
CHAPTER THREE

REALITY, ETC.

In our culture there seems to be very little communication between science and religion, and yet the practitioners of both disciplines claim that their studies are fundamental to an understanding of basic truth. What emerges from the UFO communications is the attitude that there is a single valid approach to the complete understanding of the universe, and that this approach blends what we presently consider to be two separate disciplines and philosophies.

My personal bias, at least during the initial stages of my investigation, was wholly on the side of the scientific disciplines. As the investigation continued, however, I kept finding what seemed to be a religious or spiritual factor in the contact phenomena. My determined bias towards open-minded and impartial observation led me finally to acknowledge this factor as a genuine part of ufology. At present, I no longer regard this factor as separate from a scientific understanding of the phenomena. The seemingly religious content of the communications is seen as such because of our own cultural conditioning: we interpret these messages as religious. It is my belief that the foundation of a much more nearly absolute and true philosophy of natural phenomena is being made available through the UFO contacts. At present, our languages are inadequate to communicate anything but the first step in the evolution of our thinking. It will be necessary for us to make this first step, in order to begin to understand how to make the second.

PARANORMAL PHENOMENA

Several years ago, I had the opportunity to converse with some ghosts that materialized into our physical world and then vanished after our conversation. To many psychical researchers, this phenomenon, known as materialization due to ectoplasmic emission from a medium, is an established and accepted occurrence.

It is my belief that anyone following the rules and conditions laid down for this type of contact can achieve it, assuming that he is in the presence of a suitable materialization medium (an individual capable of producing ectoplasmic emissions.)

The most evidential of the ghosts which I saw and talked to was a tall, ghostly individual who grew solid before my eyes, carried on a conversation with me, and then to prove his ability to manifest in the physical world,

slapped me and my companion, Carla, solidly on the arms. Then he slowly walked through us, while we watched closely. Thus in the space of a few seconds, he displayed both the properties of a perfectly solid substance and those of total absence of solidity.

Psychic researchers have for many years reported and photographed these ghostly materializations, but because of their inability to produce the phenomena at the demand of skeptical observers, little general interest has been developed in this research.

As we unravel more of the UFO mystery, we will discover the reason why the skeptical or “prove it to me” approach is quite often the defeating factor in paranormal investigations. I also noticed this same factor in evidence as I recently observed several hundred seemingly miraculous bare-handed surgical operations in the Philippines. I saw native “psychic surgeons” seemingly plunging their hands directly into the patients’ unanesthetized bodies, pulling out all sorts of bloody parts while the patients remained perfectly conscious, watching the process and feeling no pain. The patients displayed no wounds or scars after the operation was completed. Here again the evidential quality of the operation witnessed was very dependent upon the attitude of the witness. It has been aptly stated that, with paranormal phenomena, “believing is seeing.”

There are many observers who attend demonstrations of paranormal phenomena and who conclude that what they have seen was all trickery. I’ve had a lot of experience in witnessing these demonstrations, have seen several hundred authentic ghosts materialize, have watched much psychic surgery and had minor operations performed on myself, and in every case I have noted a common factor. If skeptical observers were present, the phenomena either didn’t occur at all, or their quality was so poor that trickery would naturally be suspected.

Now the skeptical observer doesn’t like this facet of the phenomena at all and uses it as evidence of the fakery. His problem is that he doesn’t understand why he, as a skeptic, can’t be given evidential and inalienable proof of the reality of the phenomena. He absolutely cannot accept the necessity under the circumstance of his skepticism of taking the word of some “believer,” whom he usually considers deluded. The reason that this lack of proof must accompany skepticism will become evident as we further explore the UFO communications.

My own stance is a balanced one, I hope, that of the believer who is skeptical of tricksters among the real practitioners. There are many

fraudulent mediums and many quack psychic surgeons. I have seen both practicing their trades and am aware of their methods. Yet their existence does nothing to compromise the reality of the paranormal phenomena generated by the real mediums and psychic surgeons.

A pertinent question when considering psychic demonstrations is: how does the paranormal event happen? The answer may well lie in the area of occult theory which is concerned with the existence of various “planes.”

The theosophists say that there are fourteen mental planes associated with this planet. After death, they say, an individual finds himself at one of these 14 levels of existence, the level being dependent on the spiritual nature or development of the person at the time of his death. The cliché that covers this theory is a heavenly “birds of a feather flock together.” When a ghost materializes into our reality, it is from one of these 14 levels that he usually comes for his earthly visit. In general, it is theorized that a planet is a sort of spiritual distillery, with reincarnation taking place into the physical world until the individual is sufficiently developed in the spiritual sense that he can reach the higher states of existence, and is no longer in need of this planet’s developmental lessons.

Most of this theory was developed as a result of reported contact and communication with the inhabitants of these supposedly separate realities.

The most satisfactory term I have come across for these different levels of reality is the word, “density.” I have come to believe that these densities interpenetrate with our physical space and mutually coexist, though with very little awareness of each other. A simple analogy, to which I’ve referred before, is to consider the actors in two different TV plays, both receivable on the same set, but each play being exclusive of the other. This seems to be what we experience in our daily lives: one channel or density of existence, being totally unaware of the myriad entities occupying other densities of our physical space. The point of all this is that our density or reality is not ultimate or singular; it is in fact our reality only at the present.

Many of the UFO reports display ample evidence that the object sighted has its origin in one of these other realities or densities, just as do the materialized ghosts. I would like to emphasize that this does not in any way imply their unreality; rather, it displaces the UFOs’ reality from ours. I’m saying the equivalent of: Channel 4 on the TV is equivalent to but displaced from channel 3 on the same TV.

If you were told to build a scale model of any atom using something the size of a pea for the nucleus, it would be necessary to have an area the size of a football stadium to contain even the innermost orbital electrons. If the pea were placed at the center of the 50-yard line, a small cotton ball on the uppermost seat in the stands could represent an electron of the atom. There is very little actual matter in physical matter. When you look at the stars in the night sky, you probably see something quite similar to what you would see if you could stand on the nucleus of any atom of “solid” material and look outward toward our environment. To demonstrate an electron to you, a physicist will probably show you a curved trace of one on a photographic plate. What he probably does not tell you is that this is second-hand evidence. The electron itself has never been seen, only its effect on a dense medium can be recorded. It is possible, of course, to make accurate mathematical calculations, about what we call an electron. For such work we must know some data on magnetic field strength, electron charge and velocity. But since a magnetic field is caused by moving charges, which in turn are empirically observed phenomena, we find that the entire mathematical camouflage obscures the fact that all we really know is that charged particles have effects on each other. We still don't know what charged particles are, or why they create an action at a distance effect.

Senior scientists would be the first to agree that there is no such thing as an absolute scientific explanation of anything. Science is, rather, a method or tool of prediction, relating one or more observations to each other. In physics, this is usually done through the language of mathematics. Our scientific learning is a learning by observation and analysis of this observation. In the sense of penetrating the fundamental essences of things, we really do not understand anything at all.

A magnetic field is nothing but a mathematical method of expressing the relative motion between electrical fields. Electrical fields are complex mathematical interpretations of a totally empirical observation stated as Coulomb's Law. In other words our forest of scientific knowledge and explanations is made up of trees about which we understand nothing except their effect, their existence.

Baba Ram Dass, formerly Dr. Richard Alpert of the Dept. of Psychology at Harvard University, met Sai Baba in India and was given a small medallion by that guru. Sai Baba held out his hand, a glow appeared in his palm, and the glow slowly solidified into the medallion. Dr. Alpert was amazed and commented to one of Sai Baba's associates on this miracle of creation. “Oh, don't be silly, he didn't create that,” replied the devotee. He has a whole

warehouse full of those things. He just transported it here mentally.” Sai Baba’s own attitude towards this sort of thing is that all is illusion, or maya.

This would seem to be a very accurate analysis of our physical world, which is most often apparent to mystics and atomic physicists. For an example of the mystical approach to our illusion, here is OAH SPE explaining about all the heavenly bodies which we cannot see, because they are outside of our illusion:

When a planet hath attained to so great age she no longer giveth forth light or heat to radiate upon herself, she cannot be seen in the heavens. Of which kinds of planets there are millions in the ethereal firmament. Some of these move slower than any of the planets man can see. Some of these at times eclipse the sun, and are taken for sun-spots, although, perhaps, not a million miles from the earth.¹

To a person unfamiliar with the inner workings of modern science it may seem that modern man has his environment nicely under control and totally figured out. Nothing could be farther from the truth. The leaders of science who are researching the frontiers of modern theory argue among themselves, with their followers dissenting in droves behind them. As soon as a theory begins to receive wide acceptance as being a valid representation of physical laws, someone finds a discrepancy, and the theory has to be either modified or abandoned entirely. Perhaps the most well known example of this is Newton’s “ $F=MA$.” This attained the status of a physical law before being found to be in error. It is not that this equation has not proven extremely useful: we have used it to design everything from a moon rocket to the television picture tube. But its accuracy fails when applied to atomic particle accelerators like the cyclotron. To make accurate predictions of particle trajectories it is necessary to make the relativistic correction formulated by Einstein. It is interesting to note that the reason for this correction is based on the fact that the speed of light is totally independent of the speed of its source.

If Newton had penetrated more deeply into the laws of motion he might have made this relativistic correction himself, and then stated that the velocity correction would always be of no consequence, since the velocity of light was so much greater than any speed attainable by man. This was very true in Newton’s day, but is definitely not the case now. We still tend to think of the velocity of light as a fantastic and unattainable speed, but with the advent of space flight, a new order of velocities has arrived. We have to change our thinking from our normal terrestrial concepts of velocities.

Instead of thinking of the speed of light in terms of miles per second, think of it in terms of Earth diameters per second. The almost unimaginable 186,000 miles per second becomes an entirely thinkable 23 Earth diameters per second. Or we could think of the speed of light in terms of our solar system's diameter and say that light would speed at about two diameters per day.

Einstein's assertion that everything is relative is so apt that it has become a cliché of our culture. Let us continue being relativistic In considering the size of natural phenomena by considering the size of our galaxy. If you look up at the sky on a clear night, nearly all of the visible stars are in our own galaxy. Each of these stars is a sun like our own. A calculation of the ratio of the number of suns in our galaxy to the number of people on planet Earth discovers that there are 62 suns for each living person on Earth today: Earth's population is close to 4 billion; and there are 250 billion stars in the Milky Way! it takes light over four years to get from Earth to even the nearest of these stars. To reach the most distant star in our own galaxy would take light 100,000 years.

These calculations are made using the assumption that light has a speed. This may be an erroneous assumption in the light of modern theory, but its apparent speed is a useful measuring tool, so we use it anyway.

So we have a creation in which we find ourselves which is so big that at a speed of 23 Earth diameters a second we must travel 100,000 years to cross our immediate backyard. That is a big backyard, and it would seem ample for even the most ambitious of celestial architects, but in truth this entire system of 250 billion stars is just one grain of sand on a very big beach. There are uncounted trillions of galaxies like ours, each with its own 250 billion stars, spread throughout what seems to be infinite space.

When you think of the mind boggling expanse of our creation, and the infantile state of our knowledge in relation to it, you begin to see the necessity for considering the strong probability that our present scientific approach to investigating these expanses is as primitive as the dugout canoe is in relation to the whole state of the art of Earthbound transport.

The most perplexing problem of science has always been finding a satisfactory explanation of what is called action at a distance. In other words, everyone knows that if you drop something it will fall, but no one knows precisely why. Many people know that electric charges push or pull on each other even if separated in a vacuum, but again no one knows why.

Although the phenomena are quite different, the equations which describe the force of interaction are quite similar:

For gravitation: $F=Gmm'/r^2$

For electrostatic interaction: $F=Kqq'/r^2$

The attractive force between our planet and our sun is described by the gravitational equation. The attractive force between orbiting electrons and the atomic nucleus is described by the electrostatic interaction equation. Now each of these equations was determined experimentally. They are not apparently related in any way, and yet they both describe a situation in which attractive force falls off with the square of the distance of separation.

A mathematical representation of an action at a distance effect is called a field, such as a gravitational or electric field. It was Albert Einstein's foremost hope to find a single relation which would express the effect of both electric and gravitational phenomena; in fact, a theory which would unify the whole of physics, a unified field theory. Einstein believed that this was a creation of total order and that all physical phenomena were evolved from a single source:

Over the years Einstein and other mathematical physicists published many unified field theories, none of them successful. A famous one, put forth by Kaluza, recast the mathematics of relativity in a space of five dimensions instead of the customary four. Kaluza hoped ... that unification of gravitation and electromagnetism would follow by a suitable interpretation of the fifth dimension. Einstein took up Kaluza's work, but once more no new physical understanding appeared. The most celebrated unified field theory, called the generalized theory of gravitation, was published by Einstein in 1945, and independently by Schrodinger at about the same time. By then Schrodinger was disillusioned by quantum mechanics, which he himself had helped to create. For some years both these eminent men believed that the new theory would solve the problems which they thought still beset fundamental physics.

The mathematics of the theory is very complicated, and it is necessary to use approximate methods. With these it was shown that the theory failed to satisfy the basic requirement that its field equations must determine the motion of electric charges present. This was enough to convince Schrodinger that the theory was useless. Einstein was not prepared to accept the approximate results: he maintained that the

theory could be judged only if certain exact solutions of the generalized field equations were found. These exact solutions, he believed, would represent matter by pure field. This was the position he took up until his death.²

This unified field theory, describing matter as pure field, has been accomplished now. It seems that the entire situation was analogous to the solution of a ponderously complex Chinese puzzle. If you can find the right key turns among so many wrong ones, the puzzle easily falls apart. Dewey B. Larson found the solution to this problem, and the puzzle not only fell apart, but revealed an elegantly adequate unified field theory rich in practical results. And, like a good Chinese puzzle, the solution was not complex, just unexpected. Instead of assuming five dimensions, Larson assumed six, and properly labeled them as the three dimensions of space and the three dimensions of time. He assumed that there is a three-dimensional co-ordinate time analogous to our observed three-dimensional space.

The result of this approach is that one can now calculate from the basic postulate of Larson's theory any physical value within our physical universe, from sub-atomic to stellar. This long sought after unified field theory is different because we are not accustomed to thinking of time as being dimensionally analogous to space. We have thought of time as one-dimensional, as a stream moving in one direction. Yet once you get the hang of it, co-ordinate time is mathematically a more comfortable concept with which to deal. Professor Frank Meyer, of the Dept. of Physics at the University of Wisconsin, presently distributes a quarterly newsletter³ to scientists interested in Larson's new theory which explores perplexing questions in physical theory using Larson's approach. I was interested in testing Larson's theory and made extensive calculations using his postulate. I became convinced that his theory is indeed a workable unified field theory. If you are personally interested in checking this theory for yourself, I recommend obtaining his work and checking it as I did.⁴

I had been pondering several interesting statements communicated through contactees by the alleged UFO source prior to discovering Larson's work in the early '60s. Although the people who had received these communications knew nothing of the problems of modern physics, they were getting information which apparently was quite central to physical theory: first, they suggested that the problem with our science was that it did not recognize enough dimensions. Second, they stated that light does not move; light *is*. Larson's theory posits six dimensions instead of the customary four, and finds the pure field, which Einstein believed would represent matter, to

move outward from all points in space at unit velocity, or the velocity of light. Photons are created due to a vibratory displacement in space-time, the fabric of the field. Furthermore, the contactees were saying that consciousness creates vibration, this vibration being light. The vibratory displacements of space-time in Larson's theory are the first physical manifestation, which is the photon or light. According to the UFO contacts, the UFOs lower their vibrations in order to enter our skies. The entire physical universe postulated by Larson is dependent on the rate of vibration and quantized rotations of the pure field of space-time.

The contactees were suggesting that time is not what we think it is. Larson suggests the same thing. The UFOs were said to move in time as we move in space. This would be entirely normal in Larson's time-space portion of the universe.

Lastly, and perhaps most importantly, the contactees were receiving the message that the creation is simple, all one thing. Larson's theory is a mathematical statement of this unity.

The New Science Advocates is a group of scientists and philosophers currently promoting Larson's theory. In a recent news release, they had this to say about Larson's Reciprocal System of theory:

No previous theory comes anywhere near being a general theory in the true sense of the term. None of them is applicable to more than a relatively small part of physical science, and none is derived entirely from premises of a general nature. Everyone finds it necessary to make many assumptions specifically applicable to its restricted field of coverage. A theory of atomic structure makes assumptions about matter and about its basic forms; a theory of electrical phenomena makes assumptions about electricity and electric charges; a theory of quasars makes assumptions about quasars and about the radiation through which these objects make themselves known; and so on. Furthermore, all of these theories make use of a host of additional assumptions of a more general character that are embodied in the basic laws and principles of physics. But now we have a theory that makes no assumptions at all, other than those contained in the fundamental postulates as to the properties of space and time which define the theory. *All* conclusions, including those with respect to the basic physical laws and principles, are derived solely by deduction from those postulates, without invoking the aid of any supplementary or subsidiary assumptions, and without introducing anything from experience.

In our opinion, this totally unprecedented accomplishment is sufficient in itself to justify the most serious and painstaking study of the new theoretical structure ...⁵

An interesting extension of Larson's work is a conjecture which I have entertained that a more informed society might index events spatially rather than temporally. When IS talks with Puharich about time, it would seem that they do this, for they say that a certain event was planned hundreds of light-years ago.

THE METAL-BENDING CHILDREN

When Uri Geller performs on TV, mentally bending metal and fixing clocks, there are often many kids who try to duplicate Uri's "tricks." Sometimes the kids succeed. The number of children that can cause bends and breaks in metals and other materials just by wanting the break or bend to occur is increasing daily. John Taylor, professor of mathematics at Kings College, reports in his excellent book, SUPERMINDS, on the extensive tests run in England on several of these gifted children.

What physicists have never before considered worth investigating is now increasing at a very rapid rate. Action at a distance, apparently as a result of some type of mental activity, seems repeatedly the observed effect. If the Gellerizing children continue to increase in numbers and ability, the 1980's will see such fantasies of TV as MY FAVORITE MARTIAN, I DREAM OF JEANNIE, and BEWITCHED becoming a part of reality.

So far, most of the ability shown by these children is in the area of bending and breaking materials. But there is some indication that they, like Geller and Matthew Manning, will develop other abilities as well.

With controlled, repeatable experiments like those conducted by Taylor and by the Stanford Research Institute in the United States, we begin to have good, solid data available for study. Gradually we are moving into a position from which we can begin to create a science of "magic," for that which has been called magic through the ages is now being performed at an ever-increasing rate, primarily by children. In the future, we may even find this "magic" added to the curriculum of the sciences at universities. In point of fact, the present disciplines of chemistry, physics, etc., are still basically "magic" to us, since we are still in the position of having no ultimate explanation of causality.

AGE REGRESSION HYPNOSIS

During the past twenty years I have done several hundred age regressions, working with subjects from various walks of life. With very few exceptions, I have discovered that the reasonably good hypnotic subject can be helped to remember experiences which occurred before his or her birthdate into this present life. The large majority of these people remember lives which occurred prior to this life but identifiable as being in the recent historical past. I have had people who are in this life quite ignorant of a certain foreign language, who under hypnosis, while re-experiencing moments of a previous life, are able to speak that foreign tongue.

While there is no way to prove the theory of reincarnation, it is interesting to note that many researchers besides myself have reported many thousands of instances of these hypnotic regressions to previous lives. As one examines the mass of data which these regressions provide, one cannot help but note that the theory of reincarnation is a more substantively satisfactory explanation than some alternate theories, which attempt to be conservative and scientifically “safe.”

Such latter explanations of the data of a good age regression case take each confirmed fact gained in the hypnotic session and say, “The subject could conceivably have known this another way. The subject could be using telepathy. The subject could be clairvoyant.” The explanations offered in this way strike me rather as an instance of going around Robin Hood’s barn, when there is a broad and well-trodden path right through the forest. I say well-trodden, because three-quarters of the world’s population ascribe to religions which include reincarnation within their structure of religious beliefs.

MEDIUMSHIP

The medium, a person who is able to act as a link with discarnate entities, is probably the most controversial of the common psychic types. I consider a good working knowledge of mediumship and its pitfalls essential to the study of alleged telepathic UFO contactees. As I have stated, there seem to be many planes or densities of existence, therefore it is not always possible to be sure of the source of a telepathic contact. A person visiting a medium for the purpose of communication with discarnate Uncle Herman may actually contact a residual portion of Uncle Herman’s consciousness, another entity claiming to be Uncle Herman, or in many cases the subconscious of the medium. I am certain that many mediums and UFO contactees never

intend fraud, and do not themselves realize the fraudulent nature of what they “telepathically” receive. The dedicated researcher will attempt to achieve an attitude of unbiased discrimination, listening to everything with suspended disbelief, yet reserving final judgment until his data is ponderous in quantity and correlations are extensive.

MAGIC (REAL MAGIC, NOT PRESTIDIGITATION)

W. E. Butler defines magic as “the art of effecting changes in consciousness at will.”⁶ Generally, events are thought of as magical if they defy all rational or “scientific” attempts to explain them. As a consequence, as our scientific philosophy has expanded our inclination to view natural events as magical has shrunk. We no longer consider thunderstorms to be of magical significance, because we know the physical mechanics which create the thunderstorm.

That is, we think we do. What we have really done with thunderstorms is to find our way back to the more basic puzzle of electrostatics.

Born into this world, we wake up in our crib and very slowly become aware of our surroundings. As long as these surrounding, these conditions of existence, remain the same, we are satisfied to call our environment “normal” reserving the label of “paranormal” for that which is contrary to the great body of our experience. That is, as long as we drop a stone and it continues to fall rather than float in air, we will accept that as the natural event and see a floating-in-air object that looks as though it *should* fall as supernatural.

It is a difficult thing to do, but try to imagine for a minute a state of total lack of experience with this world. Try to look at it as if for the first time. Without labeling them, look at the people, the animals, the birds and insects; at foliage and sky. Feel the wonder creeping in. Now, in your mind, back off from the surface of the planet Earth and see it as a totality, a ball in space with a thin cloak of swirling air around it. You and the billions of others who live on Earth stand on its surface, the soles of your feet pointing inward, towards the center of the ball; your heads pointing outward, towards space. As you hold this in your mind, perhaps magic seems not so limited on our “normal” world. I believe that in truth, we have only a tiny sliver of understanding of reality, if indeed we have any at all. When a child stares at a spoon and it curls up, or breaks, we somehow find this more

amazing than the magic of our daily experience. Perhaps these “magical” new events are clues to the real nature of man.

THE MECHANISMS OF REAL MAGIC

Motion in our physical world is usually the result of a potential energy such as gravitational, chemical, or electrical. The magician also works with potential energies, within consciousness, in order to create motion or displacement in mind. The magician works with potentials in consciousness similar to the physical activity of storing electrical charges in a battery. Just as a battery has a positive and a negative pole, so does consciousness. Many call this positive-negative polarity good and evil. There is ample evidence that it is possible to create a large potential through the manipulation of consciousness, whether it is done by intentional magical manipulation or by political rhetoric or religious exhortation.

I would suggest that consciousness is more fundamental than physical matter. I find it hard to see even the possibility of physical matter creating consciousness. The magician, then, is working with the more fundamental of energy fields, to attain a more fundamental objective.

The objective of the magician is to obtain predictive and manipulative control of consciousness. The white magician clearly defines for himself the limits of this manipulation of consciousness: his objective is the development of his own consciousness. The black magician is less careful about what consciousness he wishes to be able to manipulate, and thus becomes interested in the “evil” aspects of control over others’ consciousness.

The white magician wants to develop his consciousness, for he knows that it is the only thing he will be able to carry with him through the physical death. His attitude towards this physical life is that its one purpose is to provide him with the catalytic effects of physical experience for use in the development of his thinking. He sees himself as a micro-consciousness dwelling within macro-consciousness, and attempts to consciously unite himself with all that there is, so that the microcosm is one with the macrocosm. To put it another way, he is attempting to achieve realization of union with his creator. The key to this attempt is control of consciousness. The more closely the magician approaches this goal of realized oneness with the creation, the more able he is to do seemingly magical things. He is tuning his mind to that of the Creator, and thereby displaying some of the abilities of creation.

The black magician has the reciprocal orientation in that he is attempting to achieve separation in mind rather than unification. He glorifies his own individuality and gains power by separating himself from all of creation and then declaring himself its master. Both white and black magical attitudes and practices are able to build high potentials in the field of consciousness, quite analogous to the creating of potential difference in electrical fields with positive and negative charges. Once a sufficient charge of consciousness has been stored, it may be used to create motion or change in consciousness, which in turn effects the physical world for what we call good or evil.

Because the essence of man is his consciousness, the true nature of man is perforce magical. All men have infinite potential to create whatever changes they may desire. But at present, man on Earth seems lacking in the knowledge of his true nature and the abilities of his mind. Most men fluctuate as a matter of daily habit between slightly good and slightly evil, building up a slight potential in one direction and discharging it, then swinging back a bit the other way. This puts him down in a “potential well” of thought. Since he is not polarizing steadily in either direction, he can do no magic. Those sufficiently polarized—like Jesus the Christ—perform this “magic” with no difficulty. Everyone does have the innate ability to do such magic. The beginning of the Gospel according to John in the Holy Bible contains this statement:

The true light that enlightens every man was coming into the world ... to all who received him, who believed in his name, he gave power to become children of God, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.⁷

I am not in any way suggesting that the unity with God, or Creator, or the Christ, is only valid when approached through the doctrines of any particular religion, but the concept is clearly stated here.

When Jesus told his Disciples: “These things and more shall you do,” he intended that those who heard those words polarize their consciousness until they regained the natural abilities which we presently call miraculous.

Many of the UFO sources indicate that they feel that man on Earth has trouble recognizing in many instances the difference between positive and negative thought, and for that reason is vacillating between the two.

There are lots of people who have heard about or read a little of the UFO contactee literature, who dismiss it as being a series of ridiculous fantasies, like the French peasants reporting stones falling from the sky.

If a handful of people reported contact instead of thousands, and if the communications they reported varied widely in content instead of matching, then there would be a much poorer case for UFO contact. I have worked with teenagers who had no previous background at all in UFO research or literature who, after a very short training period were able to receive, in a telepathic manner, hours of communications of the exact type reported by UFO contactees. Comparison of this information with information obtained by other widely separated contactee sources over the past 20 years always results in the same conclusion: that the basic message content, no matter where or who the receiver was, is the same. Earlier I spoke of the UFO contactee picture as a kind of puzzle, and a fairly big one at that. Some of the pieces of this puzzle seem silly or even crazy when one first picks them up, but carefully pieced together, these contactee stories begin to form a recognizable pattern of UFO motive. I think this pattern is not easily recognized or understood for the same reason that Gellerized spoons are hard to accept, there is very little previous experience on which to base an analysis. But that the pattern exists is hard to deny. As ufologist Brad Steiger puts it:

For the past three years I have been conducting a serious study of certain contactees, whom I call “flying saucer missionaries,” and I have noted that a certain percentage of the information dispensed in their cosmic sermonettes has contained a good deal of accurate information and that certain predictions have been realized. In my opinion, many UFO researchers—and nearly all news media and orthodox scientists—have been too hasty in their assessments that the contactees’ messages are just so much nonsense and science-fiction-inspired pseudo-religious prattle. Although several of the contactees seem to parrot in a tedious manner a great amount of the same basic “message,” there may be important clues hidden for us in their fanciful distortions if only we were to work a bit harder to separate the cosmic wheat from the celestial chaff.⁸

And long-time researcher, Professor J. H. Bruening of the University of Mississippi, has this to say about UFO phenomena, after studying it closely for 30 years:

UFO phenomena is a *contrived* paranormal event created for the benefit of the viewer with a specific stimulus content. This phenomena is a show-and-tell device precisely geared to the culture to which it is presented.

Note that all historical UFO sightings are always just slightly advanced for the viewers of the time. Medieval sightings were of a fully rigged sailing ship sailing along in the sky! The 1897 sightings looked like a Victorian science fiction book illustration and the crews were all reported as being dressed properly for 1890. Current sightings are “space ships” with astronauts as pilots dressed in space suits. Obviously neither a sailing ship fully rigged nor a Jules Verne ship could possibly travel through interplanetary space in those forms from another planet to the earth and back. They all were here in physical form to be sure and were reported as such, but they did not get here in that form by flying here.

This display is intentional and is a part of a controlled program of cultural diffusion of special forms of information into current earth civilizations. The information is, however, in coded form! It is not obvious at all but is mixed in with considerable “noise.” Not to be melodramatic but Toynbee has amply demonstrated that cultural advancement periodically is based on the productivity of a small number of creative people who are able to pick the signal out of the noise and come up with new conceptual patterns as described by Sorokin and Kroeber. It would appear that the last quarter of this century is such a time, and perhaps ... (the) ... *Invisible College* may be that group who can decode the signal and thereby extract the key information. I hope they can do this before the Russians do it. The coded data in fact contains considerable information in the fields of technology, culture, philosophy, religion and sociology. To paraphrase McLuhan the phenomena is the message. The whole pattern must be considered as a total thing and not examined in a Spencerian fashion. If a piecemeal approach is used the total pattern will be lost with a resulting loss of information.

The rest of the model (of the UFO phenomena’s meaning) is built around the proposals put forward as early as 1947 by the discussants in the Mark Probert group in California. I keep coming back to these ideas because they simply do in fact explain details of the UFO phenomena. (See THE COMING OF THE GUARDIANS, SEANCE REPORTS AND TRANSCRIPTS 1945-1960, ROUND ROBIN 1950-1960, Vista, Ca., The Borderland Science Research Association.)

This model is also found scattered around in a large part of published UFO data, especially in contactee reports, most of which seem to be true. The ones I have investigated do have a ring of truth about them. Now, the Extraterrestrial Intelligence (ETI) model which is an

extrapolation of our civilization fails to account for either paranormal phenomena or for the reported engineering designs, while the continuous violation of the known laws of physics and aerodynamics eliminates the simple mechanical model of UFOs. The obvious limitations imposed on the use of a space vehicle of a mechanical sort by the sheer distance between solar systems again excludes the jet or ion-driven space ship as a possible model.

The model that does appear to fit the data is, incredibly enough, the one which is constructed around the concept of a multidimensional universe which contains technically advanced civilizations some of which have reached the capability of multidimensional travel. This travel is a space-time phenomenon where a change of frequency is equivalent to an instant change in location; i.e., they dematerialize “there” and materialize “here.” Once here the ship or vehicle operates as a physical object in our dimension. It can violate the laws of physics by partially dematerializing. Its physical appearance is determined by its mission, not by any engineering demands, and the crew may appear either as themselves or as manifesting a contrived appearance, again depending on the mission.

It would appear that what is considered as a change in frequency is that matter comprising other dimensions varies from our matter in that the distance from the electron shells to the nucleus is much lesser there than here. In a sense their matter is more “dense” than our matter is, so they expand their matter in order to materialize here and must hold it in this abnormal state in order to remain here. To return to their place they relax their energy field and immediately return. This difference in matter allows our mutual dimensions to normally coexist without interference except in some rare cases where a sort of splash-over takes place during which people and objects may appear or disappear suddenly.

The general cultural impact of the UFO phenomena through its persistent and deliberate performances has been to create a knowledge revolution of a dramatic sort in the general population. This gives the creative minority a really favorable social climate in which to work. In a sense the phenomena have created a demand for new ideas—now someone has to come up with them.

I have worked these ideas out in considerable detail and the more the concept is expanded the more it fits. You know the real problem in

theory construction is timidity. We are all too often reluctant to move boldly into new domains and thus are unable to come to grips with intellectually explosive phenomena.⁹

What I am saying, then, is that the UFO phenomena are forming a pattern, the heart of which is a structure of being and thinking, or a philosophy, which can begin now to be put together. The contactee messages especially gives important clues toward the construction of this philosophy. These cosmic sermonettes, as Steiger terms them, do yield a harvest: there is “cosmic wheat” among the “celestial chaff.”