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JURNES UT F THE

BY

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CNTENTS

1. Nt with a Wan, nr Lightl
2. Search an Research
3. n the Evience
4. 'ie Here-Nw
5. Infinit, Eternit
6. Reverse Image
7. Pst Mrtem
8. " 'Cause the ile Tells Me S"
9. Angels an Archetpes
10. Intelligent Animals
11. Gift r uren?
12. Run Hles an Square Pegs
13. The Secn
14. Min an Supermin
15. Sexualit in the Secn State
16. Preliminar Exercises
17. The Separatin Prcess
18. Analsis f Events
19. Statistical Classificatin
20. Incnclusive
21. Premises: A Ratinale?

JURNES UT F THE

NT WITH A WAN, NR LIGHTL

The flwing rinaril wul appear in a fewr r preface. It is place here n the assumptin that mst rears skip such preliminaries t get t the meat f the matter. In this case, the flwing is the crux f it all.

The primar purpses fr the release an pulicatin f the material cntaine here are (i) that thrugh isseminatin as wiel as pssile, sme ther human eing-perhaps just ne-ma e save frm the agn an terrr f trial an errr in an area where there have een n cncrete

answers; that he may have comfort in the knowledge that others have had the same experiences; that he will recognize in himself the phenomena and thus avoid the trauma of psychotherapy, rather at the worst, mental breakdown and commitment to a mental institution; and (2) that tomorrow in the ears of time, the formal, accepted sciences of our culture will expand their horizons, concepts, postulates, and research to open wide the avenues and reward intimate herein to the great enrichment of man's knowledge and understanding of himself and his complete environment.

If neither of these aims are served, whenever and wherever it may be, this is sufficient reward in itself.

The presentation of such material is not designed for any particular scientific group. Rather, the principal attempt is to be as specific as possible in language understandable to scientists and laymen alike, with avoidance of ambiguous generalities. The physicist, chemist, life scientist, psychiatrist, and philosopher may each use more technical and specialize terminology to state the same premise. Such interpretation is expected. It will indicate that the plan of communication is workable, that the "plain" talk does convey the proper meaning to a wide audience rather than to a narrow pinnacle of specialists.

It is expected, too, that many interpretations will be contradictory.

The most difficult mental process of all is to consider objectively a concept which, if accepted as fact, will transcend in itself a lifetime of training and experience. Not much has already been accepted as fact and far less direct evidence than that presented here, and is now "accepted." It is the hope that the same will apply to the data included here.

It is indeed the most difficult mental process of all, this objective consideration of a hypothesis. None in a lifetime is enough.

Let's look for a beginning to this can't report of a highly personal experience.

In the spring of 1958 I was living a reasonably normal life with a reasonably normal family. Because we appreciate nature and quiet, ours was a country environment. The only worthwhile activity was my experimentation with techniques of self-learning using sleep-with myself as the chief subject.

The first sign of deviation from the norm took place on a Sunday afternoon. While the rest of the family had gone to church, I conducted an experiment listening to a particular tape recording in a highly isolated environment. It was a simple attempt to force concentration on a

single intelligent-signal source (aural) with low-level signal input from the other senses. Degree of retention and recall would indicate the success of the technique.

Isolated from other sights and sounds, I listened to the tape. It contained an unusual recording strongly suggestive. Most significant in retrospect was the strong suggestion to remember and recall all that took place during the relaxation exercise. The tape ran its course with an unusual result. My recall was through an incomplete because it had been a product of my own efforts and thus familiar to me. Perhaps too much so, as my retention and recall of original and new material was possible in my case. The technique would have to be utilized with some other subject. When my family returned, we all had a runch, which consisted of scrambled eggs, bacon, and coffee. Some unimportant controversies occurred at the table, which was not germane to the problem.

A little over an hour later, I was seized with a severe, iron-hard cramp which extended across my diaphragm and solar plexus area just under my rib cage. It was a sharp and unrelenting ache.

At first, I thought it was some form of poisoning from runch. In desperation, I forced myself to regurgitate, but my stomach was empty. Other members of my family who had eaten the same food showed no signs of illness or discomfort. I tried exercising and walking, and the assumption that it was a cramped abdominal muscle. It was not appendicitis, as my appendix had been removed. I could breathe properly in spite of the pain, and my heart appeared normal in pulse rate. There was no perspiration and other symptoms whatsoever—just the hard, tense, locked-in-place rigidity of an inflexible muscle in the upper abdomen.

It occurred to me that perhaps some factor in the recording had caused it. In going over the tape and the written copy from which it had been made, I found nothing unusual. What suggestion there was, I complied with, seeking to relieve an unconscious suggestion that might have been applied. Still, no relief.

Perhaps I should have phoned immediately for a doctor. However, it didn't seem that serious, nor did it become any worse. But it didn't get any better, either. Finally, we phoned for medical help. All of the local doctors were away on a playing golf.

From nine-thirty in the afternoon until around midnight, the cramp and pain continued. No typical home medication seemed to alleviate it. Sometime after twelve I fell asleep from pure exhaustion.

I woke up in the early morning, and the cramp and pain were gone. There was muscle soreness throughout the afflicted area, much as one gets from

vercughing, ut n mre. What cause the cramp in this area is still unknown. It is mentine nl ecause it was the first ut-f-therinar event, phsical r therwise, that tk place.

In retrspect, perhaps it was the tuch f a magic wan, r a slege hammer, althugh I in't knw it at the time.

Sme three weeks later, the secn majr event entere the picture. There ha een n further recre tape experimentatin, ecause the suspicin was strng that the cramp was smehw relate. Thus there was nthng that apparentl triggere the event.

Again, it was a Suna afternn an the famil ha gne t church. I la wn n the cuch in the living rm fr a shrt nap while the huse was quiet. I ha just ecme prne (hea t the nrth, if that ha an meaning), when a eam r ra seeme t cme ut f the sk t the nrth at aut a 30° angle frm the hrizn. It was like eing struck a warm light. nl this was alight an n eam was visile, if there trul was ne.

I thught it was sunlight at first, althugh this was impssile n the nrth sie f the huse. The effect when the eam struck m entire was t cause it t shake vilentl r "virate." I was utterl pwerless t mve. It was as if I were eing hel in a vise.

Shcke an frightene, I frce mself t mve. It was like pushing against invisile ns. As I slwl sat upright n the cuch, the shaking an viratin slwl fae awa an I was ale t mve freel.

I st up an walke arun. There ha een n lss f cncsciousness that I was aware f, an the clck shwe that nl a few secns ha elapse since I ha stretche ut n the cuch. I ha nt clse m ees, an ha seen the rm an hear utr nises uring the entire epise. I lke ut the winw, especiall t the nrth, althugh wh an what I expecte t see, I n't knw. Everthing lke nrmal an serene. I went utsie fr a walk t puzzle ver this strange thing that ha happene.

Within the flwing six weeks, the same peculiar cnitin manifeste itself nine times. It ccurre at ifferent peris an lcales, an the nl cmmn factr was that it egan just after I ha lain wn fr rest r sleep. Whenever it tk place, I fught mself t a sitting psitin, an the "shaking" fae awa. Althugh m "felt" the shaking, I cul see n visile evience that it was ing s.

M limite knwlege f meicine envisine man pssililities as the cause. I thught f epileps, ut I unerst that epileptics ha n memr r sensatin in such seizures. Furthermre, I unerst that

epileps is hereitar an shws signs at an earl age, an neither was evient in m case.

Secn was the pssilit f a rain isrer such as a tumr r grwth. Again, the smptms were nt tpical, ut this cul e it. With trepiatin, I went t ur lngtime famil phsician, r. Richar Grn, an explaine the smptms. As an internist an iagnstician, he shul have ha what answers there ma have een. He als knew m meical histr, such as it was.

After a thrugh phsical, r. Grn suggeste that I ha een wrking t har, that I get mre sleep an take ff a little weight. In shrt, he cul fin nthng wrng with me phsicall. He laughe at the pssilit f a rain tumr r epileps. I tk his wr fr it an returne hme relieve.

If there was n phsical asis fr the phenmenn, I thught, it must e hallucinatr, a frm f reaming. Therefre, if the cnitin came again, I wul serve it as jectivel as pssile. It lige "cming n" that ver evening.

It egan sme tw minutes after I la wn t sleep. This time, I was etermine t sta with it an see what happene rather than fight m wa ut f it. As I la there, the "feeling" surge int m hea an swept ver m entire . It was nt a shaking, ut mre f a "viratin," stea an unvaring in frequenc. It felt much like an electric shck running thrugh the entire withut the pain invlve. Als, the frequenc seeme smewhat elw the sixt-ccle pulsatin, perhaps half that rate.

Frightene, I stae with it, tring t remain calm. I cul still see the rm arun me, ut cul hear little ave the raring sun cause the viratins. I wnere what wul happen next.

Nthing happene. After sme five minutes, the sensatin slwl fae awa an I gt up feeling perfectl nrmal. M pulse rate was up, evientl ue t the excitement, ut n mre. With this result, I lst much f m fear f the cnitin.

In the next fur r five ccurrences f the viratin, I iscvere little mre. n ne ccasin, at least, it seeme t evelp int a ring f sparks aut tw feet in iameter, with the axis f m in the center f the ring. I cul actuall see this ring if I clse m ees. The ring wul start at the hea an slwl sweep wn t m tes an ack t the hea, keeping this up in a regular scillatin. The time f the ccle seeme t e sme five secns. As the ring passe ver each sectin f m , I cul feel the viratins like a an cutting

through that sectin. When the ring passe ver m hea, a great raring surge with it, an I felt the viratins in m rain. I attempte t stu this flaming electrical-seeming ring, ut cul iscover n reasn fr it, r what it was.

All f this remaine unknwn t m wife an chilren. I cul see n reasn t wrr r cncern them until smething efinite was knwn f it I i take a frien int m cnfience, a well-known pschlgist, r.

Fster rashaw. If it ha nt een fr him, I cannt preict where I wul e at this time. Perhaps in an institutin.

I iscusse the matter with him, an he was mst intereste. He suggeste it might e sme frm f hallucinatin. Like r. Grn, he knew me well. Cnsequentl, he laughe at the cncpt that I was in the eginning stages f schizphrenia r the like. I aske him what he thught I shul . I shall alwas rememer his answer.

"Wh, there's nthng else u can ut lk int it an see what it is," r. rashaw replie. "Anhw, it esn't seem u have much chice. If it happene t me, I' g ff in the ws smewhere an keep tring until I fun the answer."

The iffERENCE was that it was happening t me an nt t r. rashaw, an I culn't affr t g ff in the ws, either literall r figurativel. I ha a famil t supprt, amng ther things.

Several mnths passe, an the viratin cnitin cntinue t ccur.

It almst ecame ring, until late ne night when I was ling in e just efre sleep. The viratins came an I wearil an patientl waite fr them t pass awa s I cul g t sleep. As I la there, m arm was rape ver the right sie f the e, fingers just rushing the rug.

Il, I trie t mve m fingers an fun I cul scratch the rug.

Withut thinking r realizing that I cul mve m fingers uring the viratin, I pushe with the tips f m fingers against the rug. After a mment's resistance, m fingers seeme t penetrate the rug an tuch the flr unerneath. With mil curisit, I pushe m han wn farther.

M fingers went through the flr an there was the rough upper surface f the ceiling f the rm elw. I felt arun, an there was a small triangular chip f w, a ent nail, an sme sawust. nl mill intereste in this aream sensatin, I pushe m han still eeper. It went through the first-flr ceiling an I felt as if m whole arm was through the flr. M han tuche water. Withut excitement, I splashe the water with m fingers.

Suenl, I ecame full aware f the situatin. I was wie awake. I cul see the mnlit lanscape through the winw. I cul feel mself ling n the e, the cvers ver m , the pillw uner m hea, m chest rising an falling as I reathe. The viratins were still present, ut t a lesser egree.

et, impssil, m han was plaing in a pl f water, an m arm felt as if it was stuck wn through the flr. I was surel wie awake an the sensatin was still there. Hw cul I e awake in all ther respects an still "ream" that m arm was stuck wn through the flr? The viratins starte t fae, an fr sme reasn I thught there was a cconnectin etween m arm stuck through the flr an their presence. If the fae awa efre I gt m arm "ut," the flr might clse in an I wul lse an arm. Perhaps the viratins ha mae a hle in the flr tempraril. I in't stp t cnsier the "hw" f it.

I anke m arm ut f the flr, pulle it up n the e, an the viratins ene sn after. I gt up, turne n the light, an lke at the spt esie the e. There was n hle in the flr r rug. The were just as the alwas ha een. I lke at m han an arm, an even lke fr the water n m han. There was nne, an m arm seeme perfectl nrml. I lke aut the rm. M wife was sleeping quietl in the e, nthng seeme amiss.

I thught aut the hallucinatin fr a lng time efre I was ale t calm wn enough t sleep. The next a I cnsiere actuall cutting a hle in the flr t see if what I ha felt was there n the suflrthe triangular chip f w, the ent nail, an the sawust. At the time, I culn't see isfiguring the flr ecause f a wil hallucinatin.

I tl r. rashaw f this epise, an he agree that it was a rather cnvincing aream. He was in favr f cutting the hle in the flr t fin ut what was there. He intruce me t r. Lewis Wlrg, a pschiatrist f nte. At a inner part, I casual mentine the viratin phenmenn t r. Wlrg. He was nl plitel intereste, an evientl in n m fr "usiness," fr which I culn't lame him. I in't have the curage t ask him aut the arm in the flr.

It was ecming fairl cnfusing. M envirnment an persnal experience ha le me t expect sme kin f answers r at least prmising pinins frm mern technlg. I ha an ave-nrmal scientific, engineering, an meical ackgrun as a laman. Nw, I was face with smething where answers r even extraplatin was nt quickl availale. In retrspect, I still cannt envisage having rppe the matter entirel

at an time. It ma e that I cul nt have ne s if I trie.
 If I thught I face incngruities at this pint, it was ecause I i
 nt knw what was et t cme. Sme fur weeks later, when the
 "viratins" came again, I was ul cautius aut attempting t mve an
 arm r leg. It was late at night, an I was ling in e efre sleep.
 M wife ha fallen asleep esie me. There was a surge that seeme t e
 in m hea, an quickl the cnitin sprea through m . It all
 seeme the same. As I la there tring t ecie hw t analze the
 thing in anther wa, I just happene t think hw nice it wul e t
 take a glier up an fl the next afternn (m h at that time).
 Withut cnsiering an cnsequences-nt knwing there wul e an-I
 thught f the pleasure it wul ring,
 After a mment, I ecame aware f smething pressing against m
 shuler. Half-curius, I reache ack an up t feel what it was. M
 han encuntere a smth wall. I mve m han alng the wall the
 length f m arm an it ; cntinue smth an unrken.
 M senses full alert, I trie t see in the im light. It was _ a
 wall, an I was ling against it with m shuler. I immeiatel
 reasne that I ha gne t sleep an fallen ut f e. (I ha never
 ne s efre, ut all srts f strange things were happening, an
 falling ut f e was quite pssile.)
 Then I lke again. Smething was wrng. This wall ha n winws, n
 furniture against it, n rs. It was nt a wall in m erm. et
 smehw it was familiar. Ientificatin came instantl. It wasn't a
 wall, it was the ceiling. I was flating against the ceiling, uncng
 gentl with an mvement I mae. I rle in the air, startle, an
 lke wn. There, in the im light elw me, was the e. There were
 tw figures ling in the e. T the right was m wife. esie her was
 smene else. th seeme asleep.
 This was a strange ream, I thught. I was curius. Whm wul I ream
 t e in e with m wife? I lke mre clsel, an the shck was
 intense. I was the smene n the el
 M reactin was almst instantaneus. Here I was, there was m . I
 was ing, this was eath, an I wasn't rea t ie. Smehw, the
 viratins were killing me. esperatel, like a iver, I swpe wn t
 m an ve in. I then felt the e an the cvers, an when I
 pene m ees, I was lking at the rm frm the perspective f m
 e.
 What ha happene? Ha I trul almst ie? M heart was eating
 rapil, ut nt unusuall s. I mve m arms an legs. Everthing

seeme nrmal The viratins ha fae awa. I gt up an walke arun
 the rm, lke ut the winw, smke a cigarette.
 It was a lng time efre I ha the curage t return t e, lie wn,
 an tr t sleep.
 The flwing week I returne t r. Grn fr anther phsical
 examinatin. I in't tell him the reasn fr the visit, ut he cul
 see I was wrrie. He carefull examine me, ran l tests,
 flurscpes, electrcarigrams, palpate all cavities, ran urinalsis,
 an aut everthing else he cul think f. He checke ver carefull
 fr inicatins f rain lesins, an aske me man questins relating
 t mtr actin f varius parts f the . He arrange fr an EEG
 (rain-wave analsis), which evientl shwe n unusual prlem. At
 least he never reprte an t me, an I am sure he wul have.
 r. Grn gave me sme tranquilizers, an sent me hme with rers t
 take ff weight, smke less, get mre rest- an sai that if I ha a
 prlem, it was nt a phsical ne.
 I met with r. rashaw, m pschlgist frien. He was even less
 helpful an far frm smpathetic when I tl him the str. He thught I
 shul tr t repeat the experience if I cul. I tl him I wasn't
 rea t ie.
 "h, I n't think u'll that," r. rashaw state calml. "Sme f
 the fellws wh practice ga an thse Eastern religins claim the can
 it whenever the want t."
 I aske him "" what.
 "Wh, get ut f the phsical fr a while," he replie. "The claim
 the can g all ver the place. u ught t tr it."
 I tl him that was riiculus. N can travel arun withut their
 phsical .
 "Well, I wuln't e t sure," r. rashaw replie calml. "u ught
 t rea smething aut the Hinus. i u stu an philsph in
 cllege?"
 I sai I ha, ut there was nthing I cul recall aut this travelingwithut-
 the- usiness.
 "Mae u in't have the right philsph pfessr, that's what it
 seems t me." r. rashaw lit a cigar, then lke at me. "Well, n't
 e s clse-mine. Tr it an fin ut As m l philsph pfessr
 sai, 'If u're lin in ne ee, turn ur hea, an if u're lin
 in th ees, then pen ur ears an listen.'"
 I aske what t if u were eaf, t, ut I in't get a repl.
 f curse, r. rashaw ha ever reasn t e casual aut it. It was

happening to me, not him. I don't know what I would have done without his pragmatic approach and his wonderful sense of humor. It is a fact I shall never be able to repay.

The viratins came and went six more times before I got up the courage to try to repeat the experience. When I did, it was an anticlimax. With the viratins in full force, I thought of floating upward and I did.

I somehow floated up over the edge, and when I willed myself to stop, I did, floating in mid-air. It was not a feeling at all, but I was nervous and falling suddenly. After a few seconds I thought myself unwounded, and a moment later I felt myself in the air again with all normal physical senses fully operating. There had been no discontinuity in consciousness from the moment I lay down in the bed until I got up after the viratins faded. If it wasn't real—just a hallucination or dream—I was in trouble. I couldn't tell where wakefulness stopped and dreaming began.

There are thousands of people in mental institutions who have just that problem.

The second time I attempted to dissociate deliberately, I was successful. Again I went up to ceiling height. However, this time I experienced an overwhelming strong sexual drive and could think of nothing else. Embarrassed and irritated at myself because I couldn't control this tide of emotion, I returned back into my physical state.

It wasn't until some five episodes later that I discovered the secret of such control. The evident importance of sexuality in the whole subject is so great that it is covered in detail later. At the time, it was an exasperating mental lock which held me within the confines of the room where my physical life lay.

With no other applicable terminology, I began to call the condition the Second State, and the other, non-physical one we seem to possess the First State. So far this terminology fits as well as anything else.

It wasn't until the first evidential experience which could be checked that I seriously considered these to be anything but dreams, hallucinations, a neuritic aberration, the beginnings of schizophrenia, fantasies caused by self-hypnosis, or worse.

That first evidential experience was indeed a sledgehammer blow. If I accepted the data as fact, it struck hard at nearly all of my life experience—that is, my training, my concepts, and my sense of values. Most of all, it shattered my faith in the total and certainty of our culture's scientific knowledge. I was sure our scientists had all

the answers. I must find them.

Conversely, if I rejected what was evident to me, if there was none else, then I would also be rejecting what I respected so greatly: that mankind's emancipation and upward struggle depends chiefly upon his translation of the unknown into the known, through the use of his intellect and the scientific principle.

That was the dilemma. It may have been truly the touch of a magic wand and a gift bestowed I still don't know.

SEARCH AN RESEAR CH

What es ne when face with an unknown? Turn awa an frget aut it? In this case, tw factrs negate that pssilit. ne was nthing mre than curisit. The secn: hw can ne frget r ignre an elephant in the living rm? r mre t the pint, a ghst in the erm?

n the ther sie f the scale were the cnflicts an anxieties, ver real, ver isturing. There was n questin that I was eepl afrai f what might happen t me if the "cnitin" cntinue. I was much mre

cncerne aut the pssilit f a grwing mental illness than a phsical eteriratin. I ha stuie enough pschlg an ha enough pschlgist an pschiatrist friens t cmpun such fears. Mrever, I was afrai t iscuss the matter with these friens. I was afrai that I wul then e classifie as their "patients," an lse the clseness that equalit (nrmalc) rings. Nn-prfessional friens in usiness an cmmunit wul e wrse. I wul e laele a freak r pschtic, which cul seriusl affect m life an the lives f thse clse t me. Finall, it seeme t e smething t keep frm m famil. It seeme unnecessar that the wrd alng with me. It was nl the efinite nee t explain actins that frce the isclsure t m wife. She accepte it reluctantl ecause there was n ther real chice, an thus she ecame a wrrie witness t incients an events much in cntraictin t her religius training. The chilren were then much t ung t unerstan. (Later, the matter ecame cmmnplace t them. Awa at cllege, m ler aughter reprte that after she an her rmmate ha lke arun the empt rm rm ne night, she sai, "a, if u're here, I think u etter g nw. We want t get unresse fr e." Actuall, I was tw hunre miles awa at the time, th phsicall an therwise.)

Graual I ecame mre accustme t this strange aitin in m life. Mre an mre, I was slwl ale t cntrl its mvments. In a few was it ha actuall ecme helpful. I ha ecme reluctant t part with it. The mster f its ver presence ha aruse m curisit.

Even after I ha etermine that there was n phsilgical cause, an that I was n mre insane than mst f m fellw men, the fears persiste. It was a efect, illness, r efrmit that ha t e hien frm "nrmal" peple. There was n ne t talk t aut the prlem, ther than an ccasinal meeting with r. rashaw. The nl ther slutin seeme t e sme frm f pschtherap. ut a ear (r five r ten) f ail interviews csting thusans f llars with n prmise results in't seem ver efficient.

It was ver lnel in thse earl as.

Finall, I egan t experiment with this strange aerratin, keeping ntes f each event. I als egan t rea in areas f stu lng neglecte in m life pattern. Religin ha nt greatl influence m thinking, et it seeme that this was the nl remaining f the writings an knwlege f man in which I cul lk fr answers. en chilh churchging an rare attenance with a frien, G an church an religin ha meant little t me. In fact, I han't given the matter

much thought ne wa r anther, as it simpl in't evke m interest
In m superficial reaing f past an present Western philspies an
religins, I fun vague references an generalities. Sme seeme t fit
as sme's attempt t escrie r explain similar incients. ilical
an Christian writings ffere man f these, all withut specific
causes r cures. The est avice seeme t e t pra, meitate, fast,
g t church, aslve m sins, accept the Trinit, elieve in the
Father, the Sn, an the Hl Ghst, resist Evil, r resist nt Evil,
an give mself t G.

All f this i nthing ut a t the cnflict. If this new thing in m
life was "g," i.e., a "gift," then it evientl elnge t saints,
r at least saintl tpes, accring t religius histr. I felt that
qualificatin fr sainth was certainl ave an en me. If this
new thing was "evil," then it was the Wrk f the evil, r, at the
least, f a emn tring t pssess r ispsess me, an shul e
exrcise.

The rthx ministers f rganize religin whm I met plitel
accepte the latter view t varing egrees. I gt the feeling I was
angerus an heretical in their ees. The were war.

In the Eastern religins I fun mre acceptance f the icia, as r.
rashaw ha inicate. There was much talk f the existence f a nnphical
. Again, such a cnitin f eing was the pruct f great
spiritual evelpment nl Masters, Gurus, an ther lng-traine Hl
Men ha the ailit t leave their phsical ies tempraril t
achieve inescrable mstical insights. There were n etails, an n
pragmatic explanatin f what was meant spiritual evelpment.
Implic was that in the practices f secret cults, sects, lamaseries,
etc., such etails were cmmn knwlege.

If this were true, what r wh was I? Certainl t l t start life
anew in a Tietan mnaster. The Ineliness ecame acute. Evientl,
there were n answers. Nt in ur culture.

It was at this pint that I iscvre the existence f an unergrun
in the Unite States. The nl factr missing is that n laws exist
against its functin nr is there fficial persecutin an prsecutin
involve. This unergrun nl ccasinall intermingles in part with
the wrls f usiness, science, plitics, acaemia, an the s-calle
arts. Furthermre, it efinitel is nt limite t the Unite States,
ut infiltrates all f Western civilizatin.

Man peple ma have hear f it vaguel r casuall have cme in
cntact with it, an passe it ff as just peple with queer icas. Fr

ne thing is usuall certain: memers f this unergrun wh are
respecte in their cmmunities n't talk aut the interest r eliefs
that qualif them fr membership unless the knw u t are in the
clu. The have learne frm experience that t e utspken rings
censure -frm their ministers, custmers, emplers, r even friens.
I suspect the membership ma run int millins-if all wul amit t
their qualificatin. The are fun in all walks f life: scientists,
pschiatrists, phsicians, husewives, cllege stuents, usinessmen,
teen-agers, an at least a few ministers in frm al religins.
This grup meets all the qualificatins f an unergrun mvment. The
gather in small grups, quietl an ften semi-secretl. (The events are
ften pulicl annunce, ut u have t e "with it" efre u can
unerstan the ntice.) The participants usuall iscuss affairs f the
unergrun nl with ther memers. ther than famil r clse friens
(wh are pral als memers), the cmmunit esn't knw f this
secret interest an life f the unergrun memer. If u aske him, he
wul en such membership ecause ften he esn't realize he reall is
s assciate. All are t sme egree emtinall an intellectuall
eicate t a cause. Finall, the unergrun has its wn literature,
language, technlg, an t sme extent emigs.
At the mment, this unergrun is highl isrganize. In fact, there
is n rganizatin whatsoever in the usual sense f the wr. Rarel,
even, have the lcal grups gne s far as t apt a title r name fr
themselves. S far, the are simpl small ut regular gatherings hel in
smene's living rm, r a ank's cnference rm, r quite pssil a
church rectr. This grup f inividuals is grping in the ark an
seems t take man iverse pathwas-et the gal is the same fr all.
Hwever, like ther kins f unergrun mvments, if u have ecme a
memer an u visit anther cit, u inevitl meet ther memers. It
isn't planne. It just "happens."
Wh cmprises this unergrun? First, the prfessinals. At ne en are
the parapschlgists, ver few in numer. These are men wh have
legitimate cتراتe frm recgnize universities, wh have pulicl
cnucte research int ESP. The mst well-kwn f these is r. J. .
Rhine, frmerl f uke Universit, wh cnucte an cmpune simple
statistical prailit car tests fr sme thirt ears. T his
satisfactin, he prve statisticall that ESP is fact. His results are
lke upn uiusl an fr the mst part unacceptal the majrit
f pschlgists an pschiatrists in the Unite States. There are
thers in the same categr. Anrija Puharich, J. G. Pratt, Rert

Crkall, Hrnell Hart, Garner Murph all cme uner this classificatin. If u are a memer, these are familiar names.

The prfessinal spectrum runs the gamut frm the para-pschlgist t the rasie palmist wh claims t e a gps r New elhi Inian, an wh charges five llars fr a quick five-minute stck "reaing." Areas f interest are quite iverse, ut all have intercnnecting ns f cmmn eliefs in ne wa r anther.

The mass unergrun lks t the prfessinals fr infrmatin an guiance, an gives them smething akin t her wrship. Anne wh Writes a k, rganizes a Funatin, Cnucts Research, has a Majr Experience, Stue with a Great Prfessinal, Gives Pschic Reaings, Cnucts Classes in Min an/r Sul evelpment, Heals Faith, is an Accreite Astrlger, Minister f ivine Science r Spiritualism, Trance Meium, uter-Space Saucer. evtee, Hpntist-these are the prfessinals.

Mst erive all r part f their incme frm this activit. Man have eep prfessinal jealus fr each ther, an ften are incline t e suspicius f techniques an theories prpune utsie their particular activit. The ma even sutl erie r lk with tlerant, superir amusement at results unrelate t their specialt. This cul well explain wh, as f nw, there is n rganizatin in the unergrun. et, in spite f themselves, the prfessinals arerawn t ne anther. Their cmmn interest frces this. There are n thers with whm the can share their thughts an experiences as equals an with unerstaning.

This is nt in an wa intene t cast aspersins r iscreit upn the prfessinals. The are a cmmpletel fascinating an wnerful grup f peple. Each in his wn wa, whatever it ma e, is seeking after Truth. What a ull wrld it wul e withut them nce u have ecme a memer f the unergrun.

Fr the unergrun cnsumer, there are magazines, newspapers, lectures, kclus (at least fift new unergrun ks are pulishe each ear, man tp huses), an even TV an rai prgrams. The latter, evientl put tgether vereager memers, have nt een successful ecause the unergrun is still ver much a minrit grup. The asic pulic reactin is: "u n't reall elieve in that stuff, u?"

Wh, then, makes up the mass f this unergrun? Cntrar t what ne might expect, the are nt merel a cnglmerate f sill, uneucate, superstitius, unreasning misfits. True, sme f the like are inclue, ut at n greater percentage than is fun in the general ppulatin. As

a matter f fact, if it cul e survee, it is quite prale that their average IQ wul e far ave that f a general crss sectin f Western humanit.

The cmmn n r cause that raws them tgether is simple. All have a elief that (1) man's Inner Self is neither unerst nr full expresse in ur cntemprar sciet; an (2) this Inner Self has capailities t act an perfrm mentall an materiall t a egree unknwn an unrecgnize mem science. These are peple whose prime avcatin is t rea, talk, think, iscuss, an participate in anthing "pschic" r "spiritual." This is all that is neee fr memership. Perhaps u are in the clu an in't realize it

Hw these peple "get" that wa? The mst cmmn answer is t experience r e a part f sme phenmenn that cannt e explaine mem scientific, philspic, r religius teachings. ne tpe f persn shrugs it ff, sweeps it uner the rug, an frgets aut it. The ther, wh eventuall ecmes a memer, tries t fin sme answers. I qualifie fr memership ecause I culn't fin an ther surce f infrmatin. Unfrtunatel, the infrmatin I was lking fr was ver sparse inee, even in this strange new-l wrld. ut at least there were thse wh seriysl cnsiere the pssilit that the Secn State cul an i happen.

It sn ecame apparent that the unergrun starte mre than a hunre ears ag, r earlier, when present-a science egan t rganize man's cncepts an ri them f unreasning, unsupprte "knwlege." In such effrts t purif, anthing that i nt r ha nt et met the test f empiricism was ruthlessl iscare intellectual leaership. Thse wh cntinue t hl an f the iscare eliefs fell int isrepute.

If the sturnl persiste an still wishe t e active an accepte in sciet, the ha n chice ut t g unergrun with their secret ieas while maintaining anther image pulicl. Man wh refuse t practice this eceit ecame Martrs.

Tate, in this enlightene sciet, the same attitue still exists t a ver great extent. f the prfessinals wh are knwn their fellws as prpnents f parapschlg r anthing similar, there ma e five wh still cmman amiratin an respect pulicl frm their prfessin, e it meicine, pschlg, pschiatr, r the phsical sciences. At this stage, I elieve I have met all five. Sal, I am little wiser, thrugh n fault f theirs. The just n't knw much aut the Secn State r Secn .

Mst f all, I enj the peple I have met in the unergrun. I've

fun them in small twns, ig cities, in usiness, in church grups, in universities, an even in the American Pschiatric Assciatin! As a rule, the are trul gentle peple. The are jll, with a warm sense f humr. The are a happ grup wh can laugh when necessar at their wn serius interest. Whether intentinall r nt, the are the mst altruistic an empathetic crss sectin f humanit I have knwn. It must e n accient that the are the mst religius in the true sense f the wr.

If this appears t e a curt ismissal f all ther surces an material uncvere in the "pschic" writings availale, it is nt s intene. Each has its wn versin f Truth, an perhaps there are inee man Truths. I have sat in seances with trance meiums an aske efinite questins, receive vague answers which were t me pure evasins when a

straightfrwar repl wul have meant s much. et, later, t m astnishment, in ne such case I participate in a Secn experiment that verifie (t me an thers) the authenticit f this meium's ailit. Truth here is trul a mster!

The wrk f Egar Cace, virtuall a latter-a saint in the pschic wrld, was withut ut mst eviential an well investigate, ut unelievale in terms f present-a science an meicine. Mst efinite, here was truth unfling, an histr ma nt recr it except in sme im archives. Ta, sme twent ears after his eath, n mre is knwn as t hw his ailit wrke an what it was than n the a he ie.

Cace's reaings were helpful, ut are exceeingl ifficult t ring int cncrete fcus as the relate t Secn State existence. He cnfirme it, ut i nt explain. Much f his material in this area is clue the haze f a strng religius cnitining. This leaves it pen t interpretatin, s Cace transltrs (ministers?) have sprung up t prvie such intercessin.

There are thers even nw wh evientl can perfrm similarl t Cace. ne gave quite accurate phsical reprts f me, an prvie sme general ata n m Secn State activities which were neither enlightening nr prvale. The i cnvince me f the valiit f her ailit, all means. Again, anther Truth (t me an thers wh participate), ut n irect answers that cul e use in a curt f law.

Several "pschics" perfrme "life reaings" fr me. The inclue wie generalizatins, ut were unale t give irect, straightfrwar answers

t simple questins. If genuine (an wh am I t sa the are nt?) these pschics must e efinite limite in their specific perceptin.

Either that, r the sutler prlems in translatin frm smls t articulatin. I can well appreciate hw this latter might ccur.

It was in m reaings an cntacts with this ranch f human thught I fnl call the unergrun that I finall fun strng glimmerings f what was happening t me. If I han't een invlve persnall, I wul nt have elieve what I fun. At the same time, it was cmfrting t iscover that I was nt unique.

What was it all aut? Simpl, I was perfrming "astral prjectin." r. rashaw ha given me the clue, although he himself ha hear aut such things nl remtel. Astral prjectin, t the uninitiate, is a term given t the technique f leaving ne's phsical tempraril an mvng aut in a nn-material r "astral" . Man cnntatins have een given the wr "astral," an man interpretatins, scientific an therwise. The wr "scientific" is use cautiusl, ecause the mern scientific wrld, in the West, at least, neither recgnizes nr is seriusl aware f even the pssilit f such things.

In the scure histr f mankin, it is an entirel idfferent matter.

The wr "astral" has im rigin in earl mstical an ccult events which invlve witchcraft, srcer, incantatins, an ther seeming flishness which mem man lks upn as sill an superstitius nnsense. As n attempt was mae t elve eepl int this area, I still n't knw what the wr "astral" means. Thus I prefer t stick t the terms "Secn " an "Secn State."

This tpe f literature, which still flurishes, epicts an astral wrld cmpse f man levels r planes, which is where peple g when the "ie." The persn wh travels arun in his astral can make shrt visits t these places, talk with "ea" peple, participate in activities "there," an cme ack t tie phsical apparentl nne the wrse fr wear. There have een times when I have ferventl hpe (prael) fr the latter t e true.

In rer t perfrm this miraculus feat, ne ha t e aruusl traine, r, etter still, "spirituall evelpe," accring t the ccultists. These teachings have suppsel een hane wn secretl thrugh histr t enlighten thse wh ha ecme avance enough t receive them. Evientl, frm time t time, there were thse wh reveale the secret r accientl learne the technique. In the past, the have een cannize, castigate, cremate, laughe at, an lcke up fr such pulic revelatin. This esn't make the future seem ver

promising, in my case.

Paradoxically, much of the data contained in my notes tends to confirm this occult approach to the subject—which came as quite a shock. Using liberal interpretation and translation into the modern idiom, much of it fell neatly into place. Also, much was left unsaid, although I don't know why.

Accruing to the literature of the psychic underground, the religious-mystical history of man constantly makes reference to this Secn .

Long before Christianity and the Nile appeared, cultures in Egypt, India, and China, to name a few, held the Secn idea as standard operating procedure. Historians have found these references again and again, but eventually consign them to the mythology of the times.

If we reassemble the Nile from this point of view, the relief is confirmed many times in both the Old and New Testaments. In the Catholic Church are found consistent reports of saints and other religious figures having such experiences, some of them willful. Even in Protestantism, devout followers have reported the out-of-body experience using some form of religious ecstasies.

In the Orient, the concept of a Secn has long held a natural and accepted position in reality. Again, this is an entire study in itself, and there are numerous underground books and authorities in Oriental cultures that affirm the concept of a Secn . There are supposed to be in existence thousands of adepts, lamas, monks, gurus, and the like who exercise mental and physical powers—including Secn activities that are completely at odds with present scientific knowledge. Largely, these have been ignored in our materialistic society because they can't be duplicated in the laboratory.

In the files of various psychic research organizations here and abroad, there are hundreds of case-history reports of out-of-body experiences.

Such reports go back at least a hundred years, and many more are found in various writings of the past. They are there for anyone who wishes to investigate the phenomenon.

Virtually all of such reported experiences are spontaneous near-timeless events. Usually, they have come at a time when the individual was either physically ill or illiterate, or during an intense emotional crisis.

All seem to be highly subjective, and the great mass of these reports is evidential in itself. During this century, several impressive collections of these experiences have been published and should require reading if one pursues the subject. The weakness in all of them is apparent: most are basically reportorial, supplemented by conjecture.

No specifics as to upon direct examination or experimentation are included. Reason? Evidently, there has been no such solid research performed.

In very rare instances there are published records of individuals who could deliberately and willfully induce the Secn State and move about in their Secn . There may be more, but not two stand out in recent history. If others have and are performing this act, they have kept the results to themselves.

The first of these is Oliver Fox, an Englishman who was active in psychic research and practices. He published fairly detailed reports of out-of-body experiences and techniques for achieving this state. Except in the underground of 1920, his work received little attention. He never definitely attempted to bring the experience into the framework of understanding of his era.

The Secn and most well-known was Sylvan Muln, who published several works on the subject in collaboration with Hereward Carrington, over the period 1938-51. Muln was the "prjectinist" and Carrington was a consistent researcher in psychic phenomena. Together, their books have been the classics in the field, and offer interesting reading. In my after-the-fact investigation, I again wonder at much that visually has been omitted. Also, little or no empirical experimental tests were made to provide data for a serious objective investigation. The most recent has been a book by the author Ram. (A woman? Marackwar?) It offers several clues, but no solid continuity relating to my case.

Significant attempts at scientific study and evaluation have been made recently—several noteworthy men, such as H. R. Hart, Nanor Fr, Rert Crkall, and others with good academic backgrounds. Most of these are relatively free of the distracting factors present in so much of the underground literature, and their titles will be found along with their recent publications in the bibliography. All serve to verify the fact of the existence of the Secn , but bring forth little or no concrete data at the experimental, non-philosophical level. Again, how can we discuss experiments that have not taken place?

The most consistent problem encountered in associating with the underground has been the avoidance of the analytical approach in the vast masses of the logical thought and relief. Once, not long ago, man thought electricity was God; before that, the sun, lightning, and fire. Our sciences tell us these ideas were ridiculous, and try to show us through experimentation. Perhaps the Secn operating in the Secn State can provide the quantum jump to prove God empirically.

Then there will be no more underground.

The psychic underground provide me with many new friends, but few specific answers to such questions as, What is now? To my surprise, they like to me for answers.

There appears to be no remaining path to take. Hundreds of experiments spread over twelve years, and still continuing, have brought forth conclusions that seem inescapable and alien to the environmental conditioning. In the material to come, the test will be ours.

IN THE EVIDENCE

In the fall of 1964 an interesting meeting was held one evening in Los Angeles. It was composed of some twenty assorted psychiatrists, psychologists, scientists, et al—and myself. It was a most rewarding evening. The purpose of the meeting was to examine with sincerity and seriousness his experiences and experiments which have been known herein. After several hours of interrogation of the group, it was my turn. I asked two simple questions of each of them: "If you were going through what I have been experiencing, what would you do?"

It was the definite opinion of the majority—more than two thirds—that every effort should be made to continue, such experimentation in the hope of enlightening and expanding man's knowledge of himself. Several half seriously stated that I should run, not walk, to the nearest psychiatrist. (None present offered his services.)

The second question: "Would you, personally, take part in experiments that would lead to the creation of such unusual activities in yourself?"

Here, the pattern changed somewhat. About half stated their willingness to participate. I, in this group, was one of those who were most skeptical of the reality of such experiences. Of course, this gave me the opportunity to urge gently those who were in favor of continuing experiments. When it came to the issue into the clear, strange waters, let someone else do it. And in man was, I didn't lame them. If presented to

me twelve ears ag, I ut that I wul have vlunteere.
 Wh i the grup ther t assemle? Curisit, perhaps. r again, it
 ma have een sme f the eviential material that ha een accumulate,
 I hpe the latter. Here are sme f the ke reprts frm the ntes,
 which aruse their interest.

9/10/58 Afternn

Again, I flate upwar, with the intent f visiting r. rashaw an
 his wife. Realizing that r. rashaw was ill in e with a cl, I
 thught I wul visit him in the erm, which was a rm I ha nt
 seen in his huse an if I cul escrie it later, cul thus cument
 m visit. Again came the turning in air, the ive int the tunnel, an
 this time the sensatin f ging uphill (r. an Mrs, rashaw live in a
 huse sme five miles frm m ffice, up a hill). I was ver trees an
 there was a light sk ave. Mmentaril, I saw (in the sk?) a figure
 f a rune human frm, seemingl resse in res an a heapiece n
 his hea (an riental cncept remains), sitting, arms in lap, perhaps
 crss-legge a la uha; then it fae. I n't knw the meaning f
 this. After a while, the uphill travel ecame ifficult, an I ha the
 feeling that the energ was leaving, an I felt I wuln't make it.
 With this thught, an amazing thing happene. It felt precisel as if
 smene ha place a han uner each arm an lifte me. I felt a surge
 f lifting pwer, an I rushe quickl up the hill. Then I came upn r.
 an Mrs. ra-shw. The were utsie the huse, an fr a mment I was
 cnfuse, as I ha reache them efre I gt t the huse. I in't
 unerstan this ecause r. rashaw was suppsse t e in e. r.
 rashaw was resse in light vercat an hat, his wife in a ark cat
 an all ark clthes. The were cming twar me, s I stppe. The
 seeme in g spirits, an walke past me unseeing, in the irectin f
 a smaller uiling, like a garage, ra trailing ehin as the walke.
 I flate arun in frnt f them, waving, tring t get their attentin
 withut result. Then withut turning his hea, I thught I hear r.
 rashaw sa t me, "Well, I see u n't nee help an mre." Thinking
 I ha mae cntact, I ve ack int the grun (?), an returne t the
 ffice, rtate int the an pene m ees. Everthing was just as
 I ha left it. The viratin was still present, ut I felt I ha enough
 fr ne a.

Imprtant aftermath: We phne r. an Mrs, rashaw that evening. I
 mae n statement ther than t ask where the were etween fur an
 five that afternn. (M wife, upn hearing f the visit, sai flatl it
 was nt pssile, cul nt e s ecause r. rashaw was hme in e

sick.) With Mrs. rashaw n the phne, I aske the simple questin. She
 state that rughl at fur twent-five the were walking ut f the
 huse twar the garage. She was ging t the pst ffice, an r.
 rashaw ha ecie that perhaps sme fresh air might help him, an ha
 resse an gne alng. She knew the time ack-checking frm the time
 the arrive at the pst ffice, which was twent minutes t five. It
 takes rughl fifteen minutes t rive t the pst ffice frm their
 huse. I ha cme ack frm m trip t them at apprximatel fur
 twent-seven. I aske what the were wearing. Mrs. rashaw state she
 was wearing lack slacks, an a re sweater which was cvere with a
 lack car cat. r. rashaw was wearing a light hat an a light-clre
 tpcat. Hwever, neither "saw" me in an wa r were aware f m
 presence. r. rashaw ha n memr f saing anthing t me. The great
 pint is that I ha expecte t fin him in e, an in't.

The cinciencies invlve were t much. It was nt imprtant t prve
 this t anne else. nl t me. It prves t me-trul fr the first
 time-that there might well e mre t this than nrmal science an
 pschlg an pschiatr allw-mre than an aerratin, trauma, r
 hallucinatin- an 1 neee sme frm f prf mre than anne else, I
 am sure. It is a simple incient, ut unfrgettale.

In this visit t r. rashaw an his wife, the time f visit cinciencies
 with the phsical event. The autsuggestin hallucinatin factr is
 negative. I expecte t fin r. rashaw in e in the huse, ut i
 nt s an was puzzle the incnsistenc. Iential reprts with
 cnitins f actual events:

- (1) Lcatin f r. rashaw an his wife.
- (2) Psitin f the tw relative t each ther.
- (3) The actins f the tw.
- (4) Wearing apparel f the tw.

Pssiilit f uncncius preknwlege through earlier servatin f
 the ave:

- (1) Negative, ha n infrmatin f their change in plans r time haits
 f pst ffice visits.
- (2) Ineterminate, cnciusl at least unaware f wh walks first.
- (3) Negative, wul have n preknwlege f their walking acrss t the
 garage in such fashin.
- (4) Ineterminate, ma have serve th in similar res, ut expecte
 t fin nl ne (r. rashaw), in eclthes.

3/5/59 Mrning

In a mtel in Winstn-Salem: I wke up earl an went ut t have

breakfast at seven-thirty, then returned to my room at eight-thirty on the lawn. As I relaxed, the vibrations came and then an impression of movement. Shortly thereafter, I stopped, and the first thing I saw was a walking along and tossing a ball in the air and catching it. A quick shift, and I saw a man trying to put something into the back seat of a car, a large sedan. The thing was an awkward-looking device that I interpreted to be a small car with wheels and an electric motor. The man twisted and turned the device and finally got it into the back seat of the car and slammed the door. Another quick shift, and I was standing beside a tale. There were people sitting around the tale, and I hesitated to observe it. No person was doing what I like large white playing cars around the others at the tale. I thought it strange to play cars at a tale so close with Isha, and where but the verlarge size and whiteness of the cars. Another quick shift, and I was over city streets, but five hundred feet high, looking from "home." Then I spotted the radio tower, and remembered that the motel was close to the tower, and almost instantly I was back in my room. I sat up and looked around. Everything seemed normal.

Important aftermath: The same evening, I visited some friends, Mr. and Mrs. Agnew Ahnson, at their home. They were partially aware of my "activities," and on a sudden hunch I knew the morning event had to do with them. I asked them about it, and they called him into the room and asked him what he was doing between eight-thirty and nine that morning. He said he was going to school. When I asked more specifically what he was doing as he went, he said he was tossing his ball in the air and catching it. (Although I knew him well, I had no knowledge that he was interested in a ball, although this could be assumed.)

Next, I decided to speak about the doing of the car. Mr. Ahnson was astute. Exactly at that time, he told me, he was doing a Van deGraff generator into the back seat of his car. The generator was a large, awkward device with wheels, an electric motor, and a platform. He showed me the device. (It was eerie to see physically something you had never felt from the Second.) Next, I told him about the tale and the large white cars. His wife was excited at this news. It seems that for the first time in two years, because they had all arisen late, she had caught the morning mail before the breakfast tale and had passed out the letters to them as she sorted the mail. Large white playing cars! They were very excited over the event, and I am sure they were not humoring me.

In this morning visit to Mr. Ahnson and his family, the time of visit

coincides with actual events. Autosuggestive hallucination, negative; no conscious intent of visit, although unconscious motivation possible.

Identical reports with contents of actual events:

- (1) Son walking down the street tossing ball in air.
- (2) Mr. Ahnson at car.
- (3) Mr. Ahnson's actions at car.
- (4) Device he had at car.
- (5) Action of Mrs. Ahnson at tale, the doing of "cars."
- (6) Car size and white color.
- (7) Isha's tale.

Possible of unconscious preknowledge through earlier servation of the above:

- (1) Negative, unaware of son's interest in a ball, and not conscious of his basic activities.
- (2) Negative, had no knowledge of Mr. Ahnson's actions in morning around car, and reported action was not part of his daily routine.
- (3) Negative, as indicated such actions were not routine, i.e., doing of car, thus could not be part of preserved habit patterns of Mr. Ahnson.
- (4) Indeterminate, possible that device had been served previously but not in location indicated.
- (5) Negative, no part of preservation memory, as Mrs. Ahnson did not make habit of such action; sorting mail at tale was unusual event.
- (6) Negative, for reasons just given, couple with no such habits in whole life pattern of sorting mail at tale, plus misinterpretation of action itself.
- (7) Indeterminate, preservation could have been applied here in relation to the Ahnson family, as writer had taken breakfast there several times.

10/12/60 Night

The results are so contradictory to what I believe that it must be reported in detail. In our attempts to find some answers, anywhere, we had come in contact with Mrs. M., who purportedly had mediumistic powers. I have and still have the highest regard for her as a person of great kinship and integrity. However, in two "sittings" in which we participated, I came away with the definite impression that Mrs. M. although deeply sincere, was acting out some form of split personality when she went into a trance. The "guises" which took over her (?) and spoke through her vocal chords were to me nothing more or less than manifestations

f this. This implies that I thought Mrs. M. elieratel create this illusion, that it happened as a result of a self-induced hypnotic state, and she truly had no knowledge of what took place, I was sure that in no way was Mrs. M. attempting to "fake." She wasn't and isn't that type of person.

What left me unconvinced was that when I had asked her questions—her explanation of an American Indian—certain questions as she spoke through her, I received evasive replies. The best I could get was, "you will discover this through your own sources." This at the time seemed to me to be a simple way to avoid an answer that could be verified in therapy. It is important that I point out my complete skepticism of Mrs. M. and her guides.

What happened last night and the report that utterly confuses me. R.G., a friend of Mrs. M., had suggested that I attempt to "visit" a seance to help Mrs. M. in a New York apartment Friday night (last night). I half-agree, stating that I certainly wasn't sure that it was possible. Frankly, when Friday night came, the meeting had slipped my mind (consciously at least).

Here is what took place. After a normal evening at home, my wife and I went up to bed around eleven-thirty. My wife fell asleep almost immediately, as I could tell from her steady breathing. As I lay there, eventually deeply relaxed and possibly half-asleep, I suddenly felt that "walking over your grave" closeness and the hairs on the back of my neck started to rise. I looked across the half-darkened room fearful and utterly fascinated. I didn't know what I expected, but standing in the doorway leading from the hall was a white ghostlike figure. It actually looked like the traitorial figure of a ghost—some six feet tall as it stood there, with a flowing sheetlike material draping it from its head to the floor. No hands were reaching out and hanging next to the room.

I was completely frightened, and I had no chance to connect the figure with anything I had seen. The moment it began to move toward me, I cringed in half-terror and at the same time felt I had to see what it was. Almost immediately I felt hands place over my eyes so I couldn't see. I kept putting the hands away in spite of my fear until finally the ghostlike form was beside me, not a foot away from me. Then someone took hold of my upper arms, gently, and I moved up out of the bed. With this, I calmed down, eventually because I felt that whatever it was, it was friendly. I didn't struggle or resist.

Immediately, there was a quick sense of movement and we (I then felt

there were two of them, one on each side) were suddenly in a small room, as if we were looking down on it from the ceiling. In the room were four women. I looked at the two on each side of me. One was a blond male, the other dark-haired, almost oriental. They seemed to be quite young, in their early twenties. They were smiling at me.

I spoke to them and said they would have to excuse my attitudes as I was uncertain of what I was doing. Then I floated down to the empty chair and sat down in it. A tall large woman in a dark suit sat opposite me. A woman in what looked like an ankle-length white robe sat next to me. The other two were indistinct. A woman's voice asked if I would remember that I had been there, and I assured her that I certainly would. Another woman said something about cancer, that that was all I could get.

Then one of the women (the one in the dark suit) came over and swung over the side of my chair, and raped herself right in front of me! I didn't feel her weight, but for some reason, she got up suddenly. There was laughter, but my mind was on other things. Eventually, the contact with the woman who sat next to me had altered things. Just at that moment, I heard a male voice say, "I think he's been away long enough; we'll better take him back."

I was torn between going and staying, but didn't argue. Almost instantly, I was awakened in my bed and that was it—except that my wife had been awake during the entire time. She stated that I alternately gasped, moaned and whimpered noises, and then seemed to be in a state of reathing at all. Other than that, she hadn't seen or heard anything, except that our cat asleep in the room had awakened and had been extremely nervous. My wife was quite upset and worried. I'm sure I would have been too, if I had gone through the same with her. The "meeting" certainly deserves checking, so I phoned R.G. and discovered several things. First, there were four women at the stance. At my request, they were gathered together at the same apartment (very small living room) wearing the same clothes. The woman in the dark suit was factually identical to what I saw, and she inadvertently "sat" in the chair "reserved" for me. This had taken place later in the evening, after eleven-thirty, when the stance had been long over, and the four were sitting around talking. The tall woman had jumped up out of "my" chair when the rest called out, "don't sit there!" They laughed at the joke. One of the other women had worn a long white housecat. The words and memories were not spoken aloud (that supermin communication

again?), ut ne f the wmen ha state she was wrking at Cancer Memrial Hspital the flwing a. I ha met the ther tw wmen previusl, Mrs. M. an R.G., ut the tw herein escrie were then strangers t me. Fur wmen, the clthes f tw, the uil f ne, the sitting in the chair, the sitting n tp f me an jumping up, the laughter, the small rm, the "cancer" reference-that's t much cinciencie

even fr me, an en m ailit t hallucinate that prperl. I'm cnvince.

ut the tw men. es Mrs. M. trul cmmunicate with her ea husan an an Inian? I in't knw until afterwar that he ha een a ln! I must e less f a skeptic an mre pen-mine with Mrs. M.

In the visit t the apartment, time cinciencies with the phsical event.

Autsuggestin hallucinatin, ineterminate, as iea f trip ma have een retaine uncnciusl, although n cncsius attempt was mae.

Ientical reprts with cnitins f actual events:

- (1) Size f rm.
- (2) Numer f wmen present, fur.
- (3) Empt chair.
- (4) Apparel f tw wmen.
- (5) "Cancer" mentin.
- (6) Actin f wman sitting in chair.
- (7) Laughter attitue f grup.

Pssilit f uncncsius preknwlege through earlier servatin f the ave:

- (1) Negative, n previus visits r escriptins f apartment.
- (2) Ineterminate, R.G. ma have reveale numer f peple t e present
- (3) Negative, iea f empt chair came t grup nl uring that same evening.
- (4) Negative, ha never met wmen efre nr serve their ress.
- (5) Negative, fr same reasns just given. Wul have n knwlege f unknwn wman's wrk at Cancer Memrial Hspital.
- (6) Negative, as actin was unplanne.
- (7) Negative, as reactin f thers was spntaneus.

8/15/63 Afternn

A pructive experiment after a lng laff! R.W., a usinesswman whom I knw quite well through lng wrk assciatin, an a clse frien aware f m "activities" (ut smewhat skeptical still, in spite f

rather unwilling participatin), has een awa this week n her vacatin up n the New Jerse cast. I nt knw exactl where she is vacatining ther than that. Nr i I infrm her f an planne experiment, simpl ecause I han't thught f it until ta (Satura). This afternn, I la wn t renew experimentatin, an ecie I wul make a strng effrt t "visit" R.W. wherever she was. (Rule ne in m case alwas has een that I am mst successful ging t smene I knw •wellan the pprtunit es nt cme up t ften.) I la wn in the erm aut three in the afternn, went int a relaxatin pattern, felt the warmth (high rer viratins), then thught heavil f the esire t "g" t R.W.

There was the familiar sensatin f mvment through a light lue lurre area, then I was in what seeme t e a. kitchen. R.W. was seate in a chair t the right. She ha a glass in her han. She was lking t m left, where tw girls (aut seventeen r eighteen, ne ln an ne runette) als were sitting, each with glasses in their hans, rinking smething. The three f them were in cnversatin, ut I cul nt hear what the were saing.

I first appache the tw girls, irectl in frnt f them, ut I cul nt attract their attentin. I then turne t R.W., an I aske if she knew I was there.

"h es, I knw u are here" she replie (mentall, r with that supercncsius cmmunicatin, as she was still in ral cnversatin with the tw girls).

I aske if she was sure that she wul rememer that I ha een there. "h, I will efinitel rememer," the repl came.

I sai that this time I was ging t make sure that she rememere.

"I will rememer, I'm sure I will" R.W. sai, still in ral cnversatin simultaneusl.

I state that I ha t e sure she wul rememer, s I was ging t pinch her.

"h, u n't nee t that, Til rememer" R.W. sai hastil.

I sai I ha t e sure, s I reache ver an trie t pinch her, gentl, 1 thught. I pinche her in the sie, just ave the hips an elw the ri cage. She let ut a g lu "w," an I acke up, ecause I was smewhat surprise. I reall han't expecte t e ale actuall t pinch her. Satisfie that I ha mae sme impressin, at the least, I turne an left, thught f the phsical, an was ack almst immeiatel. I gt up (phsicall!), an went ver t the tpewriter where I am nw. R.W. will nt e ack until Mna, an then I can

etermine if I made the contact, or if it was another unidentified miss. Time of return, three thirty-five.

Important aftermath: It is Tuesday after the Saturday of the experiment. R.W. returned to work on Sunday, and I asked her what she had been doing Saturday afternoon between three and four. Knowing my reason for asking, she said she would have to think about it and let me know on Tuesday (today). Here is what she reported today: on Saturday between three and four was the only time there was not a crowd of people in the each cottage where she was staying. For the first time, she was alone with her niece (approximately eight years old) and the niece's friend (about the same age, boy). They were in the kitchen-living area of the cottage from about three-fifteen to four, and she was having a drink, and the girls were having Cokes. They were doing nothing but sitting and talking.

I asked R.W. if she remembered anything else, and she said no. I questioned her more closely, but she could not remember anything more. Finally, in impatience, I asked her if she remembered the pinch. A look of complete astonishment crossed her face.

"Was that you?" She stared at me for a moment, then went into the privacy of my office, turned, and lifted (just slightly!) the edge of her sweater where it joined her skirt on her left side. There were two brown and blue marks at exactly the spot where I had pinched her.

"I was sitting there, talking to the girls" R.W. said, "when all of a sudden I felt this terrible pinch. I must have jumped a foot. I thought my mother-in-law had come back and sneaked up behind me. I turned around, but there was no one there. I never had an idea it was you! It hurt!"

I apologized for pinching her, and she thanked me for a promise that if I tried such a thing again, I would try something other than a pinch that hurt.

In this episode, the time coincides with the actual events.

Autosuggestion, hallucination, indeterminate, as willful desire was suggested, and preknowledge was present of general location of R.W. at that time. Identical reports with content of actual events:

- (1) Location (inside rather than outside).
- (2) Number of people present.
- (3) Description of girls.
- (4) Actions of people present.
- (5) The acknowledgment of pinching.
- (6) Physical marks from pinching.

Possibility of unconscious preknowledge through earlier observation of the area:

- (1) Negative, preknowledge implies activities of each rather than indoors.
- (2) Negative, preknowledge implies adults in group, as R.W. was visiting sister and mother-in-law.
- (3) Negative-indeterminate, possibility of preknowledge of niece and hair color through R.W. sometime previously, negative as to friend of niece, her hair color and age.
- (4) Negative, no preknowledge of non-existent hair pattern for that particular moment of time.
- (5) Negative, R.W. had no preknowledge of experimental attempt as no such attempt had been made previously, nor was experimenter in habit of pinching R.W. Had not done so previously.
- (6) Negative, no possibility was that R.W. could have known where pinch marks should have occurred to confirm with area reported.

There are additional evidential reports, some of which have been included in their portions of this writing where they may help illustrate certain areas of "theory and practice." None of them have been attempted under laboratory conditions.

The incidents may have been simple and unimportant in themselves, but as minute pieces in a mosaic, they were vital. The emerging pattern through

the glimpses of the whole was made believable and acceptable to me only through the inclusion of hundreds of such scraps of evidence. Perhaps it may be true, then.

THE HERE- NW

ne of the most common questions that arises during an discussion of the Secn is the Secn State is: Where are you? In evaluating all experiments, there evolve what seem to be three Secn State environments. The first of these was identified as Lcale I, for lack of a better nomenclature. More appropriately, it could be called the "Here-Nw."

Lcale I is the most believable. It consists of people and places that actually exist in the material, well-known world at the very moment of the experiment. It is the world represented to us by our physical senses which most of us are fairly sure exist. Visits to Lcale I while in the Secn should not contain strange things, events, or places. Unfamiliar, perhaps, but not strange and unknown. If the latter is the case, then perception is distorted.

Thus it is that the nonlinear experimental results previously obtained by standard methods have taken place while moving out via the Secn

in Lcale I. All of the experiments in Chapter 3 were made in Lcale I. Even so, these and others in the same category are pitifully few in proportion to all the recreational experiments. On the surface, it seems quite simple. Get out of the physical and into the Secn, then go visit Gerge and make contact, come back into the physical and report. Nothing but it.

If only it were that easy! But the factors present that make it difficult are recognizable. Recognition of a problem presumes an eventual solution and we are another, and perhaps it will exist in this field.

Let us take first the factors of direct identification. Suppose, for example, fully conscious and in your physical, you were able to soar through the air rather than walk on the ground or ride in a car. You discover this ability, and decide to fly over to Gerge's house to demonstrate how it works. Your house or your laboratory is on the outskirts of a large city. Gerge lives in a subdivision on the other side of town.

On a sunny afternoon, you start off. Naturally, you rise high in the air as to avoid obstacles of trees, buildings, etc. Uncertain, you don't go too high. You want to be able to recognize landmarks which might be difficult to see from five thousand feet. Therefore, you stay low, about a hundred feet off the ground. Now, which way to go. You look for points of familiarity. It is at that moment you realize you have a problem. You don't have a compass course to Gerge's house, and it wouldn't do you any good if you did. You don't have a compass. Unfortunate, you decide to cut across the city, using the familiar buildings and streets as guideposts. You have ridden the route many times, so you should find your way easily.

You start off over houses and streets, and almost immediately you become confused. The familiar has suddenly become unfamiliar. You look back, and you have difficulty finding your own house even at close range. It takes a moment to realize why this is so. You have seen earth from above, and your entire point of view has been from a level of less than six feet. Most of the time, we habitually look straight ahead or downward. Occasionally we look up, when something attracts our attention. Even such an upward-looking angle of vision has little relationship to looking down from one hundred feet. How long will it take for you to recognize your own home if you were shown a photograph taken from directly overhead? The same applies to all "familiar" surroundings, streets, buildings, cities, and people.

u ma get t Gerge's huse, ut it will take u a lng time. u ma nt identifi it frm a istance f fift feet ecause u knw nl the appearance f the frnt f his huse, an u apprch it frm the ack. It is nt a failing peculiar t u. Pilts f aircraft, their attentin iverte fr a mment, have ecme "lst" within tw miles f the airprt when fling at lw level in right alight. Fr a mment, everthing elw is cmetel unfamiliar. nl navigatinal instruments can ring the quick rientatin nee.

It is eas t see hw this prlem can e cmpune when ur frien Gerge lives in anther cit sme istance awa, where u have never visite, an when u have nt seen pictures f the huse. f curse, if he painte a flurescent ellw "X" n the rf, with a ten-millincandle-pwer eacn f light, with similar markers n streets an highwas alng the rute, u just might make it.

Nw let's take the same trip in the Secn an examine it cparativel. Again, u are verhea ne hunre feet, flating in the air, this time with n phsical . It is a right sunn a, ut ur "seeing" is smewhat impaire. u still are nt full accustme t the technique f "hw" u are seeing. As a result, ur visin is istrte in ne wa r anther. u can wrk ur wa slwl frm ver ur hme t Gerge's huse much as u wul if in the phsical . It wul e the same slw prcess uner less favrale visual cnitins.

There is a etter, faster wa. Happil, there seem t e ult-in irectinal senses if their use can e mastere. The "if" is the catch. As nte elsewhere, u "think" f the persn at the en f ur estinatin-never a place, ut a persn-an use the meth prescrie.

In a few mments, u are there. u can watch the lanscape mve uner u if u wish, ut it's a little iscncerting when u rush healng twar a uiling r tree an g right through it. In rer t avi such traumas, frget aut seeing uring the traveling prcess. u never quite get ver the phsical- cnitining that such things are sli. At least I have nt. I still have the tenenc t mve in the irectin f the r t leave, nl t realize again the situatin when m Secn han ges through the rkn. Irritate with mself, I then ive through the wall rather than the r t reinfrce m awareness f the Secn State characteristics.

In cnjunctin with this cnvenient hming instinct that is unaffected istance, u are face with a further prlem, which is that the autmatic navigatinal sstem is t accurate. It wrks what an f whm u think. Let ne small stra thught emerge minantl fr just

ne micrsecn, an ur curse is eviate. A t this the fact that ur cnscius min ma e in cnflict with the supercnscius as t what shul e that estinatin, an u can egin t appreciate wh s man experiments t pruce Lcale I eviential ata have ene in failure. It smetimes causes ne t pner hw there have een an such results when the ifficulties are cnsiere.

As an experiment, tr t cncentrate fr just ne minute upn a single actin r event r thing which u "islike" emtinall an intellectuall (the supercnscius expressing its will) withut the intrusin f an unrelate thught. It takes smething mre than practice, as u will iscover.

Here are sme examples f misirectin, cause an interrupting thught, taken frm the ntes:

4/12/63 Late Afternn

Temp. 40s, humiit lw, armeter high. Utilize cuntwn technique, warm sensatin surge in n thirt-ne cunt. isassciate easil, uner plan t visit a frien. Use stretch-ut meth, seeme t travel unusuall lng fr three-mile trip. . . . Then I stppe. I lke t see where I was, an fun I was sitting n the ege f the rf f a tw-str huse, with what seeme t e the ack ar elw me. There was a wman wrking in the ar, with a rm in her han. As I watche, she turne t walk int the huse. Just as she was aut t enter, smething mae her lk up irectl at me. With a frightene start, she scuttle int the huse, slamming the r. I felt that I shul leave, emarrasse at having frightene the wman. I use the phsical mvement return signal, an came ack easil, entering the phsical withut ifficult. Time awa, seven minutes, ten secns. Cmment: Wner what she saw sitting n the eave. Als, wh this estinatin? Evientl cncentratin failure again.

6/29/60 Late Evening

Temp. 70s, humiit meium, armeter average, phsicall tire. lflw surge came at hl-ff pint efre sleep, uner plan t visit r. Anrija Puharich smewhere in Califrnia. Mve linl fr a shrt peri, then stppe. Fur peple were seate arun a tale, three men an a f aut eleven. viusl nt r. Puharich, unless unusual situatin. I aske where the were, what was the lcatin, tw n r state. There was n answer t m quer, an I sense wariness an cautin n their parts. I aske again, an the turne an evientl was aut t repl when ne f the men sai, "n't tell him!" Evientl, the were afrai f me fr sme reasn. I aplgize fr m

nervusness an explaine I was still new t the nn-phsical usiness, turne, an left, nt wishing t make them uncmfrtable. Return t phsical uneventful. Time awa, eighteen minutes. Cmment: N cnnectin

with r. Puharich's activities at the time, as he reprts.

Wrng estinatin again, n valiatin pssile. Wh es m presence create such fear?

This inailit t cntrl estinatin has een an still remains the chief arrier t the pructin f cnsistenc an repeatailit. The results f such attempts have rught man intrusins similar t the ave, an man flw a similar pattern. Here is ne that rught eviential ata, although the persns invlve were an are unaware f their participatin:

11/27/62 Mrning

Temp. 405, humiit meium, armeter elw average, phsicall reste. Went int relaxatin cuntwn, use sex center mental pattern with ral reathing t create cnitin. Use peel-ff t get ut f, just as if uter laer f phsical were eing remve, then free an flating in rm. Plan was t g t Agnew ahnsn. Starte trip slwl t serve surrunings as much as pssile. Went slwl through west wall, feeling texture f each laer f material in watt, then int anther rm, furnishe as a living rm, then int a thir rm, anther living rm, all unccupie, an spee ecame faster. Nthing was visile ut gra-lack lur. Stiff cncentrating n Mr. ahnsn, finall stppe. Was in nrmal-size rm, erm, with three peple in it. There was a large e t the right, an tw aults la n it. A little girl, aut five r six, was sitting n the flr esie the e, t the left f it. The little girl lke irectl at me an sai excitel, "I knw what u are!"

I turne t her, as gentl an warml as I cul s as nt t frighten her, an sai, "u ? G! What am I?" She was nt at all afrai when she sai, "u're an astral prjectin!" (She ma have use anther term such as "ghst," ut it was efinite unerstaning n her part, ne wa r anther.) I aske her where she live an what ear it was, ut she culn't give me an answer s I turne t the tw n the e. I trie t e careful t avi making them afrai r nervus, ut it was vius that the were. I aske them what ear it was, ut the in't seem t unerstan (n time cncept in the supercncsius?). I cncentrate n the man, an aske his name an where he live. He replie nervusl. I mve awa as he ecame mre isture, an lke

ut the winw fr area ientificatin. utsie the winw was a small rf, such as ver a prch. en was a street, with man trees an a grass islan strip in the mile. There was a car parke at the cur, a ark-clre sean.

I sense a nee t return t the phsical, an turne ack t the three peple. I aske if the wul like t see me "take ff" an the little girl was eager, an the tw aults appeare relieve. I use stretch technique, sht up through the ceiling, an retorne t the phsical without prlems. Reasn fr recall: Thrat r frm ral reathing. Time awa, frt-tw minutes. Cmment: Through a check phne, I have lcate this famil at the aress which the man gave me. Wul it e appropriate t visit them phsicall n sme pretext?

Frm this, it can e seen that a much mre extensive an rganize effrt wul e require fr massive valiatin f Secn

activities in Lcale I. ne sujet an several assrte scientists an pschiatrists are nt enough. Als, it can e nte that unexpecte visits t unprepare persns can't e helpe at this stage f cntrl. Perhaps much cul e gaine if such peple cul e interviewe as t what the saw an felt at the time f the intrusin. The ifficult lies in lcating these peple. It is the exceptin that enough ata is taine t ientif the place visite, as in the ave.

Als, it is interesting when pssile t etermine the incnsistencies f servatin f Lcale I activities while in the Secn State. Except in unusual instances, mst "visual" input registers in shaings f lack an white."This seems true uner an lighting cnitins.

Hwever, strng light an shaw create wrng perceptins. Fr example, a strng light reflecting frm the ark hair f a man rings the impressin that he is ln rather than ark. Fr example, frm the ntes:

5/5/61

Temp. 6s, humiit high, armeter meium, phsicall neutral. After inner, earl evening, in planne attempt t visit r. Puharich use reathing jaw technique fr relaxatin, taine viratin state after sme ifficult via 90° reach-ut technique. Applie simple mental lift-ut, an cncentrate mental esire t visit r. Puharich, After shrt trip, stppe in rm. There was a lng narrw tale, with several chairs, an kshelves. There was a man sitting at the tale, writing n paper. He reseml e. Puharich, ut he was mre light r ln-haire. I greete him, an he lke up an smile, then state that he wul spen mre time n ur prject, aplgizing fr eing s

neglectful. I said I understood, then felt uneasiness to return to the physical, and explained I had to leave. He stated that he realized I needed to be cautious, and I turned and quickly headed back to the physical. Re-entered without difficulty, with right arm circulating with firm lining in it awkwardly, which was evident reason for recall. Comment: In checking with Dr. Puharich, the locale was right, and actions were correct, but he has no memory of visit. Strong veridical light may have caused the reflection of "In."

The preceding also illustrates the problem of communication. Dr. Puharich, awake and aware that specific attempts to "visit" him were being made, had no conscious recollection of any such meeting. All the factors checked accurately, except for the reported "conversation." This has happened so frequently in such instances that it became the source of much discussion. At first, it was suggested that I was fantasizing these communications. It seemed probable that in so doing, I was merely calling upon my knowledge of the visitee - at the unconscious level - to create an "authentic" conversation. This then received a setback when a number of such communications ruptured at a known point in the second part.

Still another difficulty of Locale I travel lies in the time factor.

Inconveniently, the best period for deep relaxation is necessary to create the Second State occur late at night. Therefore, it is quite natural to take advantage of such instances when possible. Less effort is required, and the separation is much more rapid. However, the physiological and psychological conditions that help induce the state are unpredictable and not known fully. This inconsistency ruptured numerous occasions when experimentation for purely evidential attainment ended in failure. The person to be visited was performing a reported act other than lying in bed asleep. These were incomplete completions as evidence. Most people perform this "act" every night.

Similarly, attempts at validation using alight hours ruptured their share of complications. With no promise of "contact" at a specific minute or hour, most people involved went about their normal affairs. Thus when such "visits" were made, they were not necessarily iscvered in a unique or unusual act or condition. As a result, the small, normal inconsequential acts serving during these visits often were but vague memories to the contactee when confirmation was needed. We have a great tendency to forget details of routine actions in life. You can prove this to yourself. Simply attempt to recall precisely in detail what you were doing at, say, three twenty-three estera afternoon. If

it was a routine task, chances are you will remember not the thing, if that much, Exact details will escape you.

Yet the experimentation in visiting Locale I is extremely important, perhaps at the moment more so than anything else to be attempted. For not through evidential visits in Locale I can sufficient evidential attainment in the Second and the Second State be attained. Sufficient, that is, to bring about serious study authoritative scientific groups for your time. Not through such concentration and extensive study can a breakthrough of a revolutionary nature be attained as regards the Second, and applied to the basic knowledge of man. Anything less, and it will remain an unsolved enigma at best, and at worst a ridicule and unacceptable fantasy to the philosopher and scientist. For this reason, the recurring theme in the reports of experiments is: Get evidential attainment.

Here, then, is a later experiment in Locale I performed in the EEG laboratory of a hospital on a major university campus.

EXPERIMENT #EEG-5

July 19th, 1966.

Arrive at the hospital EEG lab at 9:00 P.M., after driving seventy miles from Richmond. No particular sense of fatigue. Sleepiness earlier in the day, around 1 P.M., but no rest was taken. Active all day from around six-thirty in the morning.

Nine-thirty in the evening, all electrodes have been attached to the technician, who was the only person present when I arrived. I reclined on a temporary cot, in a semi-arkene room, using a pillow and sheet, no shirt, but retaining trousers. Experience usual difficulty in getting head comfortable, especially the ear pressed against the pillow. As a "side sleeper," it made no difference which side; each was equally uncomfortable due to the electrodes attached to my ears. After a semblance of ease, I attempted to relax naturally, but was unsuccessful. I went finally into the fractal relaxation pattern (count up from number one, associating each number with a part starting with feet, fixing closely eyes in direction of part as number and mental command to relax were thought). Experience usual minor "rift" at various points, and force attention back to relaxation technique. Went through entire sequence without complete relaxation, so I started again at the beginning. After about five minutes of this without attaining full relaxation, I decided to take a break, sat up (halfway), and called to the technician.

I sat up partially, smoked a cigarette, and talked with the technician

for about five or eight minutes, then decided to try again. After some time spent in attempting to ease ear-electrode discomfort, concentrate on ear to "num" it, with partial success. Then went into fractal relaxation technique again. Halfway through the second time around in the pattern, the sense of warmth appeared with full consciousness (or as it seemed) remaining. I decided to try the "roll-out" method (i.e., start to turn very gently, just as if you were turning very slowly using the physical). I started to feel as if I were turning, and at first thought I truly was moving the physical. I felt myself roll off the edge of the cot, and race for the fall to the floor.

When I didn't hit immediately, I knew that I had separated. I moved away from the physical, and through a dark area, then came upon two men and a woman. The "seeing" wasn't too good, but got better as I came closer. The woman, tall, dark-haired, in her forties (?), was sitting on a low seat or couch. Seated to the right of her was the man. In front of her, and slightly to her left, was the second man. The three were strangers to me, and were in conversation which I could not hear. I tried to get their attention, but could not. Finally, I reached over, and pinched the woman (very gently) on her left side just below the rib cage. It seemed to get a reaction, but still no communication. I decided to return to the physical for reorientation and start again. Back into the physical was achieved simply, thought of return. Pensive physical states, all was fine, swallowed to wet my throat, closed my eyes, let the warmth surge up, then used the same roll-out technique. This time, I let myself float to the floor beside the cot. I fell slowly, and could feel myself passing through the various EEG wires on the wall. I touched the floor lightly, then could "see" the light coming through the pen row to the outer EEG rooms. Careful to keep "local," I went under the cot, keeping in slight touch with the floor, and floating in a horizontal position, finger tips touching the floor to keep in position, I went slowly through the row. I was looking for the technician, but could not find her. She was not in the room to the right (control console room), and I went out into the right lighted outer room. I looked in all directions, and suddenly, there she was. However, she was not alone. A man was with her, standing to her left as she faced me.

I tried to attract her attention, and was almost immediately rewarded with a burst of warm joy and happiness that I had finally achieved the thing we had been working for. She was truly excited, and happily and excitedly embraced me. I responded, and a slight sexual vertigo

was present which I was nearly able to disregard. After a moment, I pulled back, and gently put my hands on her face, one on each cheek, and thanked her for her help. However, there was no direct intelligent jective communication with her other than the above. None was tried, as I was too excited at finally achieving the separation and staying "local."

I then turned to the man, who was about her height, with curly hair, some of which appeared over the side of his forehead. I tried to attract his attention, but was unable to do so. Again, reluctantly, I decided to pinch her gently, which I did. It didn't evoke any response that I noticed. Feeling something calling for a return to the physical, I swung around and went through the row, and slipped easily back into the physical. Reason for discomfort: my throat and ringing ear.

After checking to see that the integration was complete, that I "felt" normal in all parts of the body, I pensive moments, sat up, and called to the technician. She came in, and I told her that I had made it finally, and that I had seen her, however, with a man. She replied that it was her husband.

I asked if he was outside, and she replied that he was, that he came to stand with her during these late hours. I asked when I hadn't seen him before, and she replied that it was "public" for nurses to see subjects or patients. I expressed the desire to meet him, to which she acceded.

The technician removed the electrodes, and I went outside with her and met her husband. He was about her height, curly-haired, and after several conversational amenities, I left. I didn't know the technician or her husband as to anything she saw, noticed, or felt.

However, my impression was that he definitely was the man I had served with her during the non-physical activity. My second impression was that she was not in the control room when I visited them, but in another room, standing up, with him. This may be hard to determine, if there is a firm rule that the technician is supposed to always stand at the console. If she can convince that the truth is more important in this case, perhaps this second aspect can be evaluated. The only supporting evidence other than what might have appeared on the EEG lies in the presence of the husband, of which I was unaware prior to the experiment. This latter fact can be verified by the technician.

Important aftermath: In a report to Dr. Tart, the technician confirmed that she was in the outer hall with her husband at the time of the

indicate "separation." She also confirms that I did not know he was present, and that I had not met him previously. r. Tart states that the EEG shows definite unusual and unique tracings during time of activity.

INFINIT, ETERNIT

The best instruction to Lcale II is to suggest a room with a sign over the door saying, "Please Check All Physical Concepts Here." If getting accustomed to the idea of a Section was an uneasy experience, Lcale II may have to take. It is certain to produce emotional effects as it steps slowly upon what we have accepted as reality. Furthermore, many of our religious doctrines and the interpretations thereof become pertinent questions,

It is enough to say that not a small part of the visits into Lcale II via the Section has previous evidential data, for these visits do not easily lend themselves to proof. Therefore, much of the Lcale II material is cautiously extrapolated. However, several hundred experiments in this particular area have previous definite consistencies. If A plus equals C sixt-three times, there is a high probability that A plus will equal C the sixt-fourth time.

Postulate: Lcale II is a non-material environment with laws of motion and matter not remotely related to the physical world. It is an immensity whose laws are unknown (to this experimenter), and has depth and immensity incomprehensible to the finite, conscious mind. In this vastness lie all of the aspects we attribute to heaven and hell (See Chapter VIII), which are but part of Lcale II. It is inhabited, if that is the word, entities with various degrees of intelligence with whom communication is possible.

As noted in the percentile analysis in a later chapter, the fundamentals are altered in Lcale II. Time, the standards of the physical world, is non-existent. There is a sequence of events, a past and a future, but no cyclical separation. They continue to exist continuously with "now." Measurements, from microseconds to millennia, are useless. These measurements may represent these factors in abstract calculation, but this is uncertain. Laws of conservation of energy, force field theories, wave mechanics, gravity, matter structure—all remain to be proved these more verse in such fields.

Superseeding all appears to be the prime law. Lcale II is a state of being where that which we label thought is the wellspring of existence. It is the vital creative force that produces energy, assembles "matter" into form, and provides channels for perception and communication. I suspect that the very self resides in Lcale II is no more than an organized vortex or warp in this fundamental. As you think, so you are. In this environment, no mechanical supplements are found. No cars, boats, airplanes, or rockets are needed for transportation. You think movement, and it is fact. No telephones, radio, television, and other communication aids have value. Communication is instantaneous. No farms, gardens, cattle ranches, processing plants, or retail outlets are in evidence. In all experimental visits, no form of energy needs were indicated. How energy is replaced—if it is truly spent—is not known.

"Mere" thought is the force that supplies an need or desire, and what you think is the matrix of your action, situation, and position in this greater reality. This is essentially the message that religious and philosophers have been attempting to convey throughout the ages, although perhaps less loudly and often insisted. A facet learned in this medium of thought explains much. It is: Like attracts Like. I didn't realize there was such a rule that acted so specifically. It has been to me nothing more or less than an abstraction. Project this outward, and you begin to appreciate the infinite variations found in Lcale II. Your estimation seems to be complete within the framework of your innermost constant motivations, emotions, and desires. You may not consciously want to "go" there, but you have no choice. Your Supermind (soul?) is stronger and usually makes the decision for you. Like attracts like.

The interesting aspect of this thought world (or worlds) of Lcale II is that none can perceive what seems to be solid matter as well as artifacts common to the physical world. These are right into "existence," eventually, three sources. First, they are the product of

thought of those who once live in the physical world, the patterns of which still remain. This is accomplished quite automatically, without deliberate intent. The second source is those who like certain material things in the physical world, which they have re-created apparently to enhance their surroundings in Lcale II. The third source I assume to be a higher order of intelligent beings more aware of the Lcale II environment than most inhabitants. Their purpose seems to be that of simulation of the physical environment—temporarily, at least—for the benefit of those just emerging from the physical world, after "death." This is not to reduce trauma and shock from the "newcomers" intruding familiar shapes and settings in the early conversion stages.

At this time, one can begin to understand the relationship of the Second to Lcale II. Lcale II is the natural environment of the Second. The principles involved in its action, composition, perception, and control all correspond to those in Lcale II. This, then, is why the majority of the experimental travel attempts took me involuntarily somewhere into Lcale II. The Second is actually not of this physical world. To apply it to visits to George's house or other physical estimations is like asking a diver to swim without the ocean and without scuba gear or pressure suit. He can't, but not for long, and not too many times. On the other hand, he can walk a mile to the store aisle without ill effects. Thus travel to points in the physical world is a "force" process in the Second state. Given the opportunity of the slightest mental relaxation, the Supermind will guide you into your Second into Lcale II. It is the "natural" thing to do. Your traitorial concept of place suffers all when applied to Lcale II. It seems to interpenetrate your physical world, yet spans limitless reaches and comprehensions. Many theories have been offered in literature throughout the ages as to the "where" of it, but few appeal to the modern scientific mind.

All of the experimental visits to this area have helped little to formulate a more acceptable theory. The most acceptable is the wave vibration concept, which presumes the existence of an infinite of worlds all operating at different frequencies, none of which is this physical world. Just as various wave frequencies in the electromagnetic spectrum can simultaneously occupy space, with a minimum of interaction, so might the world or worlds of Lcale II intersperse in your physical-matter world. Except for rare or unusual conditions, your "natural" senses and your instruments which are extensions thereof are completely unable to perceive and report this potential. If we consider this premise, the

"where" is answered neatly. "Where" is "here."

The history of man's sciences supports this premise. We have an idea that sounds exist in the range of human hearing until we develop instruments to detect, measure, and create them. Until comparatively recently, those who claimed they could hear what others could not were considered insane or persecuted as witches and sorcerers. We were able to perceive the electromagnetic spectrum not in terms of heat and light until the last century. We are still unaware of the capacity of the human brain, an electrochemical organism, in terms of transmission and reception of electromagnetic radiation. With this gap unbridged, it is easy to understand why modern science has not begun to consider the ability of the human mind to penetrate an area where no serious theorist has ever promulgated.

There is so much to report on L-scale II that it would be impractical to quote directly from the hundreds of referential pages of notes. Visits near and far in L-scale II comprise most of the reporting throughout succeeding chapters. It is the summation of consistent experiences that may bring the pattern into focus and pose questions that plea for answers. For ever known, there may be no million unknowns, but at least here is a starting point.

In L-scale II, reality is composed of deepest desires and most frantic fears. Thought is action, and nothing hinders the continuing inhibition shield the inner self from others, where honesty is the simplest because there can be nothing less.

Under the basic standards of existence is indifference. It is this indifference that creates the great problems of adjustment even when attempting to visit there while in the Section.

The raw emotion is carefully repressed in our physical civilization is unleashed in full force. To say that it is overwhelming at first is a massive understatement. In conscious physical life, this condition would be considered psychotic.

My first visits to L-scale II brought out all the repressed emotional patterns I even remotely considered I had plus more than I didn't know existed. The simultaneous actions that I returned completely ashamed and embarrassed at their enormity and inability to control them. Fear was the dominant theme—fear of the unknown, of strange things (nonphysical),

of "death," of God, of rule-breaking, of discovery, and of pain, to name a few. Such fears were stronger than the sexual drive for union, which, as noted elsewhere, was in itself a tremendous

stacle.

Nevertheless, painfully and laboriously, the exploring uncontrolled emotional patterns had to be harnessed. Until this was accomplished, no rational thought was possible. Without rigorous consistency, the ego could not return. It is much like a slow learning from unsanitized calm subjective reasoning. An infant learns to be "civilized" in its growth through childhood status. I suspect the same thing occurs all over again in the adaptation to L-scale II. If it doesn't happen during physical life, it becomes the first order of business upon death.

This implies that the areas of L-scale II "nearest" the physical world (in vibratory frequency?) are people for the most part with insane or near-insane, emotionally driven feelings. For the most part, this seems to be true. They include those alive but asleep or rugged and out in their Section lies, and quite practical those who are "dead" but still emotionally driven. There is evidence to support the former, and the latter seems probable.

This near area, quite understandable, is not a pleasant place to be. It is a level or plane where you "elong" until you learn better. I don't know what happens to those who don't learn. Perhaps they stay there forever. The moment you disassociate from the physical via the Section, you are on the fringes of this close-section of L-scale II. It is here that one meets all sorts of disjunct personalities and animated feelings. If there is some protective mechanism for the nephew, it was not apparent to me. Not cautiously and sometimes terrifying experimentation was allowed to learn the art or trick of passing through the area. I still am not precisely sure of all items in this learning process, and so have presented only the viaticum. Whatever the process, I happily have not encountered trouble in these passages for several years.

Aside from the tremendous and the several outright conflicts noted in the following reports, the principal motivation for these near inhabitants is sexual release in all forms. If considered as the product of recent civilizations—including those that "alive but sleeping" and "dead"—it is quite simple to understand the need for release from repression. Of this basic need. The key is that all those in this near section attempt sexuality in terms of the physical. There is no recognition or knowledge of the sex drive as it is manifested in more instant parts of L-scale II. With the lingering conditioning of our world society, it was difficult to avoid participation at times, as response was automatic. Hopefully, one learns to control this factor.

Like attracts like.

'T ate, I have nt serve the eath prcess in an experiments.

Hwever, the cnclusin that sme frm f existence in Lcale II flws life activit in the knwn phsical wrl ges en cnjecture.

Experiences similar t the flwing, cnsisent in cntent ver the past twelve ears, ma e explaine sme ther cncept. At this time, nthng else fits quite s neatl.

n ne ccasin, I ha just left the phsical when I felt an urgent nee t g "smewhere." ieling t the insistence, I mve what seeme t e a shrt istance an stppe suenl in a erm. A was ling in the e, alne. He seeme aut ten r eleven in age, an that nwfamiliar inner ientit perceptin was at wrk rather than just "seeing."

'The was lnel an afrai, an seeme ill. I stae with him fr sme time, tring t cmfrt him, an finall left when he ha calme wn, prmising I wul return. The trip ack t the phsical was uneventful, an I ha n iea where I ha een.

Several weeks later, I left the phsical an was aut t cncentrate n a given estinatin when the same mve int view. He saw me an mve clse t me. He was ewilere, ut nt afrai.

He lke up at me an aske, "What I nw?"

I culn't immeiatel think f hw t repl, s I put m arm ver his shuler an gave him a cmfrting squeeze. I thught, wh am I t instruct r give irectins at what seeme a vital mment? The was reassure m presence, an relaxe.

"Where I g?" He aske it matter-f-factl.

I sai the nl thing that seeme lgical at the time. I tl him t wait right where he was, that sme friens f his wul e alng shrtl, that the wul take him where he was suppe t g.

This seeme t satisf him, an I kept m arm arun him fr a while.

Then I ecame nervus with a signal frm the phsical , an patte him n the shuler an left. Returning t the phsical, I fun m neck stiffene frm eing in an awkwar psitin. After straightening ut, I succee in ging int the Secn again t lk fr the . He was gne-r at least I culn't fin him.

An interesting sielght. The next a the newspaper carrie the str f the eath f a ten-ear-l after a lingering illness. He ha ie in the afternn, shrtl efre I ha egun the experiment. I trie t think f sme acceptale excuse t apprach his parents an get mre cnfirmatin, an perhaps relieve their grief, ut cul fin nne. nl when u have passe the "raw emtin" stage u mve int the

innumerable varius ut evientl rganize activit clusters f Lcale II. It is impssile t cnve t anther the "realit" f this nnphsical eternit. As state man in centuries past, it must e experience.

Mst imprtantl, in man f the places visite, the inhaitants are "still" human. ifferent, in a change envirnment, ut still with human (unerstanale) attriutes.

n ne visit, I ene up in a parklike surruning, with carefull tene flwers, trees, an grass, much like a large mall with paths crisscrssing the area. There were enches alng the paths, an there were hunres f men an wmen Strlling , r sitting n the enches. Sme were quite calm, thers a little apprehensive, an man ha a aze r shcke lk f isrientatin. The appeare uncertain, unknwing f what t r what was t take place next.

Smehw I knew that this was a meeting place, where newl arrive waite

fr friens r relatives. Frm this Place f Meeting, these friens wul take each newcmer t the prper place where he r she "elnge." I cul nt think f an reasn t sta lnger-there was n ne near I recgnize-s I returne t the phsical withut incient. Anther time I elieratel set ut t explre in the hpe f fining ne answer t ring ack. Upn isassciating int the Secn , I starte t mve rapil as I cncentrate upn the thught, I wish t g where there are higher intelligences. I kept cncentrating as I spe swiftl thrugh a vi that seeme enless. Finall, I stppe. I was in a narrw valle which seeme nrmal in all respects. There were men an wmen in ankle-length res, ark in clr. This time, I ecie fr sme reasn t take anther tack. I apprach several f the wmen, an aske them if the knew wh I was. All were quite plite, an create me with great respect, ut gave negative answers. I turne awa, an aske the same questin f a man in a mnk's re wh seeme hauntingl familiar.

"es, I knw u," the man replie. There was a strng sense f unerstaning an friendship in his attitue.

I aske him if I trul knew wh I was mself. He lke at me as if he ha met an l an ear frien wh nw ha amnesia.

"u will." He smile gentl as he sai it.

I aske him if he knew wh I ha een last. I was tring t get him t sa m name.

"u were last a mnk in Cshctn, Pennslvania," he replie.

I starte t get uneas, an aplgeticall left, returning t the phsical.

Recentl, a Cathlic priest frien tk the trule t investigate this pssilit f past-life mnasticism. T m surprise an his elight, there is an scure mnaster near Cshctn. He has ffere t take me there fr a visit, ut time (curage?) has nt een availale. Perhaps later . . .

I cul reprt man mre f these experiences withut full escriing the sçe an imensin f Lcale II. There have een visits t a grup that appeare t e in unifrm, which perate highl technical equipment an identifie themselves as the "Target Arm" (the min's interpretatin f what was sai). There were hunres, each waiting fr "assignments." Their purpse was nt isclse.

Anther visit tk me t a well-rganize cit, where m presence was immeiatel cnstrue as hostile. nl taking evasive actin-running, hiing, an finall lifting straight up-was I ale t avi "capture. I nt knw what threat I implie t them.

In a mre irect fashin, the appearance f ver aggressive actins tene t cnfirm again that Lcale II is nt slle a place f serenit an nn-cnflct. n anther trip, I was accste a cnventinall resse man. Waril, I waite t see what he wul .

" u knw r rememer Arrsi LeFranc?" He aske the questin luntl.

I replie that I i nt, still cautius.

"I am sure u will rememer if u think ack," the man sai firml. There was a sutle emaning in his attitue which mae me uneas. I replie that I was sure I in't rememer anne that name.

" u knw anne at all wn there?" he aske.

I ha just sai that I i nt, when I suenl went limp, an the man grae me. He tk ne f m arms, an I felt smene else take anther, an the starte t rag me in the irectin f what seeme t e three right spts f lights. I struggle, an finall rke lse when I rememere t use the "g-t-phsical" signal. I mve awa rapil, an after a shrt time was ack in the ffice an int the phsical. Evientl-hpefull-I ha een mistaken fr smene else. Still anther trip ha "human" attriutes. I ha arrive in n particular place, just a graness, an was tring t ecie what t when a wman appache me.

"I am frm the --- Church, an I am here t help u," she sai calml. She came clse, an I immeiatel sense the female sexualit ut hel

ack as I in't think the --- Church intene this kin f help. I was wrng.

After a it, I thanke her an turne t see a man staning near, watching.

He "spke" in a strng vice, heav with sarcasm. "Well, nw are u rea t learn the secrets f the universe?"

I maske m emarrassment asking wh he was.

"Alert Mather!" He almst shute it. I als gt the impressin that he was calling me this name.

"I hpe u're rea," he went n, his vice rising in anger, "ecause n tk the trule t tell me when I was ack there."

I in't hear the rest. It was as if a rar f static interfere. I mve awa, nt sure hw his anger wul vent itself, an returne t the phsical uneventfull. In checking, I fun n significant histrical recr f an Alert Mather (Ing a), wh seems t have n relatin t the minister Cttm Mather f the eighteenth centur. ther experiences in Lcale II were mre frienl, as inicate elsewhere. In mst, there is n iscernile pattern as t what attracte me t sme f the strange situatins. Perhaps this will cme eventuall. Tw unusual recurring cnitins must e ae t the cverage f this area. A numer f times, the mtin f travel, which is usuall rapi an smth, has een interrupte what feels like a vilent, hurricanelike gust in the spatialit through which ne mves. It is as if u are eing lwn awa this uncntrlle frce, tsse haphazarl arun, en ver en, like a leaf in a gale. It is impssile t mve against this trrent r anthing ut let it carr u. Finall, u are tsse near the ege f the current, an u rp ut, unharme. There is nthing t ientif it, ut it feels natural rather than artificiall create.

The secn cnitin is the sign in the sk. I serve this n five r six ccasins when escrte the "Helpers." It is an increile series f crue smls strung in an arc irectl acrss ne sectin f Lcale II. When mving through the area, everne has t g arun this arrier, as it is sli, immvale, immutale.

The smls, as est m "seeing" cul etermine, were crue, sticklike illustratins f a man, an ler wman, a huse, an what lke t e algeraic equatins. It was frm ne f the "Helpers" that I learne the str f the sign. He tl it with sme humr, almst aplgeticall.

It seems that an almst measureless time ag, a ver wealth (what stanars is nt knwn) an pwerful wman wante t ensure that her sn

wul get int heaven. A church ffere t guarantee this t her, prvie she pai the church a tremenus sum f mne (sic). The wman pai the church ut her sn i nt get int heaven. In anger an revenge, she use her entire remaining wealth an pwer t have the sign put up in the skies f heaven s that thruhut all eternit, all wh saw it wul knw f the ishnest an rascalit f that particular church.

It was a j well ne. The names f the wman, her sn, an the church are lst in antiquit. ut the sign remains, impervius t the effrts f scientists through the ages t ring it wn r estr it. The surce f the aplg an slight emarrassment is nt the perfi f sme scure sect, ut the inailit f anne t take wn the sign! As a result, all stuies f science in this part f Lcale II must necessaril inclue it. It wul e much the same if smene artificiall create an element etween calt an cpper. If u stuie chemistr, necessit u wul have t inclue this "" element. r, if a huge artificial mn were create an it was en ur science t ring it wn, stuents f astrnm wul inclue it in their lessns as a cmmn fact.

That's the str as it was tl t me.

The greatest ifficult is the inailit f the cnscius min, traine an cnitine in a phsical wrl, t accept the existence f this infinite Lcale II. ur ung Western mental sciences ten t en its existence. ur religins affirm it in a ra, istrte astractin.

Accepte sciences cntraict such a pssilit, an can fin n supprting evience through their instruments f research an measurement.

Mst f all, there is the arrier. Wh it exists is nt trul knwn anne, at least in the Western wrl. This is the same screen that lwers when u awaken frm sleep, ltting ut ur last ream-r the memr f ur visit t Lcale II. This is nt t impl that ever ream is the pruct f a Lcale II visit. ut sme f them ma well e the translatin f Lcale II experiences.

Translatin-the smlizatin f Lcale II experience-is nt necessaril part f the arrier. Rather, it wul seem t e the effrt f the cnscius t interpret supercnscius Lcale II events which are en its ailit t cmprehen r pictrialize. servatin via Secn in Lcale I (Here-Nw) prve that the mst rinar functins r actins were sujet t misinterpretatin, especiall when serve ut f cntext. Lcale II, an envirnment ttall unfamiliar t the

cnscius, ffers that much greater margin fr interpretative errr. As can e inferre, I suspect that man, mst, r all human eings visit Lcale II at sme time uring the sleep state. Wh such visits are necessar, I n't knw. Perhaps ne a, sme ear, ur life sciences will unravel this knwlege an a new era will e rn fr mankin. With this will cme an entire new science ase upn Lcale II ata an ur relationship t this wnrus wrl.

Sme a. If mankin can wait that lng.

REVERS E IMAGE

Paradoxically, the scientist can conceive far more easily of the possibility of the area here (Lscale III) than that of Lscale II. Why? because it fits his latest discoveries in physics, small as the evidence he has uncovered in his experiments with matter movement, accelerators, colliders, etc.

The easiest way to get acquainted with Lscale III is to take the significant experiments leading up to it directly from the notes.

11/5/58 Afternoon

The vibrations came quickly and easily, and were not at all uncomfortable. When they were strong, I tried to lift up from the physical with no result. Whatever thought or combination I tried, I remained confined right where I was. I then remembered the rotating trick, which operates just as if you are turning over in bed. I started to turn, and recognized that my physical was not "turning" with me. I moved slowly, and after a moment I was "face down," right in direct opposition to the placement of my physical. The moment I reached this 180° position (out of phase, opposite polarity?), there was a hle. That's the only way to describe it. To my senses, it seemed to be a hle in a wall which was about two feet thick and stretched endlessly in all directions (in the vertical plane).

The periphery of the hle was just precisely the shape of my physical. I touched the wall, and it felt smooth and hard. The edges of the

hles were relatively rough. (All this touching me with the nonphysical hands.) Even though the hle was nothing but lackness. It was not the lackness of a dark room, but a feeling of infinite distance in space, as if I were looking through a window into distant space. I felt that if my vision were good enough I could practically see near stars and planets. My impression, therefore, was of deep, outer space, even the solar system, far in an incredible distance.

I moved cautiously through the hle, holding onto its sides, and peeked my head through carefully. Nothing. Nothing but lackness. No people, nothing material. I sucked back in hurriedly because of the utter strangeness. I rotated back 180°, felt myself merge with the physical, and sat up. It was really a light, just as when I had left what seemed a few minutes before. Lapse time: not sure, five minutes!

11/18/58 Night

The vibrations came in strong, but nothing more. Again, I thought to try the rotation. When I did, it worked, and I rotated slowly into the 180° position. There was the wall and the hle and the lackness even. This time I was more cautious. Carefully, I reached a hand through into the lackness. I was astounded when a hand touched mine and shook it! It felt like a human hand, normally warm to the touch. After the handshake, I withdrew my hand quickly. Slowly, I reached into the hle again. The hand shook mine again, and placed a car in it. I withdrew my hand and "looked" at the car. It gave a specific address. I returned the car through the hle, shook hands again, withdrew my hand, rotated back to normal, merged with the physical, and sat up. Most unusual. I will have to investigate this address now, if it is in New York.

12/5/58 Morning

I rotated again, and again found the hle. Still with a note of caution, I approached the hle, and this time reached through with two hands. Instantly, they were grasped by two other hands. Then for the first time in all my experimentation, my name was called. A vice-feminine, soft, low-pitched, and urgent (just as if someone were trying to wake me up from sleep without startling me too much) - called, "Hi!" I was startled at first, then recovered and asked, "What is your name?" (always looking for evidential material!) When I "said" these words, there seemed to be intense motion and activity, as if my words had created the effect of ripples in a still lake or pond-like rippling, scurrying, crackling, etc. The vice repeated my name, and I repeated my question, still with the two hands holding mine. To be sure I was completely conscious, that I was actually somehow

saing the wrs crrectl, I withrew m hans, rtate in the 180°, lene with the phsical, sat up phsicall, an vcall spke the questin. Satisfie, I la ack, rtate, an calle the questin through the hle again. N answer. I kept tring, until I egan t feel the viratins weakening, an knew I culn't hl the cnitin an lnger. I then rtate ack int the phsical an nrmalc.

12/27/58 Night

Upn setting up the viratins, I again fun the hle as expecte. I gathere up curage, an slwl pke m hea through the hle. The mment I i, I hear a vice sa in utter excitement an surprise, "Cme here quick! Lk!" I cul see n ne (this cul e ue t m clse-ees cnitining in rer t hl the viratin effect, i.e., phsical seeing istracts). There was still lackness. The ther part in't seem t e cming, s the vice calle again, urgentl an excitel. The viratins seeme t e weakening, s I putte ack ut f the hle an rtate ack int the phsical withut incient.

1/15/59 Afternn

The viratins came finall, an 1 rtate t examine the hle again. There it was, at 180°. I was a little nervus when I reache through with ne han. Then I mentall smile an relaxe, saing t mself, well, e it han, aw, r pawt I'm frienl. With that a han tk mine an squeeze it, an I returne the grasp. I efinitel sense a feeling f frienliness frm the ther sie. I returne t the phsical rtatin after a. Wile ifficult. In m excitement, 1 frgt th rtatin an return t nrmal signal!

1/21/59 Night

As a preliminar, I trie the hle again. Rtatin went smthl after the viratins starte, an I then reache ne arm eep int the hle. When I reache in with the ther arm, smething sharp seeme t ig int the palm f m han, like a hk, an ug in mre eepl when I trie t withdraw it. I finall i s, smewhat shaken. It felt as if the "hk" ha gne right through m han. It was nt necessaril painful, ut the effect was isturing. I rtate t the phsical an lke at m right han, phsicall. There were n marks r feeling (althugh the sensatin f the penetratin aftereffect was present).

1/25/59 Night

Anther hle experiment, with the same pattern f viratins an 180°. Again I carefull reache int the hle. A han again tk mine an hel it firml (n hk!). Then the han passe mine ver t a secn han. I slwl release the secn han an felt upwar. There was efinitel an

arm attache t the han, an a shuler I was aut t explre mre, when the viratins seeme t sften, an I pulle m arm ack an rtate t the phsical. There was n inication f the nee t return t the phsical, n crampe arms r legs, n nises. Pral a mmentar sun cause the return.

2/5/59 Afternn

Perhaps m ncern with the hle is justifie. I flwe the same approach pattern, viratins an 180° rtatin, reache int the hle, an at first felt nthing. I reache eeper, an suenl it felt as if I ha thrust m han int electricall charge ht water (mst accurate escriptin). I withrew it ver quickl, rtate, an sat up phsicall. The phsical han felt num an tingling. Frm the psitin f m , there was n evience f pr circulatin. The numness an tingling slwl isappeare in aut twent minutes.

2/15/59 Afternn

I experimente with ging in an ut verticall, then rtate t the hle. Gathering curage, I pulle mself through in a sweeping rush, just as a swimmer might pull himself through a hle uner water. I felt the ther sie f the hle, an the wall was similar t "m" sie. I trie t "see" ut there was still nthing ut the eep lackness. I ecie t settle the matter nce an fr all. I shve awa frm the hle an perfrme the stretch-ut in a irectin exactl n a line awa frm the hle.

I starte t mve, slwl, an sn accelerate rapil. I kept mving mre rapil, et with nl a slight sense f frictin ver m .

Mving at what seeme a ver high spee, I went n, waiting an expecting t "get" smewhere. After what seeme a ver lng time, I egan t e ncerne. I still "saw" nthing, felt nthing. Finall, I egan t get nervus. Fears aut ecming lst egan t creep in. 1 slwe, stppe, turne arun, an stretche ut ack in the irectin f the hle. It tk just as lng t get ack as it i t g. I was quite wrrie when I finall saw the light through the hle up ahea. I ve fr it, went through, rtate, an sat up phsicall. Time awa was three hurs, fifteen min-utes!

2/23/59 Night

The hle is ppulate! This evening (seven-thirt), I went through viratin an 180° rtatin, an this time withut much hesitatin, I pulle mself through an st up. I immeiatel felt mself in the presence f smene staning there. I sense his presence rather than saw him (impres-sint male). Fr sme unaccuntale reasn that I nt

et unerstan, even recollecte nw in tranquil, 1 rppe
thankfull in frnt f him an se. After a mment, I calme wn,
carefull acke awa, went through the hle, rtate ack int the
phsical, an sat up. Wh was it? An wh i I act s emtinall?

2/27/59 Night

etermine t fin sme mre (r even nel) answers aut the hle, I
went through the viratin an 180° rtatin pattern, an elieratel
went through. It was still lack an ark, ut nt unpleasant, n hans,
n presence. I cul feel smething sli uner me, s 1 trie ver har
t pen m ees an "see." I i, an everthing came int view. 1 was
staning near a uiling (mre like a arn than a huse) n what was a
wie, meawlike area. I thught I wul tr t sar up int the sk
(eep clear luef n clus), ut I culn't seem t get ff the grun.
Mae I ha weight here. There was what lke like a laer a hunre
feet r s awa, an I went t it an realize it was a twer f sme
kin, aut ten feet tall. Like a ir neeing take-ff rm, I clime
the twer t the tp, leape awa in take-ff- an fell prmptl t the
grun with a sli thu! I guess I was surprise as a ir with clippe
wings must feel.

I gt t m feet, an realize hw flishl I was acting. I was nt
flwing the prper prceures. Even "here," the ha t e flwe. I
hel up m hans an arms in the stretch-ut psitin, an went up
easil. I mve slwl ver the meaw, enjing the view an
explratin, when suenl smething flew past me. 1 turne just in time
t see it heaing fr the wall an the hle. I was afrai fr sme
reasn that this was smething that wul g through an tr t enter m
, s I wheele in flight an ve fr the hle. T late, I realize
that what I thught was the hle was a winw in the sie f the
uiling-an then I was through the winw an in lackness. I felt
arun in the ark, an there was the utline f the hle. I went
through, rtate, an sat up in the phsical.

Everthing lke nrmal, an I was in the right place, the time passage
was .K., s ack I went! Viratins were still strng, s I rtate
180°, went through the hle an ut int rightness. Mre servant this
trip, 1 ntice tw peple, a man an a wman, sitting in chairs near
the utsie f the uiling. I culn't make cntact with the man, ut
the wman (n phsical identficatin ther than this) seeme t knw I
was there. I aske her if she knew wh I was, ut I cul get nthng
ther than a sense f awareness n her part. The viratins starte t
fae, s I acke awa, ve int hle, rtate, an sat up. Ttal time

f the entire epise was frt minutes.

What can e mae f these experiments? Taken at face value, the a up
at the least t an unusual hallucinatin. At mst, the servatins shw
a evelpmental pattern.

First, there seems t e nthng in written histr f such experiences
as these t ffer a cmparison. These were nt spntaneus incients,
ut elieratel planne an sstematicall repeate. As such, the
wul appear t e unique.

Secn, the experiment was repeatale frmula:

- 1) the setting up f the "viratin" cnitin; flwe
- 2) a 180° rtatin; an
- 3) the appearance f the "hle." The experiment was perfrme nt
nce ut at least eleven times.

The 180° rtatin ffers interesting speculatin. The reference t "ut
f phase" an the apparent ical isplacement in exact ppsitin
eserves the attentin f the phsicist. Wave-frm stuies f phase
relationships applie in this case might prvie a fruitful ther.
The lackness f the hle was evientl a matter f m wn limitatin in
"seeing." Through the earl experimentatin, the restrictin f visin
was self-impse, as I felt this was a requisite fr maintaining the
viratin cnitin. The evience seems t pint t this in the success
in seeing when I ecie r trie t see, an i. It wul have een
interesting inee if I ha utilize m visin uring the lng explratr
"flight." Much might have een learne.

The experience f the "hans" efies explanatin. There is n evience
t inicate that I was cnitine r suggeste int the first iscover
f the han. Secn an later such experiences, hwever, cul well have
een f this surce. ut this in n wa invaliates the first f these
impressins. The car with the aress might fall int the
classificatin f past memries, assciate with the handshake f a
first meeting. Unexplaine still is the "igging" f the "hk" int m
han.

The calling f ne's name is nt uncmmn uner ther circumstances.
There are numerus recrs f such surceless vices, th in the waking
an sleep states. Varius pschlglcal theries have een frmulate t
explain the event, with partial success.

Mst interesting is the reprt cncerning the evient iscover sme
ther part f m penetratin through the hle. In accr with pulishe
reptrs f ther experimenters, penetratin f the "hle" was visile t
a persn r intelligence at sme lcatin ther than the immeiate

vicinit. If this follow the pattern of their such reports, the time element would be identical. There is no means to verify this new way rather.

My emotional reaction to the meeting with the "Smene" has many of the aspects of a mystical experience. It is significant that I felt a sense of humble ecstas which triggered an emotional release.

That was the beginning. A series of experiments follow that were remarkable in their consistency of data, an effective and historical explanation. The curious intellect cannot dismiss the collective experience as hallucination.

Locale III, in summary, proves to be a physical-matter world almost identical to our own. The natural environment is the same. There are trees, houses, cities, people, artifacts, and all the appurtenances of a reasonable civilized society. There are homes, families, businesses, and people work for a living. There are roads on which vehicles travel. There are railroads and trains.

Now for the "almost." At first, the thought was that Locale III was no more than some part of our world unknown to me and these others concerned. It has all the appearances of being so. However, more careful study shows that it can be neither the present nor the past of our physical-matter world.

The scientific development is inconsistent. There are no electrical devices whatsoever. Electricity, electromagnetics, and anything so related are non-existent. No electric lights, telephones, radios, television, or electric power.

No internal combustion, gasoline, or oil were found as power sources. Yet mechanical power is used. Careful examination of one of the locomotives that pulled a string of 1-fashine-looking passenger cars shows it to be driven by a steam engine. The cars appear to be made of wood, the locomotive of metal, but of a different shape than our now obsolete types. The track gauge was much smaller than our standard track spacing, smaller than our narrow-gauge mountain railroads.

I serve the servicing of one of the locomotives in detail. Neither wood nor coal was used as a thermal source to produce steam. Instead, large vatlike containers were carefully slid from under the boiler, detached, and rolled small cart into a duling with massive thick walls. The containers have pipelike protrusions extending from the top. Men working behind shields perform the removal, casually cautious, and do not relax their automatic vigilance until the containers were safely in the duling and the road closed. The contents were "hot," either

through heat radiation. The actions of the technicians all seemed to indicate the latter.

The streets and roads are different, again principally in size. The "lane" on which vehicles travel is nearly twice as wide as ours. Their version of our automobile is much larger. Even the smallest has a single bench seat that will hold five to six people abreast. The standard unit has no new fixed seat, that of the driver. There are much like living-room chairs, placed around a compartment that measures some fifteen to twenty feet. Wheels are used, but without inflated tires. Steering is not a single horizontal arm. Motive power is contained somewhere in the rear. Their movement is not very fast, at something like fifteen to twenty miles per hour. Traffic is not heavy. Self-powered vehicles exist in the form of a four-wheeled platform which is steered by the feet acting upon the front wheels. A mechanism pumps the arms transfers the energy to the rear wheels, much like the children's "rowing wags" of some years back. These are used for short distances.

Habits and customs are not like ours. What little has been gleaned implies a historical background with different events, names, places, and dates. Yet, while the stage of man's evolution (the conscious mind translates the inhabitants as men) seems to be identical, technical and social evolution are not completely the same.

The major discovery came soon after I gathered the courage for extensive experiments in Locale III. In spite of early indications, the people there were not aware of my presence until I met an "emerge" temporarily and involuntarily with one who can not be described as the "I" who lives "there." The only explanation I can think of is that I, full conscious of living and being "here," was attracted to an elegant manner and to inhabit the form of a person "there," much like myself.

When this took place and it began to be an automatic process when I went to Locale III-I simply took over "his." There was no awareness of his mental presence when I temporarily displaced him. My knowledge of him and his activities and his past came from his family, and what was evidently his recent memory. Though I knew that I was not he, I could feel objectively the emotional patterns of his past. I have wondered what embarrassment I have caused him as a result of the period of amnesia created by my intrusions. Some must have troubled him much in distress.

Here is his life: "I" There-at the first intrusion, was a rather intelligent man. He was not particularly successful in his field (architect-contractor),

an nt t gregarius. He came f what might e classifie
as a lw-incme grup, an succee in ging t the equivalent f a
minr cllege. He spent much f his earl career in a large cit in an
rinar j. He live n the secn flr f a rming huse, an tk
a us t wrk. It was a strange cit t him, an he mae few friens.
(The us, incientall, was ver wie, seating eight areast, an seats
rse chin the river in successivel higher tiers, s that all cul
see the ra ahea.) M first intrusin caught him just as he was
getting ff the us. The river lke at him suspiciusl when I trie
t pa a fare. It seems that nne is charge.

The next intrusin came at an emtinal crisis. "I" There met Lea, a
wealth ung wman with tw children, a an a girl, th uner fur
ears f age. Lea was a sa, wistful, an smewhat preccupie persn,
wh seeme t have experience sme majr trage in her life. This ha
sme relatinship t her frmer husan, ut was nt clear. "I"
There met her quite accientall, an was eepl attracte t her. The
tw children fun in him a great cmpanin. Lea appeare nl mill
interesse at this first meeting. Her greatest respnse la in his
attentin t an warmth fr the children.

A shrt time later an intrusin ccurre just as Lea an "I" There ha
annunce t friens-her friens-that the were ging t e "marrie"
(this has a slightl idfferent cntatin). There was much
cnsternatin amng the friens, chiefl ue t the fact that it ha
een nl thirt as (?) since sme majr event ha ccurre in Lea's
life (ivrce, her husan's eath, r sme phsical eilitatin). "I"
There was still greatl attracte, an Lea was still sa an
intrspective.

A later intrusin came when Lea an "I" There were living in a huse in
a semipastral surruning. The huse sat n a lw hill, ha lng
rectangular winws, an ver wie eaves much like thse f a paga.

The railra curve arun the hill sme three hunre ars in the
istance, the tracks cming in frm the right in a straight line, then
acrss the frnt f the hill, then arun t the ack an t the left
There was eep green grass frm the steps f the huse, wn ver the
rll f the hill. chin the huse, "I" There ha an ffice, a ne-rm
uiling where he wrke.

n this ccasin, Lea entere the ffice an came ver t the esk just
as I ha replace "I" There.

"The wrkmen want t rrw sme f ur tls,' she sai.

I lke at her lankl. I was nt sure what t sa, s I aske her what

wrkmen.

"The men wrking n the ra, f curse." She ha nt et sense
anthing wrng.

efre I realize what effect it wul have, I sai there were n men
wrking n the ra. With this, she lke at me intentl, with a
grwing suspicin. I was thughl unsure f what t next, s I left
his an returne through the hle.

Anther eventful intrusin came when "I" There ha set up his
laratr. He was nt full qualifie t perfrm research, ut he ha
ecie he cul make sme kin f new iscoveries. He ha (perhaps with
the assistance f Lea's wealth) taken a huge strage uiling, ivie
it internall int small rms, an was cnucting sme kin f experiments.

In the mile f ne, I isplace him in his , ut was unale
t calculate what was next in his rutine. Just then, Lea came in, with
visitr, principall t shw the kin f wrk he ha achieve in the
renvate uiling. I (in "I" There's) st there unale t speak
when Lea aske me t tell them f the wrk I ha een ing.

Smewhat emarrasse, Lea le the cuple ut int anther rm. I
hesitate when perhaps "I" There wul have flwe. I trie t "feel"
an pattern f activit that he might have een ing. The est I cul
get was that he ha een tring t evelp new frms f theatrical
entertainment, esigning theater stages, lighting, an sets, all in an
attempt t make watching a pla a strngl subjective experience. With
nl this partial success in his recall, I left his when I hear
them returning s as t avi further cmplicating his life.

A vacatin in the muntains was uner wa at anther intrusin pint.

"I" There, Lea, an the tw children were riing alng a wining
mountain ra, each n the self-prpelle vehicle escrie elsewhere. I
"tk ver' inavertentl just as the were reaching the ttm f ne
hill an ha starte up anther. New t the evice, I trie t make it
g up the next hill, an sn rlle ff the ra an int a small pile
f irt. The rest waite while I trie t get ack n the ra, an I
muttere that there were etter was t get arun than this. This
triggere smething in Lea, an she suenl ecame quiet. Wh, I in't
knw. (I'm sure "I" There i.) I trie t tell her that I was nt wh
she thught, then realize that this was nl making it wrse. I
"left," returning t the hle an the phsical .

In later intrusins, "I" There an Lea n lnger live tgether. He ha
met with sme success, ut sme actin f his alienate her. Alne, he
has thught f her cnstantl, an eepl regrette the weakness that

mae him isplease her. He met her casuall nce, in a large cit, an pleae with her t let him visit her. She tl him she wul let him s, an see hw things wrke ut. She live in the equivalent f an apartment, n the thir flr f a resiential uiling. He prmise t cme.

Unfrtunatel, "I" There lst r frgt the aress she gave him, an at the last intrusin, was a lnel an frustrate man. He was sure that Lea wul interpret his lss f the aress as inifference n his part an anther example f his instailit. He was wrking, ut was spening his ile time tring t fin Lea an the children.

What can e mae f all this? In view f the less than illic circumstances, it scarcel qualifies as an escape frm realit via the uncnscius. Nr is it the tpe f life ne might select t enj vicariysl. ne can nl speculate, an such speculatin f itself must cnsier cncpts unacceptale t present-a science. Hwever, the "ual ut ifferent" life activit ma len a clue t the "where" f Lcale III.

The mst imprtant assumptin is that Lcale III an Lcale I (Here-Nw) are nt the same. This is ase upn the ifferences in scientific evelpment. Lcale III is nt mre avance, perhaps even less s. There is n time in ur knwn histr where science was at the Lcale III stage. If Lcale III is neither the knwn past nr the present, an nt the prale future f Lcale I, what is it? It is nt a part f Lcale II, where nl thught is neee r use.

It might e a memr, racial r therwise, f a phsical earth civilizatin that preates knwn histr. It might e anther earth-tpe wrldcate in anther part f the universe which is smehw accessile thrugh mental manipulatin. It might e an antimatter uplicate f this phsical earth-wrld where we are the same ut ifferent, ne tgether unit fr unit a frce en ur present cmprehensin.

r. Len M. Leerman, Prfessr f Phsics at Clumia Universit, has state: "asic phsics is cmpletel cnsistent with the csmlgical cncptin f a literal antiwrld f stars an planets cmpse f atms f antimatter, which is t sa negative nuclei surrone psitive electrns. We can nw entertain the intriguing iea that these antiwrlds are ppulate antipeople, whse antiscientists are perhaps even nw excite the iscover f matter'

PST MRTEM

An acknwlegment f the existence f the Secn immeiatel emans the questin mankin has pnere since the a he learne t think: we live n? Is there life en the grave? ur religins sa elieve, have faith. This is nt quite enough fr the slgistic thinker wh seeks vali premises that are clear-cut, leaing t an inescapale cnclusin.

All I can is e as reprtrial an jective as ne can e in a asicall subjective experience. Perhaps m premises will e vali t u as u rea them.

I first met r. Richar Grn in 1942, in New rk. He was an M., a specialist in internal meicine. We ecame friends, an he ecame ur famil ctr. He ha a ver successful practice, uilt up ver the ears, an pssesse a rare cnical-sarcastic sense f humr. He was a wn-t-earth realist with the wism f experience. He was in his fifties when we first met, s I never knew him as a ung man. He was shrt an thin, with straight white hair, tening t alness.

r. Grn ha tw cnspicuus mannerisms. He ha ecie t live a lng time, evientl, an s pace himself ver carefull. He walke elieratel in a slw, careful strie.

He hurrie nl when aslutel necessar. Mre crrectl, he strlle when he walke, with stuie casualness.

Secn, when smene visite him in his ffice, he wul glance ut frm the inner rwa an stare intentl. He in't sa "hell" r n r wave. He simpl stare as if he were saing, "Nw what in hell's the

matter with him!"

Without ever having spoken of it, r. Grn and I had a very warm and close rapport. It was not of those things that happen without explanation, with no logical reason. We had not too much in common, other than the fact of going through a life experience at nearly the same moment in history.

In the spring of 1961 I visited r. Grn at his office and had lunch with him there, like every afternoon his long-time nurse. He looked tired and preoccupied and I commented on it.

"I haven't been feeling too well," he replied, and then flared up into his usual self. "What's the matter, can't a doctor get sick once in a while!"

I laughed, and suggested he do something about it, such as seeing his family physician,

"I will," he said assentingly, then picked up to his normal self, "but first, I'm going to Europe."

I said that sounded fine.

"Alread have the tickets," he went on. "We've gone a number of times before, but this time I want to see a lot of the places we've missed. I've ever been to Greece, to Turkey, Spain, Portugal, Egypt?"

I said no.

"Well, you ought to," he said, pushing his forehead. "God when you have the chance. you wouldn't want to miss seeing places like that. I'm not going to miss my chance."

I said I would estimate, that I didn't have a fat practice that would wait around for me to return. but he was serious again.

"?"

I waited for him to continue.

"I don't like the way I feel," he said carefully. "I don't like . . . when you and your wife come to Europe with us?"

I wished we had.

r. Grn and his wife sailed to Spain a week or so later. There was no word, so I assume they were sunning themselves somewhere in the Mediterranean.

Six weeks later, Mrs. Grn phoned. The doctor had taken sick in Europe and they had to cut short their trip. He had refused treatment overseas, and had insisted that they return home instead. He had been in great pain, and had gone immediately into the hospital for an exploratory operation.

I was unable to see him in the hospital, but I was kept informed of his

condition his wife. The exploratory operation was a success. They found out what they were looking for, an abdominal cancer, and treatment. Nothing more could be done to make him as comfortable as possible. He would never leave the hospital. Alive, that is. or more aptly, physically alive.

With this news, I felt I must find some way to see r. Grn. It was all quite clear now, as most things are in retrospect. I am sure he knew of his condition that afternoon in his office. After all, he was an internist. He certainly could have read the signs and symptoms in his own very personal laboratory. That was the reason for the sudden trip to Europe. He definitely wasn't going to miss his last chance! And he didn't. The need to talk with r. Grn seemed urgent. In all our conversations, I had never mentioned my "wild talent" or what I had been going through. I think I was afraid he would have thrown back his head and laughed, then sent me to his psychiatrist soon.

Now it was different. He was racing something where perhaps I could help

him for a change. I didn't know how what I had gone through could help, but I had a deep conviction that it would.

I tried again and again to see r. Grn, but not his wife was permitted in his room. I finally asked Mrs. Grn to help me get in to see him. She explained that the doctor was in such pain that he was kept under deep sedation most of the time. Thus he was very rarely lucid and conscious. Usually he recognized her early in the morning, but even this didn't happen every day. I told her that I had something important to tell him. I didn't elaborate. Even in her sorrow, she seemed to recognize that I intended to bring a message and that of a comforting friend. The intuitive woman found a solution.

"When you write him a letter," she suggested. "I'll take it to him."

I said I was afraid he wouldn't be able to read it.

"If you write it," she said, "I'll read it to him, when he's conscious enough to understand it."

And so that was what we did. She read it again and again to r. Grn whenever he was conscious. She told me later that these repeated readings were at his request, not at her suggestion. Was there something in the letter he wanted to place firmly in his mind?

When I hear this, I feel a great sense of regret. Perhaps he would not have leaned back and laughed, after all. We might have shared much more if I had not gathered the courage to discuss my "activities" with him.

Here are pertinent excerpts f the letter t r. Grn:

"... an u rememer all the tests an examinatin u gave me ecause u knew I was wrrie aut smething. Well, that was when it starte. Nw as lng as u are in the hspital fr a while, u might just tr it an fin ut fr urself. That wa, u n't have t take m wr fr it. It will give u smething t while u recuperate.

"First, u have t accept the pssilit, remte as it ma e t ur experience, that u can act, think, an exist withut the restrictin f a phsical . An n't tell ur wife t sen me t that pschiatrist sn f urs. It takes mre than Freu t slve this ne. esies, he's making enough mne as it is.

"In all f ur cnversatins, it in't seem appropriate t ring up this sujet. ut as lng as u're ging t e tie wn, give it sme serius cnsieratin. It might e useful later n, an I hpe u can iscover a few things aut it that I have passe ver. It all epens upn whether u can als evelp the ailit t 'leave' ur phsical while lafing in that hspital e. If s, u might fin man was that it can e helpful. It ma e ne wa t ease phsical pain. I n't knw. Give it a tr.

"... With all the sincerit I can muster, I urge u, ick, t think aut it. u will have passe a majr milestne when u n mre than accept the iea that this secn, nn-phsical f urs actuall might exist. nce this has een achieve, ur nl ther arrier is fear. An it nee nt e. ecause this is like eing afrai f ur shaw, f urself. It is natural rather than strange. Get use t this iea-that ur lack f cnscius experience with it es nt necessaril mean it is smething t e afrai f. Unknwns are feare nl as lng as the remain s. If u can hang nt this, u nee nt have fear. Then, an nl then, tr the frmula I have written here. I n't knw the effect f an meicatin u ma e taking. It ma help r hiner the technique. ut give it a tr. It ma r ma nt wrk the first time.

"... Mst imprtant, let me knw hw u get alng with it. When u get etter, perhaps I can rp ver an iscuss the whle thing in etail. I wul have cme nw in persn, ut u knw hw crank the hospital is aut rules. If u tell ur wife aut an attempts, I'm sure she will rela them t me. ut I wul much rather hear them frm u later n. Just let me knw. . ,."

Mrs. Grn i nt let me knw if he actuall i tr. I felt it entirel inappropriate t quer her t specificall at the time. She

was much t sal verwrought with the knwlege that r. Grn's cnitin was terminal. I still am nt sure that she realize m letter cul e cnstrue as suggeste training fr eath.

r. Grn rppe int a cma several weeks later. He ie peacefull withut regaining cnsciusness.

Fr several mnths I thught aut an attempt t "g" t r. Grn, wherever he was. He was the first persn clse t me wh ha ie since the evelpment f m "wil talent." I was th curius an jective. It was the first such pprrunit. I was sure that r. Grn wuln't min-if he i cntinue t exist.

Nt knwing aut such things, I ecie he wul pral nee sme rest efre I interfere with whatever he was ing. Als, I neee t summn up sme aital curage n m wn. This was an experiment I han't trie efre. It might e trul angerus.

Then, n a Satura afternn, I mae the attempt. It tk aut an hur t get int the viratinal state, an I finall swung up ut f the mentall elling, I want t see r. Grn!

After a mment, I starte t mve rapil upwar, an sn all I cul see was a lur f mtin an feel what seeme like a rush f ver thin air. Als, I felt a han uner m left elw. Sme was helping me get there.

After what seeme an enless jurne, I suenl stppe (r was halte). I was staning, smewhat aze, in a large rm. M impressin was that it was an institutin f sme kin. The han uner m elw mve me t an pen rwa, an stppe me just insie the r, where I cul lk int the ajining rm. A male vice spke almst irectl int m left ear.

"If u stan right here, the ctr will see u in a minute."

I ne agreement, an st there waiting. A grup f men were in the rm. Three r fur were listening t a ung man aut twent-tw wh was excitel relating smething t them, cmplete with gestures. I in't see r. Grn, an kept expecting him t appear at an mment. The mre I waite, the warmer I seeme t feel. Finall, I ecame s ht that I was extremel uncmfrtable. I in't knw what was causing me t feel s ht, an I wasn't sure I cul stan it much lnger. It actuall felt as if streams f perspiratin were running wn m face. I knew that I culn't sta much lnger; I culn't take the heat. If r.

Grn in't appear sn, I wul have t g ack withut seeing him.

I turne an lke again at the grup f men, thinking that perhaps I shul ask them aut r. Grn. At just that mment, the shrt, thin

ung man with the ig shck f hair stppe in the mile f his cnversatin, an lke at me intentl fr a mment. After the simple shrt glance, he turne ack t the ther men an cntinue his animate iscussin,

The heat ecame unearale, an I ecie I ha t leave. I culn't wait fr r. Grn. Using a mtin I ha learne, I mve quickl upwar an awa frm the rm. It was a lng jurne ack. After reintegrating, I checke m phsical . I felt cl, a little stiff. Certainl there were n streams f perspiratin running wn m cheeks. isappinte, I sat up an mae ntes f the trip. I ha faile fr sme reasn. I ha nt een ale t fin r. Grn. Time awa frm the phsical was tw hurs.

There is a sturn streak in m hereit. The flwing Satura I trie again. Just at the mment I left the phsical an starte t ell fr r. Grn, a vice spke right esie me, almst irritate. "Wh u want t see him again? u saw him last Satura!" I was s surprise that I rppe ack int the phsical almst instantl. I sat up an lke arun the ffice. There was n ne in the rm. Everthing was nrmal. I thught f tring again, ut ecie it was t late fr anther attempt that a.

Last Satura. There was nthng imprtant aut last Satura. It han't wrke. I went ack through m ntes fr "last Satura." An there it was.

"The ctr will see u in a minute.' An what cul have een a minute later, a shrt, thin ung man with a shck f hair ha turne an lke at me intentl. He ha lke at me withut saing a wr, as if he were thinking. What I ha nte was a perfect escriptin f what r. Grn wul have een at twent-tw instea f sevent.

This seeme t len mre creence t the experience than anthing else. I ha expecte t see a man f sevent. I in't recgnize him ecause he was nt what I expecte. If I ha suggeste this as a hallucinatin, I cnceival wul have met a sevent-ear-l r. Grn.

Later, at a visit t the hme f r. Grn's wiw, I manage t see an l pht f r. Grn when he was twent-tw. f curse, I in't tell Mrs. Grn wh I wante t see the picture. It matche perfectl the man I saw, an wh saw me "there." She als mentine that at that age, he was ver active an eager, alwas in a hurr, an ha a ig shck f ln hair.

Smea I will tr again t visit r. Grn.

Anther time, in anticipatin f a mve ut f state, we sl ur hme

when a uer suenl came alng. As a temprar measure, we rente a huse fr the ear prir t ur mve. .

It was an interesting place uilt n a pinnacle f rck irectl ver a small river. We rente it through an agent, an never met r came in cntact with the wner. M wife an I tk the master erm, which was n the main flr.

Aut a week after we mve in, we went t e an m wife fell asleep almst immeiatel. I la there in semiark-ness an lke through the flr-t-ceiling winws at the night sk. Withut willing it, I felt the familiar viratins egin, an wne if it wul e all right t let it happen in the new lcatin.,

ur e was psitine ff the nrth wall. T the right f the e, if u were ling wn, was the r t the hall. T the left f the e was the rwa int the master athrm.

I was just in the act f lifting ut f the phsical when I ntice smething at the rwa. It was a white frm the general size an shape f a persn.

Having ecme extremel cautius aut "strangers," I waite t see what wul happen. The white frm mve int the rm, arun the e, an passe within a ft f m sie f the e as it went int the athrm. I cul see that it was a wman f meium height, with ark straight hair an rather eep-set ees, nt ung, nt l.

She was in the athrm nl a few mments, then emerge an starte arun the e again. I sat up-nn-phsicall, I'm sure-an reache ut t tuch her, t see if I reall cul.

Seeing the mtin, she stppe an lke at me. When she spke, I cul hear her quite clearl. I cul see the winws an rapes ehin her an through her.

"What are u ging t aut the painting?" It was a wman's vice, an I cul see her lips mve.

Nt knwing what t sa, I trie t give a satisfactr answer. I sai I wul take care f it, n't wrr.

With this, she smile slightl. Then she reache ut with th her hans an tk m han in hers, clasping m han etween th f hers. The hans felt real, nrmall warm an alive. She gave m han a little squeeze, gentl rppe it, an mve arun the e an ut the r.

I waite, ut she in't return. I la wn, activate the phsical, then sli ut f e. I went t the hall r an lke int the ther rms. There was n ne there. I went through all f the wnstairs rms an fun nthng. Then I mae ut m ntes, went ack t e, an

slept.

A few as later I met the pschiatrist wh live in the huse next t us, r. Samuel Kahn. (I kept meeting pschiatrists this casuall!) I aske him if he ha knwn the peple wh wne ur huse.

"es, es, I knew them quite well," r. Kahn sai. "Mrs. W. ie aut a ear ag. After that, Mr. W. refuse t g int the huse, just mve ut an in't cme ack."

I sai it was t a, that it was a fine huse.

"Well, it was her huse, u unerstan,' r. Kahn replie. "Matter f fact, she ie right there in the huse, in the rm u're sleeping in."

I sai that was interesting. She must have like the huse ver much.

"h, she i," he replie. "Ver fn f paintings. Ha them hung all ver the place. ut the huse was prett much her whle life."

I aske him if he happene t have a pht f Mrs. W.

"Let me see." He thught fr a mment. "Wh, es. I think she was in n a grup picture taken at the clu. I'll see if I can fin it."

r. Kahn came ack a few minutes later. In his han was a phtgraph shwing sme fift r sixt men an wmen, mst f them simpl heas as the st in rws.

r. Kahn stuiie the picture. "She's in here smewhere, es, I'm sure."

I lke ver his shuler at the picture. In the secn rw was a familiar face. I tuche it with m finger an aske r. Kahn if this was Mrs. W.

"h es, es, that's Mrs. W." He lke at me curiusl, then with realizatin. "h, u must have fun a picture f her in the huse smewhere."

I sai es, that was it. Ver casuall, I aske him if Mrs. W. ha ha an unusual mannerisms r the like.

"N, nt that I can rememer,' he answare. "ut I'll think aut it.

'There must have een smething." I thanke him, an starte t leave. I turne when he calle.

"Wait a minute, there was ne item," r. Kahn sai.

I aske what it was.

"Wh, whenever she was happ r grateful, she tk ur han in th f hers, palm t palm, an gave a little squeeze. es that help?"

That helpe.

With experience, I ecame a little mre cnvince that I cul take such chances in areas that were certainl unusual. A ver clse frien, Agnew ahnsn, was aut m age an we ha much in cmmn. I ha knwn him fr

aut eight ears. He was a pilt, amng ther things, an flew frequentl in his cmpan airplane. ne f his research interests was antigravit, which we iscusse man times. He ha a laratr where he cnucte experiments in this fiel. Amng matters we iscusse relative t his gravit stuies was the questin f hw ne r even tw peple cul emnstrate an effective results in antigravit in this age f massive research teams an extremel expensive instrumentatin. n a usiness trip t New rk in 1964, I fun mself in m htel rm with an hur t spare in the aftern. I ecie t take a nap. I la wn n the e, an ha just starte t rp ff t sleep when I hear Mr. ahnsn's vice.

"There is a wa t prve antigravit. All u have t is t emnstrate it urself, an u have een traine t it"

I sat up, full awake. I knew what the vice was referring t, ut I han't ha the curage t tr it. ut wh i Mr. ahnsn's vice sun s real in this ream? I lke at the clck the e, an it was just aut three-fifteen. I was t wie awake nw t sleep, s I gt up an went ut

When I returne hme tw as later, m wife was ver quiet I aske her what was wrng.

"We in't want t upset u with all u ha t in New rk," she sai, "ut Agnew ahnsn is ea. He was kille tring t lan his airplane in a small fiel ut in hi."

I rememere Mr. ahnsn's vice in New rk. I aske her if he ha een kille tw as ag, at aut three-fifteen in the aftern.

M wife lke at me a lng rime efre she sai, 'es. That was when it happene."

She in't ask hw I knew. She was past that lng ag.

I in't make an attempt t "g** t Mr. ahnsn fr several mnths. I presume withut an knwn reasn that he neee rest. It ha smething t with a vilent eath, an I'm still nt sure I was right Finall, I grew impatient n Suna aftern I la wn with the elierate intent f ging t visit Mr. ahnsn.

After aut an hur f preparatin, I finall mae it ut f the phsical, an egan t travel rapil thrugh what seeme t e nthng ut arkness. I was mentall shutting, Agnew ahnsn I, again an again as I travele.

Suenl, I stppe, r was stppe, I was in a rather ark rm.

Smene was hling me ver still in a staning psitin. After a mment f waiting, a clu f white gas seeme t lw up thrugh a small hle

in the flr. The clu tk frm an sme sense tl me it was Mr. ahnsn, althugh I cul nt see him t well r ientif his features. He spke immeiatel in an excite an happ wa. "u'll never elieve all f the things that have happene since I've een here!"

There was n mre. At a signal frm smene, the clu f white gas lst its human frm an seeme t recee ack int the hle in the flr. The hans n m elws steere me awa, an I tk ff ack t the phsical. That is the wa Mr. ahnsn wul have een-t intereste in new things an new experiences t waste time in the "then" r the past Just like r. Grn.

If it was a self-inuce hallucinatin, at least it was riginal I have never rea anthing like it. es that explain the time cincienc in the New rk htel rm?

There is ne mre. In 1964 m father ie at the age f eight-tw. Althugh I ha een reellius in earl ears against paternal authrit, I felt quite clse t m father in later ears. An I'm sure he felt clse t me.

He ha suffere a stroke several mnths efre which ha left him almst cmpletel paralze an incapale f speech. The latter was evientl mst vexing, as it wul naturall e t a man wh was a linguist, whse life ha een evte t the stu an teaching f languages.

uring this peri, when I visite him, he mae esperate, heart-rening attempts t speak t me, t tell me smething. His ees pleae that I unerstan. nl slight mans came frm his lips. I trie t cmfirt him, talke t him. He trie his est t answer. I culn't tell if he even unerst m

wrs.

M father ie quietl in his sleep ne afternn. He ha live a full life, a successful ne, an his eath rught mingle saness an a sense f release.

Again an again, I have realize the imprtance f sme f the wn-tearth eliefs an cncpts that I learne frm m father. I will alwas e grateful.

This time, with ne ver clse t me just recentl ea, I ha much less trepiatin than efre. r perhaps familiarit, at least the sense f it, re a little less cautin an mre faith.

The nl reasn that I waite several mnths was ne f cnvenience. ther pressing matters in m persnal an usiness life seeme t prevent the necessar ailit t relax. Hwever, I wke up at aut 3

A.M. n a week-night an felt that I cul tr t visit m father.

I went through m ritual, an the viratins came easil an swiftl. In mments, I isengage withut effrt, an was up an free in the arkness. This time, I in't use the mental ell. I cncentrate upn the persnalit f m father an "reache" t e where he was.

I egan t mve rapil through the arkness. I cul see nthing, ut there was the tremenus sense f mtin cuple with the pull f thick, liquilike air rushing past m . It is much like the feeling f plunging through water after a ive. Suenl, I stppe. I nt recall anne stopping me this time, nr cul I feel the han n m elw. I was in a im rm f large prprtins.

I seeme t knw that this was like a hspital r cnvalescent hme, ut n treatment as we knw it was practice here. I starte t lk arun fr m father. I in't knw what t expect, ut at least I lke frwar t a jful reunin.

There were several small rms ff the main rm where I st. I lke int tw f these, an in each there were several peple wh pai little attentin t me. I egan t wner if I ha cme t the wrng place.

The thir rm was n larger than a mnk's cell, with a small winw aut shuler height in the wall ppsite the r. There was a man leaning against the wall near the winw, lking ut. I saw nl his ack as I entere.

Then he turne an saw me. His face registere utter astnishment, an m "ea" father spke t me.

"What are u ing here!" He sai this in exactl the manner a persn wul use wh ha travele halfwa arun the wrl an then met smene t whm he ha just sai ge ack hme.

I was t excite t speak, an just st there, hping fr the jful reunin I ha expecte. It came immeiatel. M father reache frwar, grae me uner the armpits, an happil swung me high ver his hea an wn again, just as I rememere s well as a small chil, just as mst fathers have ne with their small sns.

He put me wn n m feet again, an I was cnfient enough t speak. I aske him hw he was feeling.

"Much etter nw," he sai. "The pain is gne."

It was almst as if I ha remine him f smething he wante t frget.

The energ seeme t rain ut f him,

an he turne awa, appearing tire. As I watche him, he seeme t frget I was there. He lke thinner, an aut fift, ase upn pictures we have when he was that age.

I sense that the meeting was ver. There cul e n mre fr nw.

Quietl, I mve ack ut f the rm, turne an "reache" ut, an
returne t the phsical . It tk much less time t return than t
g.

Was it that wa? Was the pain s intense in thse last as when he
culn't make himself unerst t get help t ease that pain? If that
is true, what a terrile prsn his must have een. eath was
inee a lessing.

Will I tr t "see" him again? I n't knw, I n't knw
if I shul.

There are man ther experiences, less persnal, ut equall impressive.

The all le me t an inescapale empirical cnclusin, which alne
justifie the man, man hurs f anguish, uncertaint, fear,
lnelness, an isillusin; which was a pint f emarkatin n what
sme call the Quantum Jump in thinking an the eginning f a new
viewpint

an perspective; which permitte the pains an pleasures f Here-
Nw t rp int their prper categr f imprtance (what is a minute,
hur, r ear in an infinit f existence?); which pene a rwa t a
realit that ma ultimatel prve incmprehensile t the cnscius
human min, et will cntinue t tantalize the curius an incriminate
the intellectual.

Is this m answer? Cmpun these experiences with the knwlege that
the human persnalit can an es perate awa frm the phsical ,
an there can e ut ne.

If there is t e a Great Message herein, this ma suffice.

If the human eing has a Secn , if that Secn survives what
we call eath, if persnalit an character cntinue t exist in this
new-l frm-what then? Again, an age-l questin that pleas fr an
answer.

T ate, in twelve ears f nn-phsical activities, I fin n evience
t sustantiate the ilical ntins f G an afterlife in a place
calle heaven. Perhaps I have fun this an simpl haven't recognize
it. It is quite psile. It ma e that I am nt "qualifie." n the
ther han, much f what I have encuntere cul e sme asics which
have een istrte through hunres f ears.

Let's start with praer, which is suppsse t e a irect cmmunicatin
with G. As we are taught t pra ta, it is as if a chemical frmula
is recite withut an knwlege f the riginal intent r meaning f
the ingreients. r the wa ur chilren sing "Lnn rige Is Falling

wn," with n knwlege f the riginal meaning f the sng. ur entire
civilizatin is fille with such irrational haits. Evientl, praer is
ne f these.

Smewhere, smene knew hw t pra. He trie t teach thers. A few
learne the methlg. thers asre nl the wrs, an the wrs
themselves ecame altere an change ver the ears. Graual, the
technique was lst, until accientall (?) reiscvere pericall
through the ages. In the latter cases, nl rarel has the reiscverer
een ale t cnvince thers that the l, Estalishe Wa
is nt quite right

This is all I can reprt. The l, Estalishe Wa is nt enough. r as
I sa, perhaps I am nt qualifie. Wrse still, it ma e that m praer
training was insufficient r imprper. At an rate, it in't wrk fr
me.

Here is an illustratin. n ne nn-phsical excursin, I was speeing
through nthing ack t the phsical with everthing apparentl well
uner cntl. Withut warning, I ramme int a sli wall f sme
impenetrable material. I wasn't hurt, ut I was utterl shcke.
The material was har an sli, an seeme t e mae f huge plates f
steel verlapping slightl an wele tgether. Each ha a slight
curvature as if: part f a gle.

I trie t push through it, ut cul nt. I went up, wn, t the
right, an t the left. I was aslutel sure m phsical la
en this arrier.

After what seeme an hur f scratching, clawing, an pushing at this
arrier, I prae. I use ever praer I ha ever learne, an mae up a
few special nes. An I meant ever wr mre than I ha ever meant
anthing in m life.

I was that frightene.

Nthing happene. I was still plastre against the arrier, unale t
get through an ack t m phsical .

I panicke. I clawe, screame, an se. After this prve futile, I
finall calme wn nl ut f emtinal exhaustin. Feeling lst, I
la there an reste, clinging t the cl, har wall

I n't knw hw lng I la there until the ailit t think jectivel
returne. ut it i. I culn't sta there frever -r at least I
in't want t. It seeme an impssile situatin. Where efre ha I
encuntere an apparentl impssile situatin?

I rememere. ears efre, a frien an I ha purchase an airplane
whse flight characteristics we i nt knw. The nl reasn we ught

this particular plane was that it was cheap an in g cnitin. After several practice flights arun the fiel, we ecie t take it up fr acraties. With rrwe parachutes, we tk ff an heae up t arun ten thusan feet.

We tk it thugh several laz eights, a few slpp lps, an several spins. Everthing seeme all right. After climing ack t altitue, we nse the ship wn slightl an pppe stick an ruer t g int a snap rll.

The next thing we knew, we were in a spin. We centere stick, an frwar, the accepte recver prceure. It ha wrke efre eautifull. ut nt this time. The spin ecame flatter, faster, an was evelping a whiplike actin. ppsite ruer against the spin, ursts f pwer, nne ha an effect n the spin. If anthing, the spin wrsene an the grun was cming up fast.

ill lke arun frm the frnt cckpit, his face white. He elle at me ver the win rar, "We etter get ut f here!"

I was rea t leave t. The nl thing that kept me there a few mre secns was the pssile lss f the airplane fr which I ha save s lng. I reasne, We've trie everthing except the prceure that vilates the rules, the ne thing nt t if u're in a spin. Pull ack n the stick. What i I have t lse?

I pulle ack n the stick. The ship straightene ut f the spin immeiatel an gathere fling spee. I rlle it until the earth was where it elnge. We lane safel an crawle ut shakil an sat n the grun. We ha fallen int an utsie spin. Neither f us ha seen such a spin efre, much less trie ne.

I rememere the utsie spin. I trie t appl the cncept as I la there panting against the arrier. Frwar, up, wn, right, left-n g.

There was Just ne remaining irectin, although m knwlege sai efinitel it was nt right. It culn't make things an wrse t tr, s I i, an nl a few mments later, I was ack in the phsical shaken ut safe.

Which wa? It was vius in hinsight: awa frm the arrier, ack in the irectin frm which I ha een traveling. Wh this wrke, I n't knw. Nr I knw what the arrier was.

Perhaps it cul e ratinalize that praer i wrk. I i get ack, in't I? If it i, it was nt in the manner that religin taught me.

N helping angel came hurring t give me ai an cmfrt

Anther time, I was visiting m rther an his famil vernight Shrtl

after retiring t the guest rm, I went t e fr sme much neee rest.

If it has an earing, the heaar f m e acke against the wall separating m rm frm that f m fur-ear-l niece. Her e was irectl against the same wall

As I stretche ut in the ark, the familiar surge f viratins came, an I ecie t slip ut fr a mment just t test eing in this cnitin awa frm hme.

The mment I left the phsical, I ecame aware f three eings in the rm. I stae cautiusl clse t m phsical as the came nearer.

The starte t pull at me, nt har, ut elieratel as if t see what I wul . The were having a g time at it. I trie t sta calm, ut there were three f them. I wasn't sure I cul get ack int the phsical quickl enough efre the pulle me awa.

S I prae. Again, I use ever praer I knew. I aske G t help me. I prae in the name f Jesus Christ fr help. I trie a few saints I ha hear f through m Cathlic wife. The result? M trmentrs laughe lul an wrke me ver mre enthusiasticall.

"Listen t him pra t his gs," ne chuckle, mst cntemptuosl.

"Listen t him!"

I think I gt a little angr after that. I egan t push ack, gt clse t m phsical , an ve in. I wasn't exactl fighting ack, ut I certainl in't remain passive.

I sat up in the phsical mst relieve t e ack. Even as I sat up, I hear a chil cring. It was cming frm the rm en the wall. I waite several minutes, expecting m sister-in-law t cme an calm the little girl an get her ack t sleep.

After sme ten minutes, the little girl, J., still ha nt stppe. I gt up an went ut t the ajining erm. M sister-in-law ha the little girl, wh was still sing eepl, in her arms an was tring t cmfrt her. I aske what was wrng, an cul I help?

"She'll e all right in a little while, I think," m sister-in-law replie. "She must have ha a nightmare r a ream, an I can't seem t wake her up." I aske hw lng the girl ha een cring. "h, just a few minutes efre u came in. She isn't like this. She usuall sleeps ver sunl."

I ffere again t help if neee, an went ack t m rm. Sme time later little J. quiete wn an evientl went t sleep.

Was m niece's trancelike nightmare a cincience? r

perhaps some new praising technique is needed in part
 There are many more such incidents, but the following
 much the same pattern when I attempt the conventional
 an accepted approach to prayer.
 There are, however, more positive prospects to report regarding heaven
 and hell. If they exist, they are somewhere in Lcale II.
 In non-physical trips to Lcale II, often there is a "laer" or area
 which one must pass through, as mentioned earlier. It seems to be the
 part of Lcale II closest to Here-Nw, and in some way must relate. It
 is a gray-lack hungry ocean where the slightest motion attracts
 nothing and tormenting beings.
 It is as if you are the bait angling in this vast sea. If you move
 slowly and don't react to the curious "fish" which come to investigate,
 you pass through without much incident. Move violently and fight back,
 then more excited entities come rushing in to bite, pull, push, shove.
 Could this be the realm of hell? It is easy to conclude that a
 momentary penetration of this near laer would ring "omens" and
 "evils" to mind as the chief inhabitants. They seem subhuman, and have
 an evident ability to act and think independently.
 What and what are they? I don't know. I haven't taken the trouble to stay
 there long enough to find out. Not a terrific trial and error in
 finding the method to pass through in reasonable peace.
 In these realms where thoughts are not only things, but are everything,
 including you, your position or perfection is for you to make. If you
 are a remorseless killer, you may end up in that part of Lcale II where
 all are of the same design. This truly would be hell for such people,
 for there would be no innocent, defenseless victims.
 Project this outward, and you can begin to perceive the myriad
 variations. Your estimation in the heaven or hell of Lcale II seems to
 be quite completely within the framework of your deepest constant
 (and perhaps non-conscious) motivations, emotions, and personalities
 lives. The most consistent and strongest of these act as your "homing"
 device when you enter this realm.
 I am sure of this because it always works this way when I have traveled
 non-physically in Lcale II. It works this way whether I want it or not.
 The least desirable at the wrong time, or a deep-seated emotion
 I wasn't aware of, inverts my trip in that "like" direction.
 Some of the resulting estimations have had all the aspects of hell to
 me. Others might possibly be construed as heaven, and some differ in
 practice not slightly from your activities in Here-Nw.

S. If Lcale II seems to have portions of hell and isn't quite live
 up to your notions of heaven, what then? Where would we look for the
 glimpse? Where are the Gods in heaven that we worship? Have I missed
 something?
 And yet, at times, in visiting Lcale II, a very unusual event
 periodically occurs. It makes no difference where in Lcale II, the
 event is the same.
 In the midst of normal activity, whatever it may be, there is a instant
 Signal, almost like heraldic trumpets. Everyone takes the Signal calmly,
 and with it, everyone stops speaking or whatever he may be doing. It is
 the Signal that He (or The) is coming through His Kingdom.
 There is no awestruck prostration or falling upon one's knees.
 Rather, the attitude is most matter-of-fact. It is an occurrence to which
 all are accustomed and to which each takes absolute precedence over
 everything. There are no exceptions.
 At the Signal, each living thing lies down—no impression is on their
 backs, lies across to expose the amen (not the genitals), with head
 turned to the side so that one does not see Him as He passes. The
 purpose seems to be to form a living roadway over which He can travel. I
 have gleaned the idea that occasionally He will select someone from this
 living ridge, and that person is never seen or heard from again. The
 purpose of the animal exposure is an expression of faith and complete
 submissiveness, the amen being the most vulnerable part of the
 or the area that can suffer damage most easily. There is no movement,
 not even thought, as He passes. Everything has come to a momentary
 standstill, full and complete, while He passes.
 In the several times that I have experienced this, I lay down with the
 others. At the time, the thought of doing otherwise was inconceivable.
 As He passes, there is a ringing musical sound and a feeling of radiant,
 irresistible living force of ultimate power that peaks overhead and
 fades in the distance. I remember wondering once what would happen to me
 if He discovered my presence, as a temporary visitor. I wasn't sure I
 wanted to find out.
 After His passing, everyone gets up again and resumes their activities.
 There is no comment or mention of the incident, no further thought of it.
 There is complete acceptance of the event as a normal part of their
 lives, and this is the great and subtle difference. It is an act as
 casual as halting for a traffic light at a usual intersection, or waiting
 at the railroad crossing when the signal indicates that a train is
 coming; you are unconcerned and yet feel unspoken respect for the power

represente in the passing train. The event is als
impersnal.

Is this G? r G's sn? r His representative?

Three times I have "gne" t a place that I cannt fin wrs t
escrie accuratel. Again, it is this visin, this interpretatin, the
temprar visitatin t this "place" r state f eing that rings the
message we have hear s ften thrughut the histr f man. I am sure
that this ma e part f the ultimate heaven as ur religins cnceive
it It must als e the nirvana, the Samahi, the supreme experience
relate t us the mstics f the ages. It is trul a state f eing,
ver likel interprete the inivual in man ifferent was.

T me, it was a place r cnitin f pure peace, et exquisite emtin.

It was as if u were flating in warm sft clus where there is n up
r wn, where nthng exists as a separate piece f matter. The warmth
is nt merel arun u, it is f u an thrugh u. ur perceptin
is azzle an verwhelme the Perfect Envirnment.

The clu in which u flat is swept ras f light in shapes an
hues that are cnstantl changing, an each is g as u athe in them
as the pass ver u. Ru-re ras f light, r smething en what
we knw as light, ecause n light ever felt this meaningful. All the
clrs f the spectrum cme an g cnstantl, never harshl, an each
rings a ifferent sthing r restful happiness. It is as if u are
within an a part f the clus surruning an eternall glwing sunset,
an with ever changing pattern f living clr, u als change. u
respn an rink int u the eternit f the lues, ellws, greens,
an res, an the cmplexities f the intermeiates. All are familiar t
u. This is where u elng. This is Hme.

As u mve slwl an effrtlessl thrugh the clu, there is music
arun u. It is nt smething f which u ecme aware. It is there
all the time, an u virate in harmn with the Music. Again, this is
mre than the music u knew ack there. It is nl thse harmnies, the
elicate an namic melic passages, the multivice cunterpint, the
pignant vertnes-it is nl thse that have evke in u the eep,
incherent emtin ack there. The munane is missing. Chirs f
humansuning

vices ech in wrless sng. Infinite patterns f strings in
all shaes f sutle harmn interweave in cclical et evelping
themes, an u resnate with them. There is n surce frm which the
Music cmes. It is there, all arun u, in u, u are a part f it,
an it is u.

It is the purit f a truth f which u have ha nl a glimpse. This
is the feast, an the tin tiits u taste efre, ack there, ha
mae u hpe fr the existence f the Whle. The nameless emtin,
lnging, nstalgia, sense f estin that u felt ack there when u
stare at the clu-laere sunset in Hawaii, when u st quietl
amng the tall, waving trees in the silent frest, when a musical
selectin, passage, r sng recalle memries f the past r rught
frth a lnging fr which there was n assciate memr, when u
lnge fr the place where u elnge, whether cit, twm, cuntr,
natin, r famil-these are nw fulfille. u are Hme. u are where
u elng. Where u alwas shul have een.

Mst imprtant, u are nt alne. With u, esie u, interlcke in
u are thers. The nt have names, nr are u aware f them as
shapes, ut u knw them an u are ne t them with a great single
knwlege. The are exactl like u, the are u, an like u, the
are Hme. u feel with them, like gentle waves f electricit passing
etween u, a cmpleteness f lve, f which all the facets u have
experience are ut segments an incomplete prtins. nl here, the
emtin is withut nee f intense ispla r emnstratin. u give
an receive as an autmatic actin, with n elierate effrt. It is nt
smething u nee r that nees u. The "reaching ut" is gne. The
interchange flws naturall. u are unaware f ifferences in sex, u
urself as a part f the whle are th male an female, psitive an
negative, electr n an prtn. Man-wman lve mves t u an frm u,
parent-chil-siling-il an ill an ieal-all interpla in sft
waves aut u, in u, an thrugh u. u are in perfect alance
ecause u are where u elng. u are Hme.

Within all f this, et nt a part f it, u are aware f the surce f
the entire span f ur experience, f u, f the vastness en ur
ailit t perceive an/r imagine. Here, u knw an easil accept the
existence f the Father. ur true Father. The Father, the Creatr f
all that is r was. u are ne f His cuntless creatins. Hw r wh,
u nt knw. This is nt imprtant. u are happ simpl ecause u
are in ur Right Place, where u trul elng.

Each f the three times I went There, I i nt return vluntaril. I
came ack sal, reluctantl. Smene helpe me return. Each time after
I returne, I suffere intense nstalgia an lneliness fr as. I felt
as an alien might amng strangers in a lan where things were nt
"right," where everthing an everne was s ifferent an s "wrng"
when cmpare with where u elnge. Acute lneliness, nstalgia, an

something akin to homesickness. So great was it that I have not tried to go there again.

Was this heaven?

Once I tried to simulate There, in this world. I remember as a child swimming in a pool that had underwater deep-hue colored lights set in the walls. I remember specifically which pool had feature such lights.

Our country home had a swimming pool, so I set to work. We installed underwater lights, and I used color in the lights. Try as I might, I couldn't get the deep hues I remember. Too much power was required.

Also, we put in an underwater speaker so that you could lie in the water, with your ears submerged, and listen to music from the system in the house. This worked quite well. But it was not There, or else it was.

There was no peculiar item. Upon visiting the site from childhood, the pool I remember was there, but it didn't have colored lights under the water. Nonetheless, including my friends who swam with me in the pool, could remember this pool as ever having colored lights under the water. Reality, Reality!

ANGELS AND ARCHETYPES

One of the greatest enigmas of this whole affair is that someone more than me has been helping me from time to time in such experimentation. Perhaps they are with me every time, and I am just not aware of them. I don't know which these helpers are or which they are helping me.

The certainly don't seem to be guardian angels, although a more conventional person might so interpret them. They don't always respond when I need help, nor are they always responsive to prayer. Mental anguish and screaming have sometimes roused me from them. More often, they help me when I don't ask for help or again, when I am not aware of asking. Their assistance seems to be more for their choosing than mine.

The are rare "friend" in the sense that we understand the term. et there is a definite sense of understanding, knowledge, and purposefulness in their actions toward me. I feel no intent on their part to bring harm to me and I trust their intentions.

Much of the help has been suitably applied. For example, the "hans" that steered me up the hill to the rashaw's house were virtually helping me to achieve what I desire. I didn't see who was assisting me. However, just prior to the assistance, I saw someone sitting ga-fashin, with a resolute expression. Was this the "helper"?

In Chapter 10, the man with the hauntingly familiar eyes and face who responded to my anguished plea when I was trying to rid myself of the "parasites" paid little attention to my emotional distress. et he has virtually come to help. He came as a result of my problem. Still, he offered no words of comfort, nor did he attempt to calmly reassure me. I never saw the helper who took me on the vague trip visit room. Given in Lcale II. I felt his hands and heard his voice, no more. The same applied to the helper who, a week later, commented that I had already made the trip when I attempted to do so again. There is some inherent acceptance of the assistance without question. Rarely has it occurred to me at the time to turn and identify the helper. It seems a rather natural thing.

The two young men who took me to the apartment after the seance meeting do not seem to fit into the typical category here. There was a definite sense that they came for that particular purpose and nothing else. This rings up the next peculiarity. of all the helpers from whom I have obtained some repeatable identification, none have I seen alone to identify a second time.

In my visit to Agnew Ahnson in Lcale II, someone helped me in position to see him. The feeling of gentle yet firm hands on each side of me was very strong. The same hands, turning me around to leave, much as one steers a line person, could not have been more vivid. It was another case of a helper responding to a specific desire on my part.

When I panicked, screamed, and prayed against the barrier in my way, no help came. When I was being teased and tormented by the entities, no help came. When I was attacked by the beings so savagely, no help came. More accurately, if it is, I was not aware of it. What is the difference? How "the" entity came when I helped, and when I left me alone? I don't know.

Most of all, who quietly insists that I return to the physical when I

lifted in that seemingly eternal bliss? I don't know whether to be grateful or sad for that particular help.

I don't classify the "hst" (Chapter 12) as one of the same helpers, et he may well have been. He is one of those whom I would have found difficult to recognize if I saw again. He was different in that I did get an impression of warm friendliness and comradeship, yet he was in some manner not quite the same as I-ler, knowledgeable in another field. He was different in that he came forward and offered his help. This was one of the few times that the position was mine.

Strangely, the other times I needed help at all, none appeared-e.g., the wild experiences of seeming to be in someone else's physical (Chapter 12). On the surface, this would appear to have been a most serious situation emanating immediately. The notes show no indication whatsoever of anything other than extrication through my own efforts. There is no evident pattern as yet.

Here are several of the many other reports in the notes that may illustrate some hidden points about the helpers.

9/14/58

Early evening, on the porch, into relaxation system. Immediate high frequency vibration. Experimented flipping in and out of the physical.

no one, had difficulty in re-entering. Two hands took my hips and rolled me into proper position. I mentally sent my thanks, yet didn't know who it was.

3/18/62 Afternoon

E.W. was visiting us, and we then decided to rest before dinner, about five in the afternoon. We went into adjoining rooms. Almost immediately after I lay down, I heard voices, and it sounded as if E.W. was discussing something with someone else. At the time, I thought I was hearing him physically talking to the other person in the hall outside the room. (E.W. reported he went immediately to sleep, didn't speak with Anne prior, and has no recollection of the event at all.)

Immediately after hearing this muffled conversation, I lifted up from the bed, and a voice spoke almost verbatim to me.

"If you feel you must know, I guess we'll have to tell you."

With this, someone took me by the arm, and I went along willingly. We traveled what seemed a long distance and ended up in a dark house. My instinctive impression was that it was a club, fraternal, or similar headquarters. There were quiet people in a room to the right, and I seemed to know there were other people far upstairs somewhere. As I stood there waiting, what looked like a 16mm. film projector

starte, an I saw a white light frame n a wall r screen, much the same shape as a mtin picture. In hanwriting, lack n the white, was this message:

Fr pure pschic results, take
six rps f a chemical in
a glass f water.

I ecame excite at this, an mve ver t the prjectr t tr an reverse it t rea the message again s that I cul e psitive that I ha rea it crrectl. I kept fumbling fr the reverse switch, ut was unale t fin it. (The picture ha gne this time.) I then saw what lke like film unwining n the flr, an I thught I ha rken the mechanism tampering with it. This mae me nervus, an I heae ack fr m t avi trule, returne, an re-entere easil.

5/3/60 Afternn

I la there, full cnscius, viratins speee up t nthng ut warmth sensatin, ees clse. I was aut t lift ut when tw hans hel a k in frnt f m clse ees. The k was riffle, turne arun n all sies s that I cul see that it was a k. The k was then pene, an I starte t rea. The gist f what I rea was that in rer willfull t ring ack a cnitin, it was necessar t recreate the feeling f a similar experience that ha ccurre in the past (i.e., was a part f ur memr). I tk this t mean that ne shul think f the "feeling," rather than the etails f the incient. Several illustratins were given, then grauall the k went ut f fcus as the viratins fae, an tr as I might, I cul nt cntinue reaing.

Finall, I sat up phsicall an mae ntes.

3/9/59 Night

As I la there with the viratins strng in the ark, the special lack arkness I cul "see" with m clse ees, the arkness grew righter in ne spt, as if clus were parting, rtting ack, an unfurling, an finall a white ra f light came through frm smewhere ave m hea. (I cul still hear the nises f famil activit in the huse an was still cmpletel aware f time-space. I was still hme an cmpletel cnscius.)

I ecame excite, ut manage t keep in stasis. A small muntain peak seeme t grw in the center f the white ra, just where it hit the clus. I gathere curage, an aske fr the funamental answer t masic questins. I n't knw wh I i, ut it seeme t e what I shul . A rich, eep vice-et nt a vice, an certainl nt m cnscius min, as I was waiting expectantl-answere.

"Are u sure u want t knw?" It came mre frm the light ra.

I replie that I was sure.

"Are u strng enough t take the true answers?" There was little inflectin an n emtin in the eliver.

I replie that I thught I was. I waite an it seeme a lng lng time efre the vice spke again.

"Ask ur father t tell u f the great secret."

I starte t ask exactl what was meant, ut ne f the famil came up the stairs nisl an switche n the light in the hall utsie m rm. With the click f the light, the white ra f light fae slwl, n matter hw har I trie t make it sta, an the clus went frm gra t lack. When the clus ha fae cmpletel, I pene m ees. (There was aslutel n transitin frm "visin" t sleeping t waking. I ha een awake as we efine it, frm all inicatins, thrughut the peri.) It was inee a mving experience, ut nt classifie as utf-

. Since then, I have explre this in tw irectins. I have trie t recreate the experience withut success. Secn, I wrte t m phsical father, wh was still alive an ver interesse in these events. I pse the questin withut giving him the surce. He wrte ack an elusive answer, stating that there were perhaps a half-hunre, an asking which

ne I wante. The ther "father" has et t give me the answer either.

3/15/59 Night

In tring t flw up, here is what tk place. As I la wn in the relaxing prceure, I mentall repeate the wrs, "Father, guie me. Father, tell me the great secret." After several minutes, there was a suen lackut, an I was staning in a rm with a high-eame ceiling. I left the huse an starte acrss a platfrm t sme kin f waiting cnveance (like a train), then stppe an turne. Smene ha calle t me.

A tall, thin, rather ark-skinne wman in a lng, straight ressr re st almst esie me. M first impressin was that she was Negr with small an even features, ark straight hair, an evenl cut angss acrss the frehea. (In retrspect, I realize frm the escriptin, she cul have een Mile Eastern r Egyptian, ut nt riental, as I wul have ntice the ee structure.)

She tl me that I ha ne smething wrng, the implicatin eing in a wrng manner rather than evil. I aske her what it was, an she sai she wul shw me. With that, we starte t mve, an walke arun the

corner of a large uiling. We steppe int a large pave curtar. We stppe, an it was exactl as if we were watching a three-imensinal life-size mtin picture in full clr.

A grup f peple was staning t the left, an the gave the impressin f authrit. T the right, ling in the curtar, was a small, arkhaire girl wh lke aut twelve r thirteen ears l. She seeme un, r helpless in sme wa. I was in the scene, an I was simultaneusl staning esie the wman watching. I cul sense ever actin f the "I" in the scene, ever emtin.

The men f authrit tl the "I" in the scene that he must perfrm certain harmful functins n the girl. He felt that he shuln't this, an the girl pleae with him nt t. He turne ack t the authrities, t avi carring ut their rers. The authrities were ver casual aut the whle affair, especiall the girl's tears. The state that if he i nt perfrm the functin (religius?), thers were arrivng sn an the wul it instea. The ae that it wul e etter fr the girl if he perfrme this act instea f the thers, that it wul e less harmful t the girl.

Reluctantl, the "I" in the scene turne an flwe ut the rers f the authrities. A few mments later, the wman le me ut f the curtar an we st n the platfrm again. (I lst cntact with the "I" in the scene the mment we turne awa.)

"Nw u unerstan?" she aske.

I azel state that I i nt, an she lke at me steail, rather sal, an turne awa. Nt knwing what t, I thught f the phsical, tk a lng time getting ack, an finall re-entere. I sat up an thught aut this ne fr a lng time. Wh was the wman? What was the great secret? Lking at m wn life histr here, I am eginning t knw.

8/18/61 Afternn

The hans an the k again. This time, in the ffice. Three in the afternn, rain, humi weather, if that has meaning. Viratins were present, cmpletel cnscius an awake. I checke an teste pening m phsical ees several times an lking at the clck. Time passage was as it felt it shul e.

Again, the hans place the k efre m clse ees. The k was turne ver, riffle, an hel in man psitins in ver vius mvments t make sure I recgnize it as a k. I thught f tring t see the title n the en f the k, an prmptl the en was hel fr me t see, ut the print was t small, r I was t mpic. Tr as I

might, I cul nt rea it.

Finall, I gave up, an the k was pene an I saw th printe pages. Again, I trie t rea it, ut it was just ut f fcus. Finall, I mentall suggeste that I might e ale t rea it if I tk ne letter at a time. In respnse, a letter jumpe ut f a line an I just arel saw it as it flew. I checke an rechecke carefull an lariusl, an gt fur wrs: "Evke unhapp eings ..." I trie an trie t rea mre, ut evientl I cncentrate t har, as it nl ecame mre ifficult. I ntice the large white illw clus verhea, an this istracte me. The rain ha stppe. It was clearing. I wante t g ut an sar up amng the muntains an valles in the sk. With this, I starte t lift ut slwl.

The hans clse the k, tk it awa, an a tlerant, amuse, an frienl thught sprung int m min: "Well, if the saring is that g, g t it." It was as if a teacher ha given up, fr the mment, tring t keep the attentin f a chil t restless t cncentrate.

I sare ut through the r, up int the sk, ha a wnerful time amng the clus, an returne withut incient. (The clus trul were there after I sat up phsicall, just as I ha experience them, althugh it ha een clu when I starte the experiment.)

Smea, perhaps, the helpers will ientif themselves. I suspect that the answer ma e surprising.

INTELLI GENT ANIMALS

Thruhout man's histr, the reprts have een cnsistent. There are emns, spirits, glins, gremlins, an assrte suhuman entities alwas hanging arun humanit t make life miserale. Are these mths? Hallucinatin? Fr nce, suppose we n't ismiss the tpic efre we take a g lng lk. Perhaps all such things riginate in the imaginatin. The questin is, frm what surce es the imaginatin cnjure up these eings? The flwing excerpts frm the ntes ffer several pssiiilities.

4/18/60 Mrning

I la wn n the cuch arun ten, an starte fractinal relaxatin.

The rm was right in mrning alight. Halfwa through the secn time arun, the viratins starte. After a mment f "tuning" (with m jaw), I pene m phsical ees t see if the viratins wul cntinue.

The i. With phsical ees pen, I ecie t tr an "lift ut" t see what happene t m visin. The clk was in full view. M time rientatin was nrmal, accring t the secn han. I was just aut eight inches ver the phsical when I saw a mvment ut f the crner f m ee. Walking up esie m was a human-appearing (I cul

see nl the lwer half with m hea in the psitin n its sie, turning m ees t the right). It was nue, n clthes, an male. He seeme in size t e aut ten ears l, sme three feet tall, thin legs, little puic hair, unevelpe genitals.

Calml, as if it were a ail ccurrence-like a swinging nt his favrite hrse-he swung a leg ver m ack an clime n me. I cul feel his legs arun m waist, his small presse against m ack. I was s cmlpetel surprise that it in't ccur t me t e afrai (perhaps his size ha smething t with that)! I waite rigil, an rlling m ees t the right, I cul see his right leg hanging ver m , less than tw feet awa. It lke like a perfectl nrmal tenear-l's leg.

I was still hvering just ut f the phsical, an cautiusl wnere wh an what this was. "He" seeme cmlpetel unaware that I knew f his

presence, r if he was, he in't care. I felt that I in't want t cnfrnt whever he was in an envirnment where he was viusl mre at hme than I, s I retreate quickl ack int m phsical , cut wn the viratins, an starte t write these ntes.

I n't knw what it was. I realize that I simpl in't have the curage t turn arun an get a g lk at "him" (if I cul have).

It was certainl humani in frm, ut upn reflectin, it in't have the feeling f human intelligence. It (he) seeme mre animal, r smewhere in etween. I felt insulte at the cmlplete assurance with which he came ver an clime n m ack. He seeme cnfient that he wul nt e etecte, perhaps through lng assciatin with humans t whom he was invisile. If it was a hallucinatin, that's ver real imaginin-in ra alight, with the secn han f the clk sweeping, an with tw senses reprting.

4/28/60 Night

Aut seven-thirt in the ffice, I went through the cunt-ut prceure an the viratins came in nicel. I starte ut carefull-an felt smething clim n m ack! I rememere the little fellow frm efre, an certainl in't want t tr t g smewhere with him hanging n m ack. I let the viratins cntinue, an reache wn m sie t get hl f his leg, nt sure that m nn-phsical hans wuln't g right through it. I was quite surprise when m hans i tuch smething! The cnsistenc felt much like flesh, nrmall -warm, an smewhat ruer; it seeme t stretch.

I pulle, an the mre I pulle, the mre it stretche. I finall pulle what I thught was all f it ff m ack, except fr a leg which seeme t e uner m . I finall gt that ut t, an pushe the entire mass nt the shelf esie the cuch. (It still seeme ver much alive.) It seeme t e tring t get ack n me, an I ha t hl it awa. It gt t e quite a struggle (n viciusness n his part, just an effrt t get ack n tp f me), an I was getting a little panick. I was in ver m hea again! I thught f lighting matches an tring t urn him up, t smething, anthing. There seeme n wa t prevent him frm climbing ack n me until the mment I re-entere the phsical. Having talke the last epise ver with varius peple, I flwe their varius instructins. I trie t sta calm, ut it wasn't eas. I crsse mself several times, with n effect. I repeate the Lr's Praer ferventl, ut that in't hl him at a; then I screame fr help.

Then, as I was tring t hl ff the first, a secn clime n m ack! Hling the first ff with ne han, I reache ack an anke the secn ff me, an flate ver int the center f the ffice, hling ne in each han, screaming fr help. I gt a g lk at each, an as I lke, each turne int a g facsimile f ne f m tw aughters (the pschiatrists will have a g time with this ne) I I seeme t knw immeiatel that this was a elierate camuflage n their parts t create emtinal cnfusin in me an call upn m lve fr m aughters t prevent m ing anthing mre t them.

The mment I realize the trick, the tw n lnger appeare t e m aughters. esperate fr a slutin, I thught aut fire, an this seeme t help a little. Hwever, I gt the impressin that the were th amuse, as if there was nthing I cul t harm them. this time, I was sing fr help.

Then I saw smene else cming up ut f the crner f m ee. I first thught it was anther ne, ut this was ver efinitel a man. He simpl stppe a shrt istance awa an wathe what was taking place with a ver serius expressin n his face. I gt a ver g lk at him. First, his ees were ver familiar t me. The remine me smewhat f a paternal cusin's, light in clr, a little sunken. He ha his hair cut evenl arun his hea, incluing angs acrss his frehea, an shrt acrss the pate, almst al. He wre a ark re wn t his ankles. I cul nt see his feet.

M first reactin was that he ha cme t help the "entities," an that frightene me even mre. I was still sing when he slwl apprache

us; I was wn n m knees, arms utstretche, hling ff the tw little eings. The man was ver serius, spke nt a wr t me, nr i he even seem t lk in m irectin. When he came clse, I stppe m struggling, an sank t the flr pleaing fr help. Still with n recgnitin f me, he picke up each f the little eings, crale ne in each arm, an lke wn at them. As he hel them, the seeme t relax an g limp, lims an necks rping.

Sing m thanks, I mve ver t the cuch, slippe int the phsical, still feeling the viratins, an sat up phsical an lke arun. The rm was empt.

After a twent-fur hur cntemplatin f the event, I have at least sme speculatin. There is the pssilit that the entire thing cul have een hallucinatin r ream superimpse ver m cmplete cnsciusness. If s, I can see hw thse with parania have great ifficult in chsing which is realit. If it is smlism, it is fairl evient. The "entities" arun me are n mre than a pruct f me. The visualizatin f them as m children is prett har t interpret in an ther wa than t shw the are mine (I create them, m children). Therefre, the elng t me, an are neither g nr a. I still n't knw what the are. Are the isassciate parts f me, r thught entities I have create frm cntinuuing thught patterns haituall? What I aut them? Wh es the man in the re represent? This will take mre than twent-fur hors t unerstan. Hwever, the next time, if there is ne, I certainl will tr t maintain a mre calm jectivit, less fear, an an analtical approach.

5/21/60 Night

I was ling eepl relaxe, late evening, in the erm. The viratins starte evenl, an I quickl ntice the small leg thrwn ver m (nn-phsical, I assume). I felt the small hanging nt m ack. Carefull, I reache arun (nn-phsical?), an felt the small ack superimpse n mine. I patte the little shuler gentl (intening unerstaning) an carefull lifte the small an pushe it awa frm mine. I waite, an it in't cme ack r attempt t cme near. Nt wanting t push m luck, I re-entere the phsical, sat up, an mae these ntes.

5/27/60 Night

After lifting ut, I again felt what I knew t e ne f the ruer entities n m ack. N wrs r actin, just the small clinging warml t m ack. This time, I i nt get t frightene, an manage

t pull at the thing slwl. I pulle, an calle t G t help me (at the insistence f several peple wh are mre thelgicall incline than I).

Again, the thing stretche as I putte, ut in't cme ff cmlpetel. I rememere the visualize thught f fire, an that it han't seeme much use, ut ha helpe a little. This time, I trie thinking f electricit. I visualize tw pieces f highl charge wire. I mentall stuck them int the sie f that part f the entit that I ha pulle ff. Immeiatel the mass eflate, went limp, an seeme t ie. As it i, a atlike thing squeake past m hea an went ut the winw. I felt that I ha wn. I felt eep relief an went ack wn int the phsical, reintegrate, an sat up (phsical).

8/25/60 Night

It happene again this trip. Just as I was getting uner wa, several "things" attache themselves t varius parts f m (nn-phsical). I sa things ecause it was in ttal arkness, an I wuln't r culn't see. The seeme almst like small fish, aut eight r ten inches lng, an the attache themselves like the parasitic "sucker" fish in the cean. I pulle them ff an pushe them awa as est I cul, ut the (r thers) came ack immeiatel. The weren't vicious, just trulesme. Finall I went ack in the phsical t get ri f them.

11/3/61 Night

I've iscvere smething new aut the "suckers." There is almst a laer f them; smetimes u pass through it, ut mst f the time u n't, r u mve through s fast it is nt ntice. This time, I stppe right in the mile f the laer as the "fish" came clustering arun, attracte me. Instea f reacting as efre, I simpl waite, cmlpetel immile. After a few mments, the etache themselves an mve awa. Then there was nthng, just lackness. I starte t mve, an ack the camel I stppe, waite, an again the mve awa. This time, I mve slwl. ne r tw came ack, ut that is all. I then went upwar, an n t the ther places. It was as if I were ait in an cean f fish.

7/13/60 Night

This must e recre, as it ma cntriute in sme wa. In htel rm in urham with m wife in e esie me, late at night. I was just aut t fall asleep, when I sense smene r smething in the rm. Withut realizing at first what ha happene, I rushe up ut f e t efen mself an m wife. Immeiatel, I was attacke smething I culn't

see in the arkness. It fught at the animal level, i.e., trie t ite an scratch, an fr what seeme an eternit, we fught in three imensins through the rm. I cul nt see in the arkene rm (r were m ees clse?), an it was nl through sheer eterminatin that I fught it step step ver t the winw an hurle it ut. It apparentl ha n human r intelligence characteristics. It seeme pure animal an aut fur feet lng, like a large g.

the winw, after ispsing f it, I turne an realize fr the first time that I was nt in the phsical. (M han was right through the clse winw!) I flate ver t the e, an there were tw ies ling uner the cvers. I mve clse t the watch n the night tale, an cul see the luminus ial that it was tw thirt-five. I rememere that I was clsest t the night tale, an flate ver, went wn, rtate, an was ack "in." I sat up phsical, an the rm was quiet, ark, an empt. I lke at the watch n the night tale. The time was aut tw thirt-eight.

10/27/60 Night

Went t e tire, late, arun 1:30 A.M., an mentall set mself t have n "activities." Just as I starte t sleep (n cncsciousness lapse in sequence, n separatin frm phsical nticeale, ut I i feel a sense f release just prir), I was attacke smething. It ha n apparent persnalit, nr was I ale t see it. Hwever, I knew this ne was increil vicious with an intent t "take" smething that was mine which first require getting ri f "me" (nt necessaril the phsical "I," ut the "I" wh has the ailit t act ineependntl f the phsical).

This struggle was nt like fening ff an animal. It was a n-hlsarre affair, silent, terrifngl fast, an with the ther seeking ut an weakness n m part. I i nt fight ack savagel at first, ecause I was ewilere. I merel trie t efen mself. Hwever, the "thing" fighting me seeme t mve frm nerve center t nerve center, an sme f the hls an pressures it applie were excruciating. I knew that if I i nt fight ack, I wul lse, an lsing seeme as vital as lsing existence. I then starte t fight ack with equal intensit, savagel an with esperatin. The thing fighting me knew ever weak spt, an use them. We fught fr what seeme like hurs, an grauall I felt I might trul lse. I felt that this culn't g n frever, an realize that I was smehw ut f the phsical. Still fighting, I steere the attle in the irectin f m phsical. When we were ver clse an irectl ver it, I rppe ack "in." It was the nl wa I cul think

for ten the fight without losing.

I pene mees (physically) and sat up. The room was quiet and empty. The clothes were undisturbed, so eventually there was no actual physical motion involved. My wife slept beside me undisturbed. I got up and walked around the room, like in the hall. Everything appeared normal.

It could have been a dream. If so, it was most vivid, and certainly didn't follow the usual pattern of dreams that I have. (I have long come to recognize pure release-type dreams, which reflect the alpha's tensions and long-felt inner anxieties, which can be likened to multiple feedback or "monkey chatter.") The superimposition of the room perfectly as the background for the action plus conscious control of action tends to negate the dream concept.

After some twenty minutes of calming myself down, I returned to bed. I was naturally reluctant immediately to try to sleep again. I didn't want a recurrence of the fight. I knew for now that prevented it. I tried what seemed to be the only answer. (The alternative was to stay awake all night, and I was much too tired.) I lay there and repeated, "My mind and body are presently not constructive forces; in the name of God and me, I am going into normal restful sleep." I did, and awoke at my usual time in the morning. Before sleep came I had repeated the phrase at least twenty times.

The use of such phrasing indicates the seriousness and concern I felt at the time, which will be recognized by those who know me well in that I felt the need to look for help and protection in the manner that I did.

In truth, there was no alternative whatsoever. In retrospect, I still cannot find an alternative, nor do I know of any method, place, person, religious practice (that I would be sure of), rug, or anything else in my fund of knowledge, experience, and information that would absolutely guarantee protection against whatever attacked me. However, there must be something other than the pure "fighting back" in self-defense, even if you don't know what you are fighting. It was the same defense mechanism you would use if you were attacked by an animal at night in the jungle. You don't stop to find a way to fight in the middle of the fight. You don't stop to find out what attacked you. You fight to save yourself, with what you have now, the moment the animal attacks. You fight desperately, not thinking at the time how to fight, when you fight, whom you fight. You have been attacked; the unexpected attack in itself seems to indicate to you that whatever is attacking you is not good, and else it would not attack you in this manner. Defense is automatic,

instinctive, with no thought except survival, which is based on the premise that it is wrong to surrender to someone or something whose qualities (apparent unexpected attack, likelihood to kill) you fear. In the late 1950s, visits from the "demons" have been infrequent.

GIFT R UREN?

Earl in the experimentatin, a sie effect egan t manifest itself. It was nt an ut-f- activit as such, ut tk place in states f eep relaxatin prir t an separatin. It is evientl calle in the trae "pregnatin." As I was ling wn, m min stille an relaxe, withut m vlitin, the "visin" wul ccur. There wul e a hissing sun, lcalize in the frerain, an I wul get the sensatin f a small rectangular r, hinge at ne en, swinging wnwar t an angle f aut 45°. This expse a perfectl run hle. Immeiatel thereafter, I wul see an semiexperience an event r incient like a ream, except that I retaine all f m cncsciousness an sense awareness. The ream wul e superimpse irectl ver utsie stimuli. I cul perceive th quite reail. I cul nt an cannt pruce the effect at will. It merel happene r was triggere sme nn-cncscious mechanism. At first, I pai n particular attentin t the phenmenn, attriuting the ream visins t release f material frm the uncncscious. A majr event rught it strngl t m attentin. It is imprtant enough t take irectl frm the ntes. uring the earl mrning, the "valve" pene again, an what I saw has cncerne me nl ecause it was s vivi. I was aut t ar a cmmercial airplane. Staning the r f the plane waiting was ..., a man I've knwn fr mre than ten ears. I gt n the plane an tk a seat. I ntice that there were plent f seats an the plane was almst rea t g, s I was sure m frien wul make it aar. I ntice a

grup talking up in frnt near the r, an the jine a ung Negr man wh ha just cme in the r. The were ver jll, an were gla the ung Negr was ging alng. The grup was cmpse f tw ler Negr men, an ler white man, an the ung Negr. The ntice that the plane was aut t leave, s the all went wn the aisle past me an tk their seats. I leane frwar t see if m frien wul get n, an in ing s, I ecame aware that the wman in frnt f me was agitate. Just as the plane was starting, m frien gt aar an tk a seat. I was aut t get up an g ver t jin him when the plane starte t mve an I sat ack. The plane starte wn the runwa an seeme t take a lng time t get ff, an I grew a little tense. We finall tk ff, an we clime lw ver ulevar streets (wining, with clverleaf intersectins). We stae at lw altitue an the plane clime ver little.

In a few mments, I hear the stewaress speaking thrugh the plane's speaker sstem. She state that in a few minutes the pilt wul ecie whether t take the plane n ne f tw rutes, the ne t the left (ging arun) r the "uner the wire" rute. After a few mments' wait, I ntice that the plane passe a given pint (lw ver a cit)t an I realize efre the hstess spke again that we were taking the "uner the wire" rute. When the hstess annunce it, her vice seeme a it t light an t casual, an I cul sense a slight tensin in her, t.

Lking ut the plane winw, I saw the area ahea with wires stretche ut in ever irectin. The plane apprahe an went uner the wires, staing ver lw. I was tense, an watche ahea lking fr penings in the wires that we cul clim up thrugh. Then up ahea, I cul see the en f the wires ver us, an there was sunlight en. I egan t relax slightl ecause it lke like we were ging t make it. At that mment, the plane rppe suenl an unce against the street. As it i, smething rke ff the plane ver near me, an I jumpe (r fell) t the street sme six r eight feet elw me. I watche where I ha fallen as the plane mve upwar an awa frm me after the unce, an then plunge ff t the right an int an empt space tetween tw uilings. Huge clus f smke partiall scure the crash.

M first reactin after the crash was t thank G fr the miracle that save me. The secn was that m famil wul e wrrie ecause the knew I ha taken this flight, an that I shul get wr t them. The thir was that I shul hurr ver t the wrecke plane t tr an save sme f the thers, even thugh I knew it was f n use. I gt up an

went ver t the plane wreck, an as I apprache I cul see flames through the smke. The pilt (in leather jacket an cap) walke up an lke at me rather azel an aske wh I f all his passengers shul e picke as the ne t e save, I aske this questin mself, then the valve clse.

7/24/59

I am aut t leave n what ma e the first f fur plane trips. This first will e t Nrth Carlina. At the thught f the trip, I have a shak feeling. This has mae me pause t think, an in view f ther incients, t review the experience relate n 7/5/59. I am alwas slightl cncerne when I travel airplane, as I elieve everne is. I nt think anthing is ging t happen n the Nrth Carlina trip, ut I ma have the wrng interpretatin. ut what I if a similar incient ccurs at the eginning f ne f these three trips-an exact parallel t the 7/5/59 incient! I get ff the plane? r is it impssile t reak the pattern? M reaing states that I will survive, ut survival ma mean, in this case, eath-transitin, r that I see eath nt as eath, ut I am still "alive" I hnestl nt knw what I will . Hwever, t all wh lve me-an I hpe there are man-in the event that there is such an incient, an that the prper interpretatin means that I experience eath-transitin rather than cntinuing life here, please nt e unhapp ver it. Fr I hnestl, eepl feel that it is a transitin, an much as I will regret the man things that I wul never here, sme eep nstalgia, sme great lnging that I have trie t fulfill in a fumling wa here, I elieve will again ecme actualit if I g "Hme." Fr mre than ever, I elieve that the phsical is ut a machine fr the use f "I." Therefre, nce "I" have eparte, the shul mean nthing. N grave, n vault, the as such is unimprtant. "I" am nt there.

the same tken, ecause f m interest, if an such event shul ccur, the "I" will tr t estalish cmmunicatin with thse wh are intereste. (What cul prevent this* an it is certainl a pssilit, is that the "ther plane, place" ma ffer the same questins as here, there ma e mre imprtant matters there.) I nt knw, I can't prmise. ut rest assure, thse wh knw me will have little ifficult in recognizing an actual cmmunicatin.

This is nt in the least intene t e mri, an perhaps I am verl sensitive these as, ut I simpl want t have it n recr, s that in sme small wa, thers ma e enlightene if it cmes t pass. I nt want this t ccur, I n't feel I'm "rea," an the thught f ging

through it makes me ver cntemplative an ser. et I am at least partiall prepare fr it.

10/23/59

This is written sme twelve weeks after the previus entr. Fur f the twelve weeks were spent in a hspital, the remainder in a recuperative peri at hme.

ut first things first. The previus entr fun me cncerne with what seeme t e a prlem f prtent, an the efinitin f survival. cmparisn with the "ream," here is hw it wrke ut.

Recgnitin 1: I starte n the trip, as inicate, a trip t Nrth Carlina. The first inicatin f similarit ccurre when I gt int the us that takes passengers frm the New rk airline terminal t Newark Airprt. I entere an sat wn n the right, in the secn seat frm the frnt. Sitting there, I was verwhelme with a sense f familiarit. It was the psitin I was in relative t the r, an the pattern f the r ran, an the r shiel. This mae me alert, as I throughl recognize this "placement" as what I riginall interprete in the precgnitin as the airplane. It was nt the airplane, it was the us t the airprt.

Recgnitin 2: Fur men entere the us, three in ark suits, ne in light, laughing an jking. (See earlier cmparisn, interpretatin efre as Negr an white.)

Recgnitin 3: A wman tk the seat irectl in frnt f me. She ecame ver uncmfrtable an agitate. Hwever, it was nt ecause f me, ut ecause f the prter's hanling f ne f her packages utsie.

Recgnitin 4: The impressin f m frien .. staning the r waiting, the last t get n. I lke ut where the us river was waiting esie the r fr an last-minute passengers. His face an uil remine me instantl f m frien, enough t e his rther. Phtgraphic verificatin f this was t cme. (The min, when unale t identif trul, picks the nearest thing t it in the min's experience.) He then gt in, clse the r, the last t enter, an slippe int the river's seat almst irectl ppsite me.

Recgnitin 5: In taking the Jerse Turnpike, the us "flies lw an slw," r that cul e the impressin if cmpare t fling. The turnpike is uilt ver mst f the surruning streets an ras. As I lke at the unfling ras an curving ulevars as we travele ave them, the instant sense f familiarit an recgnitin came again. nl it was nt the airplane (the riginal mistaken cncpt)t ut the us.

Recgnitin 6: At the airprt, I was quite alert after the earl signs. The plane was late in arriving, s I waite arun the l. As I sat n a ench, I hear a wman's vice speaking f east an west cncurse ver the P.A. sstem. The hllwness f the sun was again strngl familiar (east an west, left an right).

Recgnitin 7: When the plane finall i la, I mmentaril eate whether r nt t take it, nt frm fear, ut ecause f the uncertaint f what "survival" meant. I finall ecie that it was unaviale, that if I waite fr a secn flight, it wul nl prlng the incient. I are the plane, ver alert, an we taxie ut fr takeff. Then the hstess annunce n the intercm that we wul fl at six thusan feet. That cnfirme the lw altitue. We finall tk ff, an prmptl ran int a thunerstrm with a great eal f lightning ispla. This cnfirme m impressin f an uner-the-wires (electricit) flight, lng a recgnizale sml t me.

Miwa uring the strm, the pilt ecie t change altitue (this was nt annunce), ut we flew up ut f the strm, an lane in Nrth Carlina withut incient. Upn laning, I ecie that m interpretatin f the accient was wrng, an prmptl frgt aut the whle thing.

Fur as later, n a Mna mrning in the mile f a quiet, frienl chat in an ffice, I suffere what was later iagnse t e a heart attack (cnnar cclusin), an was taken t the hspital. I i nt elieve it was a heart attack, an ha n iea that it was until I was infrme f it after an examinatin in the hspital cmplete with EKG. It tk much persuaing that it was s, an fr a reasn. In ever phsical examinatin I ever ha, incluing tw the previus week tw ifferent insurance ctrs, m heart was alwas prnunce ver sun, with such statements as "u'll never have t wrt aut ur heart" an "That's ne thing u wn't ie f, an heart prlem." M min was thrughl cnitine against that pssilit. It seems that m min wul nt accept the precgnitive inference f a heart attack. This seeme impssile. Therefre, it selecte a catastrphe that was pssile in its memr experience, i.e., an airplane crash. (The min takes the nearest seem-alike.) Thus the heart attack came thrugh in the

frm f an airplane crash, which was acceptale as a pssilit.

The fur weeks in the hspital were ease use f suggestive therap n recre tape, which wrke wners with m mrle an seeme t spee m recver. N experiences f a pschic nature came aut in the

hspital, which I finall euce was cause the seatives (ariturates) which were given t me ever three hurs. At hme, m. recver flwe a stanar prceure with n recurring smptms t ate.

It ges withut saing that I serve ver intentl after that when the "valve" ecie t pen. Each time the visin presente fitte exactl with events that ccurre as, mnths, r ears later.

Examples f these inclue a visual escriptin f the interir f a huse, incluing paint an trim, that was selecte m wife fr us in a Suthern cit. I recgnize it immeiatel an it was ientical t the escriptin in the ntes mae tw ears previusl. Mst unusual was the fact that at the time f the precgnitin we ha n plans r intentin f mvng suth.

Anther was that five minutes efre the racast f a recre prgram, the valve pene an I "saw" the tape reaking sharpl an the reels running will. Sme ten minutes later, uring the racast, the tape i reak an was hastil reset. Such reakage ha never happene efre uring a racast, s this was nt a cmmn cncern. Further, I ha mae all eiting splices mself, an knew the were tight. The reak was cause a splice mae smene else wh ha use the tape previusl.

A thir: In the ffice, the valve pene, t reveal a re light with the wrs "il Pressure." An hur later, riving hme in a nearl new car, the re il Warning light flashe n. Again, this was nt a sucnschius wrt. The car ha less than five hunre miles since it was new, an ha just een checke. The new car ha an il leak-smething ne es nt expect r wrt aut with a new autmile.

There are sme eighteen mre, all f which are persnal incients f varie magnitue, previewe via the valve an later cming t pass exactl as nte, allwing fr minr errrs in interpretatin.

T ate, a pattern f cnsistenc has een estalishe: H (Hissing sun) + V (Valve-pening sensatin) = F (Future event visin). n the premise that this frmula has een applicale an prve twenttw times, what f the ther cases liste in the ntes where F has nt et taken place? Withut further cmmnt, here are sme where the frmula has nt een prve as f this writing,

8/3/60

Air hiss/valve: An airplane passes verhea, viusl in trule, with flaps an laning gear lwere. It crashes ehin a near hill an m famil an I rush ver t tr t help. When we get there, the plane is

urning slwl with a eep re glw. I recognize the glw an the slw
urning as smething iffereent than an rinar gasline fire, an warn
the thers t sta ack s the will nt e injure it, as there is
nthing we can fr the ea ccupants.

11/5/61

Air hiss/valve: I am staning alne utsie m huse. The sk is mstl
clear, with a rken clu cver t the nrth. I see a grup f aircraft
emerge frm the clu cver, just ave it. The apprach, an I nte
that the are nt tpical aircraft r rckets. ehin the first wave is
rw after rw f the strange aircraft, literall hunres f them. The
are nt like an airplanes I have seen efre. N wings are visile, an
each machine is gigantic, sme three thusan feet acrss. Each is
shape like the hea f an arrw, V-shape, ut with n fuselage as in
ur swept-wing airplanes. The V shape is nt a lifting surface, ut
huses the ccupants in tw r three ecks. The sail majesticall
verhea, an I feel a tingle f awe at the might pwer the represent.
I als feel fear, ecause I smehw knw that these are nt man-mae.

10/20/62

Air hiss/valve: I am with ther peple in a suuran street. Lking up,
I see what appear t e airplanes thugh a large reak in the clus. I
take a clser lk, an realize these are a tpe f aircraft I have
never seen efre, evientl pwere smething ther than prpellers
r jets (impressin is f a unique frm f rckets, ut nt chemical).
Three f the aircraft ive wn in a escening turn, an I can see the
have lack sies an white square winws, ut n wings t speak f. The
three make a lw pass ver a near street Huses an uilings cllapse
in their wake, nt frm ms ut frm smething emitte frm the
machines themselves. We all ive fr a itch fr safet.

6/12/63

Air hiss/valve: M famil an I are in a situatin where the whole
ppulatin f the cit we live in is tring t leave. Gasline is
unavailale, electric pwer has een shut ff. There is a great sense f
fatalit amng everne. It esn't seem t e the pruct f atmik
war, an there is n cncern as t raiactive fallut. There is
principall a feeling f m an the reakup f civilizatin as we knw
it ue t smething mmentus having taken place, a factr en human
ailit t cntrl.

4/11/64

Air hiss/valve: M famil an I are in a large cit, an there seems t
e great trule. Everne is tring t leave. I leave •what seems t e

an apartment t tr t fin sme wa fr us t get ut int the cuntr.
ut in the street, the whole cit is in a turmil an panic, with cars
stalle an jamme tgether, much like an anthill that has een
isture.

There are man mre, persnal, general, specific, lcal, wrlwie. nl
time will ring cnfirmatin. I hpe sme f them are hallucinatins.

RUN HLES AN SQUARE PEGS

Amng the man msteries encuntere, there are several that stan ut as eing apparentl unmtivate et eepl prfun. M nl hpe is that thers mre technicall r philsphicall riente can perceive in them purpse an reasn which I cannt.

Here are a few f thse which nt seem t e f Lcales II r III.

8/23/63 Evening

I la wn t take a shrt napt nt fr an extraphsical activit, at seven-seventeen, in the en, n the cuch. The mment I stretche ut hrizntall an clse m ees, there was a tremenus sunless explsin. There was n time lag. It ccurre aut tw secns after I clse m ees. The last slamme me acrss the rm an against the wall in the ppsite crner, where I sli t the flr. M first thught

was that there actuall ha een sme kin f explsin in the huse, as the light fixtures verhea seeme t e sputtering, thrwing ff lue sparks, then the wires themselves melting. (The lights were turne ff when I la wn, the rm half-ark.) It seeme t me as if sme huge shrt circuit ha taken place in the wiring. There was a tingling sensatin similar t electrical shcks (nt like the viratins I have mentine s man times). Then I lke acrss the rm. M phsical was still ling relaxe n the cuch. I cul see it plainl.

It was then that I seriusl cnsiere anther pssilit. This might e eath, true eath, instea f the tpical ut-f- experience.

This situatin was such an unusual thing. Perhaps I ha ie, m heart ha stppe. I was still a little aze frm the explsin, ut I was nt afrai nr i I panic. If this was eath, s e it.

I la there in the crner fr sme time, tring t clect mself. I felt arun uner me, an I thught I felt the rug, ut I was nt sure. At least smething, felt sli uner me. Then I ecie that I shul tr t get ack in the phsical, even if I faile. I wul lse nthing tring.

With a great effrt f will, I flate upwar an ver t the cuch, then wn. There was a wrenching effect, an I fun mself half in m phsical . I realize the half-cnitin, wriggle an squirme, just as u wul wiggle ur han t put n a glve. In a mment, I was "whle" again.

I sat up (phsicall) an turne n the light. Everthing seeme nrmal, the huse was quiet, m seeme nrmal, except that I was cvere with gse-pimples. I was quite shaken the experience an still n't knw what cause it an wh. Was it an explsin f a nn-phsical categr? Was it an internal thing, in me, r was it the effect f sme utsie frce? In retrspect, there seeme t e nthing unusual in m phsical, emtinal, r mental cnitin at the time t trigger it. In analsis f the est recall I can muster f the instant f the explsin, it was as if sme stra eam ha swept through the rm an just happene t catch me impersonall in its path, the effect f which was t "lw" me ut f the phsical. Fllwing this thught, I gt the impressin that the eam was the pruct f sme experimental evice nt full evelpe the researchers wh were testing it, i.e., all f the effects were nt knwn t them. It strikes an assciative memr relationship with the three-wa evice experience.

5/5/59 Afternn

Ta I learne aut a strange evice that is suppsse t wrk three

was. Aut five, I ecie t tr wrking a frmula fr the cnitin (1-2/LQ). I la wn n the e, thught f the frce fiel iagram, then starte the twent cunt. I i nt seem t e achieving an result, an then turne m hea. M ees were pen an I glance at the sun through the winw (the a was sunn, an the winw was t the west). Immeiatel, the viratins fae in, an I clse m ees an la ack. The viratins were a tingling in the ack f m hea. I flwe the jaw mvment prceure, an the seeme t get strnger r weaker epening n m psitin, as expecte. Finall, I etermine the peak tuning psitin f m jaw (this is the wa I can express it). The viratins were strng in m hea, a little t strng, s I "mve? them wn int m chest, then experience placing them in varius parts f m , that is t sa, making them strnger in a. given part. Each time the passe ver m lwer right sie I gt a urning sensatin, either in the liver, kine, r lwer right cln (freign r chemical there?). This ha happene efre, althugh I nt rememer mentining it. I mentall "wante?" upwar, an I flate up. Sme stra thought must have cme frth, ecause I immeiatel rlle in the air an ve through the flr. I mmentaril hear a an plaing (like turning past a rai statin n the ial), then I was staning in an unfinishe huse, with n winws installe as et, an materials an scraps ling arun n the rugh flr. Through the winw was a rural cuntrsie, trees an fiels, an the huse was evientl in the sie f a hill, lking wn int a slight valle an nt the lw hill n the ther sie, I lke wn, an there was a evice, aut eighteen inches lng, n the flr. It appeare t e lai there just tempraril while the peratr "went t lunch." I picke up the evice curiusl, never having seen anthing like it. It was rlike, with three attachments space alng it. I hel it up an lke alng the r an inavertentl aime it at a man staning n a pati utsie the pen winw whm I han't ntice efre. Nthing happene, an then the man turne an ntice me. He mve ut f sight fr a mment, then entere through a rwa t the right an came up t where I was staning. He smile, an t m est recall, appeare t e perfectl nrmal. Seeing the evice in m han, he inicate that he wul shw me hw t use it. Pinting t the tue (an pen-ene cliner) n the frnt f it, he shwe me hw t "fcus" the evice mvng the tue r cliner ack an frth, awa fr a narrw eam, an twar u fr a wie, evientl mre gentle, eam r ra.

He then tl me t pint it through anther winw pening where a secn man utsie was talking steail an animatel with smene utsie ur range f visin. He sai t push the cliner frwar fr a narrw eam. I i, an pinte the evice at the man utsie just as u wul use a rifle. I saw nthing, n eam r ra, emitte frm the evice. Hwever, the man en the winw pening instantl slumpe in his chair as if he were ea. I turne t m hst, frightene an wrrie that I ha unintentinall kille, the persn utsie. He smile, an tl me t pint the evice again at the uncnschius (?) man utsie, this time pulling ack n the fcusing evice t pruce a wie eam. I i, an the uncnschius man sat up an resume his cnversatin as if nthing ha happene.

M hst then le me utsie, an I aske the secn man if he ha felt anthing. He stppe his cnversatin, lke at me puzzle, an sai n, he han't. I aske him if he rememere ging t sleep r an lapse f time, an again he replie in the negative an turne awa t cntinue his cnversatin.

The man wh was m hst lke at me an smile, then tk me ver t the ther sie f the huse verlking the valle, inicating that he wul shw me anther thing the evice cul . He pinte twar the istance. A small fire was urning rightl n the hillsie sme three hunre ars awa, with smke curling up int the sk. He tl me t use the narrw eam, an aim at the fire. I i, an immeiatel the fire went ut. The flame shut ff as if suenl extinguishe. The smke hel fr a mment r s lnger, then it t was gne.

I grew ver excite aut the gaget, an aske m hst t escrie it t me. He i glal. It was cmpse f three parts, he tl me. The cliner was a fcusing evice, which I unerst. In the mile was a spiral cil, which he sai was the pwer surce. ehin the pwer surce were three finlike plates (like thse fun in a rectifier), which he explaine were nt t imprtant in that the were nl shiels t prtect the user. He rue his thum ver them an the ent, shwing their flexiilit. He aske me if I was sure I unerst. I replie that the affair lke like a large trie (the clsest thing I cul think f resemlng the laut pattern). He ne excitel an replie, "es! A trie!"

Feeling that I ha t g an culn't sta lnger, I thanke him fr all f the infrmatin, an he sai he wul see me again at (unrememere). M min recgnize the place, evientl, an I sai es, the Caena Azul. (This was a pruct f m Suth American visit, an it seeme a

natural wa t sa whatever I was tring t sa-lue netwrk.) M hst starte t n es, then gave me a lank, uncmprhending lk, an I realize that m impressin was right ut that he in't unerstan the Spanish term.

I then went ack t the unfinishe rm, an "tk ff" upwar with a stretch-leap. I went up what seeme t e nl tw r three flrs, then stppe. The place lke like m ffice rm, ut was empt. N furniture, n cuch, ust n the flr an winws-an n phsical !

I realize this was the wrng "place" (time?), that where I wante t e was still "up" I starte up again, through the ceiling, an after eight r ten flrs, emerge in m prper ffice rm, sank wn int m phsical (ha a little ifficult with ne arm), then merge cmpletel.

I sat up an pene m ees. The clck inicate ne hur, five minutes time lapse. I sketche the evic, then starte these ntes. A evic that puts peple t sleep, wakes them up, an puts ut fires. Smea I'll tr t uil the evic.

3/11/61 Night

. , . an I thught I ha mae a nrmal return t the phsical. I pene m ees, an I was in a strange e. A strange wman was esie the e, an she smile as she saw me awaken. An ler wman st ehin her. The expresse happiness that I ha finall cme t, that I ha een ill fr a lng time, ut that nw I wul e all right. The helpe me get ut f e, an I was resse in sme srt f re (like a ressing gwn; their ress seeme nrmal t me), an I knew fr sure I wasn't the persn the thught I was. I trie t tell them this, ut the nl humre me an seeme t think I was still in sme frm f elirium. I aske what a it was, an the nl smile unerstaningl as if I wasn't et full riente (I wasn'tl). I was ging t ask fr a calenar, then ecie it was etter simpl t fin ut the ear, I aske the unger wman, wh seeme t e m wife (r the 's wife), an she replie that it was 1924, accring t the Greek (?) meth f calculating time.

I was sure that I culn't sta there an lnger, an espote their strng jectins, went ut a r int the pen air. I st there an trie t mve upwar, an I gt the feeling I ha t mve up, ver far up. I trie t take ff, ut the were hling nt me. Nthing happene an 1 ecame wrrie. I knew I was in the wrng place. I then rememere the reathing trick, an starte t reathe in the gasping manner through half-clse lips. I starte t rise slwl, up ave the

uiling, which was U-shape, still feeling them tring t restrain an hl me ack. I reathe har an fast, faster, an I mve faster until the familiar lue lur was all arun me. Suenl, 1 stppe, an I was high in the air ver a lanscape f cuntrsie tte with huses. It lke familiar, an I thught I saw what was ur huse an uilings etween ra an river. I ve fr the huse, an in the next mmment I was merging with the phsical. I sat up, whle again, an lke arun gratefull. I was in the right place!

8/17/60 Night

This was a misirecte attempt, t unerstate an incalculale margin. I went through the 1-2/LQ prceure at arun 11:30 P.M., in the erm. I went ut with the thught f visiting Agnew ahnsn, an starte n the winlwn tpe f trip, ut returne t the phsical almst immeiatel-r s I thught. I wasn't ling in e, I was staning. The rm wasn't m rm. A man, ig an run-shulere, was supprting me n m left. He was much taller than I, an his shulers seeme t glisten. Hling me up n m right was a ung girl. The were frcing me t walk arun the rm, an I was having ifficult walking, s the were half-supprting me uner each arm. I hear them cmment aut m hans, that there was smething wrng r unusual aut them. The were nt unfrienl, ut I knew psitivel that I was in the wrng place I kept m hea, luckil, an emple the stretch an sht up ut f wherever an whatever I was, an after nl a mmment r tw, merge again with a phsical , I lke arun carefull (phsicall) efre I mve. I was ack in m wn phsical , m wn erm. It was a lng time efre I turne ver an was ale t get t sleep!

11/23/60 Night

This was a mst unusual an vivi experience, an I n't knw if I want an mre like it. I went t e late, ver tire, arun tw in the mrning. The viratins came in prmptl without inuctin, an I ecie t " smething" in spite f the nee fr rest. (Mae this is rest.) After mving ut easil, an visiting several places in quick sequence, an rememering the rest nee, I attempte t get ack t the phsical. I thught f m ling in e, an almst immeiatel, I was ling in e. ut I quickl realize smething was wrng. There was a xlike cntraptin ver m feet, evientl t hl the sheet ff m legs. There were tw peple in the rm, a man an a wman resse in white whm I recgnize as a nurse. The were talking sftl a shrt istance frm the e.

My first thought was that something had gone wrong, that my wife had discovered me in some kind of coma and had rushed me to the hospital.

The nurse, the sterile atmosphere of the room, and the one all supported this. But something still didn't feel right.

After a moment, the two stopped talking and the woman (nurse) turned and went out of the room, and the man approached the bed. I grew panicky because I didn't know what he was going to do. I came more so as he entered the bed and held gently but firmly onto each of my arms at the elbows, and looked at me with glaring, glistening eyes. Worst of all, I desperately tried to move, but couldn't. It was as if every muscle in my body were paralyzed. Inwardly, I writhed in panic, trying to get away as he rubbed his face with his fingers.

Then to my utter astonishment, he entered further and kissed me on each cheek, and I actually felt his whiskers; the glistening in his eyes was tears. He then straightened up, released my arms, and walked slowly out of the room.

Through my terror, I knew that my wife had not taken me to the hospital, that this man was a stranger, that I was again in very much the wrong place. I had to do something, but all the will I could muster didn't have an effect. Slowly, I became aware of a hissing in my head, much like a strong steam or air hiss. Through some inner knowing, I concentrated on the hiss and began to pulsate it, i.e., modulate its softness and loudness. I made the pulsating go faster and faster in frequency, and in a few moments it had accelerated to a high-frequency vibration. I then tried to lift it up and succeed somehow. Moments later, I was converging with another physical.

This time, I was cautious. I felt the bed. I heard familiar sounds outside the room. The room was dark when I opened my eyes. I reached for the place where the light switch should be, and it was there. I turned on the light and sighed with great, great relief, I was awake.

6/7/63 Night

After some time, I started to leave, and outside the house, I met a woman who was "flirting" with me, and she reminded me that we would be late in getting back (where, I didn't know), and that we might have trouble getting in. Then we approached what seemed to be a large institution (hospital?), and happily went directly through a door without opening it, apparently to avoid the guard who was waiting (and a check for reprimanding in late, which implied some penalty). Inside, we split up, and immediately a man (friendly, courteous type) said that he would take care of me, that I should wait in the second office to the right. I did,

although I got confused about which office, because each of the offices had several people in them in deep conversation, and I remained unnoticed. However, I waited in the second, and finally the man entered and examined me, and stated that I would need treatment. He then spoke of titration, and a treatment rising to 1500 c.c., then receiving acknowledgment (whatever that means); I asked him what the treatment was.

Necessary, and he replied that the universe (or humankind) could develop and improve. I again asked what (meaning what the need for improvement), and he didn't answer. I was somewhat apprehensive about the treatment. Then shortly thereafter, I felt the need to return to the physical and it was without incident.

7/13/61 Afternoon-Night

On a visit to Cape Cod, I arrived in Hannis somewhat tired, and lay down in the afternoon for a rest. Upon relaxing, the usual lifting-out process occurred, and I found myself drifting over the back area of a house, near the garage. A dog was in the yard (a large, German shepherd type), and when he noticed me, he barked excitedly. A man came around the edge of the house (right side, facing the rear), pulled a gun, and aimed it at me. I withdrew hurriedly before I could realize that perhaps bullets couldn't hurt me. I returned, lay in bed and thought it was over, and was able to recall no more than the fact that the man seemed very tall.

That evening, after going to bed, the surge came again, and I drifted out. I was floating over several houses, trying to decide what to do, when suddenly this tall man appeared in front of me (the same one), and stopped me merely by coming in my way. I got an impression of calm strength. He asked me what I wanted to see the President. I was surprised at first, because I didn't have any particular desire to see Eisenhower (that was my mind's content of President), but I made up an idea of a plan for peace, and told the tall man about it. He then asked how "we can be sure you are loyal to the United States." I replied, still confused, that I was sure proper information to me was in Washington. He then said, after a moment, that I couldn't see the President at this time. I consented agreeably, and returned. Lying in bed, thinking it over, I first realized that Eisenhower was no longer President of the United States. I also suddenly had the very deep conviction that Kennedy had a psychic guard (or rather mindguard). I then realized that Kennedy might be there in Hannis that weekend. I got up and went downstairs, found the local paper, and on the front page was the story that Kennedy

was arriving in Hannis that afternn. (I ha nt seen a paper fr the past tw as.)

These represent a sampling f the man "events" that ef classificatn, especiall in terms f plain, evera reams. It ma e that each is ut a fragment f a living mural, smea t e seen in its entiret. I hpe ne es nt have t "ie" t tain the ttal view.

The greatest prf f the existence f an particular phenmenn is cnstistenc through repeate servatin. nl through such reasnal careful analtical experiments, r as much s as I cul make them, i I cme t the cnclusin f the unqualifie existence f the Secn . I presume that all f us have ne. I cannt cnceive f eing that unique.

If it exists, what is it like? What are its characteristics? Through several hunre tests, here are excerpts frm the ntes.

6/11/58 Afternn

I pene m ees again, an everthing seeme nrmal, except the viratin an the rar-rumle still in m hea. I clse m ees an the th grew in strength. I ecie t tr t lift up an I flate up ff the cuch, ver the center f the rm, an flate wnwar ver gentl, like a feather falling. I tuche the flr, an m hea an shulers seeme t e against the rug, with m hips an feet angling up int the air. It was as if m hea ha mre weight than the rest f me, mre gravitic attractin, ut all f me was gentl attracte t the earth. I still seeme t have weight, little as it was.

7/19/58 Afternn

I was again n the cuch, feeling ver smth viratins. I pene m ees an lke arun, an everthing seeme nrmal an the viratins were still there. I then mve m arms, which were fle, an stretche them upwar as I la n m ack. The felt utstretche an I was surprise (I am past prper use f the wr astune) when I lke, fr there were m arms still fle ver m chest.

I lke upwar t where I felt them, an I saw the shimmering utlines f m arms an hans in exactl the place the felt the were! I lke ack at the fle arms, then at the right shaw f them utstretche.

I cul see through them t the kshelves en. It was like a right, glwing utline which mve when I felt them mve r mae them mve willfull. I wiggle m fingers, an the glwing fingers wiggle, an I felt them wiggle. I put m hans tgether, an the glwing hans came tgether, an I felt m hans clasp each ther. The felt just like

rinar hans, n ifferent.

Fr nearl ten minutes, I la there, attempting t cmpare this strange evience, t etermine ifferences. Visuall, I cul see m arms fle ver m chest. Simultaneusl, I cul see the glwing utline f m hans an arms reaching ut ave me. I trie t mve the phsical arms, ut cul nt s. I trie t mve the glwing arm-utlines, an the "wrke" perfectl. I trie t feel with m phsical arms, ut cul etermine n sensatin. With the glwing utline arms, I claspe m hans tgether, an the felt cmlpetel nrmal. I rue the utline hans ver each utline frearm, an the arms felt nrmal, sli t the tuch. I mve ne utline han t the shelf the ct, an I culn't feel the shelf! M utline han went right through it.

The viratins starte t fae, an I quickl mve the glwing utline arms an hans ack t m chest. It felt exactl as if I slippe n lng-sleeve glves, an then I cul mve m phsical arms. I in't want t get caught utsie-even just m arms-withut the viratins. I n't knw what wul happen, if anthing, an mae 1 n't want t fin ut.

5/5/60 Night

Several times, I ha felt smene, a , warm an alive, presse against m ack the mment I left the phsical . After m experience with the "thught frms" an the therst I ha naturall ecme quite cautius.

Each time I felt this "entit" n m ack, I quickl mve ack int the phsical. I was sure that it was mre f the "thught chilren" r perhaps sme sex-istrte eing, althugh I ha etecte n sexual vertnes. 1 was pruent, nt exactl pruish, ut certainl frightene.

The latter impressin was cnfirme when I ntice that the face resting n the ack f m nn-phsical neck ha whiskers! Strng whiskers, like a man neeing a shave. Als, I cul hear the panting f his reath right in m ear. This was n mil thught-chil. This was an ault male, panting with passin, throughl sexuall eviate r wh wul he pick n me, anther male? Wul I have felt ifferentl if it ha een a female frm? In all hnest, I'm sure I wul have. I'll have t get him awa frm me,

5/22/60 Night

The whiskers were the clue! I nee n lnger wrr aut the "man" n m ack. He's still there, ut nw I knw wh he is. This time, after eing scare ack int the phsical sme five times, I gt up a little mre curage. I mve ut slwl, just ut f the phsical, an felt the

n m ack the same as efre, the whiskere hea n the ack f m neck, the panting in m ear. Carefull, s the mvment wul nt e taken as a hstile ne, I reache ack an mve the palm f m han ver the face chin me. It ha whiskers, an the were ver real. The panting cntinue, the stae there presse t m ack, s I reentere the phsical.

I sat up phsicall, an thught aut it. As I i s, I pensivel mve m han acrss m chin. I neee a shave, I thught asentl, then stppe. I rue m chin again. The feeling was t familiar. Just exactl the same as when I rue the chin f-cul it e? Then I ntice that m thrat was r, as if I ha een reathing through m muth, as ne es when . . .

There was ne wa t fin ut. I la wn, an after a shrt while, I was ale t generate the viratins. Slwl I mve ut f the phsical. es, I felt it. There was the again, the whiskers against m neck, the panting in m ear. I reache ack carefull an felt the face with the whiskers. It was the same as m wn. I hel m reath, r thught f s ing, an the panting stppe in m ear. I reathe again, nce, twice, then hel m reath again. The "" chin me pante in exact snchnrizatin. The warm clinging t m ack was me!

I went ack int the phsical, sat up, an thught aut it. The questin is, which was which? Thinking it ver, it seeme that the ne in ack-the ne I cul hear an feel-was the phsical "I" an the "I" in frnt was the mental r real "I." I assume this ecause the phsical sensatins an relate actin were in the rear , while thught was in the frnt "I." Cnfusing, ut ver real.

Frm then n, I ha n prlem when I experience the sensatin. Speak f peple eing afrai f their wn shaws!

8/8/60 Afternn

I cnucte anther interesting experiment. After ling wn, an wrking through the cunt-up prceure, the viratins surge in strng an rugh, then smthe as the tk n a mre rapi frequenc (starting just arun 30 c.p.s., as nearl as I can etermine, an speeing up until I felt them nl as a sense f warmth). I ecie t lift ut slwl t examine the prcess. I trie, an ut came the glwing legs, then the hips, ut n mre! I culn't get m chest an shulers ut, tr as I might. It was ver strange. I spent the entire time mvng the legs an hips up an wn. I serve them visuall with m phsical ees, which seeme t e astigmatic. Several times, I trie mvng m legs up ut f the phsical, then t the right, an let them

fall; when I i, the flate slwl wn, tuche the sie f the cuch, then rape ver t the flr. The ent arun an ver the ege f the cuch as if the ha n nes, just like a slw-mtin versin f a piece f clth falling lsel an ening where it mae cntact with a sli ject. There was n nticeale aftereffect when I re-entere an sat up. Time awa was twent-tw minutes.

9/16/60 Afternn

I was ut f the phsical, again n a Satura, tring t keep "lcal," i.e., staing in the same rm. Again I ntice the strange ruer elasticit f this ther . I cul stan in the mile f the rm an reach ut t tuch the wall sme eight feet awa. At first, m arm in't cme anwhere near the wall. Then I kept pushing m han utwar, an suenl the texture f the wall was against m han. Just pushing ut, m arm ha stretche t twice its length withut m nticing anthing ifferent. When I relaxe the pushing ut, the arm came ack an seeme nrmal. This cnfirms the ther evience that u can make it just aut whatever shape u think f, cncsciul r uncncsciul. If left alne, it reverts t ur nrmal humani shape. If u cncsciul think it int a given shape, I suspect u take that frm. u might cnvert tempraril int the shape f, fr example, a cat r a g. Cul this e the surce f the werewolf an vampire at mthlg? I'm nt s sure I want t give it a tr.

10/10/62 Night

I have fun anther clue t the "hw u lk when u're nt phsical" questin. In the earl evening, arun seven-thirt, I ecie t tr t visit R.W. in her apartment sme eight miles istant. I was sure she wul e awake (nn-phsicall, f curse). I ha n ifficult, an fun mself immeiatel in a living rm. There was what I thught t e R.W. sitting in a chair near a right light. I mve twar her, ut she in't seem t pa an attentin t me. Then I was sure she saw me, ut she seeme frightene. I acke awa, then starte t speak, ut smething pulle me ack t the phsical, an I fun mself in m erm, in the phsical, the viratins faing. The reasn fr recall was that m arm was asleep an tingling frm lack f circulatin. I was ling n it the wrng wa.

There was a mst unusual aftermath. The next a R.W. aske me what I

was ing the night efre. I aske her wh, an she state, "I was sitting in the living rm after supper, reaing the paper. Smething mae me lk up, an there n the ther sie f the rm was smething

hanging an waving in the air."

I aske her what it lke like.

"It was like a film piece f gra chiffr" she sai. "I cul see the wall an chair ehin itf an it starte t cme twar me. I was frightene, an I thught it might e u, s I sai, ', is that u?' ut it just hung there in mi-air, waving slightl. I then aske again if it was u, an if s, please g hme an n't ther me. Then it acke awa an fae ut quickl."

She aske if it was reall me, an I sai I thught it might e.

"Well, next time, sa smething s I'll e sure it's u," she answee.

"Then I wn't e s scare"

I assure her I wul. At least I'm nt a ver right-hue ghst, an I n't have human shape-smetimes.

11/21/62 Night

This time, I ecie t make it a purel "lcal" trip. I starte t flat acrss the rm twar the r, then I rememere that I n't nee t use rs uner these cnitins. I turne an went straight t the wall, expecting t slie right through it. I in't! When I came up against the wall, I seeme t e unale t penetrate it. It felt just like a wall when u phsical push against it with ur hans. I reasne that there was smething wrng. I have een through walls easil efre. I shul have een ale t g through it. With this, I pushe with m utstretche arms against the watt. There was a mment f

resistance, then I went through, just as easil as if the wall were water. ut there was ne ifferece. As I went through t the utsie, I felt an identifie ever laer f material in the wall-the paint, the plaster, the lath, the sheathing, an finall the shingles n the utsie. It was much like the han through the flr. Wh the unusual resistance at the first tr?

2/15/63 Night

This was a mst unusual experiment. After "lifting" ut easil, an hling cntrl in the same rm, I finall gt up the curage t g ack an carefull examine the phsical remaining n the e. I starte wn slwl, reaching ut in the semiarkness. (There was nl light frm the twilight through the winws, an I culn't see t well, an perhaps this was g. There is sme kin f revulsin aut seeing ur wn phsical .) I reache wn carefull t tuch m phsical hea, an m hans tuche feet! At first, I thught I ha rifte smewhere else, an I felt m tes. M left ig te has a thick

nail ue t a lng-ag mashing a rppe lg. This ig te (left) i nt! I felt with m hans t the right ft. The ig te n the right ft i have the thick nail. Everthing was reverse, like a mirrr image. I felt up the slwl, an frm the te n, I culn't tell if it was reverse r nt. The pint is, I cul feel the phsical. M hans in't seem simpl t g through it. It was ver eerie t feel m face with the clse ees as if it were anther persn's. I gt clse enough actuall t see the face. It was 1, all right, ut just a little istrte. Either that, r I'm a lt less acceptale-lling than m eg an prie will amit t. I never have thught mself t e hansme, ut at least I thught I was a little etter than this! Strange, the reversal. Flating in the half-arkness, I cul have swung arun an ecme isriente. ut the thick nail was n the right ft instea f the left. I must examine this further.

3/18/60 Night

A quer frm r. rashaw prmpte this ne. After eing ut an clse , I thught I wul tr t fin ut if I wear clthes in the nnphsical, t tr t answer his questin. I ha never there t fin ut efre, I suppe asicall ecause I n't have t much f a preccupatin with clthes. The are fr me principall fr cmfrt an warmth. I felt m secn, nn-phsical . There was skin with gse umps, ut n clthes. Nt this time, anwa.

2/23/61 Night

I gt ut f the phsical the "lg rll" prcess, then starte acrss the rm. Smething seeme t e hling me ack. It was like tring t walk slwl in water, pulling with arms an legs an getting nwhere. Suenl, there was a tug at m ack (nt painful), an I cartwheeel ackwar, in an arc, feet ver hea, an re-entere the phsical. I sat up, phsical, an smene was kncking at the r (m aughter). What was it that pulle me ack s efinitel? The "cr" I have since rea f?

7/7/60 Afternn

This was an experiment I n't want t tr again. I was in the charge Faraa cage (cpper screen mesh, ave grun, .C. charge 5kv.). / attempte t mve through the cage. I gt ut f the phsical K, then I seeme t e entangle in a large ag mae f flexile wire. The ag gave when I pushe against it, ut I culn't g through it I struggle like a trappe animal in a snare, an finall went ack int the phsical. In thinking it ver, quite evientl it was nt the wire itself, ut the electrical fiel pattern

set up in funamentall the same shape as the cage, ut mre flexile.
Mae this cul e the asis fr a. "ghst catcher!"

10/30/60 Afternn

At aut three-fifteen I la wn with the intent f ging t visit E.W.
in his huse sme five miles istant. After sme ifficult, I manage
t mve int the viratinal state, then ut int the rm, awa frm
the phsical. With a mental aim at E.W. I tk ff an mve slwl
(cmparativel). I suenl fun mself ver a usiness street, mvng
slwl aut twent-five feet ave the siewalk (just ave the tp
ege f the secn-str winws). I recgnize the street t e the
main street f the twn, an recgnize the lck an crner ver which
I passe. I rifte alng ver the siewalk fr several minutes, an
ntice a filling statin n the crner, where a white car ha th rear
wheels ff in frnt f tw pen grease rack rs. I was isappinte in
that I ha nt gne t E.W., m estinatin. Seeing nthing else f
interest, I ecie t return t the phsical, an i s withut
incient. Upn return, I sat up an trie t analze wh I ha nt gne
where I intene. n an impulse, I gt up, went wn t the garage, an
rve the five miles t his twn. M thught was at least t make the
trip prfitale, an check n what I saw. I gt t the same crner n
Main Street, an there was the white car in frnt f the tw pen rs.
Little eviential pieces like that help! I lke up at the apprximate
psitin I ha een ver the siewalk, an gt a surprise. At just aut
the exact height I ha flate ver the siewalk were pwer primaries
cntaining fairl high vltage electrical current. electrical fiels
attract this Secn ? Is this the meium through which it travels?
Tnight I finall reache E.W. at hme. It seems that m aim wasn't t
far ff. At apprximatel three twent-five E.W. was walking wn Main
Street, an I was flwing irectl ver him, as nearl as we can
figure.

1/9/61 Night

In respnse t a questin rught up in iscussin with Mrs. rashaw, I
ecie t see if there trul was a "cr" etween the phsical an the
Secn . In the past, I ha nt ntice an if there was, except fr
an tugging actin at times. With this in min, I went through the
memr prceure, in the late afternn, near usk. I wrke ut f the
phsical via axis rtatin, an remaine in the rm several feet up an
awa frm the phsical. I turne t lk fr the "cr" ut it was nt
visile t me; either it was t ark r nt there. Then I reache
arun m hea t see if I cul feel it cming ut the frnt, tp, r

ack f m hea. As I reache the ack f m hea, m han rushe
against smething an I felt ehin me with th hans. Whatever it was
extene ut frm a spt in m ack irectl etween m shuler laes,
as nearl as I can etermine, nt frm the hea, as I expecte. I felt
the ase, an it felt exactl like the spre-a-ut rts f a tree
raiating ut frm the asic trunk. The rts slante utwar an int
m ack wn as far as the mile f m trs, up t m neck, an int
the shulers n each sie. I reache utwar, an it frme int a
"cr," if u can call a tw-inch-thick cale a "cr." It was hanging
lsel, an I cul feel its texture ver efinitel. It was -warm
t the tuch an seeme t e cmpse f hunres (thusans?) f
tennlke strans packe neatl tgether, ut nt twist r spirale.
It was flexile, an seeme t have n skin cvering. Satisfie that it
i exist, I tk ff an went.

The asic characteristics nte have een cnfirme man ther times in
varius was. Still, there appears t e n meth t valiate such
evience except persnal experience an servatin thers.
Perhaps this will cme, in time.

Let us see, then, what we have learne frm the preceing. First, this
Secn has weight as we unerstan it. It is sujet t
gravitatal attractin, althugh much less than the phsical . The
phsicist might explain this, f curse, saing that it is a questin
f mass, an anthing that can interpenetrate a wall must have s little
ensit as t e ale t sift through the space etween the mlecular
matter structure. Such little ensit implies ver little mass-ut it
still ma e matter. This is further supprte the half-ut
experiment, where the legs an hips were separate, then allwe t
rift wnwar an rape ver the e. The lw-ensit mass fell as a
feather wul fall. Pushing through the wall ma e an example als. The
initial resistance ma e cause sme frm f surface tensin,
viratinal speaking, which, nce rken, permits the less ense mass
t pass etween the wall mlecules. Perhaps sme speculative phsicist
can take it frm there.

Secn, this Secn is visile uner certain cnitins. T e
visile, it must either reflect r raiate light in the knwn spectrum,
r at the least a harmnic in this area. ase upn the rept in the
arms an legs experiment, I seeme t e viewing raiate light, ut
nl arun the perimeter f the frm. The rest was invisile uner
alight cnitins. It must e cnsiere, t, that m perceptual an
sensr mechanisms ma r must have een in sme heightene r altere

cnitin which mae this "seeing" pssile. The "gra chiffr" seen R.W. uner artificial light an in a full cnscius state ma e smething else again. Frm the escriptin, this ma fall in the reflecte-light categr. Taken as reprte, there evientl are cnitins where a full cnscius server can e visuall aware f the presence f the Secn . What such cnitins are, I nt knw. Thir, the sense f tuch in the Secn seems t e ver similar t that in the phsical, i.e., when the hans felt each ther, the sensatin seeme ientical. The same seeme true in the reprt f the search fr the "cr." The hans cul feel an tuch the nn-phsical self, an it was flesh tuching flesh accring t the sensr receptrs, with the exceptin f the hair flicle tpe f skin prtueratins. Als, there are inicatins that the nn-phsical hans can tuch the phsical , with much the same result-as witness the experiment with the return fr irect examinatin, eginning with the tes. This is rne ut again in the "man n the ack" experience, where I felt the phsical in irect prximit with the nn-phsical parts f the ther than m hans. It wul seem that in a s-calle "lcal cnitin," the Secn can perceive an tuch phsical jects as well.

Furth, the Secn is ver plastic an ma take whatever frm is suite t r esire the inivual. The ailit t "stretch ut" the arm t three times its nrmal length pints t such elasticit. Extraplate, ne cul cnceive f the entire nn-phsical travel as the increile stretching ut f sme sustance emanating frm the phsical. The "snap ack" t the phsical when the esire r will t "sta ut" is terminate lens creence t the iea. The appearance f the Secn as a waving piece f film clth efies analsis f an kin t ate, ut ma again inicate plasticit. If n special frm is transmitt the min r will at a given mment, we can assume that the familiar humani shape is maintaine through sme autmatic thught-haitualit.

Fifth, there exists the pssilit that the Secn is a irect reversal f the phsical. This is supprte the "lgrlling" rtatinal separatin an the experiment invlving the explratin f the phsical as it la inert n the cuch. There was the hea-tft iscover, which ma well e explaine the islcatin in semiarkness. Hwever, cuple with the ig-te ientificatin, it eserves cnsieratin. There are suggestins f this in ther reprts, which were relegate initial t isorientatin an purel subjective

respnses. The reversal cncpt ma in sme wa have an assciatin with the antimatter ther.

Sixth, irect investigatin tens t supprt the premise f a cncnecting "cr" etween the phsical an the Secn , as escrie man times through the ages in esteric literature. What purpse is serve this cncnecting link is at this time unknwn. It can e speculate that the Secn an the intelligence inhaiting it still exert cntrl ver the phsical via this cmmunicating link. It seems prale that messages als travel this meth t the Secn frm the phsical, as witness the call t return frm the pr circulatin in the crampe arm, an the warning knck n the r. If the cncnectin is maintaine, it must e trul a highl elastic sustance much like the Secn itself in rer t stretch the seemingl infinite istances calle fr.

Seventh, the relatinship etween the Secn an electricit an electromagnetic fiels is quite significant. The experiment in the Faraa cage pints t this, as es the psitining f the Secn ver the street, in r ajacent t the fiel set up the primar electrical current r in the electrical current itself.

MIN AN SUPERM IN

Having escribed the "physical" aspects of the Secn, it would seem most important to examine how the mind apparently operates in reaction to the Secn experience.

Students of the mental sciences may dispute the terminology use herein, since no attempt is made here to review the phenomena in psychiatric, psychological, or philosophical terms. Rather, it is hoped that this section, as well as the previous one, will have common meaning for all sciences and scientific minds, and that it will act as a bridge to further exploration for ever intellectual interest.

The question presently must often be: How do you know you aren't dreaming, that what you experience is nothing more than a vivid dream or a hallucination of some sort?

This deserves some answer other than the counter-question: How do I know my waking experience is real? As reported elsewhere, I was certain that these experiences were dreams or hallucinations for a long period in the early stages. They were seriously considered as something more than when eventual attainment began to accumulate.

The experiences differ from the typical dream state principally in the

following ways:

- (1) Continuity of some sort of conscious awareness;
- (2) Intellectual relationship (relationship of the two) exists making meaning of the experiences;
- (3) Multivalued perception via sensory inputs and their equivalents;
- (4) Non-recurrence of identical patterns; and
- (5) Development of events in sequence that seem to indicate a time lapse.

The most certain statement that can be made is that when the condition exists, you are as aware of "not dreaming" as you are when you are awake. The same standards of wakefulness can be applied with the same positive result. This is what is so interesting in the early experimentation. The quality of existence is completely contrary to all available scientific training and human experience. Again, the ultimate proof of such affirmation is the experience of the self in this state of being.

Is this a product of self-hypnosis with attendant post-hypnotic suggestion? Quite probably the method of induction in an establishment of the condition relates to hypnosis in man was. Hypnosis itself is a phenomenon of which very little is understood. "Suggestion" as employed in hypnosis may be part of the activation process. However, great care has been taken to avoid any indirect suggestion or stimuli that would induce hallucinate experience. When more is known of the factors involved in hypnosis, an interrelationship with the practices involved here may appear.

If the mind does act differently, what are the points of diversion?

Generally, it seems that the conscious mind (or the entirety of the individual) gradually passes through a learning process. In retrospect, the effect is an evolutionary adaptation and acceptance of the conscious mind into a relegated position for a while. The total is an equal length of conscious, unconscious, and Supermind (transcendent self?), all fully aware of the others. However, this amalgamation is effective only in the Secn State. If it continues in the physical environment, the effect is noticeable only to a limited degree.

In the earlier penetration into the Secn State, thought and action are minute almost entirely of the unconscious, subjective mind. Attempts at rational understanding seem futile in an avalanche of emotional reaction. All primary subjective forces are strongly evident, emanating to each and/or satisfy. It is impossible to deny their existence. Basic fears which you believe to be erased are the first to come forth.

These are flaws which will be examined elsewhere. Together, these present two strikes against continued development of the Secn State.

Throughout mankind's history, fear and sexuality have been the major motivating and control characteristics in all forms of social organization. It is therefore understandable that the place of such a vital part in the Secn State.

Slowly, the conscious mind begins to act upon this apparently unorganized, illogical mass, to bring order and objective perception into it. In the beginning, it seems an impossible task. In the later stages, the conscious mind envelops a symbiotic relationship with it. It is not rare matters get out of hand. This is not to say that the conscious mind is in full control in the Secn State. Rather, it is merely a mulatree of a master and ruling force. Who is the master? Call it Supermind, soul, greater self-the label isn't important.

It is important to know that the conscious mind automatically responds to commands of the master without question. In the physical state, we seem not immediately aware of this. In the Secn State, it is a natural occurrence. The Supermind knows unquestionably what is "right," and problems result only when the conscious mind stubbornly refuses to recognize this superior knowledge. The source of knowledge of the Supermind lies within many avenues, most of which seem to be unconscious-mind-related perception. Here it is the most acceptable of these, and the most insufficient.

With this continuing adaptation in progress, we can secure certain favorable premises. These lead to conclusions applicable to the Secn State environment.

Thought-act synchronicity. Whereas in the physical state action follows thought, here they are not the same. There is no mechanical translation of thought into action. One gradually appreciates the existence of thought as a force in itself rather than as a trigger or catalyst. It is primarily an emotional thought force, which is gradually more and more coherent action. It is the thought of movement that creates the action. It is the thought of the person to be visited that determines the destination. Also, it is the supermind's needs that create movement into unknown areas, often without an immediate conscious awareness of the motivating forces.

Thought patterns carried over from physical activities strongly influence responses in this Secn State of existence. It is astonishing to discover how many small thought habits one has "grown," and how

embarrassment often feels at the automatic quality of them. Although not purely physical habits, needs, and desires (e.g., hunger, pain, smoking) seem to be carried over as such, minor annoying thought patterns and conditioning appear to confuse and divert attention. The exception to all of this is the sexual drive, and even this is tainted by artificial social standards and the habits they have produced.

Here is an illustration of a minor habit carried over from the past.

6/11/63

When they came close to me, each taking an arm to lead me through the area, my hand went to my right chest pocket, to feel if the bulk of my wallet was still there, so that it would not be taken. It took some moments to realize that there was no wallet (perhaps not carried), nor was there an intention on the part of the two who helped me to take my nonexistent wallet. This is the price of living in crowds in the big city!

Small habits like these get in the way, and you run into them again and again. The method of inspection is to recognize them, name them. Once they are identified they are no longer themselves. The same is true of thoughts in relation to the shape of the physical. For example, if you have been conscious of acute awareness of nakedness, you will automatically think you are clothed-and so you are. The form of your physical is carried over in replica when the last hair follicle or scar, unless you deliberately think otherwise.

Conversely, if your thought habits have been in their directness, you may take whatever form is most convenient, deliberately or otherwise. I suspect that one may find the Secn state whatever form is desired. Once the thought is is clear, the Secn will respond accordingly to its habitual human shape. This opens up some interesting speculation into man's mythology. If one wishes to experience the existence of a quadruped, the Secn might be transformed temporarily into a large dog, and someone with Secn State vision (there are many such people) might encounter a werewolf. Or the fables of half man, half goat/horse could be the result. One might "think" wings and fly, and be transformed momentarily into a vampire at will. It seems less impossible when one experiments with the power of thought in the Secn State.

To put it another way, there seems to be nothing that thought cannot produce in this new-later life. This invites a note of caution in large revelations: be absolutely sure of the results you desire, and constantly in control of the thoughts you engender.

Perception changes. This is the area of most significant and most

incomprehensible alteration. Because we have learned the way of dealing with it, all sensory input is translated at first into terms and meanings appreciated by the five physical senses. For example, when we begin to "see" in this unfamiliar shape, the impression is that this "seeing" is much the same as optical reception by the physical eyes. Not later do we discover empirically that this is not the case. It isn't physical "seeing" at all. You learn that you can "see" in all directions at once, without turning the head, that you see rather than see according to the thought; and that when examined objectively, it is more an impression of radiation rather than a reflection of light waves. The same applies to the other physical senses. You believe at first that you are hearing people "speak" to you. Early, you perceive that your "ear" has received a sensory message. In some other way, you have received the message (thought) and your mind has translated it into understandable words. Touch seems to have the most definite relationship to its physical counterpart. Smell and taste have been conspicuously absent to date. Most interesting is the evidence that none of these messages is perceived without automatic translation. You seem to be able to turn them "on" or "off" at will.

There also seem to be a few new means of sensory input. None of these is identification of other human entities (living, dead?) not how the "look," but through an undisguised awareness of their prime personal habits and thoughts. This is most remarkable, because it seems infallible, with the innermost self appearing to radiate patterns, much as the composition of a star or a piece of metal can be analyzed by its spectrograph. I suspect that such emanations cannot be shut off by the individual, so there can be no covering over of the inner self to hide it from view.

Another is the ability to communicate with others at a level above conscious awareness. This has been performed with living persons awake and asleep. It is quite possible that it also takes place among people living in the physical state who are completely unaware of it. In the Secn State, it is specific and utterly natural. There are many incidents reported in the notes of such communication while the other person is in conscious physical conversation with a third party.

The most frustrating part of this is that the communicant rarely has any memory of it afterward. Also, it is not with difficulty that such contact is made with a person physically awake. It is like trying to rouse a person from a sound sleep. It may be that this communicating portion of the mind is actually asleep during periods of

physical consciousness. Free association and regressive hypnotic techniques should bring recall from such sources when needed. The problem is encountered periodically in perception during the Secn State. It may be more common in perception of physical means than has been reported, and thus not unique. I refer to the question of the mind's identification of persons, places, and things which up to that moment have been unknown and unperceived previously.

In the quest for eventual attainment of self-orientation, the mind seems to act strongly in response to an unfamiliar thought command to "Identify!", without modification or equivocation. Therefore, when an unknown or apparently impossible situation, place, person, or thing is encountered, the mind comes up with some kind of answer rather than no answer whatsoever.

The answer takes the form of rationalization, if it can be called that; or more commonly, a search is made for past memories and experiences to produce proper identification. It compares the situation under which the object or action is perceived with past personal experience. If there is nothing too closely exact with the service at hand, the mind invariably reports the most similar memory and states, "This is the object or action you are seeing." It is not after critical analysis that some semblance of what actually was perceived comes to light.

There are many good illustrations of this phenomenon. None of the best is the visit to Mr. Ahnson's house in the morning. The mind, having no reference in its memory of the object being placed in the back of the car (Van de Graaff generator), identified properly its approximate size, the round, wheel-like protrusion on a post, and the base platform, and reported erroneously that it was a child's automobile. The mind properly reported the same on the ascender, because this was a part of its memory bank at hand. However, it ran into a problem in the mention of Mrs. Ahnson in handing out the morning mail. This was reported as "seeing cars," but the mind was faced with the incongruity of playing with large white cars (letters) at a table filled with dishes. The idea of "car playing" was the least impossible similar event in the memory association, so that was the unit retained.

Of equal interest was the experience of the airplane crash reported in Chapter 11. Here was a whole series of events filled with much sensory data, filtered through the mind's past associations. As to this was the rapid superimposition of information, so that the sequence of events in time as to the confusion. The impression of taking a trip by airplane was quite accurate. However, the mind "forgot" that there was a bus trip

t the airprt first. Cnsequentl, in reprting the laing f the us, the impressin was that this was the airplane. In aring the us, the min perceive the river waiting esie the r. In an attempt t ientif the man, the memr was searche an the mst similar persn in past experience (..) was selecte as the persn encuntre. (The phsical similarit etween the us river an .. when cmpare later was mst remarkale.)

Recgnitin f the wman in the seat ahea an her iscmfrt was anther frm f misinterpretatin. The, iscmfrt r anxiet was accurate, the reasn wrng. The min ha nt etermine the cause f the wman's anxiet, s it relate it t the inivual, as sme answer was emane. Then, the fling lw an slw ver streets was a perfect escriptin f the event itself-the us traveling the turnpike t the airprt-except that the min was still fixe n the iea f fling in an airplane.

The min still hel fixel n the "fact" that the plane flight ha alrea egun. When the plane encuntre the strm, the min reprte the plane fling uner pwer an telephne wires ecause it cul nt translate irectl the effect f the strm. Mst significant was the min's interpretatin f the "accient" r catastrphe. It "saw" what appeare t e a isruptin f the heart activities. This was an impssile situatin, an incnceivale event ase upn its experience. In the face f this past ata, the min was free t "Tentifl" Experience sai the serve catastrphe was nt pssile. Therefre, it selecte an airplane crash as an event that wul e elieve an acceptale as a pssilit.

Frm this, the ifficult f accuratel reprting the servance f unknwn material can e unerst. If it prves this cmplex in familiar envirnments, ne can well imagine what takes place when that

which is perceive has n relatinship whatsoever t previus experience. nl larius trial an errr have a few facts een assemle, an these ma nt all e cmmn with the interpretatin f ther mins with ther experience ackgruns. This is the reasn fr the nee fr thers t experience the same cnitins. The entire picture ma ecme clear with the help f such aitalal reprts. f the few facts that have een prperl tagge, there are the "fling" an "falling" reams. I am quite certain that such reams are ut memries f sme egree f Secn State experience, I have ften ecme aware f experiencing the fling ream uring sleep, nl t iscover

that I was actuall flating ut in the Secn as I rught cnsciusness t the incient. This involuntar actin happens mst frequentl withut an cnscius effrt. It ma well e that man peple have this experience uring sleep, ut just n't rememer it. A ream f riing r fling in an airplane has a similar cnntatin. The min, refusing t accept the pssilit f fling withut mechanical help ue t memr experience, cnjures up an airplane t ratinalize the event. Again, when cnsciusness an full awareness are rught int pla, the "airplane" isappears. There u are, high in the air, with n lgical means f supprt. It is mst iscncerting until u get use t the iea.

Falling reams were als repeatel examine in m earl experiments. It is a cmmn "feeling" in quick reintegratin f the Secn with the phsical. Evientl, the prximit f the phsical causes it t accept relae sensr signals frm the Secn, which is "falling" int the phsical. the same tken, the prcess f "falling" asleep ften rings frth a "sinking" sensatin. tring it again an again, the effect is pruce the separatin f the Secn frm the phsical, an the sensr impressins are split etween the tw. Perhaps the same sinking sensatin takes place when ne lses cnsciusness frm ther causes, such as fainting, applicatin f anesthesia, etc.

Intelligence measurement n the surface, except fr the aitin f sensr ailities just nte, there seems t e n immeiate pening f new vistas f knwlege an infrmatin. There is n jump in IQ the stanars applie in the phsical wrld. There is inee a new kin f intellect at wrk, ut it is in a frm that seems incmprehensile. This cmpsite min uses the experiences f living in the phsical, ut applies them nl when the "fit" the event r incient. Smetimes actins take place that seem utter nnsense t the cnscius min, an their valiit is recgnize nl after the event.

After a significant numer f experiments, ne ecmes aware that the cnscius min in itself, even with its memr-recall patterns, is insufficient fr the task f full cmprehensin. There is t much t e evaluate that is en the scpe f cnscius persnal experience.

Again, this emans a cntinuuing nee t rganize the availale ata int cmprehensive frm, an t a t that f knwlege through the eviential experience f ther cnscius mins. This cnscius min has recgnize its limitatins!

Memr patterns. If the cnscius intellect es nt seem imprve, the memr strehuse is anther matter. ne f the earl changes is the

graua fling f the memr with events, places, peple, an things that have n relatinship in an wa t ne's current phsical life activities r past experience. Nr the seem t have an earing n the visits t Lcales II r III.

The surce f these memries still remains a mster. The are sense an recalle while in the Secn State. Fr example, I have a vivi memr f a place where I use t live -the ras leaing up t it, the shape f the lan, its lcatin in relatin t the ra, an the surruning lanscape. It is nt a g piece f lan, ut I seem t have wrke har fr it an it was all I cul affr. I ha intentins f uiling a huse n it sme.

There is the memr als f three cnnecte uilings n a cit street uilings, sme eight stries high. The tp flrs f these uilings (similar t l apartment uilings) have een jine int ne large living area, with large, high-ceilinge rms. ne has t step up r wn slightl t g frm ne rm t anther ue t the ifference in flr levels. This was a place I visite, nt t ften, smetime, smewhere. There are man mre, pral unimprtant in relatin t the whole. It is imprtant t knw, hwever, that these are irectl the pruct f Secn State experimentatin. f what value the are, en t cnfuse, I have et t learn.

SEXUALITY IN THE SECN STATE

Thruhut the entire experimentatin, evience egan t munt f a factr mst vital t the Secn State. et in all the esteric literature f the unergrun, there is n mentin f this, nt s much as ne wr f cnsieratin r explanatin. This factr is sexualit an the phsical sex rive. If the Secn State ata is cntemplate as fact, this usiness f sex amng humans has smehw ecme thrughl cnfuse, istrte, an al misunerst.

In a natin where ver 90 per cent f the practicing pschiatrists are Freuian, much mentin is mae f this factr. Virtuall n thught r actin stems frm an ther mtivatin, if we suscrie whll t this ther.

With the lael f "evil" lng pinne t the sujet, the unergrun

pral ignres it as smething grssl "material" an unwrth f an earing in spiritual evelpment. Much the same pattern has applie t religins, frm al an therwise. Like f, this necessit was manipulate in man's histr again an again uner artificial rules an tas t exercise cntrl ver the mass ppulace. T a great extent, this still applies as a asic cntrl ver ur esires an actins.

Watch almst an American TV cmmercial t serve ne facet. Listen t a hell-fire-an-amnatin preacher fr anther. Stu the uncensre histr f an majr civilizatin r religin fr the lng lk.

In the unergrun, there were rumrs ase upn mil evience that man well-kwn "pschics" were highl sexe iniivuals. The mre sphisticate grup claime knwlege f this parallel, ut nthng was snthesize frm it. Gurjieff, the famus earl-twentieth-centur mstic, was reprte t have state that if there ha een tw stacles t achieving the mstical state such as the sexual ne presente, he wuln't have achieve it.

It is impssile t escrie hw eepl I nw appreciate an unerstan Gurjieff's cmmnt. Fr I have een subjecte t the same envirnmental cncepts an cnitining as an American. Even nw, after a ecnitting prcess, I sense eches f guilt an sin in attempting t ring sme canr t this sectin. et I knw this wul e an incmplete reprt withut it.

Here are sme excerpts frm the ntes in the earl experimental stage.
5/7/58

Late night, erm, lw humiit, n mn, I was phsicall tire, mentall calm. I la wn t sleep, an the viratin pattern evelpe sme five minutes later. I gt up curage t tr a "lift-ut" thught, an mve ut an up slwl an steail t aut five feet ver the e. I was tring t ecie what t when I was fille with a great esire fr sexual satisfactin. It was s strng that I frgt everthing else. I lke arun an sptte m wife ling elw me n the e. I went wn an trie t wake her s we cul have a sexual act, ut was unsuccessful-she wuln't wake up. I felt that the nl wa I cul achieve results wul e in the phsical, s I ve ack int the . The viratins starte t fae almst immeiatel. the time I sat up phsicall, the sexual esire ha gne cmlpetel. This is ver strange; I in't knw I ha such strng unercurrents f esire.

6/1/58

Late night, erm, average humiit, clu. I was sleep, ut mentall alert. The viratins came in sme tw minutes after ling wn

t sleep. I lifte straight ut an up the "think" meth, an was verwelme again with the sex urge, fr the furth time in a rw. I can't shut it ff, n matter hw har I tr. isguste with mself, I went ack int the phsical. The viratins were nt in evience when I sat up. There must e a wa t shut it ff!

7/29/58

Late night, ffice, average humiit. I was smewhat tire, ut mentall alert. I think I have fun the answer t the sex maniac in me-it wrke this time with amazing results! The viratins came in gentl, an I waite until the seeme strng, then "thught" up, an there I was ver the e again. Again, I lke all thrugh the ffice fr a female. As in the past, ever time I trie t think f ging farther than ten feet frm the phsical , the sex iea stppe me. The new technique was that instea f fighting the iea f sex, r ignring it, r ening its existence, I thught, es, the iea f sex is a ver g ne an we (I) must smething aut it. I will in just a little while, ut first, I want t g smewhere else. With a start, I sht up thrugh the ceiling an in just a few secns, I was in anther rm. The were sitting at a tale an there was a lng white k n the tale. I was excite, ut quickl ecame wrrie aut getting ack, an thught urgentl f m phsical . With a rush, I felt mself wiggling int m . I sat up phsicall n the cuch, lke arun, an everthing seeme nrmal, incluing mself. ut I ha at last left the immeiate vicinit. I wner wh the tw peple were.

Frm this, it can e seen that the sex rive was never actuall cnquere. Instea, it was set asie, put ff fr the mmnt while I full recognize an acknwlege its existence. Actuall, the iea came frm what use t e calle the "Gene Autr lve scene." In his tpical Western, Gene wul fight the villains t save the girl, an lea her t the crral fence. He wul mve clse t her an make remarks aut hw prett her hair was, just like a srrel. The girl, with lve in her ees, wul mve in. Just as u {an the girl} were sure he was ging t kiss her-even after she ha aske him t kiss her-I Gene wul sa, "I shre will, Sus Jane-ut first, I want t sing u a little sng."

An frm nwhere, he' pull ut a guitar an sing aut hrses. After the sng, he never i kiss the girl ecause the picture ene efre he gt arun t it The iea f elaing instea f ening prve t e the means f emancipatin frm the minatin f the sex rive. The rive remaine, an still es, an will return given the least pprtunit. An thse pprtunities arise in the Secn State, ut

in a different form.

"different" is actually a very inadequate description. The sexual act-in-reaction in the physical seems to be a pale imitation of a feeling attempt to duplicate a very intimate Secn State form of communication which is not at all "sexual" as we understand the term. In the physical rise from sexual union, it is as if we are somehow remembering in the emotional peak that occurs among people in the Secn State, and translating it into a sexual act. If you find this difficult to accept, try to examine objectively your own sexual desires specifically, without the conditioning factors to which you have been exposed. Take away the rules and taboos, and look closely without emotional bias. It can be done. Perhaps you will wonder how mankind could have been so greatly misdirected.

Here is the closest possible analogy to the Secn State experience, for which physical sexuality is merely a shadow. If the opposite charges of electrostatics could "feel," as the unlike ends approach one another, the whole "new" thing comes together. There is no barrier that can restrain it. The new increases progressively with nearness. At a given point of nearness, the new is compelling; otherwise, it is all encompassing;

at a given point of nearness, the attraction-new exerts tremendous pull and the two unlikes rush together and envelop one another. In an immediate moment, there is a minimum(?)-shaking interflow of electrons, not the other, unbalanced charges become equalized, peaceful contented balance is restored, and each is revitalized. All this happens in an instant, and an eternity passes.

Afterward, there is a calm and serene separation.

It is as normal and natural as this. It may be difficult to reduce this vital functional emotion to a simple and truly natural new, something more or less than the application of a law of physics at another level. Yet man tests consistently support this premise.

The distillation of this conclusion is not made easily, as there were almost insurmountable barriers to overcome. The first of these was the conditioned responses set up and ingrained by the rules and taboos of our social structure. Initially, these were carried over into the Secn State. Here is a good example from the notes.

9/16/59

Upon seeing "see" I became aware of my position in the room. The office was dimly lit and I was about the table and some eight feet away from the couch, where I could make out my physical half-visible in

the dark. Then, near the door, I saw a form, certainly human, moving toward me. Immediately, I "knew" that this person was female. I was still cautious, but I was fighting the sex urge, which was rising in spite of my self-will.

"I am a woman." It seemed to be a low, woman's voice.

I said that I knew she was, trying to hold back. The sexual vertiges in her voice were unmistakable. She came even closer.

My mind translated that she was indeed a woman, and the epitome of sexual attractiveness. I backed away, trying to escape and the fear of what might happen if I actually have a sexual relationship while in the Secn State, and the possible "isolation" to my wife. Finally, my fear of possible unknown consequences overcame the desire, and I hastily backed into the physical, reassociated, and sat up. I like to be alone. The room was empty. The moment I thought about the event, my physical reacted and became stimulated. I went outside for a walk before returning to make these notes. May I am a coward!

It took a number of these meetings at varying levels of intensity before I began to assess the "wrong" of it that helped me back. There seemed to be a direct relationship between what I interpret as the sexual rise and this "force" that permitted me to disassociate from the physical. Was it a reorientation of this aspect of rise that I actually felt as "vibrations?" or was it the other way around? Was the sexual rise a physical and emotional manifestation of the force?

Perhaps there is a way to examine this under very strict control conditions—that is, if there is a scientist mature enough to undertake the experiments. Certainly ours is not. All that can be done here is to attempt to bring certain points under scrutiny. Recently, in scientific studies of dreams and sleep, it was noted that during REM (Rapid Eye Movement) sleep, male subjects evidence a penile erection. This occurs irrespective of the dream content. A non-sexual dream still produces the effect. This is about as far as science has experimented to date. It is mentioned here not only because the most consistent physical reaction noted when returning from the Secn State is a penile erection. It is a clue, in my view.

Whether through reorientation or purification, Secn State sexuality is not the same as its physical echo, even once the habits and preconceptions of the latter are discarded. The barriers create an continually reinforced social conditioning are but half of it. The physical-mechanical elements themselves no longer seem to apply. For a long time, the mind will continue to translate the attraction-act-in-reaction

sequence as a similar function occurring non-physically. As perceptual control sharpens, the differences become more noticeable. First and most obvious, there is no evidence of the male-female interpenetration. Attempts to express the need in such a functional manner become pathetic in retrospect. He discovers in frustration that it just doesn't happen that way in the Secn State. Next, sensuality produces the physical form of the sex counterpart is entirely absent. There is no instinctive pattern of physical shape, either visually or touch.

How, then? What then? The analogy of the opposite magnetic poles still holds. There is an acute awareness of "difference," which is like radiation (as it may well be) from the sun, or a fire as felt by shivering with cold. It is nominally attractive and needy. This attraction varies in intensity with the individual. (define what makes one person more sexually attractive than another; it is more than physical properties.) It can be like magnetic lines of flux. The "act" itself is not an act at all, but an immediate, rigid state of shock where the two truly intermingle, not just at a surface level and at one or two specific parts, but in full immersion, atom for atom, throughout the entire Secn. There is a short, sustained electron (?) flow not another. The moment reaches unearthy ecstasies, and then tranquillity, equalization, and it is over.

When this takes place, when it is needed, I don't know, and more than the northern pole of a magnet understands its "need" for the southern pole of another magnet. Unlike the magnet, however, we can perceive objectively and ask "why." The fact is certain: as in the physical state, the act is equally needed in the Secn. In some part of Lcale II, it is as simple as shaking hands. Here is an excerpt from the notes.

9/12/63

I arrive from an indiscernible reason in an urban area among some seven or eight people, all standing in a casual group. They don't appear particularly surprised to see me, and I was cautious as usual. There was some hesitation on their part, as if they don't know how to treat or greet me, but not hostility. Finally, one stepped forward in a friendly manner as if to shake hands. I was about to thrust out my hand when the person moved very close to me, and suddenly, there was a quick, momentary flash of the sex charge. I was surprised and a little shocked. Then, one after the other, each stepped forward, greeted me in this fashion—as simple as a handshake—right within the line of people. Finally, the last one stepped forward, the only one I was truly able to

perceive as a female. She seemed much older than the others and than I. She seemed to express friendliness and a good humor.

"Well, I haven't seen it for a long time" —she laughed as she said it—"but I'm willing to give it a try!"

With this, she moved in close, and we had a short and not feeble sex charge together. She backed away, chuckled humorously, and rejoined the others. After a few moments, one of them attempts to find out where I was. I grew uncomfortable and felt that I should get away. I moved away straight up, stretched from the physical, and returned without incident. Was the sex-charge greeting a typical custom there, or were they attempting to be pleasant to a stranger temporarily adopting a custom that seems to be commonplace in his homeland? This might be, if the likelihood at the secret inner selves of most of us in "physical" space, Sexual realm fantasies cause some early sex repression? This might be the Freudian answer, and also the "easy" way out, the mislabeling of a behavior facing uncharted possibilities. What evidence is there that it is anything else? There is no way to prove the above, because there is no means of determining the "where" of it.

In the experience above, yes. In another? Again, from the notes:

3/4/61

Late night, in the studio, ground floor. I was not vertiginous, and mentally alert. I deliberately induce the vibrations, the cutaway method. It was a Saturday night, and this is being written Sunday afternoon, based upon notes during the night and later events. Some preliminary information: on Saturday afternoon (estera), a friend of my wife, a woman (J.F.), phoned to ask if she could visit us overnight. She arrived in time for dinner, and after a quiet and pleasant evening we retired, our guest going upstairs to the small, square guest room in the front of the house — as I assume. I believe also that our two children were asleep in their own room, which is long and rectangular and directly over the studio, I expect to sleep in the studio rather than in the room with my wife, as I felt that I could induce the vibrations and not want possibly to disturb her sleep.

After many preliminaries, the vibrations came in strong and accelerated to a frequency perceptible as individual pulsations. I lifted up from the physical easily, and with a strong sense of release and control, went down up, through the ceiling and floor above and into a rectangular room. The room was dark, and I was sure I was in the children's room, but could see nothing. I was about to try to go somewhere else when I became aware of a woman in the room not too far from me. I could not

discern her features, but she gave me the impression that she was in her
mid-thirties, and that she was a woman of considerable sexual
experience (that familiar "raiated" characteristics?). This latter
sense right forth in sex drive, and I was attracted to her.

As I approached, she said (?) she would "rather not" because she was
very tired. I moved back, respecting her wishes, and indicated that it
was perfectly all right. She seemed grateful, and I was considerate but
disappointed. Then I noticed a second woman just to the right in the
background. This second woman was older than the first, in her forties,
but was also a woman of wide sexual experience. The second woman moved
forward and offered to "be" with me, as if she said "I will" (implying
that if the first woman wouldn't, she would, eagerly). I needed no
further invitation at that stage, and we moved together quickly. There
was the good electrical-type shock, and then we separated. I thanked
her, and she seemed calm and content. Feeling this was enough for one
night, I turned and went through the floor and soon was re-entering the
physical. I sat up and turned on the light. Everything was quiet in the
house. I smoked a cigarette and then lay down and slept for the rest of
the night without incident.

This morning (Sunday), I was up early as usual, and my wife came into
the kitchen for coffee at about ten. She ate and went upstairs
and wakened J.F. to go to church. Casually, she mentioned that she hoped
J.F. slept comfortably because she had been so tired. This is not
surprising, but when she stated that J.F. had slept in the
children's room instead of the guest room (in a supposed more
comfortable place), and the children had slept in the guest room, it began
to ring a bell. As stated, the children's room is rectangular and is
directly over the study. Further, J.F. is in her mid-thirties, a
professional singer, and certainly has had wide sexual experience (two
husbands plus a number of love affairs). As to this the fact that she
was very tired.

It took several minutes to get up enough courage to ask, but I had to
know. My wife is fairly well incontinent this time. I asked my wife
to go up and ask J.F. if she was sexually "tired." She asked me what I
meant, and I explained.

Then, of course, she wanted to know why, and said that she couldn't ask
J.F. such a question, I said I was sure she could find out, that it was
important. Finally, she agreed and went upstairs to awaken J.F. I waited
for a long time, and finally my wife came back downstairs alone. She
looked at me intently.

"How do you know?" Thank goodness she didn't ask it suspiciously. She
went on, "That's the reason she called and asked to come out. All week,
she has been having a violent love affair, with sex every night. She
told me she was just too tired to take another night of it."

A short time later, J.F. came down for breakfast. My wife, of course,
hadn't told her anything of my interest in her condition. She seemed
her normal self for the rest of the day, with no exception. Finally,
J.F. treats me very casually as simply the husband of an old friend.
But I caught her staring at me intently again and again, as if she
were trying to remember something about me but couldn't. I gave no
indication that I noticed this sudden interest. This was fairly good
identification. But who was the other, older woman?

Aftermath: 3/7/61. It is now Wednesday night. During the past few days,
I have tried to figure out what the older woman might signify. I have just
discovered that it was a non-living person still deeply attracted to
physical sex relationships, who followed J.F. around just to enjoy
vicariously the Matter's sexual activities-if this is possible. Then,
yesterday, a friend reported the office. In the course of the
conversation, he mentioned that a mutual friend, R.W., had stated that
she had a dream about me the past Saturday night.

At the mention of Saturday night, I was immediately alert. R.W. was a
businesswoman in her forties. Although married, she definitely qualified
as a woman of wide sexual experience, accruing to my own satisfaction
(but not participation). R.W. had not described to our mutual friend the
nature of the dream, so I could not find out. I was finally able to
reach a vague idea of the dream content. At my gentle insistence, she stated
that in the dream, I gave her a detailed "physical examination." And
that, she would not elaborate. Either she truly didn't recall the dream,
or it was much too personal for her to relate to me. But the fact that
she dreamed this on the same Saturday night, that it suggested some kind
of intimacy and was important enough for her to mention it, that R.W.
meets the characteristics I have listed previously-these are hard to
label coincidences.

If there has been an unrecurrent sexual desire for J.F. and R.W. on
my part, I was not aware of it. There is some comfort in knowing these
two are still among the "living."

Many of the experiments in the notes are also "too personal" for me to
relate. What has been presented thus far will, I trust, give enough
indication. Suffice it to say that there have been experiences of all
types, as there are evidently all types in the Second State than in

Lcale I an Lcale II. The flwers f the "astral planes" cncpt
 wul sa that the "qualit" f thse met wul etermine the "level" f
 the plane visite-"qualit" meaning intensit an/ r egraatin r
 eliminatin f the sexual experience. This wul open upn
 interpretatin. Thse wh have nt egun t unerstan the cnitins f
 the Secn State ("alive" r "ea") might well still relate the pattern
 t that f the phsical, nl withut the inhiitins an limitatins f
 the "civilize" phsical sciet. We cntinue t evaluate sexualit as
 g r a strictl in terms f such inhiitins, restrictins, an
 scial structure. The fallac f this viewpint is shwn in that in ur
 wn space-time cntinuum, we cantnt recncile sexual practice with
 scial rules, nr agree n this sujet amng the varius scial rers
 nw in existence.

The sexual rive in itself can e a catalst t the viratinal
 cnitin which is the rwa t the Secn State. Hwever, it is a
 trick matter; it is like an exuerant chil, cnstantl testing the
 authrit irecting it, an threatening t take ver an run in anther
 irectin. ut in n wa is it evil in the Secn State.

PRELIMI NAR EXERCIS ES

Thruhut this writing, I have mae man references t ne evient
 fact; the nl pssile wa fr an inivual t appreciate the realit
 f this Secn an existence within it is t experience it himself.
 viusl, if this were an eas task, it wul nw e cmmnplace. I
 suspect that nl an innate curisit will enale peple t vercome the
 stacles in the path f this achievement. Althugh there are man cases
 f existence experience apart frm the phsical , the have fr the
 mst part-at least in the Western wrld- een f a spntaneus, netime
 nature, ccuring uring mments f stress r phsical isailit.
 We are speaking f smething entirel ifferent, which can e
 jectivel investigate. The experimenter will want t prcee in a
 manner that will pruce cnsisistent results, perhaps nt ever time, ut

ften enough t valiate the evience t his wn satisfactin. I elieve that anne can experience existence in a Secn if the esire is great enough. Whether r nt anne shul is en the scep f m jugment.

Evience has le me t elieve that mst, if nt all, human eings leave their phsical ies in varing egrees uring sleep. Susequent reaing has prve that this iea is thusans f ears l in man's histr. If it is a vali premise, then the cnitin itself is nt unnatural. n the ther han, cnscius, willful practice f separatin frm the phsical is cntrar t the pattern, it wul seem, in view f the limite ata availale.

Harmful phsical effects frm such activit are unetermine. I have nt etecte (nr have an phsicians) an phsilgical changes, g r a, that can e attriute irectl t the ut-f-the- experience.

There have een man pschlgl changes that I recgnize, an pral man mre that I have nt een aware f. Hwever, even m friens in the pschiatric pfessin have nt claime that these have een etrimental. M graual revisin f asic cncepts an eliefs is apparent in a numer f was thrughut this writing. If these pschlgl an persnalit changes are trul harmful, there is nt much that can e ne aut it nw.

A nte f cautin is in rer here fr thse wh are intereste in experimenting, fr nce pene, the rwa t this experience cannt e clse. Mre exactl, it is a case f "u can't live with it an u can't live withut it." The activit an resultant awareness are quite incmpatible with the science, religin, an mres f the sciet in which we live. Histr is strewn with martrs whse nl crime was nncnfrmit.

If ur interest an research ecme cmmnl knwn, u run the risk f eing laele a freak, phn, r wrse, an f eing stracize. In spite f this, smething extremel vital wul e missing if u i nt cntinue t explre an investigate. In the unaccuntale "lw" peris when u cannt pruce this activit n matter hw carefull u tr, u realize this eepl. u have a strng sense f eing left ut f things, f the shutting ut f a surce f great meaning t living.

Here, then, is the est written escriptin I can give f the technique f evelping the nn-phsical experience.

THE FEAR ARRIER

There is ne great stacle t the investigatin f the Secn an

the envirnment in which it perates. Perhaps it is the nl majr arrier. It seems t e present in all peple, withut exceptin. It ma e hien laers f inhiitin an cnitining, ut when these are strippe awa, the stacle remains. This is the arrier f lin, unreasning fear. Given nl small impetus, it turns t panic, an then t terrr. If u cnsciusl pass the fear arrier, u will have passe a milestne in ur investigatin,

I am reasnal sure that this arrier is passe uncncsciusl man f us each night. When that part f us en ur cnsciusness takes ver, it is nt inhiite fear, althugh it seems t e influence the thught an actin f the cnscius min. It seems t e accustme t perating en the fear arrier, an unerstans etter the rules f existence in this ther wrld. When the cnscius min shuts wn fr the night, this Super Min (sul?) takes ver.

The investigative prcess relative t the Secn an its envirnment appears t e a meling r lening f the cnscius with this Super Min. If this is accmplishe, the fear arrier is vercome. The fear arrier is man-facete. The mst fearless f us think it es nt exist, until, much t ur wn surprise, we encunter it within urselves. First an fremst, there is the eath fear. ecause separatin frm the phsical is much like what is expecte at eath, earl reactins t the experience are autmatic. u think, "Get ack in the phsical, quick!! u are ing! Life is there, in the phsical; get ack in!"

These reactins appear in spite f an intellectual r emtinal training. nl after repeating the prcess eighteen t twent times i I finall gather enough curage (an curisit) t sta ut mre than a few secns an serve jectivel. The eath fear was either sulimate r assuage familiarit. thers wh have trie the technique have stppe after the first r secn experience, unale t suppress this first aspect f the arrier.

The secn aspect f the fear arrier is als linke with the eath fear: will I e ale t return t the phsical r t get ack "in." With n guielines r specific instructins, this remaine a prime fear f mine fr several ears, until I fun a simple answer that mae it wrk ever time. Mine was a matter f ratinalizatin. I ha een "ut" several hunre times, an the evience shwe that I was ale t return safel ne wa r anther. Therefre, the prailit was that I wul return safel the next time als.

The thir asic fear was fear f the unknown. The rules an angers f

ur phsical envirnment can e etermine t a reasnale egree. We have spent ur lifetime uiling up reflexes t cpe with them. Nw, suenl, here is anther, cmpletel ifferent set f rules, anther wrl f entirel ifferent pssilities, ppulate eings wh seem t knw all f them. u have n rule k, n ra map, n k f etiquette, n applicale curses in phsics an chemistr, n incntrvertile authrit u can turn t fr avice an answers. Man a missinar has een lulle in a remte lan uner just such cnitins!

I must cnfess that this thir fear still crps up, an with justificatin. The unknwn is still t a great egree unknwn. Such penetratin as I have mae has rught frth pitifull few unalterale an cnsistent rules, I can sa nl that, t ate, I have survive these expeitins. There is s much that I nt cmprehen r unerstan, an mre that is en m ailit t s.

Anther fear is the cnsequent effects n the phsical as well as n the cnscius min f participatin an experimentatin in this frm f activit. This t is ver real, as ur histr, at least t m knwlege, es nt seem t cntain accurate reprting f this area. We have stuies n parania, schizphrenia, phias, epileps, alchlism, sleeping sickness, acne, virus iseases, etc., ut n assemle f jective ata n the pathlg f the Secn .

I nt knw hw t circumvent the fear arrier, except cautius initial steps that create familiarit it it as u prcee. I hpe this writing in its entiret will prvie the pschlglcal "step" ver the arrier. It ma help t recognize cnitins an patterns that are familiar in that at least ne persn has ha similar experiences an survive.

The flwing are the necessar prceural evelpments.

1. RELAXATIN

The ailit t relax is the first prerequisite, perhaps even the first step itself. It is elieratel generate, an is th phsical an mental. Inclue with the cnitin f relaxatin must e the relief frm an sense f time urgenc. u cannnt e in a hurr. N pening appintments r anticipate calls fr ur services r attentin must clutter up ur thughts. Impatience f an srt can effectivel stifle ur prspects fr success.

There are man techniques availale fr taining this kin f relaxatin, an a numer f g ks cver the sujet Simpl select the meth that wrks est fr u. There are three general meths that

seem t wrk, tw f which are applicale in these exercises.

Aut- r self-hpnosis. Mst self-stu ks ffer this meth in ifferent versins. Again, it is a matter f which is mst effective fr u iniuiall. The mst efficient an speeiest wa is t learn selfhpnosis thrugh the training f an experience hpntist. He can set up psthpntic suggestin that will ring immeiate results. Hwever, select a tutr with care. Respnible practitiners are rare, an nephtes numerus. Frms f meitatin can e cnverte t effective relaxatin.

rerlan sleep state. This is perhaps the easiest an mst natural meth an usuall ensures relaxatin f th an min simultaneusl. The ifficult here lies in the maintenance f that elicate "ege" etween sleep an cmplete wakefulness. AH t ften, u simpl fall asleep- an that ens the experiment fr the mment.

practice, cnscius awareness can e taken up t this rerlan state, int it, an thrugh it, t ur estinatin. There is n wa t achieve it that I knw f ther than practice. The technique is as flws: he wn, preferal when u are tire an sleep. As u ecme relaxe an start t rift ff int sleep, hl ur mental attentin n smething, anthing, with ur ees clse. nce u can hl the rerlan state inefinitel withut falling asleep, u have passe the first stage. It is, hwever, a nrmal pattern t fall asleep man times in the prcess f this cnsciusness eepening. u will nt e ale t help urself, ut nt let this iscurage u. It is nt an vernight prcess. u will knw u are successful when u ecme re an expect smething mre t happen I

If attempts t remain at the rerlan state make u nervus, this t is a nrmal reactin. The cnscius min seems t resent sharing the authrit it has uring wakeful-ness. If this ccurs, reak the relaxatin, get up an walk arun, exercise, an lie wn again. If this es nt relieve the nervusness, g t sleep an tr anther time. u are just nt in the m.

When ur "fixative," the picture thught u have een hling, slips awa an u fin urself thinking f smething else, u are clse t cmpletin f Cnitin A.

nce u have achieve Cnitin A-the ailit t hl calml in the rerlan state inefinitel with ur min n an exclusive thught-u are rea fr the next step. Cnitin is similar, ut with the cncentratin eliminate. nt think f anthing, ut remain pise etween wakefulness an sleep. Simpl lk thrugh ur clse ees at

the lackness ahead of us. Nothing more. After a number of these exercises, you may hallucinate "mind pictures," or light patterns. These seem to have no great significance, and may merely be forms of neural discharge. I can remember, for example, attempting to achieve this state after watching a football game on TV for several hours. All I saw were mind pictures of football players tackling, running, passing, etc. It took at least a half hour for the pattern to fade away. These mind pictures are apparently related to your visual concentration in the preceding eight or ten hours. The more intense the concentration, the longer it seems to take to eliminate the impressions. You have accomplished Cnitin when you are able to lie indefinitely after the impressions have faded away, with no nervousness, and seeing nothing but lackness.

Cnitin C is a systematic deepening of consciousness while in the state. This is approached carefully letting go of your rigid hold on the ordinary sleep stage and rifting deeper little by little during each exercise. You will learn to establish degrees, of this deepening of consciousness "going down" to a given level and returning at will. You will recognize these degrees by the shutting down of various sensory mechanism inputs. The sense of touch apparently goes first. You seem to have no feeling in any part of your body. Smell and taste soon follow. The auditory signals are next, and the last to fade out is vision.

(Sometimes the last two are reverse; I suspect that the reason for vision being last is that the exercise calls for the use of the visual network, even in lackness.)

Cnitin is the achievement of C when one is fully rested and refreshed, rather than tired and asleep, at the beginning of the exercise. This is quite important, and not nearly as easy to achieve as it is to write about. To enter the relaxation state full of energy and wakefulness is great insurance for maintaining conscious control. The best approach to take in the early attempts at the Cnitin exercise is to start it immediately after you wake up from a nap or a night's sleep. Start the exercise before you move around in the physical, while you are still relaxed from sleep and your mind is fully alert. Don't take too much time before sleeping, and you won't have the immediate need to empty your mind upon awakening.

Incontinents. None of the relaxation-producing rugs that are readily available seem to help. Artificially forced a loss of conscious control and not being a confused state in deeper consciousness. The same is true, to a lesser degree, of tranquilizers. Relaxation is

maintained, but at the cost of perception. Alcohol in any form brings similar effects. More exotic compounds such as the alkalis and hallucinogens may be more productive, I have not had enough experience or contact with these to offer an opinion or even an educated guess. It would seem that far-reaching research is indicated for these. I have utilized all three methods, and rejected rug relaxation quite early as it resulted in too much loss of conscious control and distorted perception. In the first technique, hypnotic induction tapes were specially prepared for the experiments. They were quite useful and effective. The ordinary sleep state techniques have been employed most often. In spite of the complicated-sounding procedure, it is the most natural method for me.

2. STATE OF VIRATIN

The generation of this effect is the most critical of all. The subjective sensory impression it creates is described elsewhere. Once it is achieved, you will certainly not have to tell you've been successful, and you will have passed another major hurdle. All that can be given are clues. At the present level of knowledge, it is not known whether these things work. It is much like turning a switch to turn light without having an idea of what the switch is, where the electricity comes from, or whether and how it acts upon a surrounding tungsten filament.

At the least, all of the material contained herein has been established as empirically as possible. Aside from the principal human laboratory this writer—several other individuals have tried the pattern. Suffice it to say that they have obtained positive results.

As to the viratinal state. Lie down, in whatever position is most conducive to your state of relaxation, but with your body along a north-south axis, with your head to magnetic north. Loosen any clothes you may be wearing. Keep covered so that you feel just slightly warmer than is generally comfortable for you. Remove any jewelry or metal objects close to or touching your skin. Be sure that your arms, legs, and neck will relax in a position that will not impede circulation. Mark the room enough to ensure that no light can be seen through your eyelids. Do not use a completely blacked-out room, as you will then have no visual point of reference.

Absolute requisites. Ensure without question that you will not be disturbed in any way, either by direct physical intervention, a phone ringing, or other interrupting noises. Do not set a time limit or a deadline. The time you spend in the experiment is not more valuable

spent elsewhere and you should have nothing impending that might cut short this activity.

Achieve the state of relaxation. This whatever method you have fun workable in your own individual case. Work to continue its equivalent, and hold at the deepest level of relaxation possible without weakening your consciousness. When you have taken as much time as you need to be sure you have attained this, mentally repeat, "I will consciously perceive and remember all that I encounter during this relaxation period. I will recall in detail when I am completely awake and all these matters that will be beneficial to my physical and mental being." Say this mentally five times. Then begin reathing through your half-penumbra.

Establish the viratinal waves. As you continue reathing through your half-penumbra, concentrate on the lackness in front of your eyes. Look first into the lackness at a spot a foot away from your forehead. Now move your point of concentration to three feet away, and then six feet. Hold for a while until the point is firmly established. From there, turn the point 90° upward, on a line parallel to the axis and reaching up above the head. Reach for the viratins at that spot. When you find them, mentally pull them back into your head. This simple description must pose many questions. Reach out with what? Pull -what back into your head? Let us try another method of explanation. Begin a mental concentration, as if two lines were extending from the uterus of your eyes. Think of them as converging at a point a foot away from your forehead. Visualize a resistance or pressure when these two lines meet, as if two charged electric wires were joined, or poles of a magnet forced together. Now extend this juncture outward to about three feet, or the length of your arm outstretched. Due to the angular difference, the pressure pattern is altered. A compression of the space (forces?) between the converging lines must result, and the pressure must therefore increase to maintain the convergence. After the three-foot length has been established and held, extend the intersection point out to six feet away from your head, or 30°. (So that you can properly visualize the exact angle that represents 30°, it may help to mark off a 30° angle on a piece of paper and memorize what it looks like.)

Now you have learned to establish and maintain the 30° angle outward (or roughly six feet away), and the point of intersection 90° (or in an "L") upward in the direction of your head out parallel to the axis of your body. You "reach" with this point of intersection. Stretch and reach

with this point more and more, until you attain a reaction. Again, you will know when you attain it. It is as if a surging, hissing, rhythmic pulsating wave of fiercer sparks comes roaring into your head. From there it seems to sweep throughout your body, making it rigid and immobile.

Now you have learned the process, or the concept, it will not be necessary to go through the entire routine. You need not think of the viratins while in a relaxed state, and the come into being. A certain reflex has been established, or a neural path that can be followed again and again. Again, it is not a technique that can be achieved the first time it is tried. The probability of success increases with each successive effort. The more often you attempt it, the more likely you are to have positive results. However, now you have succeeded, it is not always repeatable at will. There are still many variables that interfere which have yet to be isolated and identified. But it is "work" often enough to be subject to continue study.

3. CONTROL OF VIRATINS

When you have attained the viratinal state, there are definite guidelines to follow. The utilization of this control under conscious control is the goal you are seeking. To accomplish this, there are careful procedures to serve. The should, of course, be followed in sequence, in the order presented.

There is no evidence to indicate that this viratinal state has a deleterious effect on either the mind or the physical. Here, then, are some procedures that can be applied systematically. These are a distillation of literally hundreds of trial-and-error experiments.

Acclimatization and accommodation. This is a way of saying that you should let yourself get accustomed to the feel of this unusual condition. All fear and panic must be eliminated when you feel waves like an electric shock without pain permeating your body. The best method seems to be to do nothing when they occur. Lie quietly and objectively analyze them until they fade away from their own accord. This usually takes place in about five minutes. After several such experiences, you will realize you are not being electrified. Try to avoid panicking struggling to break the paralytic condition. You can break it - sitting up with great force if you will, but you will be disappointed with yourself for doing so. After all, this was what you were trying to achieve.

Manipulation and mutation. Now you have eliminated the fear reactions, you are ready for control steps. First, mentally "direct" the

viratins into a ring, and force them all into your head. Then mentally push them down along your torso, then back up to your head. Start them sweeping in a wave over your rhythmically, from head to toes and then back again. After you have given the wave momentum, let it proceed of its own accord until it fades away. It should take about ten seconds-five down, five back-for the wave to make the complete circuit, from head to toes and back. Practice this until the viratin wave begins instantly upon mental command, and moves steadily until fade-out. At this time, you will have noticed the "roughness" of the viratins at times, as if you are being severely shaken right down to the molecular atomic level. This may be somewhat uncomfortable, and you will feel a desire to "smother" them out. This is accomplished by "pulsing" them mentally to increase their frequency. Their original viratin rate seems to be in the order of some twenty-seven cycles per second (this is the rate of the viratin itself, not the head-to-toe frequency). The pattern responds to this pulsing command very subtly and slowly at first. Your first indication of success is when the viratins no longer seem rough and shaking. You are well on your way to control when the process achieves a steady, smooth effect.

It is essential that you learn and apply this speed-up process. The faster viratin effect is the firm that permits dissociation from the physical. Once you have set the momentum of the speed-up, the acceleration seems to take place automatically. Eventually, you may sense the viratins not as the origin. They will increase their frequency-like a motor starting up-until the frequency is so high that you are unable to perceive it. At this phase, the sensory effect is not of warmth, slight tingling, but not excessive. Consistent achievement of this stage is the sign that you are ready for the first physical dissociation experiments. Another word of warning is in order here. In this point, I believe you cannot turn back. Ultimately, you will be committed to the reality of this other existence. How this will affect your personality, your daily life, your future, and your philosophy rests entirely with you as an individual. For once you have seen "pene" to this other reality, you cannot completely shut it out again, though as you might. The pressure of material affairs may submerge it for a time, but it will return. You cannot always stand on guard against its reopening. As you start to sleep or awaken, when you merely relax, the viratinal surge may come without call. You can shut it off, but of course, you eventually will come to tire of this other-when you are free from another excursion. You sense that you are fighting against yourself.

And who wants to fight one's self at the price of a good night's sleep!

THE SEPARA TION PROCESS

After u have achieve the state f viratin an sme cntrl f ur stage f relaxatin, ne aital factr must e consiere. It is prale that u have alrea taine it, since it is rinarily a pruct f the previus exercises. Hwever, it shul e emphasize. This factr is thught cntrl. In the state f viratin, u are apparentl subject t ever thught, th willful an involuntar, that crsses ur min. Thus u must e as clse t "n thught" r "single thught" (cncentratin) as pssile. If ne stra ica passes through ur min, u respn instantl, an smetimes in an unesirale manner. I suspect that ne is never cmpletel free f such misirectin. At least I have nt een, which ma accunt fr the man inexplicale trips t places an peple I nt knw. The seem t e

triggere thughts r ieas I in't realize I ha, elw the cnscius level. The nl apprach is t the est u can. With this in min, the first practices f isassciating the Secn frm the phsical shul e limite in time an actin. What flws is esigne asicall as a familiarizatin an rientatin technique which shul permit an apprach t isassciatin withut fear r cncern. Release f extremities. This serves t acquaint u with the sensatin f the Secn withut full cmmitment. After relaxatin an creatin f the viratin state, wrk with either ur right r left han an arm, ne at a time. This is imprtant, as it will e ur first affirmatin f the realit f the Secn. With ne han, reach fr an ject-flr, wall, r, r whatever-that u rememer as eing en the reach f ur phsical arm. Reach fr that ject. Make the reaching prcess neither upwar nr wnwar, ut ut in the irectin ur arm is pinting. Reach as if u were stretching ur arm, nt raising r lwering it. A variatin is simpl t reach ut with the han an arm in the same manner with n special ject in min. ften this meth is etter, as u then have n precnceive ica f what u will "feel." When u reach ut in this fashin an feel nthng, push ur han a little farther. Keep pushing gentl, as if stretching ur arm, until ur han encunters sme material ject. If the viratin pattern is in effect, it will wrk, an ur han will eventuall feel r tuch smething. When it es, examine with ur sense f tuch the phsical etails f the ject. Feel fr an cracks, grves, r unusual etails which u will later e ale t ientif. At this pint, nthng will seem unusual. ur sensr mechanisms will tell u that u are tuching the ject with ur phsical han. Here, then, is ur first test. After acquainting urself with the ject with ur utstretche han, straighten ut ur han an push against the ject with ur fingertips. u will encounter resistance at first. Push a little harer, an gentl vercme the resistance u feel. At this pint, ur han will seem t g right through the ject. Keep pushing until ur han is cmpletel through the ject an meets sme ther phsical ject. Ientif the secn ject tuch. Then carefull withdraw ur han, ack through the first ject, an slwl ack t nrmal, s that it feels as if it is where it "elngs." With this, ecrease the viratins. The est wa t this is slwl t attempt t mve the phsical . Think f the phsical , an pen ur phsical ees. ring ack ur phsical senses, elieratel. nce the viratins have fae awa cmpletel, lie still fr a few

minutes for full and complete return. Then get up and make a notation of the object which you "felt," locating it relative to the position of your hand and arm when you were lying down. Note the details of the first and second objects which you felt. Having noted this, compare your description with the actual first object. Make special note of small details which you could not have seen from a distance. Physically feel the object to compare it with what you felt under the vibrations. Examine the second object in the same manner. You must not have been consciously aware of its presence or position prior to the experiment. This is important. Test the line of direction from the place where your physical hand lay, through the first object and up to the second. Is it a straight line? Check your results. Was the first object you touched physically located at a distance it would have been absolutely impossible to reach without physical movement? In the details of the object—especially the minute details—compare with the notes you have made? Make the same comparison for the second object. If your answers are affirmative, you have had your first success. If the facts do not check out, try again another day. Almost without qualification, if you have produced the vibrational state, you can perform this exercise. You can also practice the following quite easily. After producing the vibrational state, lying on your back, arms either at your sides or on your chest, gently lift your arms without looking at them and touch your fingers together. This is quite casual, abstract, and remember the sensor results. Once you have clasped your hands above your chest, look at them first with your closed eyes. If you move easily enough, you will see the physical and non-physical arms. Your physical arms will be at rest at your sides or upon your chest. The sensor impressions will be with the non-physical arms and hands above your physical. You should test this phenomenon as many times as you wish, however you desire. Prove to yourself that you are moving not your physical arms, but something else. It whatever means are necessary to give you full assurance of this reality. It is important always to return your non-physical arms to full conjunction with their physical counterparts before "shutting off" the vibrational state. Although there may be a severe aftereffect if this is not done, I think it is not too far out in the early stages. The isosciation technique. The simplest method to use in separating from the physical is the "lift-up" procedure. The intent here is not to

travel to far-off places, but to get acquainted with the sensation in your own room, with familiar surroundings. The reason for this is that the first true experience will then be to examine and explore with identifiable points of reference.

In order to assist in this orientation, it is better that these first complete isosciation exercises be conducted using a light. Test for yourself your needs in regard to the amount of light in the room. Avoid using an electric light if possible.

To establish the condition, achieve the vibrational state, and maintain complete control of your thought processes. You are going to stand in the confines of your familiar room. Think of getting lighter, floating upward, how nice it would be to float upward. Be sure to think how nice it would be, as the subjective associated thought is most important. You want this because it is something you will respond to eventually; you react even before the act, in anticipation. If you continue to hold on to these thoughts, you will isosciate an floating upward from your physical. You must achieve it the first time, or the second. But quite sure, if you have accomplished the preceding exercises, you will achieve it.

A second method is the "rotation" technique, which has been mentioned elsewhere. Under the same prescribed conditions, slowly turn over, just as if you were turning over in bed to more comfortable.

Make no attempt to help yourself rotate with either arms or legs. Start turning by twisting the top of your head and shoulders, first. All means move slowly, exerting gentle but firm pressure. If you want, you may use an actual spin like a leg rolling in water before you can alter the pressure. Such action is interesting not because you may use all orientation and effort to find your way back carefully in rotation juncture.

The ease with which you begin to turn, with no friction or sense of weight, will inform you that you have begun to succeed in isosciating. As this happens, turn slowly until you feel that you have moved 180° (i.e., face to face with your physical). It is uncanny how you will recognize this position. This 180° or face is merely two 90° turns, and without orientation, it is easy to sense, once you are in the 180° position, stop the rotation merely by thinking of going straight. Without hesitating, think of floating upward, backing up away from the physical. Again, if you have reached the vibrational state successfully, this method will surely bring results. Of the two separation techniques, the first should be tried before the

secn. Then, after th have een examine an teste, the ne that seems easiest t u shul e utilize. Lcal experiments an familiarizatin. nce u have succee in the separatin prcess, it is mst imprtant fr ur wn jective cntinuit that u remain in cmplete cntrl. The nl pssile wa t this seems t e staing clse t the phsical in the earl stages. Whatever u ma feel emtinall, keep in clse prximit t the phsical.

This amnitin is mae nt ecause f an knwn anger, ut s that u will maintain a step--step familiarit an thus perceive fr urself exactl what is taking place. Wil, uncntrlle trips at this stage ma well pruce uncmfrtable situatins an cnitins that will frce u t re-learn much f what u have alrea achieve. The prcess f mental acclimatin will e ifferent frm an u have ever cnsclus experience The graual aaptatin will greatl enhance ur peace f min an cnfience.

At this pint, the principal exercise is t return. Keep ur separatin istance n mre than three feet awa, hving ver the phsical. nt make an attempt at this time t mve laterall r farther "up." Hw u knw hw far awa u are? Again, this is smething u sense. ur visin nw is zer. u have cnitine urself nt t pen ur ees, an let them remain clse fr the mment. Sta clse t the phsical. The mental cncept f this will keep u in prper range. Fr the next three r fur exercises, nthng ut practice getting "ut" an returning t the phsical. T return uner these cnitins, merel "think" urself ack int the phsical, an u will return. If u have use the first meth f separatin, the reintegratin is relativel simple. When u are ack in exact alignment, u will e ale t mve an prtin f the phsical an reactivate an r all f ur phsical senses. Each time u return, pen ur phsical ees an phsicall sit up s that u knw u are cmpletel "ack tgether." This is t ensure rientatin, t instill cnfience that u can return at will, an mst imprtant, t assure urself f cntinue cntact with the material wrld in which u nw elng. Whatever u elieve, this reassurance is mst necessar.

If u have applie the rtatin meth, mve slwl ack twar the phsical, again thinking f it, an when u feel u have mae cmplete cntact, start ur rtatin ack 180° t cnjunctin with the phsical. It seems t make n ifference whether u cntinue the circle f rtatin r reverse an turn ack in a mtin ppsite t that which helpe u release.

In th techniques, there seems t e a slight, clicklike jerk when u are again in cnjunctin with the phsical. An exact escriptin f this sensatin is quite ifficult, ut u will recognize it. Alwas wait a few mments efre sitting up after u have retune, primaril t avi an pssile uneasiness. Give urself sme time t reajust t the phsical envirnment. The phsical act f sitting up prvies evience f cntinuit in a emnstrale frm; u will knw that u can cnsclusl, willfull act in a phsical mvment intersperse with experiments in the nn-phsical envirnment an retain cnsclus awareness thrughut the prcess.

u will have cmplete the ccle when u are ale t separate, return t the phsical, sit up an nte the time, g ack t the separatin prcess, an return t the phsical a secn time, all withut lss f cnsclus cntinuit. The ntatin f the clk reaing will help in this.

The next step in familiarizatin is t separate t a slightl farther istance, appling the same prceures. An istance up t ten feet will . Alwas keep mental cncentratin n a single purpse withut straght thought patterns, especiall in these extene exercises. After u have ecme accustme t the feeling f eing mre "apart," mentall tell urself that u can see. nt think f the act f pening ur ees, as this ma well transmit u t the phsical an iminish the viratinal state. Instea, think f seeing, that u can see-an u will see. There will e n sensatin f ee pening. The lackness will just isappear suenl. At first, ur seeing mae im, as if in halfight, inistinct r mpic. It is nt knwn at present wh this is s, ut with use, ur visin will ecme mre sharp.

The first sight f ur phsical ling elw u shul nt e unnerving if u have applie the previus exercises. After u are satisfie that it is "u" ling there, visuall examine the rm frm the perspective f ur psitin. Mentall mve slightl in ne irectin r anther, slwl an never vilentl. Mve ur arms an legs t reassure urself f ur milit. Rll arun an cavrt in the new element if u wish, alwas staing within the prescrie range f the phsical.

At this stage, u ma e fille with strng esires which can e almst verwhelming. This is the greatest prlem u ma face at the mment. These esires, appearing unannunce an unexpectel, are subjective an emtinal, an can easil sumerge the euctive reasning psitin u have uilt up s carefull. The mst imprtant clue is t unerstan

that the must nt e laele evil r wrng. The simpl exist, an u must learn t cpe with them. The rule is nt en the existence f these esires. Recgnize them as a eep, integral part f u that cann't e "thught" awa. Until u this, u will e unale t cntrl them.

These esires inclue freem (t revel in the release frm phsical limitatins an gravitatal effects), sexual cntact (first with a lve ne, then at a strictl sensr level), religius ecstas (varing, ase upn the intensit f earl life cnitining), an thers that ma riginate in unusual envirnmental experiences f the inividual. The elief hel here is that everne will have these subjective esires espote the mst stringent iscipline an selfanalsis. What we speak f are thse elements far elw surface cncsciousness that cmprise ur wn funamental character an persnalit. As has een explaine earlier, these elements emerge ecause u are n lnger just a cncsius, intellectual self. u are, perhaps fr the first time, an entiret. Ever part f u will e hear frm an must e cnsiere in an actin u take. The trick is t keep the cncsius, reasning u (the ne mst cgnizant f the phsical wrld) in a minant psitin. It isn't eas.

Therefore, u will run int prblems if u attempt a enial f self. Instea, u must accept these smetimes surprising rives fr what the are-a part f u-an g n aut ur usiness. u cann't eliminate them, ut u can set them aside fr the mment. ffer the promise f future fulfillment, an u will have n resistance. These nees can unerstan iversin, as the have een subjecte t it fr as lng as u have live!

When u have reasnal ealt with these ther parts f u, an have emnstrate this t ur satisfactin five t seven times in a nearseparatin cnitin (in the same rm at clse vicinit), u are rea fr mre istant an specific vages. All f the freging presumes that u have vercome mst f the fears u have encuntere up t this stage. If u have nt, repeat the exercises which pruce fear until familiarit washes it awa.

Infallible return signal. As nte, the fear f eing unale t re-enter the phsical is a asic eterrent t leaving the . In m earl experimentatin, I encuntere this prblem man times. Happil, a slutin was fun whenever this ifficult presente itself. After careful analsis f hunres f tests, an infallible technique was evlve. The nl guarantee that can e given is that it has cntinue

t wrk fr me.

First, if u have ifficult, n't panic. Ave all, keep ur ratinal thught prcesses minant. Terrr nl aggravates the situatin. Internalize this simple frmula, an call upn it: t return t the phsical frm wherever u are, think f ur phsical . Mentall egin t mve sme part f ur phsical . Mve a finger r a te. Phsically take a eep, elierate reath f air. Reactivate ur five phsical senses, r an ne f them. Mve ur jaw. Swallow, r mve ur tngue. An act that must invlve phsical mtin r use f phsical energ will wrk. If ne esn't immeiatel take effect, tr anther. Withut questin, sme such thught actin will ring u ack int the phsical. It is merel a questin f which ne wrks est with u.

When this technique is applie, return is virtuall immeiate. It is an autmatic irectin finer an rcket last cmine. Reintegratin seems t e instantaneous when this is use. Hwever, this immeiatereturn

meth eliminates ur pwer f chice r ecisin. nce it is put int effect, u cann't stp it. u will return t the phsical withut an ppurtunit t knw what is happening, an hw it is taking place. Thus it shul e thught f as an emergenc reserve measure rather than a cnsistent step in ur methlg.

Uner rinar cnitins, u shul think f r feel the irectin an lcatin f ur phsical . Then, with n urgenc an in a calm, willful manner, start t return.

The mechanics f mvement. Nw that u have set up the prper cntrls, including the emergenc return signal, u are rea fr the mst mmentus step f all: t "g" t a istant pint an return. It is efinitel nt avisale elieratel t attempt this exercise efre u have cmplete all previus tests an are at ease with them. It is quite pssile that u ma have inavertentl gne t a istant pint uring the earl stages. If this is the case, u can recognize the imprtance f flwing a prceure.

First, set ur "aiming pint" Rememer the rule: u must "g" t a persn, nt t a place. It ma e pssile t achieve the latter if u have a eep emtinal attachment t the lcale, ut the experiments t ate have shwn little success alng this line. This, f curse, ma e ue t the persnalit f the writer.

Select the persn (living) whm u esire t visit. Chse smene u knw quite well. nt inform this persn that u are making the test

This is most important so as to rule out any suggestion in his or her part. Make this selection before you enter the vibrational state and before you start your relaxation process.

Establish relaxation in the vibrational state. Use your chosen method separately. Move away to near distance, six or seven feet from the physical. With your vision still in "lackness," cautiously "think" of the person whom you plan to visit. Think not only of the name, but of the personality and character of the person. Do not try to visualize a physical being, for it is the reflection of the inner person that will attract you, rather than the physical attributes.

As you think in this pattern, turn yourself around slowly in a 360° rotation. Somewhere in the circuit, you will "feel" the right direction. It is an intuitive thing, a sureness that attracts you like a gentle magnet. Even so, you can check for verification. Go past this point in your turn, and come back to it. Again, you will sense it very strongly. Stop, facing this direction. Think that you have vision, and begin to see.

To give yourself motion toward your destination, employ a total Section version of the "stretch," which you practice in your first exercise with hands and arms. The easiest method is to place your nonphysical arms over your head, thumbs latched together like a diver about to plunge into water. With your arms in this position, think of the person you wish to visit and stretch your mind in that direction. You may move fast or slow, opening upon the effort of this stretching action. The harder you "stretch," the faster you go. At your destination, you will automatically stop stretching without realizing it. To return, apply a similar method. Think of your physical body, reach out and stretch, and you will return promptly. Usually none more is required than this. There is some speculation regarding the necessity of keeping your arms in the diver's position. Originally, it was assumed that this stance would break a path or way for an encounter with the hands rather than the head. It does help create the stretching action better than keeping the arms at the sides.

There you have it. The freing may seem ritualistic, but it is not intense. It may appear no better than the magic formula of the Middle Ages. To state, there are no explanations of why the technique works. Perhaps in the years to come, interested and curious physicists, chemists, neurologists, and other scientists will eventually work out theories to fit the action. If enough people undertake to examine it empirically,

perhaps a new science will result.

In the meantime, the unaries can disappear from you, too, if you have courage and patience. The only way you can accept and know this extension of reality is to experience it yourself.

Good luck !

ANALYSIS

F

EVENTS

How is all of this happening? Was there some avenue or approach that makes sense? The best answer seems to lie in the analysis. This precludes use of the underground, the nonlinear area that considers or accepts the "problem" as something of a hallucination, since much of the underground is actually principally in vague generalities. I want specifics.

I realize that there must be some way to organize the conflicting areas I was accumulating. So I began to extrapolate some possibilities and probabilities from what was known. The accepted method is to keep one's feet in the light and not slip back as one steps cautiously into the dark, shifting grounds.

The known areas were sequences of events, symptoms, and results. The sum of my experience and experimentation fell easily into the chronological stages.

PRELIMINARY STAGE

This includes all events and activities prior to the symptom of solar plexus cramp described earlier. Early life patterns include two instances of unexplained paroxysms that seemed relevant to this

research.

The first incident occurred when I was eight years old. I reported to my parents a room in which I sat in a room paneled in redwood. In one corner was a cabinet from which came music and voices, which were much like a vic-trala. In the front of the cabinet was a window, and there were moving pictures in the window. The voices from the cabinet matched what the people in the window seemed to be saying. It was like the moving pictures shown at school except that the people's words were heard rather than spelled out on the screen. Also, the moving picture in the cabinet was clearly just as people and things really were. (Thirteen years later I sat in a mahogany paneled room and watched clear television for the first time.) As best as I can recall, I have never seen any clear motion pictures at the age when the room took place.

The second unusual event happened at the high school level at about age fifteen. On a given Friday night, I had been looking forward expectantly to a party the next night I had estimated that my cash requirements for the coming event were two dollars. The problem was to find a source for the two dollars before Saturday night.

There had been no work available during the week to earn the money. For one reason or another, my parents had been exhausted as a resource. No prospect for work on Saturday was in sight. I went to the Friday night worrying over this immediate problem.

Upon awakening Saturday morning, I had an immediate vivid conviction that two dollars were under an old plank lying outside on the ground beside the house. I knew of the existence of the plank, as it had been there for some time. However, I dismissed the idea as a wishful dream and went without breakfast.

After eating, still preoccupied with the dire financial problem, I thought again of the area under the two dollars under it. Well, in order to dismiss the idea, I went outside and around the house to where the plank lay on the ground. It looked unimpressive, half-covered with dirt and leaves. It was impossible that someone could have inadvertently "lost" some money or place it under the area. Still, as long as I was there, it wouldn't hurt to look just to get rid of the compulsion.

I pulled at the plank and raised it upward. There were hundreds of ants and bugs on the damp dirt underneath, running frantically in all directions. Also on the wet earth, in the center of the area where the area had lain, were two fleas, crisp, and new-looking.

I instantly stopped to consider how the money happened to be under the area.

I may mention of the incident at the time, except that a friend. I was concerned that someone might claim the mine. The problem for the night was sleep. The incident has been forgotten completely until recalled under the personal history search.

There was nothing more. No great traumas, just a basic American upbringing in a scholastic family. In view of the fact that it was a "mental" problem, psychiatrists seemed to be the answer. Still, no outward evidence of the strong repressions, compulsions, anxieties, and/or phobias which normally show up in mental illness could be found.

Close examination of the events leading up to the first out-of-the-symptom (the severe cramps) brings to light several factors which deserve consideration. In the year immediately preceding the first incident, there was no relatively unusual physiological change. During that year I had seven lower teeth capped in a rather lengthy dental process. This was examined in detail in relation to the later symptom of "tuning" the Secord State continuous movements of the jaw. It is possible that the use of cast metal comprising part of the tooth-capping fabrication acted electrically in some other fashion in the brain. This still remains an unexplored possibility. Physicists, physiologists, and electronics specialists have not been relating to this. Proper research could prove or disprove the hypothesis. There are hundreds of thousands of people walking around with bits of metal in their teeth, and other such incidents have been reported. A survey might prove interesting.

There were no other physiological changes significant enough to be recalled consciously. The only average-dietary nutritional factor was that of vitamin intake. Since my wife believes strongly in nutrition, daily doses of vitamins A, complex, C, and E, plus mineral tablets, have been a norm for several years. Again, a cumulative effect could have been the cause, but no reports or research studies indicate any factors resembling the Secord State. Other than this, a normal diet was the rule, with no major changes for five years at the least.

At the psychological and physical activity levels, there is much to be noted. It is quite conceivable that the causes of the phenomenon lie here.

The first consideration might be termed the anesthesia episode, which took place some six months prior to the first symptom. The beginning came when I noticed an unusual "head" effect from the fumes of a gallon can of contact cement. I was installing a cupboard top in the wall of a room at home when I became aware of the sensation. The can

clearly stated on the label that the cement should be used in well-ventilated areas. I correctly assume that this was a fire-hazard warning from the manufacturers.

The sensation reminded me of the strange effect I had experienced in the past just as I was "going under" from anesthesia. Curious, I experimented with the effect of the fumes a number of times in the following month, with very significant results. Upon learning that the fuming agents were tetralin (a common commercial hydrocarbon detergent) and acetone (now used as anesthetic), I made several experiments with the subjective effects of light anesthesia, utilizing a less volatile and relatively safe inhalant, Trilene. In retrospect, the results of these experiments seem to parallel closely the reports of those who have undertaken the LSD experience. Intensely vital and not at all unpleasant, the effects may well have triggered an inner desire for new experiences even though I had had that attitude. Reluctantly, I stopped the experiments, as there seemed inherent dangers of physiological side effects if they were continued. Although I had set up rigid controls, there was no certainty that they would always work. However, I discovered some interesting facts about anesthesia that satisfied my curiosity. In Ireland, it seems, ether was still the popular sedative which laid it out at street level each morning. In the early days, medical students often had "ether parties," much like the parties of the "black market" LSD users. Doctors have reported that ether action has been quite common through the ears. Captains of gasoline tankers have problems with a seagazing version of the win. When signed on as crew, these men appear completely normal, until they are found unconscious alongside a cargo vent. I understand they are called "sniffers."

Further, I learned the relationship between alcohol and other anesthetics. An anesthetic produces a trail from consciousness to an unconscious state in which is death. The job of the anesthetist is to "put down" or place the patient in a deep unconscious state as quickly as possible, avoiding an "violent" intermediate condition (which is the area I eventually explored). The technique then is to hold the unconscious patient just above death. The major advantage of ether when it was first introduced was that it had fewer possible side effects than alcohol and offered greater control of the degree of unconsciousness. The period of consciousness following administration was quite short, and the unconscious state was quite extended before the terminal point (death) was reached.

The period of consciousness following the administration of alcohol, rather than, is quite long. When deep unconsciousness is reached, the distance to the terminal point is much shorter. The margin is so narrow that continued administration of alcohol to a patient after he has "passed out" can well cause death.

Another fact I discovered is that archaeological and geological studies of the sites of several ancient Greek and Egyptian temples of worship, where man visits and miracles take place, have indicated the prehistoric escape of underground gases, including nitrous oxide, and around the particular spot sometime in the past Nitrous oxide is not of the present-day anesthetics, less and tasteless.

Some three months after this "rug" experience, which then was almost forgotten, I developed an interest in the possibilities of a learning during sleep. I do not know what brought out this interest. Perhaps it was an outgrowth of an early academic environment coupled with my immediate satisfaction of the teaching methods applied in the primary grades to my own children.

To explore the potential of this interest, I made some studies of past and present concepts of the waking-unconscious mind. There was supporting evidence that the unconscious receives all sensory input while awake and asleep. The problem was to introduce intelligent and organize a learning during sleep and to provide conscious recall when desired.

The limited formal research material available showed contradictory conclusions. Simple reading of a tape to a sleeping subject produced fragmentary and erratic results. No comparative studies between inductin during deep (delta) sleep and the waking state (now termed REM sleep) have been made. No one has attempted to create deliberately a receptive sleep state with a Pavlovian type of conditioned reflex in order to bring recall at will.

To carry out this research in a convenient pattern, I made authentic sun recordings to test various approaches to a waking technique. This seemed to be the first logical step, as results have been obtained along similar lines utilizing hypnotic sleep instead of the natural sleep state. The reason for the use of tape recordings was to personalize the technique and to ensure identical tests among different subjects. The tapes were designed for use in a dark room with light and sun.

The tapes used were deliberately simple in content. There was a period of inductin to create hypnotic sleep. Following this, a series of

direct-suggestion units were incorporated into a continuing pattern. These varied according to the test and the results desired. For example, learning, for example, was confined to multiplication tables (from twelve to twenty-four) and the Spanish and French vocabulary and idiomatic phrases. These were always accompanied by suggestion of full and complete memory and posthypnotic suggestion that recall could be attained in the conscious state by a mental-physical cue (such as thinking of the number 555 and tapping fingers on a table five times simultaneously).

Each inductin tape recording also included a suggestion that the subject would improve both physically and mentally. This affirmation was somewhat more than a generalization. No details were suggested as to how this improvement would take place. In each functional area of the nervous, circulatory, glandular, and digestive systems were the complete "normal," according to the instructions given the subject throughout the health and recall suggestions, then, were reinforced with each inductin recording of the tape. In light of later incidents, this may have been important. Each experimental tape was carefully annotated, with every spoken word identically following a prepared script and routine. The tapes closed with a pattern to bring the subject back to complete and normal wakefulness. Suggestion here was extremely simple and effective, with no elaborate words that might be misinterpreted by the subject. The tapes were played to about eleven subjects, ranging in age from seven to fifty. The results implied a definite potential value, with some improvement in techniques.

It must be stated here that I applied the tapes experimentally first and most frequently to myself. This quite naturally brought them into the greatest area of suspicion in relation to the out-of-the-experimentation. All the tapes have been examined word for word, sun, and at low background level for clues to a possible later "effect." No clues seem evident, and the suspicion remains.

Such experimentation terminates with the appearance of the first symptom.

BEGINNING STAGE

(September 1958-July 1959)

In the expectation of some correlation between effects, events, characteristics, theories, and conclusions, a starting process was instigated. It soon became evident that three stages had taken place within this period. There may be additional stages in the three, but these remain unknown. The "beginning" and the cutoff point of the

eginning Stage are fairly clear.

Effects. The first unexplained effect was the cramp or constriction, as reported earlier. Several weeks later, this was followed by the sensation of a "ra" from the nostrils, with resultant cataplexes. Cautious experimentation brought the discernment of the virational sensation. This sensory impression was later discovered to be reported consistently in the experiences of spiritualists, occultists, and others in the late nineteenth century. It still is referred to casually in much unergonomic talk.

The virational sensory effect was the single consistent symptom throughout the beginning Stage. However, it appeared to be evolutionary. The early virations seemed to be rough, sometimes accompanied by a visual image of a localized ring of electrical "sparks." The frequency was in the range of ten cycles per second, according to visual clock timing. At the conclusion of the beginning Stage, the frequency had increased to approximately eighteen c.p.s., with much less discomfort to the physical. This effect was induced willfully some 59 per cent of the time in the latter portions of the period.

The second effect was the awareness of a high-pitched "hiss" heard steadily and constantly in the aural centers. Once established, it continued uninterrupted throughout the period. An ear specialist diagnosed this as "hearing of the blood through the veins." Otherwise, hearing was normal.

Separation from the physical took place approximately three months into the period, inadvertently in the first instance. Most subsequent incidents were induced elierately. All took place only when the virational effect was present. It became easier to create this effect as the period progressed,

Neither pronounced nor repetitive effects were served. Anaphysiological results seemed to be restful rather than enervating or debilitating. At this stage infrequent subsequent physical effects of excitement and stimulation were evident, but not to an extreme degree. These included accelerated pulse rate, perspiration, and sexual response.

Emotional patterns. For the full half of the period, fears of mental and/or physical disability were dominant. These fears were greatly assuaged in consultation with an examination by medical and psychiatric authorities.

The main subsequent factor was curiosity, temperate strong uncurrents of anxieties related to uncharted and uncharted

exploration of the unknown, possible community and/or familial censure, and the fear of being unable to return to the physical.

Sequence of experimentation. From the first out-of-the-body experience, the experiments range from gradual familiarization of "local" separation (ten feet or less) to objective examination through partial separation and finally visits into areas of Local I (present space-time).

Method. Means of inducing the virational state were explored, centering chiefly on tape recordings described earlier and methods of producing complete relaxation with full consciousness, the prerequisite for the virational state. It was determined that achievement of the virational state was relatively simple once the consciousness-relaxation condition was established.

The evidence of real reathing as a condition was confirmed. "Tuning" of the virational state by minute movements of the physical jaw proved to be an effective method.

It became apparent that separation occurred only during the virational state. The technique of separation evolved into a simple uncluttered thought of "up" or "away." Successive tests indicated that an nonphysical movement in the Second was instigated by desire and thought alone. Preliminary control movement to pretermine location and unhampere immediate return to the physical remained unsolved.

Conclusions. The following conclusions were reached during this period, (1) There does exist a Second interspersed in conjunction with the physical. (2) The Second can move and act independently of the physical. (3) These movements and actions can be made partially under the control of the conscious mind. (4) Some sensory inputs in the Second register as they do in the physical, there are no translations. (5) Some movements in the Second occur in identical space-time to that of the physical counterpart.

MILE STAGE

(August 1959-September 1962)

Effects. This period is identified as beginning with a mild cold.

There was no evidence of a relationship between experimentation and the illness, though absence of evidence does not necessarily eliminate this possibility.

The virational state evolved until it was manifested as a sense of warmth in latter portions of the period. This change resulted from a gradual "speeding up" of frequency until single pulsations were not perceptible. The auditory "air hiss" phenomenon continued unchanged throughout the period.

Separation from the physical became less prearranged and more natural, with no occasional re-entrance problems. The virational state was elicited by inducing slight hours, and occurred spontaneously late at night.

Apparent physiological effects remained the same: no resulting enervation or facilitation, some stimulation. These were served most carefully in view of the earlier conclusion, Emental patterns. Early in the period, there was some anxiety about possible physiological effects. The inability to control the experience tallied with contributions to these fears, which lessened considerably by the middle of the period, due principally to the lack of supporting evidence and growing confidence. Still present were concerns relating to return-to-physical controls, and the possibility of serious errors through ignorance in unknown areas.

Sequence of experimentation. Extended visits to Lcale I became less frequent, to be replaced initially by inadvertent trips into Lcale II.

In the latter portion of the period, entrance into Lcale III was discovered and subsequently explored. The intertime state was discovered late in the period.

Methodology, "Cuntown" techniques of relaxation were applied in all tests. Late at night, relaxed sleep states were converted to the now recognizable virational-warmth condition. Vocal reathing became an automatic function, with some further experiments with "jaw tuning."

Separation from the physical via the 180° (up-to-phase-back-awa) method proved to be the most effective and reliable. Consistent technique of positive return to the physical (K recall) was tested and put into practice.

Conclusions, (1) Existence of the Second was reaffirmed. (2) Lcale II, with specific characteristics different from those of Lcale I, was discovered. (3) The existence of Lcale III was hypothesized, with related characteristics to Lcale I, but in different stages of scientific development. (4) Human personality survives the transition and continues in Lcale II. (5) Communication between human beings can take place above the vocal level, in the waking or sleeping state and/or the Second State. (6) Some (or most?) human living physical entities separate from the physical during sleep. The reason for this is not known.

LATER STAGE

(center 1962-center 1970)

Experimentation was limited during this period, due principally to lack of opportunity. Preoccupation with material affairs took precedence, with evaluation of previous work as a secondary effort. Effects. The sense of viration disappeared completely during the period, evolving into warmth, then to an ineffable "being." Separation from the physical was possible now in this "being" state, with minimal effort. The no physical effect noted was a slight feeling of disorientation, heaviness, and minor discomfort for some nine hours after a particular experiment. No special experiment has been performed, and the causes for this are unknown.

In the middle of the period, I suffered a thrombus hemorrhoid which relieved attributes to an experience during an experiment some four or five prior to the appearance of the symptom. There was no previous medical history of this physical problem.

Sleep requirements lessened during the period. However, when sleep appeared necessary, it became imperative to comply with the need.

Noncompliance

rough physical and mental facilitation. As little as five minutes of sleep brought major regeneration.

The no other significant effect recorded was the occurrence at two separate times of a complete awareness of "near isolation." This was full consciousness at a level where full sensory awareness of physical surroundings was active, yet the self was "not touched away." No coincidences, it required elicitation to integrate completely into the physical environment. The effect of remaining in the "not touched away" environment is unknown. The "air hiss" sound continued.

Emental patterns. The fears found in previous stages were completely dissipated in this period. The most important reason for this was complete confidence in the methods of ringing out an immediate return to the physical when desired. Furthermore, the evaluation of previous attitudes brought acceptance of the condition in terms of an evolution rather than deterioration.

At the same time, minor concerns for continued existence in the physical began to manifest themselves. Disregard for physical dangers lessened considerably as a result. The reason for this is not known.

Sequence of experimentation. No preplanned sequence was instituted during the period, due to the exigencies of other matters. Thus experimentation was sporadic and took place only when it was opportune. Several strong evidential visits were made to Lcale I and Lcale II. Most visits were to Lcale II, with unspecific results as related

t the physical world (Lecale I). Experimentation in strictly scientific grounds began late in the period under consideration. Methlg, Little attention was given to this area, as two principal problems remained unsolved. The first problem was the development of deep relaxation techniques, which were tainted with increasing difficulty. The second was the chronic problem of controlling the estimation point. Various techniques were applied, all with indeterminate results. The heart of the difficulty lies in the conflicting desires between conscious mind and superconscious when they are operating at full capacity. In the Secn State, the superconscious is the stronger acting element

Conclusions. (i) While in the Secn, it is possible to create a physical effect in a physically living human entity while the latter is awake. (2) There are unexplored areas of knowledge and concepts completely unknown in the comprehension of the conscious mind of this experimenter.

STATISTICAL CLASSIFICATION

The first step in making sense out of this mass of raw data was to set up standards for measurement and analysis. After several attempts, it became apparent that not a few of the typical arsticks could be applied. Therefore, assumptions and premises were made to permit identification in the sorting process, and the conclusions brought forth are not as valid as the premises on which they are based. The following are the primary assumptions.

1. VERIFIICAL QUALITIES OF THE EXPERIMENTER

Implied here is not the experimenter's status in our society, but rather the assessment of basic characteristics of the individual involved.

However sincere the experimenter may be, credence must lie within the fundamental personality. In my experiments, I am willing to undergo an

aitinal pschiatric, pschlgical, an phsical examinatin in the interests f the evelpment f aitinal relate ata. This alne ma e sufficient t estalish a satisfactr egree f intellectual acceptance.

2. SIMILARITIES ARE ANALGUS

Simpl state, this means that the serve cnitin r actin taken has realit the same stanars as thse applie t its Here-Nw phsical cunterpart. Regarless f an apparent incmpatilit with the present knwlege an cncpts f mankin, the realit f the experience is acceptale if it equals, apprxiates, r is sufficientl similar t the cnitins f perceptin an interpretatin nrmal t the waking phsical state.

3. PERCEPTIN AN INTERPRETATIN

The accurac f these is assume t e crrect within the limitatins f the same errr-prucing factrs as are fun in the nrmal waking phsical state. These factrs are cntingent upn envirnmental training an experience, intellectual qutient, an emtinal make-up. It must e assume that sensr inputs in the Secn State, althugh viusl f a ifferent nature, are subject t the same reasning an ratinal interpretive prcess. The jective analsis f structure an shape identficatin, f qualificatin, classificatin, an peratin ccur in equal relatinship t the experience an training f the inividual, just as in the nrmal phsical waking state. Further, in perceivng ata en such experience an training, the min in the Secn State acts uner a strng cmman t identf. In acting n this unequivcal cmman, it will identf within the limits f experience rather than accept the existence r fact f an unknwn.

In ther wrs, u must assume that the experimenter is reprting truthfull. u must assume that what takes place while in the Secn is real, if it meets the cnitins f realit hel in the phsical, waking wrld. u must assume that the min wrks similarl in the Secn, using ifferent means f seeing, hearing, an feeling, as well as a few new senses. u must assume that the min refuses t accept an unknwn element in the Secn State, even t the pint f incorrct identficatin. u must assume that the same qualities f human errr in perceptin an interpretatin are present.

STATISTICAL CLASSIFICATIN 243

Given these premises, the srting an classificatin f sme 589 experiments ver a peri f twelve ears ecmes smewhat easier. Here are sme further cnclusins.

In reams, the reasning, intellectual prcess is asent Cnsciousness as the term is unerst is nt perative. Either participatin in events is at the purel reactive r uncntrllale level, r there is cmplete nn-participatin as an immile server unale t take elierate actin. Perceptin is limite t ne "sense," r at the mst, tw. N immeiate analtical ailit is present r utilize. Assciative misidentficatin ccurs with all perceptin, an is retaine as such in cncsius memr.

The Secn State is the antithesis f reaming, just as is the waking state. Recgnitin f "I am" cncsciousness is present. The min attempts t hanle perceptin in precisel the same manner as it es uring full phsical cncsciousness. ecisins are mae an actins are taken ase upn perceptin an reasning. Verificatin f perceptin can e achieve elierate an sstematic repeate actin. Participatin is as funamental as it is in the waking phsical state. Sensr input is nt limite t ne r tw surces. Emtinal patterns are present t a greater extent than in the phsical cncsciousness, ut can e irecte an cntrlle t the same egree.

If an experimental experience i nt cntain a majrit f the cnitins liste in the Secn State categr, it was cnsiere a ream. The remaining experiences were again classifie. Envirnment was

analze next in the search fr causes. If there was smething that create the cnitin, it was ver scure, as illustrate in the chart. Phsical Cnitins (in successful experiments)Per Cent f Ttal (cnitin present)

a Night Warm Cl Humiit (n iscernile effect) armetric Pressure (n iscernile effect) Prne Upright Nrth-suth (hea t nrth) East-west (hea t east) Psitin unknwn Mn an planetar psitins (n iscernile relatinship) 42.2 57.8 96.2 3.8 --- 100.00 --- 62.4 19.2 18.4

Successful results were taine principall uner cnitins f warmth, ling prne, in a nrth-suth psitin. There is n nticeale effect frm sunlight, humiit, pressure changes, phsical lcatin, r the mn's gravitatal frces. Mre sphisticate envirnmental stuies are pssile, ut nne have een mae t ate.

Evaluatin f the phsilgical state was smewhat easier, as mst ntes cntaine references t it.

Phsilgical State (in successful experiments)Per Cent f Ttal (cnitin present)

Normal health Minor facilitation Illness or injury Tired Restless
Intermediate after eating After eating Intermediate Possible catalytic
factor {rugs, therapeutic agents} 78.4 21.2 0.4 46.5 18.8 34.7
17.5 35.5 47.0 12.4

This indicates that physical illness, so often present in spontaneous
is associated with the Secn State, is not a significant point. The
most frequent state is a slightly tired condition, not immediately after
eating, in which medicinal or chemical stimulants and depressants do not
play a vital part.

Psychological State (at start of successful experiments) Per Cent of
Total (condition present)

Calm Most Preoccupied Anticipating Restless Eventually stimulate
Intellectually stimulate Agitate Frightened Unknown 3.2 8.9 64.0 11.9
37 9.0 6.5 7 2.7 30.0

In classification of the psychological state, if the single human
"factor" is to be a starting point, a basic calmness seems to be a
prerequisite, with some variations of emotion and introspection. It must
be pointed out that under the "frightened" category are various degrees
of trepidation, most of which are not in the early stages of
experimentation, the balance prior to experiments which produce a
violent or disturbing experience. The feeling of anticipation, in
varying degrees, often occurs simultaneously with "Calm."

The following is the analysis of control elements.

Rating of Condition (in successful experiments) Per Cent of Total
Attempts

Willful induce Spontaneous Indeterminate elicitate Inaction
Experiments Successful result Sleep-prucing Ineffective Methods
Use Inaction sun tape Continued relaxation Recall technique
Composite Symptoms Evident (in successful experiments) Air hiss sun
Physical catalepsy Viratin effect Feeling of warmth Miscellaneous
40.2 14.9 44.9 Per Cent of

Total 58.7 13.6 27.7 17.1 24.0 3.7 13.9 Per Cent of Total 45.2
11.4 30.2 66.9 33.8

In the "Spontaneous" classification, it must be noted that the
experiments became "willful" upon activation of the Secn State
condition, i.e., the condition began to manifest itself during a state
of normal relaxation and took advantage of the opportunity.

"Indeterminate" were cases where not the tendency was evident and
development of the condition was exercise with elicitate intent.

"Successful result" includes those cases where two or more of the

symptoms were generated, with the result that part or all of the Secn
was right in evidence. "Sleep-prucing" includes those during
which I simply fell asleep. "Ineffective" refers to the instances in
which no discernible result was obtained and none of the symptoms were
induced.

Under "Methods Used," the effectiveness of the various techniques
attempted is illustrated. The techniques are described elsewhere and
represent an evolution from simple trial-and-error testing
procedures. The Inaction sun tape, for example, proved quite
effective but has inherent limitations and imposes restrictions upon
self-termination. It was for this reason that the continued technique
was most frequently utilized.

"Symptoms" must be examined from the evolutionary view. Physical
catalepsy was served not in the early stages. This is also true with
the viratin effect, which naturally evolved into the feeling of
warmth and not casually was perceived during the middle and later
stages. The air hiss sun appeared early in the experimentation and
continued intermittently.

In each successful experiment, servatinal data sources were separated
into the following categories:

Means of Perceptin Per Cent of Total (condition
present)

Seeing Hearing Touch Taste Smell Movement therapeutic 67.2 82.7 69.8 7.7 .3
94.2 73.0

It must be pointed out that the sensory input relationships listed above
translate into an approximation of each of the categories. This does
not imply that identical non-physical nerve system equivalents were used
in perceptin. At the present stage, there is no evidence to prove or
disprove a similar structure in the Secn State. Nor is there an apparent
explanation of the low position of the taste and smell senses on
the scale, other than that they open upon physical contact with matter
itself or particles of matter. However, the sense of touch would seem to
have the same limitation, yet appears as a prime input source. The
answer may be that the latter is operating on some form of radiating perceptin
level, or in the case of the individual is more enveloping
than the taste and smell patterns.

Movement is considered a classification because it contains action
rather than passivity, and seems to be truly a sensory source available in
all the traitinal five senses, much as the balancing mechanisms in
the physical transmit signals to the brain independently of

supporting conflicting impulses from the senses. In the physical, this mechanism may arise upon application of gravitational and inertial forces, and this may hold true in the Secn State as well. Under the "ther" classification are types that have no physical counterpart. The means of perception in the Secn State are on the scope of present knowledge rather. The most significant conjecture is that all perception in the Secn State is achieved means of some force in the electromagnetic spectrum- direct magnetic fields either receive or induce, or through some force or field that is identified- rather than counterparts of the physical mechanisms. no empirical study in wide multiple source testing could this determine.

ANALYSIS AND CLASSIFICATION

one of the key points in the Secn State phenomenon is how active and accurately the mind sorts out perceived data and acts rationally upon such information. The evidence of identification was scale in the following manner:

Per Cent of Total Perceptions

Familiar Similar Unknown

Configuration (Shape and form) Structure Components Animate

Intelligent Subhuman Artifact Unknown Inanimate Abstract

Artifact Event/Action serve Participation Analogous 20.6

24.8 17.4 65.4 7.1 27.6 --- 21.1 62.1 37.9 25.7 39.0 --- 44.4

43.9 32.2 75.7 1.3 23.0 --- 46.2 62.2 37.8 18.9 19.2 80.4 35.0

31.3 50.4 30.7 8.7 17.4 43.2 32.7 81.8 18.2 55.4 41.8 19.6

It can be inferred from this survey that the majority of activities in the Secn have to do with human-type intelligences operating in familiar or similar backgrounds and using identified objects. However, the trend is reverse when examination is made of the event itself and the action involved. Here it is illustrated that much is learned from experience and knowledge.

RELEVANCE TO SECN STATE

In terms of perceived data, the greatest weakness was found in the attempt to apply known physical, scientific, historical, and social structures to the experiences while in the Secn. The tables will demonstrate the problem:

Per Cent of Total Successful Experiments,

different or Not.

Physical Science Precepts Identical Applicable

Unknown

Time Matter structure Conservation of energy Field forces (interaction)

Wave mechanics Gravity Action-reaction Radiation Current Social Concepts Community organization Family unit Male-female relationship Learning process Maturity/aging Genetic association Smitic relationship Cultural values basic motivations Historical/Religious Technical development Political history Theological premises 45.2 38.4 52.6 12.9 7.4 37.9 72.8 2.7 22.4 33.4 12.2 .8 .8 3.1 8.1 2.7 28.0 27.0 27.0 4.9 49.1 41.8 18.2 3.7 2.0 17.1 2.2 26.7 50.3 41.4 50.7 61.8 3.7 5.8 52.8 47.0 26.0 61.3 44.5 64.2 5.7 19.8 29.2 83.4 90.6 45.0 25.0 70.6 27.3 25.2 39.1 37.4 95.5 91.1 39.1 50.3 46.0 11.7 28.5 30.9

The average sorting process must be considered in the light of evolving technique and experience in the Secn State. The category of "Time" refers to the sense of the passage of time while in the Secn, and is unrelated to physical time measurement. Lapse time in the physical state is not present as it is not germane to the actuality of the Secn State. Under the "Identical" column are listed the events in which there was awareness of the passage of time. Under "different/Not Applicable" are listed those events in which lapse time appeared different, either accelerated, retarded, or non-existent. "Unknown" shows where data was not available from the notes.

The remaining scientific concepts refer not to entities, actions, and environments while in the Secn, and do not relate to "local" experiments and visits to strictly Here-Now people and places. The latter follow all "natural" laws, although this is not necessarily affect the Secn experiments.

The analysis of social concepts demonstrates the perplexing problem of adjusting to the Secn State environment. With such vast differences in prospect, thought, action, and emotion become extremely difficult to comprehend. The incongruities face are evident elsewhere.

In the analysis of historical/religious concepts, the events listed under "Identical" in all three subcategories are principally the result of excursions into the Here-Now. Under the secn column, virtually all experiences appear to be in areas other than present time-space. The third column represents uninterpretable and unreported data.

Through the evolving patterns of the experiments, changes in perception took place steadily, as indicated in the previous chapter.

Early perception results chiefly from the experiments represented the data in the first column, while the secn- and third-column figures represent progress in the middle and later stages. It is evident that not applying new concepts can these later results be relegated to

the "known" areas.

Classification similarities and analogies right out the emergence of another pattern of scales.

Per Cent of Experiments When Characteristic Was Present

Scale I Scale II Scale III

Structure in Successful Experiments Time Matter structure

Conservation of energy Gravity Action/reaction Radiation Community

Organization Male-female relationship Learning process Maturity/aging

Genetic association Somatic relationships Cultural differences

Motivations Technical development Political history Theological premises

31.6 85.8 75.4 58.3 54.0 60.2 73.5 31.1 24.2 1.9

1.4 5.2 12.8 5.2 43.1 68.2 68.3 13.7 59.5 --- 52.5 33.9 23.3 20.7

91.9 --- 39.4 --- --- --- --- --- --- --- 8.9 88.7

75.8 91.9 87.11 67.3 42.1 29.0 33.9 .2 .3 11.3 33.9 .8 71.0 24.2 --- ---

A further condition, which is not involved movement, was left

unclassified, as it fell into none of the above scales. This is

described in Chapter 12. Scale I confirms strictly that the physical

material world in all respects. Scale II is man-made, but evidences

not a few of the patterns common to Scale I. It is an area of energy

fields that are familiar and strange, where there is no gravity, but,

significantly, several of the more vital laws of physics apply.

Scientific, historically, and philosophically, there is very little

parallel to Scale I.

Scale III poses inscrutable questions. It has almost identical

characteristics to Scale I, except for several definite departures

which are inexplicable. These show up under "Technical development,"

"Political history," and "Theological premises."

Not only extensive exploration of the Second phenomenon but an expanded

research group can bring out truly comparative studies of these areas.

All that is needed is motivation.

INCONCLUSIVE

After all these years, I still do not know how and why this departure from the "normal" took place. On the surface, there is no easily determined cause. Medical and mental sciences offer no certain answers, which has made me alternately resentful, sad, and thankful: resentful in that my faith in the scope and reach of modern scientific achievement has been all shaken; sad because full-scale development of direct relations of knowledge is not likely to come in my physical lifetime; and thankful for the few scientists of our time who are brave enough to consider jectival concepts which may negate years of study as well as long-ingrained religious and ethical beliefs.

Therefore, if no current scientific theory fits without an inordinate amount of pushing, pulling, twisting, and squeezing, it seems reasonable to propose a premise that seems to work. After all, one can prove that man is nothing more than a few gallons of tainted water. No extreme pressure is needed to fit the phenomenon to the theory.

The following premise, unacceptable as it may be to our present state of enlightenment, deserves consideration. No theory offers more explanations and leaves less unanswered. This is not to say that it is necessarily valid; no future events can determine its validity. Conversely, there is no known theory to prove it false. The basis of the premise is certainly not original here, but its application is.

Question: What happens to the laboratory animal once the experiment is complete?

In a universe populated with sentient beings of great variety, the

planetary environment germinating life follows a typical pattern. The prime requirement is a diffusing and restraining shield that envelops the entire planet. When this shield has formed through the normal evolution of planetary matter, the fundamental requirement for animate life is present.

The shield is composed of gases and liquids of sufficient density to (1) reflect, filter, and/or convert radiation from the parent and near stars to a point of tolerance necessary for animate life; and (2) maintain internally generated planetary heat at an average level within the limits required for the biochemical process.

Once enveloped, the shield permits not only filtered light and reduced radiation to reach the surface of the planet. Visibility is limited strictly to near objects on the surface, and vertically to less than one-tenth the diameter of the planet. Nearby stars, moons, and other planets can be seen. At most, the instinct glow of the parent sun may be seen occasionally, moving from horizon to horizon as the planet rotates.

In this environment, animate physical life generates and evolves in a changing cycle. Where no such shield has enveloped and remained for a significant period, no animate physical life is present. Where the shield has escaped or failed in part, life has deteriorated and will die unless intellectual knowledge is sufficient to envelop and install an artificial environment.

The accepted premise, then, is that all planetary bodies fall into two categories, shielded and unshielded. In the translucent shielded planets, animate physical life may evolve. The unshielded star planets, even if anything but inorganic matter, not in very rare instances are there and deviate from this rule.

Evolutionary sentient life in these conditions becomes aware of and utilizes first these natural forces directly perceived. Such forces in the order of perception and application are: (1) psychic (creative thought energy), (2) biochemical, (3) nuclear, and (4) gravitational.

Electromagnetism is employed sparingly, and remains more as a by-product of other force applications, much like the smoke from a useful fire.

The primary needs of these evolving life forms are met through envelopment by the psi force. The first of these needs, communication, is an automatic birthright. Transmission and reception of information from individual to individual or from one group to another knows no time-spatiality. Through experience and education, proficiency is gained in their applications of psi, such as movement and conversion of matter,

direction and control of lesser species, and communication and association with those in the realms of non-physical matter.

As the intelligent life forms envelop into societies and civilizations, the understanding and knowledge of the remaining available forces come quite naturally. Typically, these are the result of the individual's (and the society's) desire to relieve of the tediousness of constant and continuous use of the psi force. Thus mechanical means are created to produce nourishment, to master and control the planetary environment, to transport matter, to multiply matter, and even to mutate and amplify the psi force.

Through the non-matter perceptiveness of psi, the remaining forces are quickly adapted and harnessed to these needs. It is probable that at this stage, the society achieves its first rational contact with other societies on the confines of its native planet, and with the inhabitants of the non-physical worlds.

With this final step to maturity, the social organization is merged into the infinitely larger whole of intergalactic society. It is no coincidence that incontrovertible knowledge of the relationship of the total to the Creator is the major product of this union. Genuine immediate misdirected fantasies and conjecture. The standards under which intelligent life may evolve and expand are woven inextricably into the rules and laws of energy, and applied with equal rigor.

In the instant past, many of these social organizations have become aware of low-order psi-force emanations from the outer rim of our galaxy. At first, this phenomenon evoked only minor interest. Then qualitatively and quantitatively, it seemed to be more than subintelligent animal transmission. However, an idle technician happened to process the raw, incoming psi noise through a random sorter, and found it curious. To his surprise, infrequent flashes of applied psi appeared on the counter.

Intrigued by it, a psi probe was made of the area. As suspected, the birth of a new society was unfolding. Excited by the discovery of such an unusual event, the standard psi communication for new societies was transmitted.

Strangely, no reply was received. Successive transmissions brought the same result. Here indeed was a rarity. An ecological team was dispatched to investigate physically this anomaly.

The researchers discovered the source to be the third planet in a Class 10 star system. As the time the planet itself, measurements and

servatin inicate that it i nt flw the nrm fr prpagatin f intelligent life. The gaseus planetar envelpe i nt psess the usual unrken, high-filtratin characteristics. This evientl permitte unusuall large amunts f raiatin t reach the surface, even t the pint where the sun was clearl visile frm the surface itself, as well as istant planets an stars when viewe frm the shawe sie. Further, ue t high rtatinal spee an ther factrs, a magnetic fiel f great intensit pervae the entire planet 'Tin's, cuple with the unusual raiatin element, appeare t exert prfun influences upn the infant sciet.

At clse range, the psi nise ecame virtuall unearale. Withut equipment fr shieling r srting, it ecame impssile fr the grup t surface n the planet itself. The psi impressin was that f raw, unchannele irrationalit, uncntrlle an nn-jective. et visual servatin shwe the eginnings f scial clusters, matter artifacts, an cnquest f envirnment.

Luckil, ne memer f the visiting grup ha wrke extensivel in the art f persnal psi shieling. It was he wh ffere t estalish phsical cntact n the planet itself. This was ne while the thers waite patientl in a shelter n the planet's arren an rittle satellite.

The visit itself prve the inaequac f his training uner extreme cnitins. The investigatr returne a shrt time later in a state f mental exhaustin. He ha, hwever, een ale t make cntact at several pints arun the surface. It was true. A new sciet was in the making, ut uner unimaginale restraints. There was n kwlege, unerstaning, r use f the psi frce whatsoever. When psi cmmunicatin was attempte, the inhaitants either fle in panic r prstrate themselves an emanate strng psi reactins t the effect that the were in the presence f the Creatr. Paraxicall, careful psi pres fun ccasional glimmerings f the universal laws in the mins f these inivuals,

which cnclusivel prve that the see ha trul een swn, that this was intene t elvlp int a scial structure accring t the plan, whatever the envirnment.

With this kwlege, the research team returne t their wn sciet t pner the prlem. In later peris, ther, etter-equippe investigatrs visite an serve this struggling intelligent life frm time t time. All visits were perfrme within the rules which applie t the infant sciet, s that n irect supprt was given that wul

instigate minance f ne culture ver anther. Infrequentl, intelligent applicatins f psi were fun at the inivual level, an this was encurage. Still, in spite f all precautins, it was ascertaine that actual visits nl reinfrce the mths an legens that ha sprung up as a result f previus cntacts. It was the exceptin that jective respnse was taine frm an inivual via psi pre. Nne f these respnses extene t cmmn practice.

In recent peris, the situatin has altere significantl. Rutine psi mnitring plus referential avice frm nn-matter intelligences shw that the sciet in questin has surprisingl entere the nuclear stage while still in the ichemical. Applicatins f nuclear frce ineital lea t gravities, which presumes histrical the earl prspect f interstellar travel. Withut cmplete unerstaning f psi frce fiels, cntact with ther scial rganizatins the new nn-psi sciet cul e isastrus. If interstellar phsical travel is achieve, such cntacts are a certaint.

With this prspect in view, research grups have increase their effrts at cntact withut a serius effect upn the namics f the new sciet. It is ifficult in that the same stacles are present. The cntinuing interpretatin f ivinit-rientatin persists. Sme wh are cntacte psi pres still lse their ailit t reasn, an are islate as sufferers f sme isease. An lasting psi cmmunicatin pattern is usuall laele as unrealit r ream (a term use the sciet t identif uncrinate psi activit uring recharging peris, similar t that fun amng infants in nrmal scial cultures). Mst frustrating are attempts t cmmunicate with the intellectual leaers. Withut exceptin, these have een unsuccessful. Research suggests this t e the result f ttal cncentratin in the stu f matter, histrical rejectin f all psi frce phenmena, an inailit t cmprehen an cmmunicatin ther than that perceive the sensrs f light, sun (viratin f the gaseus envelpe), an variatins in electromagnetic raiatin (mechanicall generate an translate). The nl minimal success has een with inivuals withut inhiitr "scientific" training. With little t unlearn an n prestige lss t e suffere, pructive exchange f ratinal thught has een accmplishe in several f these relativel uneucate inhaitants. Unfrtunatel, the interpretatin given the ata receive such untraine mins is ften highl istrte. Further, the guing authrities f the ung sciet ismiss the testimn an claims f such peple reasn f their igrance.

The wrk still cntinues. High-level psi frce raiatin equipment is eing emple in the hpe f a reakthruhg t the sciet memers uring their waking, active state. An inivuals wh pssess sme egree f intellect cuple with jective curisit are eing taught, smetimes painfull, the asics f psi frce techniques. thers are eing taken ut f their envirnment tempraril, either as ense particle matter r as psi entities, t e teste an examine fr clues t the slutin f the prlem.

N irect actin will e taken. This is in keeping with the rules f preservatin as the appl t all lesser scial rganizatins. It is a fact, man times prve, that such succlassifica-tins are cnsistentl lst when cntact is mae with mre avance scieties.

The etails f this hpthesis ma e wrng, the mtivatins ifferent, ut the asis ma e nt at all far frm realit. We ma in fact e n mre than interesting laratr animals t "them," useful in varius experiments ut nt much mre.

If such cmmunicatin an/r experimentatin was an is nw eing attempte, it cul accunt fr much that is left unanswere in ur human histr. Certainl, it wul wiel-cut acrss past an present thelglcal eliefs, as events ascrie t G an his assistants in whatever frm wul assume a mre prsaic status.

The life sciences, especiall thse relating t the min, persnalit, an neurlgical functins, wul have t unerg a majr verhauling. th mental an phsical iseases wul perhaps e unerst with exact knwlege, replacing the vague assumptins nw prevalent.

Mst aaptale wul e the phsical sciences. Here, experimentatin an extraplatin wul e a relativel simple matter, with new infrmatin an theries uilt upn fairl sli funatins.

n a persnal level, the hpthesis escrie ave ma ffer a reasnale answer t much f m wn experience. A pint--pint reexaminatin

wul e necessar t ring int fcus the prper relatinship in each circumstance. Like the philspheer, pschiatrist, an thers wh have spent man ears f experimentatin, training, an evelpment alng a particular cncpt vectr, I am lath t change curse still again.

et the flwing experiences cannt e ttall ignre. The ccurre in the earl peri f experimentatin, an are taken almst veratim frm the ntes.

9/9/60 Night

I was ling in a nrth-suth psitin, when I suenl felt athe in an transfixe a ver pwerful eam that seeme t cme frm the nrth, aut 30° ave the hrizn. I was cmpletel pwerless, with n will f m wn, an I felt as if I were in the presence f a ver strng frce-in persnal cntact with it.

It ha intelligence f a frm en m cmprehensin, an it came irectl (wn the eam?) int m hea, an seeme t e searching ever memr in m min. I was trul frightene ecause I was pwerless t anthing aut this intrusin,

This intelligence frce entere m hea just ave the frehea, an ffere n calming thughts r wrs. It in't seem t e aware f an f m feelings r emtins. It was lking impersnall, hurriel, an efinitel fr smething specific in m min. After a while (perhaps nl mments) it left, an I "reintegrate," arse, shaken, an went utsie fr sme fresh air.

9/16/60 Night

The same impersnal pring, the same pwer, frm the same angle. Hwever, this time I receive the firm impressin that I was inextrical un lalt t this intelligence frce, alwas ha een, an that I ha a j t perfrm here n earth. The j was nt necessaril t m liking, ut I was assigne t it. The impressin was that I was manning a "pumping statin," that it was a irt, rinar j ut it was mine an I was stuck with it, an nthing, aslutel nthing cul alter the situatin.

I gt the impressin f huge pipes, s ancient the were cvere with unergwth an rust. Smething like il was passing thruhg them, ut it was much higher in energ than il, an vitall neee an valuale elsewhere (assumptin: nt n this material planet) . This has een ging n fr aens f time, an there were ther frce grups here, taking ut the same material n sme highl cmpetitive asis, an the material was cnvertile at sme istant pint r civilizatin fr smething ver valuale t entities far ave m ailit t unerstan. Again, the intelligence frce mve ut an awa quickl, an the visitatin ene. I gt up after a it, feeling eprese, an went int the athrm in ur huse, an actuall felt I shul wash m hans after wrking (althugh m hans were clean).

9/30/60 Night

The same pattern as 9/16. Again, there was the feeling f eing the pumping statin attenant, the apprch f the entit wn the eam (?), the search f m min, this time even t see what specificall

control breathing apparatus. I seem to understand that the
entity was looking for some substance that might permit breathing in
earth atmosphere, and a picture was shown (in my mind) of a pouch,
possibly two or three inches, and one inch thick, hung round the
waist, with the statement "This is how we are breathing now." This gave
me courage to try to communicate.

I mentally (or all at once?) asked what they were, and received an answer
that I could not translate or understand. Then I felt them beginning to
leave, and I asked for some actual indication that they had been there,
but was rewarded only with paternal amusement.

Then they seemed to disappear into the sky, while I called after them,
pleading. Then I was sure that their mentality and intelligence were far
beyond my understanding. It is an impersonal, cold intelligence, with
none of the emotions of love or compassion which we respect so much, and
this makes the omnipotence we call God. Visits such as these in mankind's
past could well have been the basis for all of our religious
beliefs, and our knowledge that could provide better answers than we
could at those times.

At this time, it was getting light, and I saw with a cry, great
euphoria as I have never experienced before, because then I knew without any
qualification or future hope of change that the God of my childhood, of
the churches, of religion throughout the world was not as we worshipped
him to be—that for the rest of my life, I would "suffer" the loss of
this illusion.

Are we, then, just leftover laboratory animals? or perhaps the
experiment is still "in process."

PREMISES: A RATIONAL QUESTION?

For those who are knowledgeable in the humanities, the material
contained herein may seem to be the continuation of a line of thought
that has persisted for thousands of years. And so it is. What, then,
does it become important now?

The first response is that this material has not come from readings and
studies of the past. Rather, it has been and is taking place in the
twentieth

century. Comparison came after the fact. If valid, it
exists here, it is possible that modern technology, through serious,
organized investigation and research into the Second Postulate,
could provide mankind with a quantum jump as great or greater than the
Copernican revolution. It could be the crack that comes after that

ecmes a gatewa that pens int a new era in man's histr,
PREMISE; THE SCPE F EXISTING MAN.

Partiall ecause f ur intensel materialistic sciet, we have ecme accustme an cnitine t the cncept that the human entit ultimatel lies within the uns f the phsical . Therefre: the peripher f the living human entit-the rim f that area which it affects an is affecte it-extens en the phsical an the cncscius min. The cmpsitin f this area is neither material nr mtr, ut f thught an emtin. The transmissin an receptin f affecting ata is cntinuus, perating at th the cncscius an nncscius levels uring ever living mment, awake r asleep. ata receive the human entit in this manner can e eneficial r estructure, accring t the interpretatin put upn it the nncscius min. Reactins t this cnstant ata input ma e fun in the varing mental an phsical states f the inivual.

Fr example, the peripher extens as far as a istant frien. The frien thinks f u, jectivel r emtinall. Unaccuntal, at the ver same mment, he cmes t ur min withut a relate memr assciatin t suggest r trigger the respnse. This takes place s casuall an s frequentl that we are unaware f its significance. Cmpun this with the almst infinite cmplexities an variatins in the present an past human relatins f an inivual. nl then can ne egin t perceive the vlume an iversit f ata receive.

The Christian ethic seems t e an attempt t explain this fact in a nn-jective parale. The thughts f u impresse upn u neighr, frien, an enem significantl affect ur mental self, an through this channel are reflecte in the phsical . It cmes clear, t, that the inivual with wie, cntinuing experience in human relatins will receive a greater affecting input irectl in prprtnt t such experience. Fr the leaers f the wrld, wh are expse t input frm millins, charge with emtins either enign r malignant, the uren is incalculale. Cnsier t that what u engener in thers thus "fees ack" t u.

Tr t visualize an invisile nerve netwrk extening frm u t ever persn u have met. Signals (thughts) cnstantl travel alng this netwrk t an frm u. Frm thse wh think f u frequentl, cncsciusl r therwise, there extens a strng, well-circuite channel f cmmunicatin. At the ther en f the frequenc are thse wh ma think f u perhaps nce each ear. Examine the ttalit f inivuals that u have met an knwn, as well as man u ma have affecte

unknwngl, an u ma egin t appreciate the prale surces f the man nn-jective signals influencing u at an given mment. The qualit f the signals evientl varies greatl, ase principall upn the egree f emtin present uring transmissin. The mre intense the emtin, the greater the signal intensit. The questin f "g" r "a" es nt alter the qualit f transmissin.

The cnverse wrks in precisel the same fashin. u transmit t thse f whm u think, an the are affecte what u think. "Think" here refers t thse mental actins almst whll at a nn-cncscius level, chiefl emtinal an sujective in nature. When this kin f transmissin an receptin takes place cncsciusl an willfull, it is laele telepath.

Much is still unknwn. receptin an transmissin increase tenfl uring sleep? es the effect cease when a human entit "ies"? es it exten t animals? Fr ever answer, a hunre questins are left unanswere. et this is the first step in an expane cncept f the phsical life experience.

PREMISE: THE REALIT F SECN STATE EXISTENCE.

Man if nt all living human eings have a Secn . Fr reasns et unknwn, man if nt all human eings tempraril separate frm their phsical ies via this Secn uring sleep. This is ne withut cncscius memr, except in rare instances. Far mre rare are thse instances when separatin is taine with cncscius intent.

Hwever, the latter case pses sme startling statistics an prailities. It is incnceivale that ne experimental "ailit" is unique. If ne persn can perfrm this isasscia-tive actin, there must e thers nw living wh can the same, pral mre efficientl. ut hw man thers are there? Can ne persn in a thusan it? In ten thusan? In a hunre thusan? In a millin? Let us assume that nl ne persn in a millin can perfrm in the Secn nsistentl an cncsciusl. This means that as f this mment, there are mre than thirt-five hunre humans nw living wh can perate in the Secn , pral etter than I can. Such a grup, if rganize, cul cntrl the estin f mankin. Which leas t the questin: Are an f them rganize nw, an the nw cntrl ur estin?

efre ismissing this as an asurit, cnsier that I was ale t affect anther living human eing phsicall, in the "pinching" epise. If ne can this, s can thers. Nthing mre than a pinch at the right time in the right place in the phsical f anther human eing cul change the wrld. It takes little imaginatin t visualize a

pinche cerebral arter in the rain as the cause f a strke in a wrl
leaser. r a lifesaving pinch in a hemrrhaging rain arter f anther.
All that is neee is the ailit an the intent If there are restraints
r eterrents t such psile actin, the are nt apparent.
Further, a persn perating in the Secn can affect ther human
eings mentall. Hw much an in what manner is still uncertain.
Hwever, the experiments shw that it can e ne. Such effects ma shw
in nthng mre than sleep isturances. The cul result in
unaccunte-fr cmpulsins, fears, neurses, r irrational actins.
Frm the ata, it wul seem that n mre is neee than perfecte
techniques t sstematicall accomplish this at will.
Perhaps this, t, has alrea een ne.
Willful use f the Secn, then, ptentiall iels pwer s great
that ther means are helpless against it. Peple wieling this pwer
might well e ale t suppress r ivert an serius expane stu int
this area f knwlege. If histr is an inication, smething has
alrea retare grwth in this irectin. First, it was a wall f
ignorance.
Next came a veil f superstitin. Ta, a ule arrier exists: the
suspicion f rganize religin an the erisin f recognize science.
n the ther han, use f such pwer ma e uner the cntrl an
irectin f animate, intelligent, r impersonal regulatrs, an ma
preclue nn-cnstructive interference, There are sme inications that
this ma e the case. We can nl hpe that it is.
Let us assume, then, that sphisticate man will unertake serius
research f the Secn. ne ne, thers will learn the
technique, an the realit will ecme generall accepte. What then?
First, man will e free f all uncertaint f his relationship with
G. His psitin relative t nature an the universe will e
unequivcal knwlege. He will knw, rather than elieve, whether eath
is a passing r a finalit. With such knwlege an expane experience,
religijs cnflict will e impssile. Quite pral, Cathlics,
Prtestants, Jews, Hinus, uhists, et al. will still retain much f
their inividualit, knwing that each has its place in Lcale II.
Hwever, each will at last unerstan hw this is psile, an that
there are infinite variatins in the spectrum. Each will ratinalize
saing, "That's what we've een tring t tell u all alng."
Praer techniques ma e reiscvere. Knwlege, rather than elief,
cul alter the altar prceure vitall. Man wul then prcee
sstematicall with his preparatin fr life in Lcale II n a sun

asis, lierate frm the misinterpretatin f istrte visins
subjective experience an/r serve uninfrme an relativel
uneucate fanatics man centuries ag. In s ing, he ma have t face
facts th unpalatable an uncmfrtable. Traitinal cncpts f g
an a, right an wrng will unutel e subject t raical
reefinitin. The truth ma inee hurt fr a generatin r s.
The practice f meicine wul e seriusl affecte. Recognitin f a
psile relationship etween phsical health an the Secn wul
greatl influence the purel mechanical meth f iagnosis an
treatment. The exact relationship f the Secn t the phsical is
nt nw knwn, ut there is much t suspect. The grwing results f the
practice f pschsmatic meicine prvie an aital clue. It is
challenging t think f scientific precisin in these fiels.
Pschlg an pschiatr wul sn e unrecognizale uner the impact
f Secn State ata. This area f human knwlege wul e even mre
greatl affecte than religin. efinitins f neursis, pschsis,
uncnscious, supereg, i ma have t e revise r iscare. Earl
inications are that actual causes f mental illness ma e uncvere
rather than cnclusivel iagnse n the asis f insufficient ther.
It ma well e that man f thse laele schizphrenic suffer frm sme
srt f isease f the Secn.
Frm the viewpint f the Secn State, a phsicall cnscious an awake
human eing wh simultaneusl receives impressins f Lcale II through
sme imperfectin r cause et unknwn might well e unale t asr
this input f ule realit. The "vices" s man "pschtics"
reprtrel hear ma inee e ver real. Catatnia ma e the simple
effect f a isassciatin f the Secn n sme unusual asis, as
ne wul leave a huse with all f the autmatic equipment running an
frget t return. The hallucinatins f persecutin the paraniac
might e ver real interferences frm unar laer suhuman species in
Lcale II, the result f sme inavertent reakwn in the arrier in a
particular case.
The wrkings f the min itself, the autmatic sstem peratin, the
actual rain functin, the relationship f the supercnscious, sul, r
spirit, all ma ecme cmmn knwlege uner the new cncpt. Avance
states f cnsciousness such as have een prclaime mstics,
philspfers, an the trippers might ecme a ail achievement fr
thse wh s esire r can hanle them.
All f these psibilities are mil cmparison t the upheaval that
wul take place in the ail lives f ever human eing if the Secn

concept became accepted fact.

First, the sleeping third of our twenty-four-hour living schedule would no longer be unfathomable. Perhaps we would still term it sleep, but at least we would know what we are doing. In the limited evidence, sleep is first of all a recharging process. This may be performed by a dissociation of the Secn quite automatically in varying degrees of instances. In no case it may separate not a fraction of an inch. In others, such instances may be limitless. Our physical standards of measurement. How such separation can act as a regenerant is not yet known. Nor is it known when some take instant "trips" and visits while others remain close to the physical.

There seem to be two explanations of what we now call dreams. First, the common dream may be some computer-type action of the unconscious in sorting out recently perceived data. Secn, there are vivid recalled experiences now called dreams which may actually be impressions received by the Secn while traveling in the release state. There may be many other varieties and subclassifications yet to be learned. No research in this direction will determine this.

In an event, our luxurious and frightening period called sleep will be understood for what it truly is. The result may be an adjustment of our sleep needs. Perhaps not twenty-four hours but twenty-four will be needed with this new understanding. New studies may even show that five minutes

of elierate sleep every hour is a far more efficient method of recharging. The eight-hour night could be nothing more than the habitual result of environment. Secn State studies should resolve such questions.

PREMISE: THE EXISTENCE OF A THIRD FORCE,

This is the energy-means which the Secn operates and is quite primal fundamental in the thought process. It is not known whether this force is generated by living entities or is an ever-present field force, modulated in some manner by such beings. It does, however, have some notable characteristics. It bears a distinct relationship to electricity and magnetism. It might be conceived of as a third force, which is cyclic. Electricity is to magnetism as magnetism is to Force X as Force X is to electricity. Hence the label "third force" which I do not originate. The Trinity of our theologians may have begun when this was common knowledge in ages past and subsequently lost in the retelling.

Given this interaction with electricity and magnetism, it seems plausible

that the existence of one part of the triad creates secondary and tertiary patterns among the other two. So it may be that when we think, we are utilizing this third force, which then is not slightly represented in pure electrical and magnetic form. It is presumed that this third force action can be detected by instruments already available. To date, this has not been attempted in a serious, consistent study.

In the other hand, there is no evidence that strong applications of electricity and magnetism, or combinations of electromagnetic radiation, generate significant amounts of the third force. The, however, appear to act upon the latter in much the same manner as light is affected.

Experiments with the not known transducer-the human mind-show consciousness constantly trying to simplify this third force in terms of electricity and vibration. It "sees" and "feels" electric currents, flashes, and often actual physical shock in attempting to translate this energy field into known experience. In one test, as noted, a dissociation of movement in the Secn was attempted from within a Faraday cage, where the physical was completely surrounded by a strong, C. electrical field. It was found that movement through the charge walls of the cage while in the Secn was impossible. With the charge removed, there was no problem.

In the early stages of experimentation, attempts to move an instance in the Secn were restricted to what seemed to be an interlacing barrier of power cables and lines overhead, much like those found in some main streets in larger cities and towns. One of the factors in extending this distance from the physical plane in recognizing the nature of this barrier and its relationship to electromagnetic radiation. The mind, perceiving such forces for the first time, interprets them as "wires." Once identified, passage through the barrier became relatively simple. The correlation is also indicated by the reported experience of the Secn position over the street-later confirmed physical inspection of moving along the magnetic field of higher-voltage primary power lines overhead. Whenever encountered during the Secn State, third-force manifestation has been perceived and interpreted first as electricity.

To date, there is no proven method of measurement or detection of this third force, and there will not be until the possibility of the existence of this third in the Trinity is seriously considered.

PREMISE: THE EXISTENCE F LCALE 11.

This realit is a cncpt f prprtins incnceivale t the cncsius human min. et all experiments inescapal pint t this cnclusin. It is nt ifficult t rcgnize Lcale II as the sujet f man's reams an cntemplatins thrughut histr. Nr is it ifficult t unerstan the varing patterns ascrie t it in the cuntless attempts t translate this great unknown in rcgnizale terms. Frm the present evience, it can trul e th heaven an hell, just as ur present envirnment can e. The mst imprtant factr seems t e that the greater part f Lcale II is reall neither f the tw.

It is nt knwn frm the experiments t ate whether everne wh ies autmaticall "ges" t Lcale II. Als, there is n present eviential material t inicate that the presence f a human persnalit in Lcale II is permanent. It ma e that, like an e r vrtex, we grauall lse energ an eventuall issipate int the Lcale II meium nce we leave Lcale I (Here-Nw). It is cncceivale that the result f this prcess wul grant rcgnitin f immrtalit in that we survive the grave, ut nt frever. Perhaps the strnger the frmatin f persnalit, the lnger the "life" in this iffereent state f eing.

Thus it cul e that survival is th realit an illusin.

The scpe f Lcale II seems limitless. Uner the cnitins encuntere thus far, there seem t e n means t measure r calculate the reath an epth f this strange familiar place. Mvment frm sectin t sectin is t instantaneus t allw an estimates r t serve relative spatial psitins f ne area t anther. As far as can e ascertain, there is n cnjunctive relatinship etween places in Lcale II an this phsical universe. The ma r ma nt cencie, site t site. Certainl, this nn-material realm es nt have as its center the earth upn which we live. Rather, it wul seem that ne ver small prtin envelps ur phsical wrld an thus is ur "prt f entr."

At this stage, I elieve it impssile fr human cncsiusness t cmprehen full the realit f Lcale II. It wul e like asking a cmputer t wrk n an analgue fr which it has nt een prgramme. Cncsiusness as we have evelpe it t ate is nt prepare fr this kin f cmprehensin. That is nt t sa, hwever, that such cncsiusness cann't r will nt e frthcming. training in nw scure r et-t-e frmulate techniques, cncsiusness might well e eepene r expane t rcgnize an accept this realit.

n the ther han, I am quite sure that the sucncsius, uncncsius, supercncsius, supereg, sul-r whatever ur nn-material nncncsiusness

is calle-is generall quite aware f an familiar with Lcale II. Hw much this awareness affects ur cncsius thught has een cntemplate ur mst revere philspfers. Man suggest that it minates ur waking actins. The recrs f the experiments seem t ear this ut. We are masters f urselves, ut nt at the cncsius level. ur actins in Lcale II ma have frceful earing n ur ail activities, cmpletel unrecgnize the cncsius self.

There are literall hunres f pages f experimental ntes relating t Lcale II visits, mst f which are still en translatin int Lcale I thught patterns. Unutel, mst f them als eal with that prtin which attracts this persnal self (like attracts like), which is ut a fractin f the whle.

PREMISE: THE EXISTENCE F A CNTRACTIN.

We share with animals an all living things a cmmn prime cmman, ging ack t the mment f cncptin. It supersees an ther instinct The cmman inelil etche in ur eing is: SURVIVE!

It was this namic that create the fear arrier, which ha t e vercome efere willful separatin cul take place. Fr an ut-f-the experience was ver much like eath, which might e calle the ultimate failure t cmpl with the cmman.

T satisf the survival rive, we eat. We ften eat cmpulsivel ecause it is ne wa t respn t the prime cmman when threatene with smething ther than starvatin, We translate the cmman int the accumulatin an efense f material psessins. The rive t repruce answers the cmman in anther manner. An anger t the eg calls frth the autmatic mechanisms f efense r enial. The familiar fighter-flee is the phsical reactin t the survival imprint. Survival as the prime cmman means aviance f eath whatever meth availale.

The cntractin is that the principal icalistic ntins f man, the nle virtues, the great acts, all have as their ase the enial an/r rejectin f this prime cmman. The man wh gives t anther his rea, wh prvies fr his famil at the cst f earl eath, wh gives f himself t cmmunit an cuntr without irect enefit, wh elieratel enangers an pssil sacrifices his life fr thers, has ne the Right Tiling.

Therefre, ing the Right Thing, the human act mst respecte, the mst glieke ur stanars, is in irect vilatin f G's prime cmman t all nature. Mrever, t cmpun the cntractin, it is impssile t achieve the Secn State without sujugatin an/r surinatin f the survival rive in its mst asic frms.

NA, smehw u have the wires crsse.

Frm these funamentals, a thusan secnar premises cme t the surface like ules rising frm the primrial mass elw the rganic rule n the cean flr. Thruugh laer upn laer f seimentar miscnceptin, the seep upwar int light. Is it etter t urn the evience, t ignre it? r, with all f the existing ptentials, t tr t wien the rwa?

With the latter cmes this Prailit: in the ear 2025, a in Lcale I push a uttn n a evice much like a prtale rai. I perceive the Signal an turn m attentin t him.

"Hi there, sn," I greet him warml, an m great great granchil smiles in recgnitin.