of Information* (1973), compiled by Rhea A. White and Laura A. Dale under the auspices of the American Society for Psychical Research.

“Parapsychology (the modern and more restrictive term for psychical research) is the field which uses the scientific method to investigate phenomena for which there appear to be no normal (that is, sensory) explanations”.

The phenomena being referred to in this definition are listed as PK, telepathy, clairvoyance, and precognition. These are *not* products of those objective realities which the scientific method *does* measure and can be verified by objective experiment and testing.

It can therefore be wondered that if the PSI phenomena, as products of the mind, are submitted to the constraints and criteria of the physical-objective scientific method, what then can be observed, verified, and proven about the PSI phenomena.

In order to answer this, at least in some major part, it is worthwhile pointing up the formal definition of *scientific method*: “Principles and procedures for the systematic pursuit of knowledge involving the recognition and formation of a problem, the collection of data through observation and experiment, and the formulation and testing of hypotheses”.

This definition seems logical and, overall, inclusive enough, and would therefore seem to be applicable to everything. However, if the word “impartial” were integrated into it, the definition would then be inclusive of everything.

Scientific method: “Principles and procedures for the impartial and systematic pursuit of knowledge involving the recognition and formation of a problem, the impartial collection of data through observation, and the impartial formulation and testing of hypotheses”.

However, *science* and the *sciences* are defined only in the context of objective physicality, and they are therefore partial to *those* contexts only. The major criterion utilized within the sciences has to do with physicality, and only physicality—and so the major scientific criterion is not impartial with regard to kinds of phenomena that do not have a basis in objective physicality.

And indeed, as we have seen, the only scientific definition of *psychic* is given as “lying outside the sphere of the physical science and knowledge”, and so the physical sciences do not actually have a definition for *psychic*, or for parapsychology, either.

Having been dragged so far through the foregoing, the reader by now might be wondering where these discussions are headed.

At one level, the discussions are headed toward examining, in proof-oriented contexts, whether human superpower phenomena of the mind, and not of physicality, can be submitted to systemic criteria utilized to prove physical phenomena but cannot be utilized to prove mind-phenomena.

In order to pursue *this* a bit farther, it is necessary to briefly point up one aspect of the definition of *scientific method*: i.e., that part given as: “Principles and procedures for the systematic pursuit of knowledge”.

This at first simply suggests that researchers organize *their* pursuit in systematic ways. But more in fact, researchers have to end up organizing their pursuit in ways that are more or less identical to and reflective of the systems they are researching. This needs a little clarifying.

System is defined as:

1. A regularly interacting or interdependent group of items forming a unified whole;
2. An assemblage of substances that is or tends to equilibrium;
3. A group of interacting bodies under the influence of related forces.

With regard to the proof-process-applications trinity, something can be proved to exist, but without also discovering why and how it works (i.e., discovering its process-systems), then one only has proof of existence, not proof of function, process, and systems. And until function-process-systems are discovered, there is usually no hint of applications.

Applications, therefore, become possible not because of proof of existence, but by knowledge of systems that can be organized into applications.

Furthermore, proof of existence alone doesn't actually contribute very much to knowledge, even with respect to objective physicality. For example, "laws" that govern the existence of anything cannot be identified simply because of proof of existence. The identification of laws descends out of identifying the systems within and between things.

Function, processes, and systems of any given thing are what they are, and so organized research has to end up building an intellectual "map" of those systems. This is to say that researchers cannot systematically impose their own ideas upon systems that are what they are.

"Systematic pursuit of knowledge" turns out to be not a matter of proof alone, but also a matter of process-systems discovery, which is far more important. It also must be mentioned that the *meaning* of something cannot be identified merely by proof of its existence.

For example, proof-existence of telepathy tells us almost nothing about the meaning of telepathy, of and in itself, and certainly nothing about the meaning of telepathy with regard to its process-functions that certainly *do* exist.

In some sort of final analysis here, proof of existence alone does not automatically lead to applications, either in the light of the objective-physical, or in the light of the mind-mental.

Discovery of process-functions, however, can easily lead to applications—and discovery of applications is often the clincher with regard to proof of existence.

But there is yet *another* factor that demarcates between physical and mind systems.

It is understood almost everywhere that the PSI-mind-superpowers transcend the known laws of physicality. That is, they transcend the known laws of matter, energy, space, and time, the laws that constitute the fundamental basement-realities of the physical sciences.

If something is known to transcend the physical laws, it is to be wondered why researchers of that something would attempt to establish proof of its existence within the criteria of the physical sciences.

Indeed, such researchers would fare better by attempting to discover proof of process-function and of the ultimate clincher, applications.

Process-Function Discovery In Psychical and Parapsychology Research

As mentioned earlier, PSI research is top-heavy with proof-oriented research.

But it must be added here that through the twelve decades, since the formatting of organized PSI research, the goal of such efforts was to have PSI phenomena accepted as proven within the criteria of the physical sciences in general.

For clarity, this can be restated as: The goal of such efforts was to have PSI phenomena accepted as proven within the criteria of the physical sciences—*not within the criteria* of the PSI phenomena themselves.

One of the results of this is that the criteria that would be applicable to PSI in its own terms largely remain undiscovered.

This means that all we know about those phenomena are the names and terms assigned to them: telepathy, clairvoyance, PK, precognition, and the rather late entry called remote-viewing.

The top-heavy, proof-oriented aspect of PSI has received a good deal of limelight attention.

But the attention has come about because of rather silly sensationalizing of the conflict between the physical sciences and PSI research—and not because anything was proven to general acceptance within the larger panorama of all things scientific.

And it is because of this that the existence in PSI research of process-function-discovery has been forced to the sidelines and minimized.

In order to achieve a better picture of this, it is possible to divide the whole of PSI research since 1882 until the present into four general categories:

1. Proof-oriented research.
2. Process-discovery research.
3. Applications-discovery research.

4. Control discovery research.

If the entire history of PSI research is reviewed in some depth and detail since 1882, we are obliged to take note of the contextual separation of psychical research and parapsychology that principally came about circa 1935 to the present.

If we do this, then we can assign a very general and approximate percentile to each of the 1–4 research activities designated above.

1. Proof-oriented research:

1882—20 percent.

1935—80 percent.

2. Process-discovery research:

1882—90 percent.

1935—10 percent.

3. Applications-discovery research:

1882—perhaps 10 percent.

1935—perhaps 1 percent.

4. Control-discovery research.

1882—15 percent give or take.

1935—virtually none until circa 1976.

From the admittedly general percentile estimates given above, it is possible to see that many psychical researchers did interest themselves in process-discovery research.

It is indeed on record that they accepted, without feeling obliged to prove it, the existence of, say, clairvoyance and telepathy, and then set about attempting to discover whatever they might about the inner processes, functions, and systems.

However, their work and reports of it, were generally retired into historical dustbins, one important reason being the advent in 1914 of World War I—which lasted five years until late 1918 and was of such a cultural magnitude as to stultify the continuance of more organized psychical research through the 1920s.

The advent of parapsychology occurred circa 1935 in the United States. Whereas the early process-discovery researchers in England, Europe, Russia,

and the United States attempted to discover the nature of PSI within its own criteria, American parapsychology exclusively shifted over to proof-oriented research in terms of acceptance within science itself.

Somewhere within the whole of this history, the term *applications* became anathema—and certainly so within the later parapsychology format of PSI research.

One of the purposes central to this essay has been to bring to light that the superpowers of the human biomind can be additionally conceptualized in ways other than the mere nomenclature terms of telepathy, clairvoyance, PK, and etc.

Indeed, they can be conceptualized as powers of mind involving process-oriented and applications-oriented research—any successful outcome of which would automatically be accepted as proof positive.

SUPERPOWER PROCESSES AND LAYERS OF MEANING

Ingo Swann

(21Apr02)

Inside the clandestine workings of large intelligence agencies (such as the CIA, MI6, former KGB, etc.), it is said that some operatives and analysts score very big success rates because they are good at “teasing seven layers of meaning out of any given situation”.

At the opposite end of the spectrum, those who cannot do this teasing may end up plodding and grunting along, perhaps only within the layer that best fits into the limited contexts of their reality boxes.

Reality boxes do exist that perceive only what is immediately obvious, especially those that rely only on the fixed and limited ranges of the physical five senses.

The Teasing

Because the teasing among layers of meaning leads to increases of efficiency, it is well worth trying to consider what it consists of.

At some beginning level, the teasing will have to include deducing what is not obvious, and then deducing what the implications are of what is not obvious.

From there, processes usually referred to as insight and intuition can arise, and perhaps other more subtle kinds of processes that have never been identified.

In conventional terms, deducing is not usually thought of as a superpower. While the physically obvious can of course stimulate deducing, it is largely not a product of the physical five senses but of that aspect of ourselves we refer to as mind.

More specifically, deducing seems to be the product of that aspect of mind referred to as ratiocination, and which, in English, is defined as “a reasoned train of thought resulting in the processes of exact thinking”.

But it is important to know that the term is taken from the Latin *ratiocinatus* meaning “to reckon”.

Definitions for *reckon* are given as a somewhat imprecise mixture of: “to count, to estimate, to compute, to calculate, to consider, to regard (i.e., to watch), to judge”.

Reckoning can take place with regard to “determining from a fixed basis”. Or it can take place without a fixed basis—in which event no one can explain how it works.

In that case, definitions of what might be going are handed over to the jurisdiction of the term *ken* which in English is defined as: “the range of vision [not eyeball vision]” and “the range of perception, understanding, or knowledge”.

However, one principle source of *ken* is the Old Norse language, in which it is defined, in English, as a mix of: “to perceive, to know, to recognize”, with emphasis on “to recognize”.

In contrast to the English definitions, though, a more in-depth study of Old Norse establishes that *kenning* was used to refer to: “the power or faculty of attaining to direct knowledge or cognition without rational thought or inference”.

This, of course, is our present definition of *intuition*, an activity-process that usually cannot be accounted for via rational thought or inference.

And, indeed, intelligence analysts who are good at teasing among seven layers of meaning often have a hard time selling their observations and conclusions to their establishments *because* of the difficulty of relating them to rational thought or inference.

Along these lines, it is worth mentioning that although insight is valued if it turns out well, *insight* is defined as: “the power or act of seeing, or penetrating, into a situation” via “the act of apprehending the inner nature of things or of seeing intuitively”. In other words, by *kenning*.

Superpowers Not Recognized As Such

One of the purposes of this essay is to bring to light the concept that deducing, insight, and intuition *are* superpowers, although they are not generally recognized as such.

The reason is that those modalities can transcend not only the obvious, but also the limits of rational thought or inference. They can also transcend the limits of the five physical senses, and of physicality per se.

So, there is a modicum or humorous irony involved in discovering that top-dog intelligence analysts and operatives must be employing aspects of those

modalities within the great intelligence establishments that otherwise commonly consider them only as giggle-factors.

One could as well add that various kinds of telepathy might factor in alongside deducing, insight, and intuition.

For it might be that top-dog analysts have modicums of that biggest giggle factor modality, too—of course perhaps without their own recognition of it, and certainly never admitting it.

One reason for mentioning this does have to do with teasing seven layers of meaning out of situations.

Well, the kinds of “situations” being referred to always involve not only people but their thoughts, motives, and goals as well. Is this not the case?

Human Secrecy vs Human Superpowers

If one studies the fascinating arts and crafts of intelligence organizations, it can be seen, in the bigger world picture, things were easier in the past when the five physical senses alone served spies and subsequent analysis of their information quite well.

In that more simple time, the discovery of motives was generally left to the diplomatic services, one of whose jobs was to try to apprehend motives via interchanges at the diplomatic level.

When this actually worked, things went along quite well. But when it didn't, largely because many real motives could not be penetrated, or were not believed if they were chanced upon, some very sorry outcomes soon followed.

Eventually, the situation got more complicated. Secrecy has always been seen as valuable in the historical sense, but with the advent of modern technological surveillance and detection it became more difficult not only to protect secrecy, but also to detect it.

As we of the present generations have witnessed, this difficulty soon evolved into establishing enormously extensive, and even a morass of ways and means of protecting secrecy not only from technological penetrations, but from diplomatic exchanges, and from spies, analysts, and possible moles as well.

The breadth and depth of all this soon achieved astonishing proportions, so much so that it became increasingly difficult to detect motives, whose motives to detect, or to even to detect if there were any of them at all at loose somewhere in the world.

Any success in secretizing motives, and any failure to detect them (not even a clue), will probably result in some kind of “infamy”, one situation of which we already have lived through.

And *that* comprises several of the layers of meaning that can be teased out of that *situation*.

We now know that what equates to super-secrecy can prevail and have its complex way among even super-complex conventional modalities of intelligence gathering and analysis.

One reason for this (already discussed in other essays in this website) is not the excellence of anyone involved, but rather that on both sides of any secrecy fence there is extreme reluctance with respect to developing the superpowers of deducing, insight, intuition, and especially of telepathy. Secrecy, and its maintenance, depends on preventing these superpowers from coming into substantial active existence.

Simply put, the threat to secrecy of the enhancement of those giggle-factor kinds of developments means that secrecy manipulating might have a more difficult time of carrying on. It is quite clear that teasing at least seven layers of meaning out of any situation involves recognizing that layers of meaning undoubtedly exist not only with regard to a given situation, but also to all things.

In the case of this present essay, it can be said:

1. Secrecy exists, obviously and covertly so;
2. Human superpowers also exist;
3. The conventions of secrecy do not want the superpowers to be developed into useful advantages;
4. Therefore, conventional situations following the supposed advantages of secrecy make clever and successful efforts to distort appreciation of superpower evidence;
5. This distorting disables and alienates constructive research and development of superpowers;
6. A superpower vacuum thus comes into existence within the species that possesses raw superpowers; and so the superpowers cannot develop any muscle.

7. Therefore, super-secrecy can proceed—and claim victims among any number of conventional situations that otherwise might oppose it in conventional terms;
8. The principle reason for this is that our species possesses the superpower of cleverness. When mobilized to even a near-perfect degree, it can outwit just about everything, certainly including conventional situations.

Well, above are *eight* layers of meaning that can be teased out of *that* situation.

Secrecy and Scumbaggery

Meanwhile, back at the ranch of more mundane human affairs, there is a rather large human tendency to think that what is obvious is really what it seems to be or is accepted as. Thus, it is possible to think that the obvious does exist, and to establish a fair modicum of trust in it.

But behind whatever is accepted, there always exist factors that are not obvious, and human history is littered with plenty of stressful examples of this.

Put more simply, it can turn out that the obvious might not be what you ultimately get—because what you end up getting was not obvious to begin with.

Take scumbaggery, for example. Proficient scumbags would not get very far if it was obvious that they were scumbags.

And, as many have gloomily experienced, it takes something like the fabled superpower called the sixth sense to get a defensive edge on scumbags who are not obviously such, and to do so *before* they walk away with, for example, billions of dollars harvested from one's money, investments, and trust. The term *scumbag* came into English use not too long ago, probably about 1971. But it was preceded by older terms having approximately the same meaning, to wit: "A vulgar term of abuse, but also denoting a despicable person deserving to be despised".

Along with its earlier companion terms, scumbag is slang, of course. And as such, neither the terms nor their meanings can be officially recognized.

Thus, their meanings can neither enter into philosophical, scientific, or sociological discourse, and so there is no official examination of the phenomena of scumbaggery.

The meanings of the term do not even enter into the versatile conspiracy literature, and astrology has yet to produce studies regarding the astrology of scumbags.

Be all that as it may, scumbags benefit not only from secrecy, but also from the lack of developed superpowers via which they might be detected earlier rather than later.

Here, then, is yet another vacuum regarding the superpowers, and it is largely because of it that many scumbags can rise to important and powerful positions in conventional societies that do not permit the superpowers to grow and flex any muscle.

Scumbaggery is not only a collective of despicable motives. It is also a *situation* out of which several layers of meaning can be teased. For example, one possible meaning involves the accepted context that *scumbag* is a “vulgar” term. So its meanings cannot be incorporated into conventional non-vulgar contexts, *even if* its effects and results ultimately prove to be super-vulgar in the extreme—and, in the process of becoming so, simply trash non-vulgar contexts.

Another possible meaning of scumbaggery is that various types of scumbags are always of potential use to power mongers who may need fall-guys when this or that power mongering wobbles a little. That certainly accounts for instances where scumbags, already partially identified as such, remain in good standing in certain power-mongering circles. There are some rather excellent historical and present examples of this.

Another possible meaning has to do with the avoidance by scumbags of situations in which modicums of deduction, insight, and intuition might be present—and which might result in scumbag discovery.

Yet another possible meaning is that if ostensible superpowers hesitated to deal with scumbaggery simply on the grounds that it is vulgar, then this would result in great joy and satisfaction to all sorts and types of scumbags.

Ultimately, various degrees of scumbag efficiency can be reckoned by the number of victims claimed.

Indeed, any activity in any walk of life that intends to create victims is a format of scumbaggery, in that the more victims that result the more serious and abysmal the formats have been.

The principal reason here for entering so frankly into the contexts of scumbaggery versus the superpowers is that a sort of elitist myth exists about developing the superpowers: to wit, that they can be, or should be, developed only by dealing with the positive *and* by avoiding the vulgar.

Well, if scumbaggery did not exist at all, or even too much, then the *need* for activation of the superpowers would not be all that important, would it?

In any event, the positive version of developing the superpowers will not, in the end, evoke lean, mean, superpower fighting machines—even on behalf of the positive version itself.

Indeed, there are several layers of meaning that can be teased out of *that* situation—and which, as a superpower exercise, the reader can attempt to achieve if interested.

(To be continued as Remote Viewing and Layers of Meaning)

Note: Some may be interested in viewing a dramatized version in which various meanings are urgently teased out of an important situation. If so, then the recent movie entitled *Thirteen Days*, a dramatized recounting of the Cuban missile crisis, is recommended

The first meaning of that crisis was, at the time, the almost immediate advent of nuclear hostilities on American soil and elsewhere, and it is interesting to watch the detection of other meanings that gradually inched away from that horrifying potential.

REMOTE VIEWING PROCESSES AND LAYERS OF MEANING

Ingo Swann

(08Jun02)

A previous essay having to do with superpower processes and layers of meaning discussed concept that all situations and all things have several layers of meaning.

These layers range from the obvious through several kinds of meanings that become increasingly so subtle that they may not at all impinge on the processes of recognition.

The several situations that encompass remote viewing cannot escape from the difficulties this implies, in that information achieved via remote viewing is clearly one of the things that can have multiple layers of meaning.

To get this present discussion started, it needs to be pointed up that what is being referred to does *not* fall into the area of semantic difficulty.

The principal definition of *semantics* is given as: “The historical and psychological study and classification of changes in significance of words or forms viewed as factors in linguistic development”.

Rather, what is being referred to in this essay is that things and situations have multiple meanings that differ in significance, purpose, or connotation, or in import and implication.

Recognition of such meanings has to be achieved by deducing or inference, or via insight or intuition, etc.

For example, if a fifty-ton rock is tumbling down the hill toward you, the meaning rapidly to be deduced or inferred is that you rapidly better get out of its way—this being a rather obvious meaning. The one complexity that enters into this discussion is that aspiring and ostensible remote viewers are expected to detect meanings independently of the five physical senses, these senses being considered, in conventional terms, the only real source of deducing and inferring, and which are arrived at via reason and logic based upon a fixed set of postulates.

The contexts of this essay escape the foregoing, and largely dreary, debate simply by accepting that remote viewing is possible—and it is therewith that we can turn attention to the problems of multiple layers of meanings within the contexts of remote viewing processes.

As it is, remote viewers are expected to view things, situations, and meanings without depending on the limited ranges of the five physical senses. This constitutes an activity thought impossible in modernist conventional terms, but accepted as possible in most pre-modern cultures.

The Hella Hamid Breakthrough In Remote Viewing

To jump into this as quickly as possible, a woman named Hella Hammid proved to be a rather efficient natural remote viewer within the early part of the remote viewing project at Stanford Research Institute in the 1970s.

Hella was an extremely cultured person, a great photographer, and usually a joy to be with.

One day in keeping with a long line of experiments she was participating in, she was given a certain target to remote view. She ultimately sketched a large, hot, steaming teapot with a lid on it, and placed on some kind of crisscrossing tripod support.

However, the designated distant target was a small nuclear reactor.

In standard parapsychological terms, this was a clear miss, and it could be concluded that no remote viewing had taken place, even though she had been very successful in earlier experiments.

Someone (guess who) thought to ask Hella if she had ever seen a nuclear reactor. Except for pictures of nuclear reactor out-buildings, it was thus determined that she had not, nor had she ever studied drawings, photos, or blueprints of nuclear reactor interiors.

So, as an enjoyable outing, we all visited the small nuclear reactor, examined it closely, and then collected schematic examples of other kinds of reactors—which are relatively the same except for size and dimensions. And, when on line, they all produce heat and steam, as well as radiation which must somehow be contained.

At a later date, another nuclear reactor target was sandwiched into her random target pool, and when that target came up she promptly said “Oh, that’s another of those nuclear reactors”.

Now, the reader needs to pay close attention to the following—because this first experiment with Hella proved to be one of the most important benchmarks that ultimately led to training routines being discovered for increasing remote viewing efficiency.

Identifying Absent Meaning-Memory Storage

As already mentioned, when Hella did not get the first target correctly, in the standard contexts of parapsychology, she missed the target, except for some few descriptive similarities in the case of the teapot.

In those parapsychology contexts, such matters as clairvoyance and remote viewing are considered as matters of perception, and so Hella had not perceived the target.

However, when her “failed” experiment is considered not in the contexts of perception, but in the contexts of the signal-to-noise ratio, her “failed” experiment can be analyzed differently.

First, in response to the target, she sketched a hot steaming teapot with a lid on it, and on top of some kind of tripod.

Second, since she did not get the target, her response could be considered as some kind of noise, because her response generated an image that was not an image of a nuclear reactor.

Third, some of the descriptors in her drawing, i.e., hot, steaming, contained in a pot, are also analogous descriptors of a nuclear reactor if it is on line. A nuclear reactor is hot in several ways, produces steam, and its rods are surrounded by some kind of containment unit. Furthermore, such containment units are seriously supported on foundations of metal struts fixed into cement, etc.

Fourth, the only thing out of place in Hella’s response is that the target had been incorrectly identified as a teapot.

Fifth, when asked if she had ever seen a nuclear reactor or knew anything about them, she replied in the negative.

Sixth, she and others were then exposed to study and orientation regarding facets of nuclear reactors.

Seventh, when in the future she was given a nuclear reactor as a remote-viewing target, she quickly identified it correctly.

Eighth, when, in discussing both RV sessions, Hella was asked if she knew why she drew the teapot, she replied something like: “I guess it was the next best thing in my experience, for I had no experience of nuclear reactors”.

Put another way, her meaning-memory banks contained no experience of nuclear reactors, but very good experience of hot, steaming teapots.

The mix of the eight aspects outlined above now needs to be considered.

In studies of how perception works, it has long been held that mental images are formed first, and only then do estimations of their meaning take place.

But, and very briefly, in signal-to-noise theory when applied to the human nervous systems:

1. Signals first come in;
2. The signals are then, in pre-conscious processing, translated into information-meaning categories, usually by some kind of comparing with meanings already stored in memory banks;
3. If memory-meanings comparable to the signals are found, then mental images can be manufactured and rise into consciousness;
4. However, if no comparable or comparative memory-meanings are available, then the pre-conscious systems segue over to the next best memory-meanings-and mental perceptions and images are then constructed in the light of those.
5. When this happens, the resulting mental-image impressions can be at some distance from the real import of the original signals, but can carry bits of information contained in the original signals.

Hella's first reactor RV experiment was an exact replica of the five steps outlined above.

RV signals had come in, but her memory banks had no comparable meaning-memory storage, and so her pre-conscious meaning detecting processes segued over to the next best memory comparison—which happened to consist of a hot, steaming teapot.

Another way of putting this is that the second best pre-conscious analysis of meaning *overlaid* the import of the original signals—and it was this revelation that ultimately engendered the descriptive phrase of *analytical overlay* within the SRI RV research program.

Within the contexts of that research, neither meaning nor mental images come first.

Rather, signals come first, then meanings of them, and then mental images based on the meanings.

Within the scope of the human nervous systems, signals in-put via any of the sensory detectors are electronic in nature.

The electronic signals are then decoded, via pre-conscious processes, into meaning categories and specifics, and it is the results of this decoding that, in turn, trigger on mental perception of them.

Save to say that signals *are* somehow translated (transduced) into pre-conscious meaning, and then into mental awareness and perception, no one yet exactly knows how any of this takes place.

For clarity, three steps are involved here:

1. Signal in-put;
2. Meaning comparison within the contexts of meanings already stored in memory;
3. Mental perceptions (feelings, images) built upon the meanings.

In any event, within the contexts of RV research at SRI, it turned out that meaning (of things and situations) was the fulcrum of functioning *between* signal in-put and mental images of them.

This is to say that remote viewing does not begin with mental perceptions, whether in the form of feelings or images that are propelled into the state of conscious awareness of them.

Rather, these are the end products of the two preceding steps, both of which are contained in functions that are pre-conscious beneath conscious awareness of them.

Two General Types of Meanings

As to types of meaning, these may be numerous. But there certainly are at least two general types, i.e., meanings that can be deduced about things and situations in general, and meanings that in particular arise from meaning-memory storage at the individual level.

In explanation of this, it is generally thought, in philosophy anyway, that all things are redolent with intrinsic possible meanings.

But at the individual level, any deducing of meanings is principally confined to the contexts of meaning that have accumulated and achieved storage in the individual's memory banks.

Therefore, meanings outside the range of the individual's meaning-memory banks might have little chance of being recognized at all, or might be

interpreted only within the contexts of analogous meanings that *have* achieved memory storage.

Memory Research Difficulties

Efforts to research and dissect what memory consists of have proven to be extremely difficult.

An excellent consideration of those difficulties is described in a fascinating book published by George Johnson in 1992 entitled *In The Palaces of Memory*, with the subtitle *How We Build the Worlds Inside Our Heads*.

The book sums up the excruciating, but often humorous, difficulties in researching memory, and the very little real understanding that has downloaded from such research.

But the three major parts of the book, “Mucking Around in the Wetware”, “A Brain in a Box”, and “The Memory Machine”, are splendidly readable and should be studied very carefully by anyone interested in remote viewing.

Indeed, if aspiring remote viewers were to read and study only one book, *In the Palaces of Memory* would be it.

The reason is that although it reviews memory research per se, what is discussed in it goes on in the heads of every aspiring remote viewer. And what goes on in the heads of each remote viewer is directly and fully significant with respect to all attempts at remote viewing.

The book is an excellent clear read, easy to understand, and is absolutely hilarious here and there.

The Innate Existence of Meaning-Memory Storage In Our Species

Each specimen of our species, each individual, possesses innate and very basic hard drive functions via which “the worlds inside our heads” are built, and are thence characterized by whatever achieves some kind of imprint in the wetware of memory storage.

At some point, usually early in life, the imprinted contents in the wetware begin altogether to function as a memory machine—and can actually do so even if dimensions of the contents are, well, quite sparse, narrow, or thin.

But even so, quite strong reality boxes are formatted within the resulting memory machines, and these are specific to whatever meaning-information has achieved memory storage.

The Multitudes of Human Cellular Receptors That In-Take “Information”

Now, with regard to the processes of remote viewing, some issues that are additionally important need to be pointed up.

The first of these issues is that viewers do not view a remote “target” via their five physical senses.

Remote viewing provides information about things and situations distant in space and time from local surroundings, and if such information proves to have some degree of correctness, it is clearly legitimate to wonder what senses and sensing systems have made the distant information accessible.

Prior to the onset (in the latter three decades of the twentieth century) of discoveries of thousands of cellular information receptors extant throughout the biological networks of human nervous systems, there was hardly anything that shed any light on how interactions with distant information could be possible.

The topic of such receptors has already been discussed at some length in other essays in this website. And so there is no need repeat details here—except to mention that such receptors exist because they are a full part of the human genome—and thus download into all individuals of the species.

Once the combined dimensions of human information receptors are appropriately grasped and understood, it can be seen that the human receptor range is quite astonishing.

As but one example, sensing receptors in the pineal gland, if it is good health, are continuously busy sensing the sun and its changing conditions. This particular sensing is usually taking place beneath conscious awareness of it. But apart from that, it is safe to point up that the sun is at some great distance from Earth, and so it can be thought that pineal gland receptors are remote viewing the sun.

In addition to pineal gland receptors (which also function at the X-ray level), many other receptors of a similar nature have been identified with respect to distant sensing.

And so not only are various kinds of “remote viewing” possible, but they are already taking place throughout human nervous systems, albeit at levels usually beneath conscious awareness of them.

And so arises the second issue mentioned above. This has to do with what does and what does not get into conscious awareness. This, in turn, has to do with how parameters of conscious awareness are conditioned to function.

Conscious Awareness Can Be Formatted In Accord With Experience and Social Conditioning

It is quite evident that the concept of conscious awareness looms exceedingly large in our appreciation of ourselves.

However, it has been scientifically understood since the 1950s that conscious awareness is but something like one part to a million parts that are never incorporated into it—even though the million parts are in constant activity beneath conscious awareness of them.

Furthermore, it has been understood (probably from the Year One of our species) that the small conscious awareness parts of our otherwise incredibly complex and magnificent systems, are entirely susceptible not only to all kinds of environmental conditioning, but also to social conditioning practices erected by humans themselves.

It is commonly thought that social conditioning results from social force, or by selectively educating in certain areas but not others.

And it is in those contexts that people sometimes object to this or that kind of social conditioning, and thereby seek to overthrow or escape from them.

A good example of this consists of the “need-to-know” principle, i.e., who needs to know what, and who doesn’t need to know it, and then preventing the latter from ever knowing it.

But a deeper study of social conditioning easily shows that social control of meanings is at its strategic heart—for socially conditioned individuals can act on meanings they understand, but cannot too much act on whatever meanings evade them.

Indeed, no one, including aspiring remote viewers, can act on meanings that evade them. In this sense, it is not too much to say that the meaning-less is invisible.

It thus emerges that control of meanings is the most active principle not only within the contexts of social conditioning but also within the contexts of whatever the individual does and does not achieve conscious awareness of.

The reader might think that this brief discussion about social conditioning is a needless detour with respect to remote viewing issues.

But an in-depth study of social conditioning practices ultimately reveals that all individuals of our species not only have scads of information receptors, but also have inherent systems for meaning detecting and deducing.

If this were *not* the case, then there would be no need for social conditioning practices whose central objective is to modulate and contain the innate existence of the meaning detection and deduction systems that are inherent in our species.

In 1983, the very world-wise John Kenneth Galbraith published a book entitled *The Anatomy of Power*, in which he indicated two things.

First, that social conditioning is set up on behalf of achieving and maintaining social power, and second, that the significance of social conditioning is seriously underestimated.

What Galbraith did not point up, however, is that social conditioning is effective only to the degree that it is successful with respect to modulating and controlling the meaning detection systems that are inherent not only within specific societal groupings, but within our species itself.

Indeed, we know that our species possesses sensing systems that access millions of bits of information, but we also attribute intelligence to the species.

Well, one cannot exactly go directly from inherent sensing systems to inherent intelligence in the absence of inherent meaning detecting systems *and* inherent memory-meaning storage systems that accumulate and retrieve meaning bits.

It thus transpires that whatever meanings are imprinted into *and* not imprinted into meaning storage systems of individuals has a great deal to do with what does or does not emerge into their conscious awareness.

A Problem Central To Remote Viewing Success

What all this boils down to in the case of remote viewing is that absent meaning-memory storage can have serious repercussions. This was demonstrated in the case of the Hella Hammid RV experiment where she got a steaming teapot.

Well, it is fortunate that her RV experiment was only an experiment—for imagine what would have happened if the effort had been an operational one, and intelligence analysts were interested in what was actually at the target location.

In such a case, the analysts would have been told that the remote viewer says there is a big teapot at the location they were interested in.

As it turned out, Hella's experiment was by no means a failed one, because it brought to light a central problem relevant to the larger scope of all remote viewing processes.

For when it was determined that she had no intimate meaning-knowledge of what nuclear reactors actually looked like, it could also be determined that her meaning-detecting systems segued over to the next best thing her systems held meaning of.

With Hella's help at SRI, a number of previous "failed" experiments of her's and of others were reevaluated. It was discovered generally that the "failures" lay in the contexts of absent or misplaced meaning relevant to what was being remote viewed.

In other words, the remote viewer was *not* missing remote viewing, but his or her meaning-memory systems had pockets of absent meanings.

Correcting the Absent Meaning Problem

As one last reference here to Hella Hammid, she took a deep interest in this problem, and one of the results was that she became very expert in detecting absent meaning problems in target responses of other remote viewing test subjects.

But as she, herself, first observed, she could not see her own absent meaning contexts because they were, after all, missing in herself. Well, there are many remote viewing examples of this. And indeed, in the larger picture of all things, it is difficult for individuals to see what is missing in themselves—because whatever it is, *is* missing.

Even so, there was yet another significant development with regard to Hella.

After a while in continuing RV experiments, she began to sense elements of targets she was missing.

This enabled her to say one of two things: "I'm missing something about this target", or "I don't know what the target is"—and, most importantly, to express this *before* her systems segued over to the next best analytical overlay.

There is only one way to explain this change in her pre-conscious processing systems.

Because she had become consciously aware of and interested in this problem, it had taken on meaning within her.

As a result, it is possible to think that new connections had sprouted within and among her synapses and neurons, and a new circuit had formatted thereby. This new circuit thence created jabs of recognition regarding the absence of meaning-memory.

There is only one way to account for this—that the pre-conscious meaning circuits are *self-correcting* when new and meaningful information is added into them—which they absolutely have to be in order to function at all.

Otherwise, there would never be any additive memory growth regarding what can emerge into conscious awareness of them.

It was this particular self-correcting aspect that made an RV training program feasible.

So, this breakthrough of understanding placed the developmental RV project at SRI on very solid grounds with respect to, believe it or not, conventional terms acceptable to the project's very serious oversight committees. This needs a bit of explaining.

It had long been understood that a tiny portion of the brain is always *physically* changing at its cellular levels with respect to what is newly experienced or to new meanings that are recognized as such. The physical changes involve the sprouting of new connections being made among and between neurons and synapses, and elsewhere in the nervous system, that end up as a new circuit that will produce a jab of meaning recognition if and when the experience or meanings are encountered again.

Something along these lines indeed turned out to be the case with Hella after she had consumed a fair amount of written and especially of visual information relevant to nuclear reactors.

From all of this, and specifically from the remote-viewing point of view anyway, it was slowly understood that meaning-memory already incorporated into individual reality boxes, although important enough on average, was not as important as was absent meaning-memory.

But here was a situation that had long been understood in educational systems everywhere: I.e., absent meaning-memory can be filled in by exposing individuals to meaning-information packages that were absent before.

And if the exposure is sufficient enough and seen as meaningful enough, then the synapses and neurons of the brain and nervous systems will do the rest—and the resulting new circuits will be incorporated into the meaning-

detecting systems already innately existing in everyone beneath conscious awareness of them.

Teasing Out Several Layers of Meaning

Now, the whole of what has been discussed so far in this essay might seem somewhat distant to the project of teasing seven layers of meaning out of any given situation or thing.

But don't count on any permanence of that distance too much, for as will be discussed in a forthcoming essay, meaning-memories are *recombinant*.

Therefore, meaning-memories can produce new combinations among themselves, and do so all on their own—and which recombinant process is one format of the superpower we presently refer to as intuition.

This aspect of our species is wondrous, indeed.

(To be continued as *Remote Viewing And Where Layers of Meaning Take Place*) ?