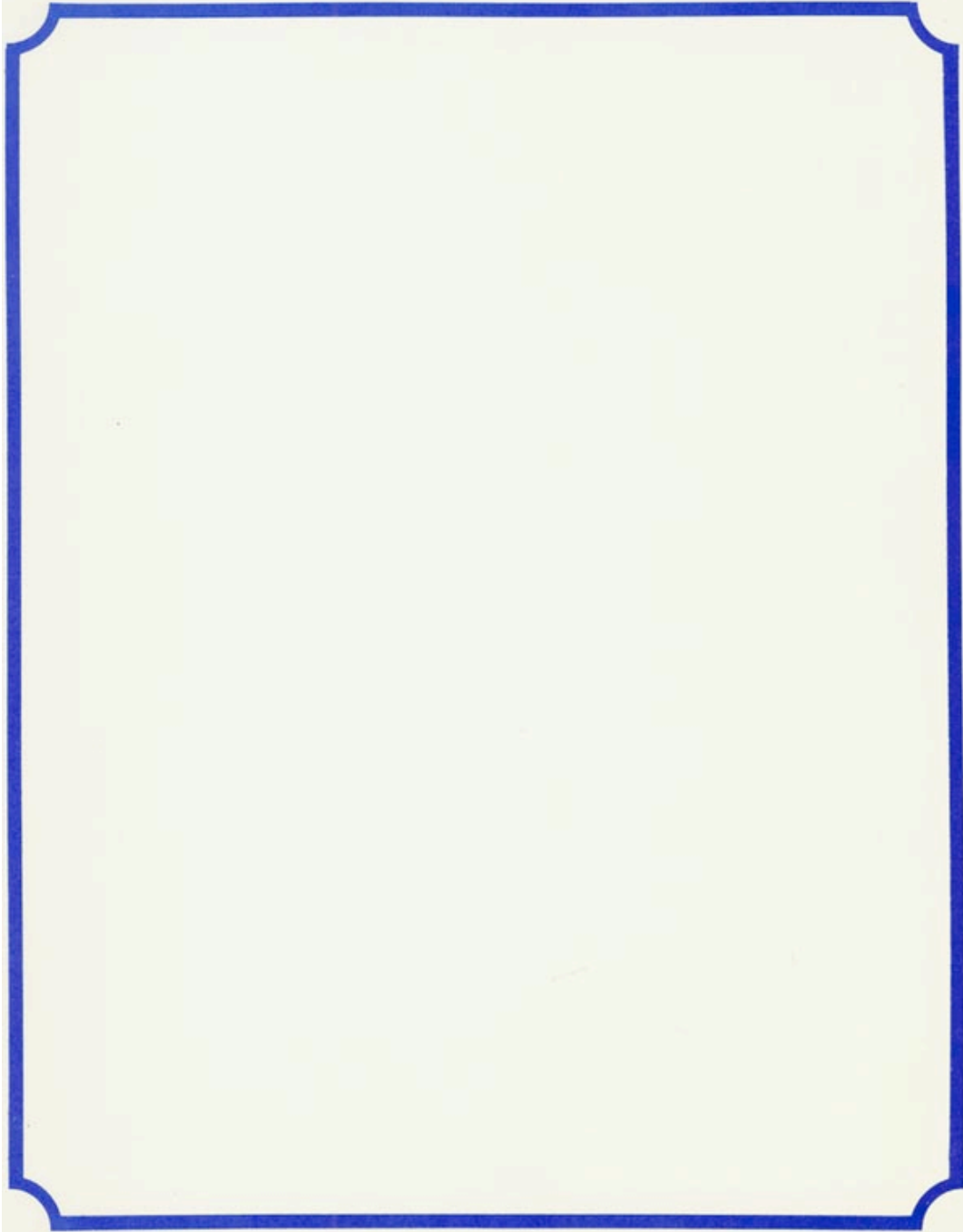


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# ARCHAEOUS



Volume 3

Summer 1985

**ARCHAEUS**

## ARCHAEUS

Editor: Dennis Stillings

Managing Editor: Gail Duke

ARCHAEUS is the official journal of the Archaeus Project, which has as its goals the development of a new symbol structure and language, which can easily be understood and used to broaden the preventative, diagnostic, and therapeutic armamentarium for the management of disease and health; and, in pursuing this activity, to explore any fields of inquiry that pertain to the enhancement of health and the realization of human potential. We are interested in phenomena from a theoretical point of view and with an eye to their potential useful applications, especially in the health field.

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# EDITORIAL

**T**

HIS issue of ARCHAEUS divides itself neatly into the experimental and the speculative. Anomalous metallurgy (Dahlen), psi in law (Schall), and macro-PK experimental procedures (Hansen, Cox) are presented, as are speculative papers by Eisenbud, Masters, and myself.

The very strange “field effects” in remote annealing reported by Severin Dahlen have importance in two categories: first, as psi has forced intensive examination of both experimental and statistical methods, the anomalous effects of mind on metal require more exact examination of assumptions in metallurgy. Issues formerly considered unimportant—perhaps not even noticed—must now be discriminated with much more care; second, what about psi effects in “critical control” situations? Can a person with an intense fear of flying or other severe emotional disturbance create PKMB “field effects” that alter the structural characteristics of the metal in an airplane or generate confusing glitches in the circuitry? Psi researchers are seeking answers to these very practical questions.

I have found it an entertaining thought to consider that the formal acceptance of psi may come about through the law courts long before it receives the blessings of science. This is probably because the law is constantly re-examining its own fundamentals, a practice that is becoming increasingly rare in mainstream science. The law, especially in this country, is therefore much more used to radical changes in its approaches to problems. In addition, in law, immediate practical issues are at stake and decisions must be made, not postponed until some rarified scholastic standards for Neoplatonist geometrical truths are met.

Stanley Schall’s pioneering article examines real and potential confrontations between the law and parapsychology. The increasing use of psi in law enforcement makes it highly likely that a significant legal precedent may soon be set in this area.

Going beyond these immediate concerns, the speculative legal mind might also ask: What about medieval trials-by-ordeal? Was there a psi-basis for such methods that worked quite well within that paradigm? If certain aspects of psi are finally accepted, what about “voodoo death” and “putting a jinx” on someone? In what ways would the scientific acceptance of psi alter the very structure of the legal system?

**D**

DEPENDING on this, that, or the other thing, but mainly, it seems, on one’s personal disposition, the SORRAT material is either one of the richest sources of spectacular macro-PK since D. D. Home, or it is a slough of delusion and fraud. Most people I have met find it comfortable on one side or the other of the issue. If you believe in the reality of the SORRAT phenomena, you must believe some strange things indeed; if you do not, you must needs subscribe to a belief in a program of deceit and legerdemain of legendary proportions. Whether the SORRAT phenomena fall into the former or the latter class, they are worth serious scientific examination. For those unfamiliar with the claims of the SORRAT and its opponents, looking up the references following Hansen’s and Cox’s papers will make you as much of an authority as anyone not actually participating. If you want the real truth, contact me.

On the speculative side, Robert E. L. Masters’ visionary reflections on the Goddess Sekhmet provide an Archaean model of the greatest utility for thinking about everything from survival to UFOs. Those who have had extraordinary spiritual experiences or who are given to musing on some of the peculiar “intrusions” into everyday life that, they have noticed, often occur, will find their psyches resonating strongly with the imagery of this paper.

Jule Eisenbud continues his elucidation of the significance of squiggles and meanders in a parapsychological context far removed from the droning experimental procedures of typical psi research. Broadening the consideration of psi effects into the realms of anthropology and archeology threatens to breathe new life into a discipline that many believe, rightly or wrongly, to be stagnant most of the time.

And finally, some would say appropriately, Stillings presents one of his none-too-rare ventures into nonsense—finding it either one way or the other, if not both at the same place. ... Questions for the future: Is there a physics of Nonsense? Can Nonsense be engineered?



# ARCHAEUS

*The term ARCHAEUS (ar-KAY-us) was first used by the great sixteenth-century physician Paracelsus (who, incidentally, founded magnetotherapy) to designate “an invisible spirit ... universal in all things, ... the healer, ... the dispenser and composer of all things.” The Archaeus is “the hidden virtue of nature” and the “invisible sun”; in another reference, the Archaeus is “he who disposes everything according to a definite order, so that each comes to its ultimate matter”; further, “The anatomy of the Archaeus is the anatomy of life.”*

# REMOTE ANNEALING OF HIGH-CARBON STEEL PARTS

Severin Dahlen

**T**HE investigation of a phenomenon known as “warm-forming” was initiated in January of 1981 and continues to the present. The mechanism used to explore this phenomenon is a series of “PK (psychokinesis) parties.” A PK party consists of approximately 25 persons of varied backgrounds gathered for the purpose of bending metal objects (stainless steel tableware, rods, bar stock, etc.) that are not otherwise easily deformed. The gathering lasts between 1 and 2 h, during which time each of the attendees is instructed to command a metal object to bend while it is being held lightly between thumb and index finger. The effect that most people experience at a PK party is that the metal becomes warm and soft for a short period of time. During this short interval, the metal object is easily deformed, with little manual force required. This process is known as “warm-forming.” A detailed description of the PK party, its format and the materials required, is provided in Houck.<sup>1</sup>

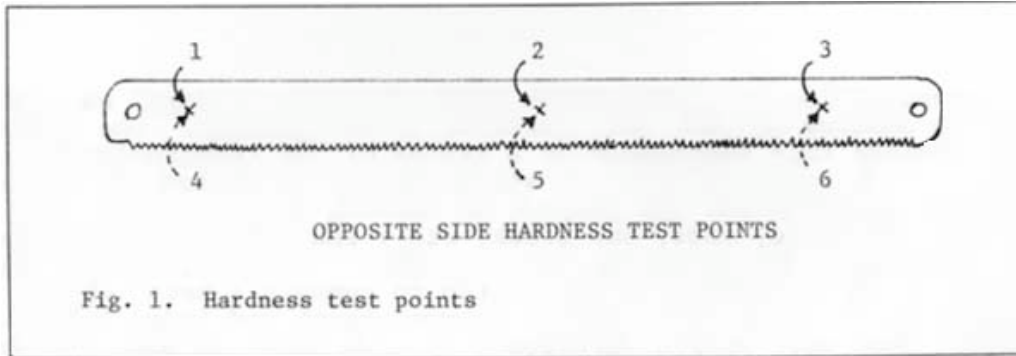
It has been speculated<sup>2</sup> that the momentary warming and softening of the metal is caused by the participant’s ability to transmit information into the metal. Somehow energy from within the metal may cause intense local heating along the grain boundaries and subsequent slippage when minimal or moderate force is applied. Repeated successes (between 85 and 90 percent of participants experience the warm-forming phenomenon) in more than 100 PK parties, together with the explanation postulated and described in detail in Houck, have given rise to the question: Is it possible for a process like annealing to occur in hardened metals, causing them to undergo a change of state, simply by exposing them to the environment of a PK party?

The experiment documented in this report was designed to explore the possibility that hardened metals, when simply exposed to the PK party environment, and not touched by anyone, could undergo a change in physical properties. Participants at the parties were not aware that the experiment was being carried out. Between Sept. 15, 1982, and Nov. 19, 1982, a series of measurements of the surface hardness of samples of high-carbon steel was carried out before and after exposure to the environment of the PK parties. These measurements were then compared with similar ones made periodically on a control sample, which was intentionally isolated from the activities at the party. The experiment clearly demonstrated a significant reduction in the tensile strength of the samples in the exposed group. This reduction in tensile strength, verified by repeated surface-hardness measurements, is believed to be the result of PK party exposure. The process is called “remote annealing radiation” or RAR.

## Approach

**F**OUR high-carbon steel hacksaw blades were purchased from a local hardware store and removed from their protective covers. The blades were marked and divided into 2 groups for evaluation. One blade was chosen as the control sample and was isolated from the subsequent series of PK parties by being taken 2 mi away. The other 3 blades were chosen for repeated (4) exposures to RAR at these parties and were periodically tested, using professional testing equipment and procedures. A simple test setup was used to insure repeatability of the precision hardness measurements. The samples were maintained at room temperature during exposure, storage, testing, and transportation. The control sample was tested periodically during the course of the exper-

iment. All 3 blades in the test group were tested on both sides of their flat surfaces to obtain an average hardness number after each PAR exposure. Fig. 1 shows the location of the test points, designated 1 through 6. All these test points are located in the middle of the blade (between the top of the blade and the cutting teeth) so as to avoid variations in hardness that normally occur near the edges of a hacksaw blade.



### Test Procedure

Before hardness testing began, both surfaces of each blade were inspected for possible discoloration or other surface imperfections that might alter or influence the subsequent surface-hardness measurements. This was accomplished using a stereo microscope set at a 20X magnification. All 4 blades appeared to have uniform surface conditions.

A Rockwell Superficial Scale 15N (15 kg load, diamond cone indenter) was used for the hardness measurements. Before each test, the apparatus was checked with a certified 15N-scale hardness test block to insure precision performance. The same anvil, 2 in in diameter, was also used to support each test specimen. Frequent calibration of the test equipment was made to insure precision hardness measurements.

Each test of a sample consisted of 6 measurements, 3 per side at the 3 locations indicated in Fig. 1. At the end of each test, the data were recorded to indicate the testing rate, operating mode, location number, date, time, and final cumulative mean as indicated on the 15N dial.

Table 1 lists the dates of all the events in this experiment. Note that the exposed samples were tested twice following the third exposure.

### Test Results

**T**HE measurements taken at the beginning of the experiment indicated that the blades had nearly the same initial hardness. Periodic testing of the control sample over a 2-mo interval revealed that the variability in the hardness measurement never exceeded  $\pm 2$  units on the Rockwell scale. Examination of the test measurements associated with the exposed group indicated a reduction in hardness level accompanied by a fluctuation in hardness in test-to-test readings similar to that recorded for the control sample. All test results are summarized in Tables 2A-2D. Hardness numbers (col. 2) are displayed according to the test points shown in Fig. 1:

1	2	3
4	5	6

The designations C, O, □ and □ are used in Fig. 2. The tensile strength (col. 4) is measured in Ksi (1000 psi).

In Fig. 2, the test data are averaged to eliminate the test-to-test variations, and the Rockwell scale readings are converted to

tensile strength expressed in Ksi.<sup>3</sup> The average of measurements taken on the control sample and each of the test samples is displayed over the duration of the experiment.

Following the first exposure, a large tensile-strength reduction (of 18 Ksi) occurred in Sample 3. The average reduction in tensile strength following each exposure varied between 10 and 18 Ksi. Over the duration of the experiment (4 RAR exposures), the tensile strength of Sample 3 was reduced by 50 Ksi, while the other 2 samples experienced a 35 Ksi reduction.

## Conclusions

**A** NNEALING definitely occurred in the 3 hacksaw blades that were exposed to remote annealing radiation (RAR) during 4 PK parties. The hardness of the high-carbon steel blades was reduced, as demonstrated by a reduction in tensile strength of between 35 Ksi and 50 Ksi for the exposed blades. The control blade did not vary from its original hardness level during the same time period. The final hardness level of the exposed blades was nearly down to the top of the hardness range for annealed steel. This range is also shown in Fig. 2.

If the results of this experiment were to be duplicated using conventional methods, the hacksaw blades would have to be placed in an annealing furnace for approximately 1 h at a temperature of between 1450° and 1525° F. Then they would be allowed to cool down slowly to 1200° F (50°/h). After reaching 1200° F, the blades could be cooled in air to room temperature. This annealing procedure<sup>4</sup> typically requires 8 to 10 h.

There are many unknown factors in how RAR works, and much experimentation remains to be done. Many complex human parameters, such as mental attitudes, desires, personality factors, and levels of emotional intensity, are involved in this type of experimentation. It is becoming clear, however, that the human mind can have a dramatic effect on material things, as demonstrated in this experiment. The experiment may easily be replicated by anyone who has access to hardness-testing equipment and who can attend PK parties. Any data obtained from similar experimentation would be greatly appreciated.

## NOTES

1. Jack Houck, "PK party history," Psi Research 3, 1 (March 1984): 67-83.
2. Houck, "Conceptual model of paranormal phenomena," ARCHAEUS 1, 1 (1983): 7-24. (See also his "Surface change during warm-forming," ARCHAEUS 2, 1 [1984]: 27-50.)
3. J. H. Westbrook and H. Conrad, eds., The Science of Hardness Testing and Its Research Applications (Metals Park, Ohio: American Society for Metals, 1973).
4. Metals Handbook (Metals Park, Ohio: American Society for Metals, 9th ed., 1981), vol. 4, table 2, p. 17.

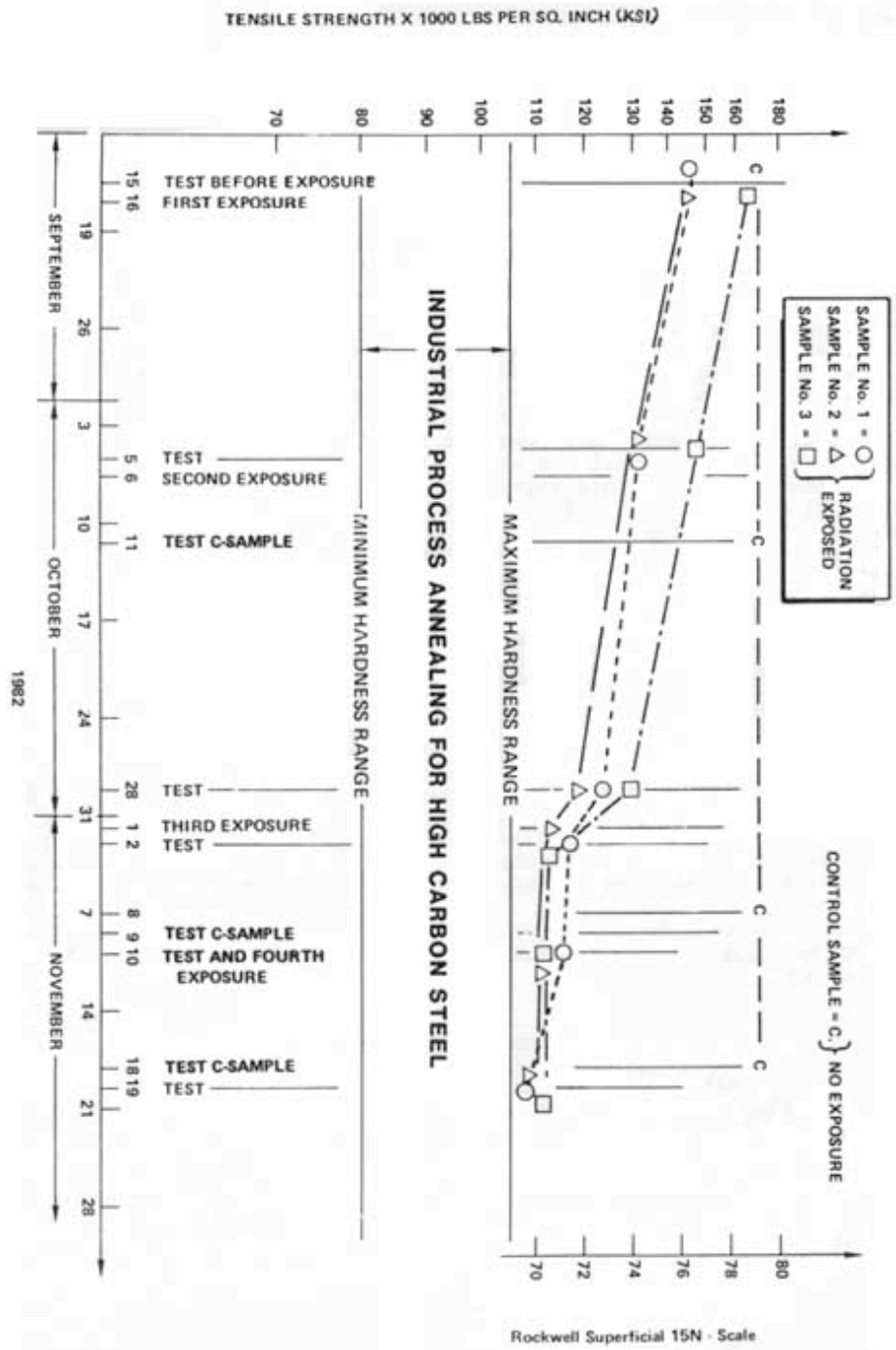


Fig. 2. Strength reduction by remote annealing radiation (RAR) for high-carbon steel hacksaw blades.

Table 1. EVENT SUMMARY

<i>Date</i>	<i>Event</i>
Sept. 13, 1982	Purchased hacksaw blades
Sept. 15, 1982	Tested hardness of all blades and isolated control sample
Sept. 16, 1982	First exposure of samples (PK party no. 30)
Oct. 5, 1982	Tested hardness of samples exposed
Oct. 6, 1982	Second exposure of samples (PK party no. 31)
Oct. 11, 1982	Tested hardness of control blade
Oct. 28, 1982	Tested hardness of exposed blades
Nov. 1, 1982	Third exposure of samples (PK party no. 34)
Nov. 2, 1982	Tested hardness of exposed blades
Nov. 9, 1982	Tested hardness of control blade
Nov. 10, 1982	Tested hardness of exposed blades
Nov. 10, 1982	Fourth exposure of samples (PK party no. 35)
Nov. 18, 1982	Tested hardness of control blade
Nov. 19, 1982	Tested hardness of exposed blades

Table 2A. HARDNESS DATA: Control Sample (C)

<i>Test date</i>	<i>Control Sample (C)</i>			<i>Average value of readings</i>	<i>Conversion to tensile strength (in Ksi)<sup>3</sup></i>
9/15/82	82.0	75.0	77.0	~79.0	→ 167.0
	82.0	79.5	79.0		
10/11/82	79.0	79.0	79.5	~79.1	→ 167.0
	79.0	79.5	79.0		
11/09/82	79.0	79.0	80.0	~79.1	→ 167.0
	79.5	78.0	79.0		
11/18/82	82.0	78.0	79.0	~79.1	→ 167.0
	78.0	79.0	78.5		

Table 2B. HARDNESS DATA: Test Sample 1 (O)

<i>Test date</i>	<i>Test Sample 1 (O)</i>			<i>Average value of readings</i>	<i>Conversion to tensile strength (in Ksi)<sup>3</sup></i>
9/15/82 (before exposure)	75.0	78.0	75.0	76.0	→ 142.0
	76.0	77.0	75.0		
10/05/82	74.0	76.0	75.0	74.0	→ 130.0
	72.0	73.0	74.0		
10/28/82	73.5	75.0	71.0	73.0	→ 124.0
	73.5	73.0	72.0		
11/02/82	72.0	73.5	72.0	71.5	→ 119.0
	70.0	73.0	69.0		
11/10/82	73.0	73.0	72.0	71.1	→ 115.5
	68.0	69.0	72.0		
11/19/82	72.0	72.0	71.0	69.3	→ 106.0
	67.0	69.0	65.0		

Table 2C. HARDNESS DATA: Test Sample 2 ( $\Delta$ )

Test date	Test Sample 2 ( $\Delta$ )			Average value of readings	Conversion to tensile strength (in Ksi) <sup>3</sup>
9/15/82 (before exposure)	76.0	75.0	77.0	76.0	→ 142.0
	75.0	76.0	77.0		
10/05/82	74.0	75.0	73.0	74.0	→ 130.0
	73.0	74.0	75.0		
10/28/82	70.0	74.0	73.0	71.8	→ 110.5
	71.0	73.0	72.0		
11/02/82	71.0	75.0	70.0	71.3	→ 118.2
	72.0	70.0	70.0		
11/10/82	71.0	73.0	71.0	70.1	→ 111.0
	66.0	71.0	69.0		
11/19/82	72.0	71.0	72.0	69.6	→ 107.0
	64.0	70.0	69.0		

Table 2D. HARDNESS DATA: Test Sample 3 ( $\square$ )

Test date	Test Sample 3 ( $\square$ )			Average value of readings	Conversion to tensile strength (in Ksi) <sup>3</sup>
9/15/82 (before exposure)	79.5	79.0	80.0	78.9	→ 166.0
	79.0	78.0	78.0		
10/05/82	78.5	78.0	76.0	76.2	→ 140.0
	76.0	77.0	72.0		
10/28/82	77.0	75.0	77.0	73.6	→ 127.0
	70.0	71.0	72.0		
11/02/82	71.5	76.0	72.0	71.6	→ 118.0
	68.0	71.5	71.0		
11/10/82	77.0	72.0	75.0	71.1	→ 115.0
	67.5	67.5	68.0		
11/19/82	73.0	72.0	71.0	70.5	→ 112.0
	67.0	70.0	70.0		



# VISIONS, OLD AND NEW

## An Addendum to “Paranormal Film Forms and Paleolithic Rock Engravings”

Jule Eisenbud, M.D.

**I**N MY paper “Paranormal Film Forms and Paleolithic Rock Engravings,”<sup>1</sup> attention was drawn to the striking correspondence between meanders—randomly meandering lines sometimes called “macaroni”—engraved or otherwise imaged on cave walls and portable objects by paleolithic artists, and the varied “doodles” sometimes obtained on film by psychic sensitives. Since some of the latter claim to see these forms outside themselves as bright lines looking like macaroni, snakes, or worms, I conjectured that early man (or his shamans) may have also had such visual experiences. I further conjectured that since the film doodles were identified by some psychics as manifestations of psychic energy and power, early man may have made a similar identification. In such a case, he may have superimposed his macaroni-like meanders on (or placed them near) the hunted animals he depicted on his cave walls and portable objects by way of serving notice on these elusive creatures (with a touch of bravado, perhaps) that he was boss, and that they had better submit quietly in the face of such overwhelming power.

From anthropological studies of preliterate cultures, as well as other indicia, it appears that at some point in prehistory early man began to project his internally felt power, which he experienced as causally connected with the everyday order of nature, onto entities and agencies outside himself. This externalization of power began with the notion of mana, an occult force that was held to imbue a wide variety of objects and places with a supernatural influence on the course of events, and the experience of the dead as returning spirits (which, not surprisingly, in view of their projective origin, were mostly malevolent).<sup>2</sup>

Traces of this largely animistic stage of development can be detected in today’s most sophisticated notions of power, force, and causality.<sup>3, 4</sup> Of the many transitional ideas in this long and gradual process, one of the most interesting, in connection with the thesis just suggested, survived well into Hellenistic times, namely, that the source of lightning, the quintessential symbol of power, was the flashes in the fiery eyes of Zeus, the most powerful god in the Greek pantheon. The hypothesis thus presents itself of some connection between the flashing eyes of Zeus and the scintillating meanders that early man is conjectured to have experienced visually and, like today’s psychics, to have identified with feelings of great power.

**T**HERE is scant indication, however, that paleolithic man—if indeed he did experience visually anything like the psychic film and ocular doodles of some of today’s psychics—drew any connection between such forms and the awesome sky displays that in later times became the thunderbolts of a supremely powerful being. In his meanders, at any rate, there is little to suggest forked or branched lightning, although one must assume that he could easily have executed such representations had he had a mind to do so.

Different types of vermiform themes, however, show up repeatedly on paleolithic cave walls and portable objects, as, for example, in Fig. 1\* and Fig. 2, in which may be seen what could be attempts to represent the snake symbolically. Thus it may be of interest that Zeus took the form of a snake on occasion, especially in his various

\*Fig. 1 appeared as Fig. 8 in “Paranormal Film Forms.”



Fig. 1. *Les trios frères*. (In H. Breuil, *Four Hundred Centuries of Cave Art*<sup>6</sup>)

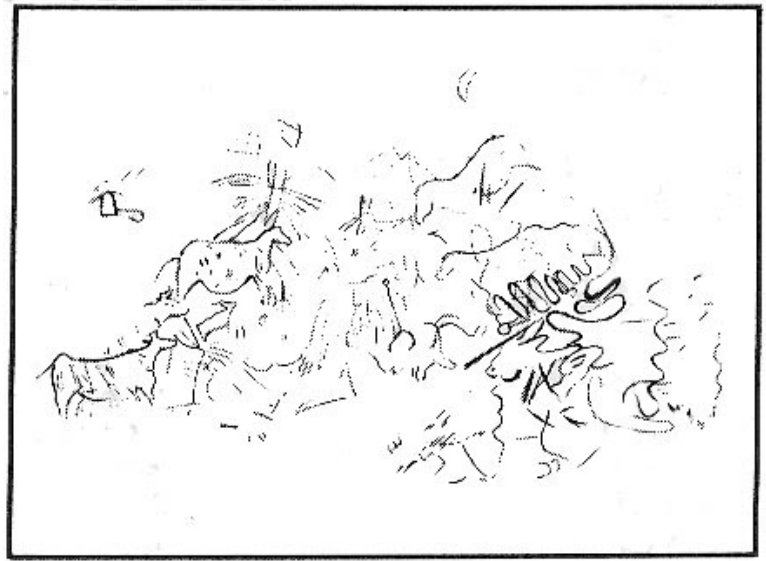


Fig. 2. *La Pileta (Malafa)*. In Breuil<sup>6</sup>

libidinal escapades, both conventional (if rape may be considered conventional) and incestuous. (The well-known *caduceus* of Hermes, the so-called Heracleian knot, is supposedly derived from Zeus as snake twined about his sister Demeter, who took this form to escape—or perhaps to seduce—him.) The snake later became the chief emblem of Asklepios, the Greek god of medicine and healing, with whom Zeus was often associated and even identified.<sup>7</sup>

It is conceivable that Zeus and Asklepios, who, along with Jehovah, were syncretistic developments from ancient pre-anthropomorphic Semitic, Egyptian, and even older sources, derived originally from one and the same embryonic theistic nucleus, and that a separation between the two began only when the change from nomadic to agrarian existence, with its close quarters, made it necessary for early man to distance himself from his destructive feelings and impulses. Indeed, it could have been the necessity for such a separation that initiated the crucially significant externalization of early man's important rôle in causality and the cosmos in the first place, with Zeus being only one of many later forms of this externalization. Supporting these conjectures is the fact that the evil eye, the belief in which is a virtually universal phenomenon, was widely supposed (at least in Greece) to have had its origin in hostile glances from the eyes of Zeus, the frequently jealous and vengeful god of lightning,<sup>8</sup> while Asklepios "was commonly conceived of as a kindly, human Zeus."<sup>9</sup> Thus Asklepios and Zeus may originally have been the Yin and the Yang of the burgeoning and inescapable ambivalence in man's developing consciousness, the forerunners—or at least parallel offshoots—of the lines that led to the much later god of mercy and the various forms of the principle of evil (e.g., the Devil). According to J. G. Frazer<sup>10</sup> and other anthropologists and historians, man has never ceased trying to expel this evil from himself and his communities.

**N**OW for several teasers, addenda to this "Addendum." The first is a particularly striking image (Fig. 3) obtained by Ted Serios (several of whose paranormal film "squiggles" were reproduced in Fig. 1 of "Paranormal Film Forms") in a 1968 session with Drs. Ian Stevenson and the late J. G. Pratt of the University of Virginia.<sup>11</sup> It need hardly be pointed out, however, that any resemblance between Ted's seemingly flashing eyes and the fiery eyes of Zeus is purely coincidental—quite apart from the fact that Ted has never been known to cause lightning. All the same, in the context of some of the considerations put forth above, Ted's image in Fig. 3 seems worth a look.



Fig. 3. Image obtained by Ted Serios apparently showing his face with light streamers flowing from his eyes.

A second teaser is the still unidentified pair of forms in another Serios print (shown in Fig. 4) obtained in a session that took place in May 1967 at the Denver Museum of Natural History. The objective of the session<sup>12</sup> was to determine if Ted, who had recently come up with images of a building that, several years earlier, had ceased to exist, could go back thousands of years in time as well. To facilitate this Wellsian adventure, an effort was made to try to stimulate and direct his imaging by placing close by him a number of ancient artifacts, including several from the Paleolithic period. The result, as it turned out, could only be

described as a “detour de force.” Instead of producing images of the distant past itself, Ted came up with merely contemporary representations of the distant past: of 13 paranormal prints obtained by him in this session, 7 were slightly differing versions of a crouching figure straight out of the Neanderthal Man diorama in Chicago’s Field Museum of Natural History. Among several images that still have not been identified, however, are the vermiform lines shown in Fig. 4.

Despite these forms having appeared in a session devoted to ancient man, any resemblance between them and Paleolithic cave markings (like those shown in Figs. 1 and 2) could obviously also be merely coincidental. Except for Ted’s earlier-mentioned squiggles, however, nothing at all like these forms showed up in several hundred prints obtained in sessions with Ted that did not have to do with ancient man. And although these vermiform lines apparently do not represent snakes in

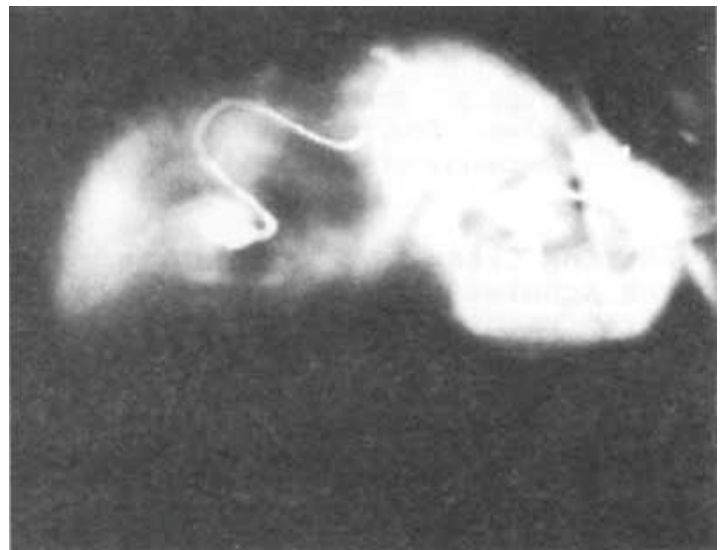


Fig. 4. A Serios print showing two vermiform lines.

the flesh, they could clearly signify snakes symbolically, as might the vermiform markings shown in Figs. 1 and 2.

Evidence that deliberately made meanders go back as far as the Neanderthal period is scanty and uncertain. But chronology never bothered Ted, any more than it bothers most psychics, whose disregard for temporal niceties (such as “before” and “after” or exactly “when”) is often recognized to be an inherent feature of psychic functioning. Indeed, Ted’s time has been known to be out of joint in other of his paranormal peregrinations, and never more so than in the very session that produced Fig. 4. In this session, a petroglyph representing a hand mysteriously appeared on the cave wall above one of the seven crouching Neanderthal figures.<sup>13</sup> Although petroglyphic hands are fairly common archeological finds, these have never (to my knowledge) been found in association with Neanderthal artifacts. (Indeed, few kinds of deliberately made markings have been found near such artifacts.) So perhaps all we can say about the vermiform images in Fig. 4 is that they may remain just what we termed them originally—teasers, nothing more.

**F**OR the third and last of the addenda cited in this highly conjectural essay, we shall have to do a small bit of time-traveling ourselves. We shall examine a curious episode in the life of Crescentia Ross of Kaufbeuren in Germany, an early-eighteenth-century nun whose piety and works, including several occurrences thought to be miraculous, led to her continuing veneration and a modest spate of biographical works in her honor.<sup>14</sup> One of the miracles attributed to her stemmed from a remarkable vision she experienced while rapt in meditation, a vision of the whip with which Jesus Christ was supposed to have been scourged. What was considered miraculous was not so much the fact of the vision itself, which was presumably not all that rare an occurrence in people of that time who were in holy orders (what with prayer and fasting the order of the day); what was considered miraculous was the drawing Crescentia made of her vision at the suggestion of her Mother Superior. This drawing was completely out of line with her known artistic abilities both before and afterward. It was allegedly done, in the Mother Superior’s presence, with a rapidity and a sureness and precision of movement that might have made any practised artist proud. It is shown in Fig. 5.

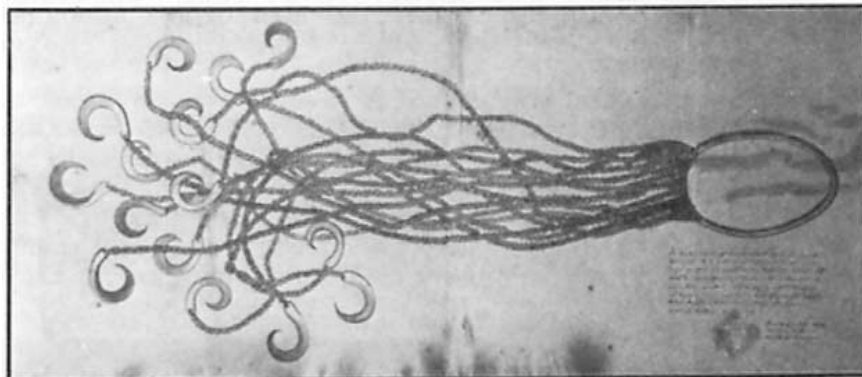


Fig. 5. Drawing of the scourge of Christ by Crescentia Höss. Courtesy of Crescentia-kloster, Kaufbeuren, Federal Republic of Germany. Photograph by Reinhard Fischer.

During Crescentia’s lifetime, thousands of persons, including many Church scholars, saw the drawing. Its composition was recognized to have represented more a peculiarity of Crescentia’s personal vision of the scourge than any accepted image of what this instrument might have looked like.<sup>15</sup> What makes the drawing of particular interest to us, of course, is its more than passing resemblance (except for the ring to which its spaghetti-like cords are attached) to numbers of meanders and to many of the photographic doodles that turn up. (One of the latter, produced by the person who produced Fig. 7 of “Paranormal Film Forms,” is shown in Fig. 6.) In fact, a feature often seen

in photographic doodles is the hooklike structures seen particularly well in the upper right-hand portion of Fig. 7\* below, and also in one of the doodles (Fig. 8) sent me by Dr. B. E. Schwarz. The end of the left-hand vermiform line shown in Fig. 4 may also be seen as somewhat hooked.



Fig. 6. Taken by Dorothy Izatt. Copyright © Dorothy Wilkinson (1982)

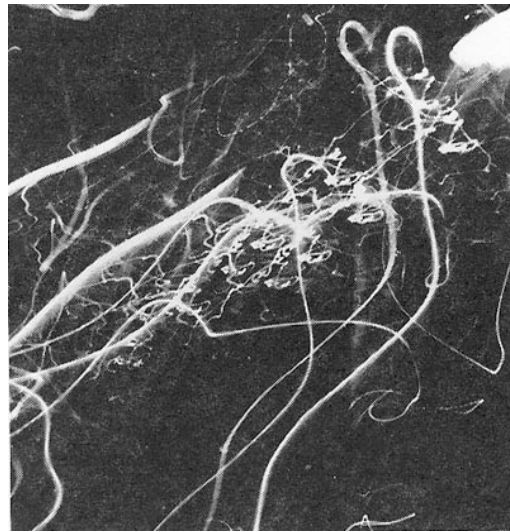


Fig. 7\*

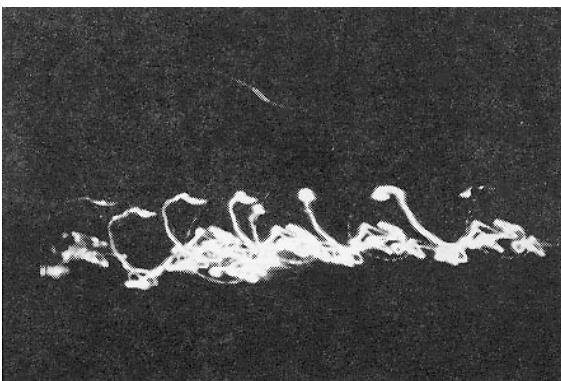


Fig. 8. Courtesy Paul Koslouski

\*Fig. 7 appeared as Fig. 5 in "Paranormal Film Forms."



Thus, from where I sit, the suspicion presents itself that Crescentia's celebrated vision was essentially little more than an externalized image of spaghetti or snakes, such as psychics are known to experience on occasion,<sup>16</sup> which she then unconsciously embroidered to conform to the religious ideas that were wont to fill her mind during her meditative raptures. The important thing, as I see it, is that the numinosity she experienced in this episode may have carried over to the extraordinary way in which Crescentia reproduced her vision in a drawing. An impressive body of first-hand evidence<sup>17</sup> attests that such a sudden surge of psychic power has manifested itself in the levitations and other paranormal phenomena of a considerable number of religious mystics in their transcendental devotions.

And herein—again, possibly only coincidentally, of course—lies another shadow of the ancient past. Zeus was sometimes conceived of as the driver of a celestial chariot, and the cracking of his whip, “the scourge of Zeus” as it was sometimes called, was thought of as the cause of—lightning.<sup>18</sup>

So, as with much of our age-old symbolism, we return to square one, the power of the cosmos, incarnate in the minds of our prehistoric ancestors and slumbering fitfully in the shadowy recesses of our own minds.

And what is not shadowy in this still largely unexplored congeries of ancient dreams?

## NOTES

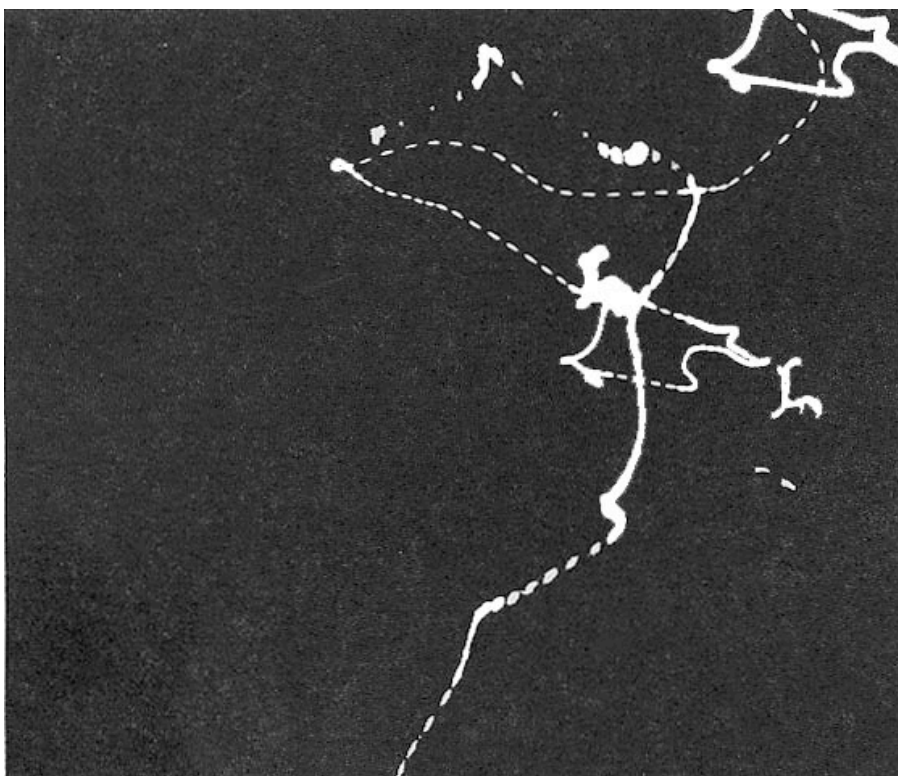
1. J. Eisenbud, “Paranormal film forms and paleolithic rock engravings,” *ARCHAEOLOGY* 2, 1 (1984): 9–18.
2. Eisenbud, *Parapsychology and the Unconscious* (Berkeley, Calif.: North Atlantic Books, 1983), chap. 7.
3. E. H. Hutten, *The Origins of Science* (London: George Allen and Unwin, 1962).
4. M. Jammer, *Concepts of Force* (New York: Torchbooks/Harper and Brothers, 1952).
5. A. B. Cook, *Zeus A Study in Ancient Religion* (New York: Biblo and Tannen, 1964), vol. II, pt. 1, p. 501.
6. H. Breuil, *Four Hundred Centuries of Cave Art* (Montignac: Centre d'Etudes de Documentation préhistoriques, 1952).
7. Cook, *Zeus*, vol. II, pt. 2, pp. 1076ff.
8. *Ibid.*, pt. 1, p. 503.
9. *Ibid.*, pt. 2, p. 1081.
10. J. G. Frazer, *The Golden Bough: A Study in Magic and Religion* (New York: Macmillan, 1913/1951), pt. VI, “The Scapegoat.”
11. I. Stevenson and J. C. Pratt, “Further investigations of the psychic photography of Ted Serios,” *Journal of the American Society for Psychical Research* 63, 4 (1969): 352–364.
12. See Eisenbud et al., “An archeological *tour de force* with Ted Serios,” *Journal of the American Society for Psychical Research* 64, 1 (1970): 40–52.
13. *Ibid.*
14. I. Jeiler, *The Life of the Ven. Mary Crescentia Höss*, tr. C. Deymann (New York Benziger Bros. 1866) and D. Ott, *Crescentia Höss von Kaufbeuren* (Munich: Verlag Solanus-Druck, 1970).

15. Jeiler, Life.
16. See discussion in Eisenbud, "Paranormal film forms," p. 16.
17. O. Leroy, Levitation (London: Burns, Oates and Washbourne, 1928); and H. Thurston, The Physical Phenomena of Mysticism (Chicago: Regnery, 1952).
18. Cook, Zeus vol. II, pt. 1, pp. 824ff.

**EDITORIAL NOTE:**

**A**S THIS issue of ARCHAEUS was in the final stages of preparation, ufologist George Andrews of Drury, Missouri, sent me a copy of a most unusual book: UFO: La realtà nascosta by Luciano Boccone (Genoa: Edizione Ivaldi Editore, 1980). While skimming through this volume, I noticed a large number of light meanders that looked very much like the sort of thing Jule Eisenbud has been discussing in these last two issues of ARCHAEUS.

Boccone also cites a very intriguing quote from Sky Creatures: Living UFOs by T. J. Constable, to wit: "They [the Sky Creatures] appear able, when focused by the lens, to splash right through the closed shutter between frames and manifest with diminished intensity on the film." Where else does this happen? In the Ted Serios-produced "squiggles" discussed by Eisenbud in his articles on psychic meanders. According to Boccone, certain photos reproduced in his book "confirm beyond any reasonable doubt that the heat-emitting luminous radiation emitted from the invisible plasmoid bodies [of the Sky Creatures] can act directly on the film emulsions." (pp. 138f.)

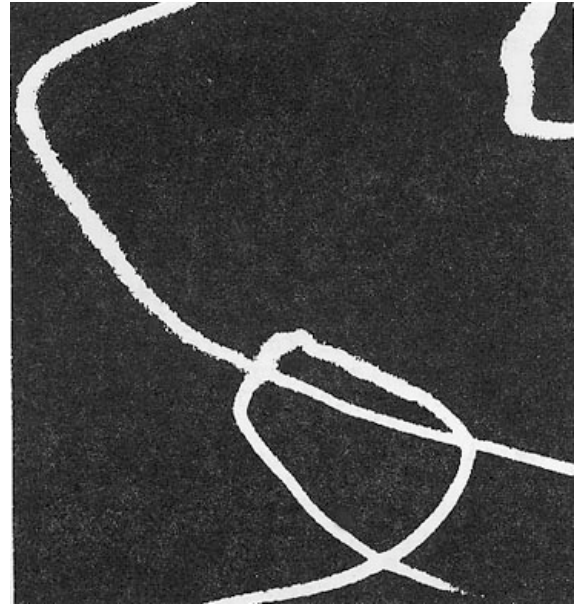


UFO meander from Boccone, La realtà nascosta (1980)

Boccone goes on to discuss in considerable detail the manner in which the photos were taken. The “radiations” recorded on film were not visible to anyone—they appeared only on the film.

I believe the resemblance of the UFO-produced meanders to those produced by psychics to be more than coincidence. (As a matter of fact, Eisenbud mentions this connection in his first paper on “paranormal film forms,” in ARCHAEUS 2, 1 [1984], p. 11.)

I am becoming more and more convinced that many of the stranger UFO phenomena are the result of séance-room or poltergeist-type phenomena generated on a collective level. Many parallels may be drawn, and I do not wish to extend this note to a discussion of such material. I would recommend reading Jim Brandon’s The Rebirth of Pan: Hidden Faces of the American Earth Spirit (Dunlap, Ill.: Firebird Press, 1983) to get a feel for these possibilities. —DS.



UFO meanders from Boccone, La realtà nascosta (1980)





# A CRITIQUE OF MR. COX'S MINI-LAB EXPERIMENT

George P. Hansen

**I**N RECENT years there has been a fair amount of attention focused on the phenomena reported by the SORRAT (Society for Research on Rapport and Telekinesis). This attention has been primarily due to the efforts of Dr. John Thomas Richards (1976a, 1976b, 1977, 1977–1978, 1979a, 1979b, 1980, 1982, 1984) and W. Edward Cox. Richards is a long-time member of SORRAT, and many paranormal phenomena have been reported in his presence. Both Cox and Richards have reported numerous macro-PK phenomena manifesting around various SORRAT members. These have included levitation, raps, apports, materializations, psychic photography, and the like. Articles concerning SORRAT have appeared in many periodicals and books (Parks, 1983; Phillips, 1984; Richards, 1983a, 1983b, 1983c, 1984).

It is worth noting that a positive mention of the SORRAT has been made by a number of parapsychologists, including Schmeidler (1982, 1984), Grattan-Guinness (1982), Randall (1982) and Isaacs (1981, 1982). Lawden (1983) commented favorably on Cox's work, and Rhea White, former president of the Parapsychological Association, has given the SORRAT material considerable attention (McClenon and White, 1983). Bierman (1981), however, expressed some skepticism about the methodology of some of the experiments.

It is likely that this case will generate further interest, because at least two books on the topic are in preparation—one by Cox and one by sociologist James McClenon. Popular writers have also shown interest (e.g., Cleaver, 1982; Fairley and Welfare, 1984).

At the 1983 Parapsychological Association convention, Cox presented a formal paper on a most unusual topic, entitled "Selected Static-PK Phenomena under Exceptional Conditions of Security." He reported that he had conducted a controlled experiment that implied spontaneous occurrences of matter through matter. Briefly, Cox attached an inverted fish tank to a board so as to produce a completely enclosed box (or "mini-lab," to use Cox's term). Fig. 1 shows the basic components of a mini-lab. The construction varied slightly for each experiment. The most complete description of Cox's experiment appears in the Presented Papers of the 26<sup>th</sup> Annual Convention of the Parapsychological Association (Cox, 1983), and a shortened version appears in the volume Research in Parapsychology 1983 (Cox, 1984). Page references below refer to the longer version.

**C**OX had a locksmith secure the box and then took it to the home of Richards, where it remained for several days. Thus the entire apparatus was entrusted completely to Richards. Cox later retrieved the box and found several additional objects inside; he concluded that these had entered by paranormal means.

There are quite a number of factors that indicate that this report should be taken quite seriously. It should be noted that Cox's report was refereed and accepted by the P.A. Program Committee. In fact, approximately a third of the papers submitted for this convention were rejected. It is also worth mentioning that Cox had previously made a valiant attempt to inform other researchers about his work. He had made an earlier formal presentation at the conference of the Southern Regional Parapsychological Association in 1981 (Cox, 1981) and had had

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An earlier version of this paper was presented at the 27<sup>th</sup> Annual Convention of the Parapsychological Association, Aug. 6–10, 1984, Southern Methodist University, Dallas, Texas.

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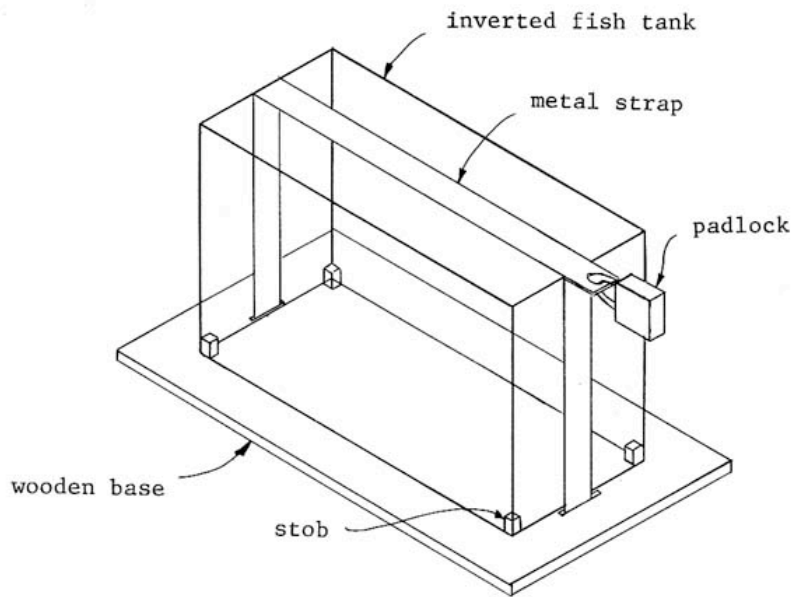


Fig. 1. Typical mini-lab. (Details vary for each experiment)

that paper and an earlier one abstracted in the Journal of Parapsychology (1979). Cox has also made informal reports at workshops of the 1981 and 1982 P.A. conventions. In addition, Julian Isaacs (Wilson, 1981) made a presentation of some of Cox's evidence at a conference of the Society for Psychical Research. Also, surprisingly, Cox had previously presented his claims to the National Enquirer (Lutz and McCandlish, 1981). This full-page article included a picture of Cox and nine frames from his motion picture films. We can certainly expect the P.A. to have treated this report cautiously. If such a paper survives refereeing, we can put more faith in its credibility.

It should be realized just how unusual this report is. I am not familiar with any other experimental report of this kind, with positive results, that has been accepted by the P.A. Even viewed in the context of the history of psychical research, this report is most unusual. The famous psychic D. D. Home did not believe that matter-through-matter effects were genuine, and such phenomena were never reported in his presence (Home, 1877).

Although the phenomena reported by Cox appear to be quite similar to poltergeist effects, there are salient differences between this investigation and RSPK-oriented field work. In a field study, the investigator can rarely apply much control over the situation in order to rule out fraud or other alternatives, such as poor observation, hallucination, or incomplete records. In contrast, in a fully experimental investigation, much time, effort, and attention can be given to making sure that such alternatives are eliminated. Experiments can be planned in advance, while field studies must often be done on the spur of the moment. Thus Cox's work is of exceptional interest because he claims experimental control over the phenomena.

**I**T IS fortunate that Cox's experiment is so "elegant" or simple. It allows only two possibilities—genuine phenomena or fraud; there seem to be no other explanations. In contrast, many other types of parapsychology experiments allow the possibility of several other alternative explanations, such as statistical artifact or anomaly, subtle sensory cues, low-level electromagnetic effects, or little-understood non-psi experimenter effects (although many experimenters do go a long way to exclude such possibilities). In this type of research, however, a great deal of thought does need to be given to precluding fraud. Because Cox's experiment is "proof-oriented" (i.e., an experiment that

has the primary focus on demonstrating a paranormal event rather than exploring underlying processes), the onus is on him to demonstrate that all normal explanations were completely ruled out.

Another advantage of the simpleness of Cox's test is that it allows nearly everyone to understand what was done. No technical training in science or mathematics is required; common sense alone should provide guidance in evaluating the report.

### Evaluation of Cox's Claims

In this section I will discuss issues to be considered when evaluating Cox's paper. Some have suggested that there are no standards by which this report can be judged. It is true that no single set of ironclad rules can be applied when judging the merit of any scientific report. Science does not work that way. There are general principles that can be applied, however, and comparisons can be made with similar reports, procedures, and experiments. Indeed, there is a great deal of historical literature in psychical research discussing controls in macro-PK research. The literature on legerdemain is also quite relevant to such a task.

One pertinent principle is the dictum that "extraordinary claims require extraordinary evidence." This does not mean that an extraordinary claim without extraordinary evidence is false, but it does indicate that it should be viewed more skeptically than a more moderate claim. What constitutes an extraordinary claim is dependent on currently accepted scientific knowledge as well as on the forum and context in which the claim is presented.

Most parapsychologists realize the validity of such a principle. J. B. Rhine, for example, waited nine years and conducted many experiments before presenting the PK studies on tumbling dice. On the other hand, when a result has been confirmed by a number of independent investigators, the level of evidence required for acceptance may be correspondingly lowered. For instance, a positive result in a card-guessing or ganzfeld experiment should find easier acceptance than, say, a single controlled experimental study reporting the occurrence of ectoplasm.

When one is evaluating a report, the specific claim made by the investigator should be of special interest. If the investigator acknowledges possible sources of error or forms only a tentative conclusion, the paper can be evaluated with that in mind. On the other hand, when a strong conclusion is made, strong evidence is required before the paper can be admitted into the arena of scientific discourse. Cox did not claim tentative results, but strong, impressive, robust phenomena. He included no discussion of alternative explanations. Thus his paper should be examined with special care.

**I**N EVALUATING material of this type, the history of the situation is important as well. If deception was indicated in the past, a more thorough report and evaluation must be made. Highly suspicious activity involving SORRAT has been reported by other investigators such as Hansen and Broughton (1983) and A. D. Cornell in a workshop during the 1982 P.A. convention. While this type of problem occurs only rarely in most ordinary areas of science, it has long been realized that it is a most pertinent consideration in psychical research. It should also be noted that Phillips and McBeath (1983) attempted to replicate Cox's mini-lab experiments and were not successful.

Another factor to consider in evaluating experimental reports is the amount of preplanning indicated. It is most important to determine how much care was taken to rule out alternative sources of error prior to conducting the experiment.

In this particular report, our primary concern is whether the objects entered the mini-lab by normal means. In order to accomplish this normally, some part of the mini-lab might have been removed, objects placed inside, and the same or some seemingly identical part or parts of the apparatus replaced. It is of utmost importance to evaluate this possibility because the entire strength of the report depends upon excluding this. The experimenter must provide adequate evidence

that such measures were ruled out. Fortunately, there are comparable cases in recent literature that can offer some guidance as to the level of detail and evidence needed. The early literature also includes a number of examples of critical evaluation of claims of matter through matter (especially notable are analyses by Hyslop [1906] and Carrington [1907]).

Several recent reports illustrate some of the controls we should expect to find in this type of investigation. Eisenbud (1982) sealed film and spoons in a lead-lined container. The loading of the container was done while the subject was still in Japan, and the loading was witnessed and videotaped. The seals of the container were photographed in close-up. In another recent report, Randi (1983) sealed metal bars in tubes and took photographs with polarized light that showed the internal stress patterns of the plastic tubes. He also very accurately weighed the tubes; this was witnessed and documented. Still further precautions were taken. These reports demonstrate good forethought. The controls were documented and witnessed prior to the experiment. They allowed others the possibility of examining documentation of security precautions before and after the completion of the experiment. The close-up photographs prevented the surreptitious substitution of test objects or manipulation of the containers. The experimenters were thus not forced to rely on their memories of how the containers previously appeared. These were simple, straightforward, commonsense precautions that were not taken by Cox.

Cox presents only two experiments with any substantial detail that claim paranormal results—one using a mini-lab sealed with a lock and another, a mini-lab sealed with wire and silicone. As noted earlier, Cox constructed his mini-labs by attaching an inverted fish tank to a board so as to produce an enclosed box. The tank was encircled outside with a metal band or bands that passed through slots in the board. The ends of the metal band(s) had holes to accommodate the shackle of a padlock or other fastener. The actual construction varied in each experiment.

For the experiments described in his paper, Cox employed a locksmith to secure the mini-labs. (The fact that Cox employed a locksmith to help him seal his devices might seem like a good idea; however, it should not give the reader a false sense of security. One need only recall the numerous times Houdini foiled locksmiths, prison wardens, and the like!)

In the first experiment, Cox reports that the key was broken off and glued in the lock, a piece of paper was glued over the keyway and initialed, and personal marks were made for identification. There is no mention of any special attempts to mark or take close-up photographs of the metal strips, the fish tank, or the wooden base so as to preclude substitution. There is no mention of any advance recording of the security measures that were taken. The only written documentation, from the locksmith, was obtained after the “paranormal” occurrences.

There is no indication that any secret, hidden, or inconspicuous markings were made that could positively identify the lock (or any other part of the mini-lab). The only statement of this type is that “at the suggestion of a neighbor, B. L. H., personal marks were made for further identification” (p. 5). This statement deserves comment. There are no further details given, but the statement certainly does not imply secret or hidden markings. It also reveals that it was a neighbor who made the suggestion. Thus Cox and the locksmith were not the only ones who knew the level of security involved with this mini-lab. Who else knew? What was their relation to others who might have had access to the mini-lab while it was out of Cox’s possession? Such necessary details are absent from the report.

**V**IRTUALLY no details are given about checking the mini-lab after the occurrences. It is stated only that the locksmith “confirmed all of the prepared evidences that the lock was the same, and that there was no damage done to it” (p. 6) and “Repeated scrutiny of the entire equipment revealed no fault” (p. 6). No more details are given. Of course, little more could have been said, because Cox and the lock-

smith were forced to rely on their memories. Could anyone really have expected them to notice carefully hidden evidence of tampering?

A year before the publication of this report, I suggested to Cox that perhaps someone had simply removed the lock and replaced it with a similar one. The lock apparently could not be unambiguously identified because the key was broken off inside the lock, thus not allowing verification with the key. The paper over the keyway may have been carefully scraped off and placed on a second, seemingly identical lock, or perhaps the paper was duplicated. I have briefly mentioned this criticism elsewhere (Hansen, 1982).

Perhaps the mini-lab was slightly pried up from the wooden base; Cox admits this possibility: "... the flexible steel band completely prohibited prizing up the ML more than a millimeter or so" (p. 3). This would apparently allow insertion of a thin saw blade, which could be used to cut off the corner wooden stobs (see Fig. 1). The tank might then have been slid over the edge of the base, and objects inserted. Perhaps the stobs were temporarily removed by boring through the wooden base. Maybe other parts of the mini-lab were breached. There is no discussion of any such possibilities in this report.

The above scenarios are only suggested on the basis of my reading of the report. Direct examination of the apparatus might have allowed other possibilities to be discovered. Incredibly, however, the mini-lab was immediately dismantled after the reported effects.

### Additional Observations

In this section, I will examine Cox's claims in light of additional evidence not available in his written report. This information was obtained through my correspondence with him and through my observations made on-site.

In the second positive experiment reported in Cox's P.A. paper, the steel straps around the mini-lab were secured with wire and silicone rather than with a padlock. Again several objects "entered" this enclosure. In the report, virtually no details are given on checking of security precautions. Cox does include a portion of the notarized statement from the locksmith, which simply describes the apparent paranormal effects. Cox does not include a passage from the same page of the statement that read: "... I began to think Mr. Cox simply had unsealed the silicone and replaced it after thus gaining entry." Thus, in effect, the person responsible for sealing of the mini-lab admitted that it could have been breached without his having detected it: Cox does not mention this statement in the written report to the P.A.

Regarding the first experiment, in which the padlock was used, Cox (personal communication, Oct. 7, 1983) now claims that special scratches had been made on the shackle of the lock to help identify it. Cox admits that he was unaware of this when the scratches were made, however, and even at the time the lock was removed and destroyed. He learned about all this later. When I asked him about it, he was not able to say exactly where the marks were made.

**I**N HIS paper Cox mentions that "only Drs. James McClenon and Peter Phillips were able to spend appreciable time at in-residence observations" (p. 9). Cox did not mention that I had spent five nights in the home of Dr. Richards. My visits gave further insights into Cox's procedures. For instance, in his paper Cox states that, for some of his experiments (the ones in which he did not employ a locksmith), he used synthetic, varicolored string, in addition to a lock, to seal his mini-labs. He claims that Richards had no access to any of it. What is not mentioned in this paper is that Cox would take the roll of string to the Richards' home, unwind a considerable length, and then turn his back on it to attend to some other detail. I observed him do this a number of times; sometimes he turned his back for half a minute.

Also in his P.A. paper, Cox mentions that he filmed a number of paranormal events inside his mini-labs. He has collected a number of films of these. The mini-lab I saw had been secured with a lock by Cox. He had neglected to remove the erasable number on the lock, how-

ever; it would have been easy for someone to have obtained a duplicate key for the lock and to have entered the mini-lab. I later spoke to Cox about this, and he acknowledged that he had not realized his lapse.

### Conclusion

Some might suspect that Cox himself fraudulently produced the effects in the mini-labs. I see no grounds whatever for such a suspicion. Cox has always been very open with his research and has pleaded that others attempt replications. Cox has spent considerable time replying to my questions and providing detailed answers, even when these did not seem favorable to himself. Others will suspect that fraud by some other party was responsible for the phenomena. Although this seems reasonable, I want to remind the reader that I never saw any direct evidence indicating fraud with regard to the mini-lab experiments. Nevertheless, it should be remembered that suspicious activity has been reported involving the SORRAT. In science the burden of proof is on the claimant. The claimants here have not yet provided good evidence that these phenomena can be satisfactorily tested with experimental controls. Perhaps the most favorable comment might be that this is a difficult area to research. Given what has already been attempted, one might reasonably question whether further scientific research on SORRAT is justified.

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# AN INVITED REBUTTAL TO GEORGE HANSEN'S "CRITIQUE OF MR. COX'S MINI-LAB EXPERIMENTS"

WE. Cox

**I** AM GLAD to have been asked to follow Mr. Hansen with this rebuttal. Only if both sides of an unquestionably debatable issue are voiced can one hope for a rational view to prevail in the end. I have one regret to express at the outset, and that is my frequent inability to have the phenomenal effects go my way instead of capriciously going their own; but in the literature on the physical phenomena of the paranormal, that is most often the case.

It was J. B. Rhine who encouraged the present research. He was the first parapsychologist to take the SORRAT seriously, on the authority of Prof. John G. Neihardt of the University of Missouri. But you may be sure that he has also advised, in his editorials, not to overvalue such field researches if they do not contribute to laboratory techniques in the study of psi. I have striven to provide such contributions through the SORRAT and, to a moderate extent, I have succeeded. The best of these tests was a nearly perfect clairvoyant test with 20 consecutive die tosses in which 19 of the concealed faces were correctly identified as to number of pips via 20 consecutive groups of percussive floor raps. Others even include the scarcely believable effect of ESP cards assorting themselves by suit, under seal, and on camera. Various other interpenetrations of matter have also occurred (not "materializations," as Hansen has stated).

These and other selected experiments were in fact written up for both the Parapsychological Association and the American Society for Psychical Research, only to meet with rejections. That is not surprising when you are dealing with such rare experiences. Relatively few researchers in the past century have witnessed their equivalent; hence it is no easy task for them to gain recognition. Minuscule fault-finding, of the sort I have received, tends to prevent serious consideration of further claims. Mr. Hansen, I am pleased to say, is an exception.

Now I would like to address several of Hansen's specific charges. First let me state that I did not "present" the National Enquirer with my claimed findings; these were earnestly solicited, and I felt there was no recourse if I wished to prevent some other informant from giving them an error-filled account. As for his implying that there was a lack of "extraordinary evidence," I disagree. (I note, too, that he boasts of Rhine's having waited nine years to report PK studies. I, in fact, waited ten years—1969 to 1979!)

**I** N THE matter of private marks made by the locksmith on his locks, these were indeed employed (and this was not known to me). There was even a "booby trap." I mentioned this in my paper in 1983. What business was it of mine to ask what those marks were? Why, too, should not the lock be destroyed in the process of opening the mini-lab for scrutiny and further use? That was a necessity, a laborious task, and known to be such by Hansen. It actually took half an hour for the locksmith and his assistant to get this lock off. Another discrepancy in Mr. Hansen's critique is that the mini-lab was not "dismantled";

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An earlier version of this rebuttal was delivered at the 27th Annual Convention of the Parapsychological Association (1984). George Hansen's "Critique," also presented at the P.A. in 1984, precedes this rebuttal.

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it was simply opened for examination (and reuse) after photographing the internal disturbances.

“Who else knew” about the professionally secured mini-lab is scarcely of any consequence. (My own permanent assistant did, as well as the locksmith’s wife and friends.)

On several other points of Hansen’s, our memories are not as short as he may think; nor would any evidence of tampering with this mini-lab by myself or others be as easily concealable as he believes. The actual security methods conspicuously spoke for themselves, better than limited photography or written documents (both of which are easily faked). Marked, Super-Glued tissue paper, I submit, is not a “replaceable” identification that might defy detection. (A post hoc account was very detailed, and it was notarized. The locksmith had been warned that I would request such a formal statement if his efforts were thwarted.)

I maintain that there is no part of the mini-lab that could have been “breached” without leaving traces. Even the valiant efforts of Dr. Peter Phillips in 1983 to accomplish such a task were, to my mind, unsuccessful. (I also wish to express disagreement with Hansen’s statement that, in his later attempt “to replicate Cox’s mini-lab experiments,” Phillips was not successful.)

As for my use of a foreign string, this was clearly not as injudicious as Hansen alleges. It was irreplaceable, and it was melted through the hasp with my conventional lock (often with a private notary-seal imprint on top of that). Hansen accuses me of being lax with this string. That was never the case when Richards was present—only when my permanent assistant (and Hansen himself) were there, or when no one was there at all.

On several occasions I did fail to lock the mini-lab or to erase the conventional code number of a lock. Would anyone hold these lapses against all the other tests, too? Nor should one forget that extra seals augmented the lock in such cases.

Although 1000 feet of film were taken to capture internal disturbances for permanent record, Hansen simply states that I “filmed” a number of paranormal events....”

I strongly object to the implication that I failed to show that the mini-lab, with all its securities, might have been undetectably breached. It is utterly absurd, in my opinion, for such a responsible critic to suggest that “a thin saw blade ... could [have been] used to cut off the corner wooden stobs ... [and] the tank ... slid over the edge of the ... base.” Can anyone forget, as Hansen seems to have forgotten, that such damage could not possibly be restored internally after the mini-lab was slid back into place? Furthermore, the four simple stobs were not the only internal obstructions to such slippage.

Finally, the locksmith’s statement, that “[he] began to think Mr. Cox simply had unsealed the silicone and replaced it after thus gaining entry,” must be mentioned. Hansen states that I did not include in the statement the fact that the locksmith “admitted that [the lock] could have been breached without his [having detected it]” The locksmith meant no such thing: he had merely been musing about this as he scrutinized the lock; I asked him to include it in his statement.

**T**O SUMMARIZE my points against Hansen’s critique and to assess the implications correctly, I am contending that secure locking is not difficult (give or take a professional locksmith). As for Harry Houdini’s success at opening locks, Hansen appears to have forgotten my telling of how Houdini failed miserably when a smith jammed his handcuffs. At all times I was free to jam and “booby-trap” my devices as I pleased—a fact that Richard proudly notes in his volume on the SORRAT. The measures that I took were quite as adequate as were Eisenbud’s tight securities with Ted Serios or any of Randi’s hard-bitten efforts.

I regret that Hansen fails to acknowledge the degree of preplanning on my part, claiming that there was but little. He also states that I claimed “strong, impressive, robust phenomena” and that I included no discussion of alternative explanations. In these statements he is incorrect. My allotted time for delivering the 1983

paper prevented me from such discussion (though I shall, of course, do so in my book, now in preparation). Were it not for the permanent and conspicuously clear filmed evidences on hand, the mini-lab claims would have been far more difficult to defend. (Although they are quite numerous, one reviewer did not mention motion picture records at all!)

At this point, I would like to make a correction in an historical note of Hansen's: D. D. Home did provide one instance of interpenetration of matter, for Sir William Crookes.<sup>1</sup> On the other hand, Margery Crandon did so numerous times, quickly and audibly, in boxes provided, sealed, and/or locked by various individuals and committees (in 33 successful tests).<sup>2</sup> Hansen should be aware that the varieties of phenomena differ profoundly from one parapsychophysical sensitive to another.

**I** REGRET the necessity of having to defend my claims with this rebuttal. Serious implications of fraud, as opposed to trivial ones, have been few indeed, however, and I have no memory of direct evidence of any fraud occurring, either in mini-labs or elsewhere. The reason why I have not witnessed many of the RSPK phenomena directly need not concern us. I can simply say that psi phenomena of every kind are notoriously skittish and evasive. Since I had to entrust the mini-lab to Dr. Richards, I installed double-and triple-seal securities as a matter of course.

The ESP decks that I requested my former colleagues at the Foundation for Research on the Nature of Man to seal for me, and that were each aborted, were pointed out by my adversary, Mr. Hansen, at the 1982 P.A. convention in Cambridge, England. Full knowledge of what that entailed, however, fails adequately to support the hypothesis of fraud, as I stated at a workshop at that convention. In isolated instances of this kind, mature judgment is essential.

Very few have spoken with me directly on the fraud hypothesis, seriously and in detail, probably because of the many filmed enigmas. I have read that it would have been possible to inflate the various balloons in the mini-labs through an air tube hidden under the table; but the provider of that information has another think coming, if he thinks that the necessary puncture holes in the thin rubber (not to mention those in the base of the mini-lab itself) could have been readily repaired without being detected.

Mr. Hansen has argued that my locksmith failed adequately to seal the mini-labs against entry without damage. Such a task is not difficult; but if Hansen still disagrees, then let it be said here that a fourth and particularly major effort was made by my locksmith in 1983. That was done under the scrutiny of a Yorkshire television company, which applied to us when it was organizing a visit to the United States to acquire material for a 1985 series<sup>3</sup> and for Strange Powers—a 1984 book by Fairley and Welfare in conjunction with Arthur C. Clarke, the series commentator.<sup>4</sup>

Again the locksmith “failed,” for, according to Clarke, “... a letter ... placed in a locked and sealed mini-lab in September 1983, under the watchful eye of the television series film crew, reached [Clarke's] home in Colombo, Sri Lanka, a few weeks later.”<sup>5</sup> Professional photographs were subsequently taken of the mini-lab, showing that it was quite intact.

This should end the argument that Hansen has so assiduously undertaken. If not, may I remind him of an admonition published by the noted authority W. F. Prince in his Presidential Address to the Society for Psychical Research in 1930:

... It is useless to disguise the fact that physical phenomena can never be established in the minds of thinking men generally, until ... experimenters are permitted, without hostile criticism for so doing, to pursue their inquiries.<sup>6</sup>

Other outspoken critics hold such intricate explanations of some phenomena as would positively flatter the ingenuity of any deceptionist. Some, also, you may be sure, are deceptive. Not even George Hansen could explain away the rappings upon a table he twice held

alone, at my behest, during one of his Rolla visits, except to say that the table and the house belonged to the Richardses. This is an insufficient explanation. I myself have heard nearly 100,000 of these raps, in various surfaces and locations, during 15 years of knowing the members of SORRAT, and must confess failure to discover fraud, even though I have been a magician for 50 years.

**S**UCH CRITICISM, and Hansen's more serious efforts, unfortunately can induce one to jump to the conclusion that all of the effects were due to fraud. There were even movies produced by Mr. Tony Cornell, using a fake mini-lab, that were shown at the Cambridge P.A. meeting, deliberately simulating the Rolla effects. I (and also others) found these regrettable. ("It is good to challenge, but not to assume.")

I have freely undertaken this investigation; and for any authority to deem it as little more than "a circus in a box"<sup>7</sup> is scarcely beneficial in our serious search for relations between various forms that psi can take, however arbitrary, including the exasperating poltergeist varieties.

A final note is that a concluding paragraph that Hansen encouragingly included at the P.A. convention ("It would be worthwhile ... to examine [Cox's] report and consider the implications") no longer appears in the present expanded account. Instead, he now implies the opposite in his final paragraph and even presumes that "one might reasonably question whether further scientific research on SORRAT is justified." This attitude is a disservice both to Hansen himself and to the field of empirical investigation. It simply is not true that "the claimants here have not yet provided good evidence ...". Serious psi research today would not exist if such an attitude had been held a century ago. (The Society for Psychical Research is in its hundredth year.) I regret that serious doubts are still shared by natural scientists outside our field as well.

I expect that the "SORRAT controversy" will continue, just as has academic controversy about psi in general. Even so, let my reputation as a specialist in quantitative and qualitative PK perish if clear and unrestricted evidences are ever found in favor of outright fraud at Rolla.

## NOTES

1. Sir W. Crookes, Researches into Spiritualism (Manchester, England: Two Worlds Publishing, 1926), pp. 109–110.
2. Journal of the American Society for Psychical Research 26 (1932): 298–319. The fact that she also has been accused of fraud should have no bearing on this finding.
3. The mini-lab footage was shown on Yorkshire (ITV) television on June 19, 1985.
4. J. Fairley and S. Welfare, Arthur C. Clarke's World of Strange Powers (London: William Collins, 1984).
5. *Ibid.*, pp. 93–94.
6. Proceedings of the Society for Psychical Research 39 (1930): 293.
7. This phrase was coined by another mini-lab critic at the 1984 P.A. meeting, Prof. R. A. McConnell.

# THE GODDESS SEKHMET AND THE EGYPTIAN WAY OF THE FIVE BODIES

Robert E. L. Masters

*THE AUTHOR of the following essay concurs with G. I. Gurdjieff in his distinction between subjective and objective works of art. Unlike the subjective work of art, the objective work is created in strict accord with cosmic laws and expresses those laws, so that the same meaning will be available to any person who understands how it is that such works are to be known. For those who do not have such knowledge, an objective work of art—the Great Sphinx of Giza is an example—contains a specific body of messages and functions partly as a “teaching machine.”*

*Some of the materials in the essay were obtained from sources that are available to Egyptologists and other scholars. The author, however, has also had access to an “essential statue,” or idol, of the Goddess Sekhmet and, by meditating on that very ancient “objective” work of art, he has gained access to other knowledge, disclosed in this essay, which is not available from sources used by scholars.*

*The essay was thus produced in part by scholarship and in part by what has sometimes been described as “revelation.”*

—R. M.

**A**CCORDING TO an extremely ancient tradition, distorted variations of which are a part of many religious, spiritual, magical, and occult systems, the human being has five bodies, all interactive, but each one having a dimension or reality in which it lives and functions and which is of the same substance as that body. These bodies and realms, in order of subtlety, are the (most subtle) Spiritual Body (in Egyptian: SĀHU)\* and, after that, the increasingly less subtle: Magical Body (KHU), Shadow (HAIDIT), Double (KA), and Physical Body (AUFU).

“The Way of the Five Bodies” requires a consciousness which simultaneously differentiates each of the five while, at the same time, all of the five are functionally integrated. There is a metapsychology and a methodology for achieving this ideal and, as well, an underlying metaphysic. The Way is practical and realizable, although extraordinarily demanding. It can explain much and lead to accomplishments which would otherwise be impossible. If it is humanly valid, then it is not just “Egyptian,” although its known source is the magico-spiritual Way of the Goddess called Sekhmet by the Egyptians. I will discuss the metaphysic briefly, the metapsychology, which can be tested, in considerably more detail.

According to this Way there are two primordial, coexisting, interactive, and absolutely antagonistic realities: Cosmos (the Powers and Principalities of Order) and Chaos (the Disordered Powers and Principalities). The essentially irrepresentable Powers are functionally

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\*The â sound in Ancient Egyptian was probably pronounced AH (or AH-AH, as in modern Hawaiian, which is probably related to Egyptian).

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represented by Neters, or beings experienced by humans as Gods and Goddesses, angels and demons, and others known to religion and mythology. These Powers, in their Principalities, and for us, are hierarchical and, in our terms, good or evil. They are locked in a thus far perpetual struggle, each seeking the other's transformation. They are indestructible, but subject to such transformation so that a final resolution would be the transforming of Chaos into Cosmos, or that of Cosmos into Chaos. Out of this conflict, sometimes called the War in Heaven, have arisen "intermediate" realities including the human.

The whole of reality has substance, but is neither "material" nor "spiritual," and it is more or less subtle in varying degrees. Much of it is altogether inaccessible to and unknowable by man. Some of it can be glimpsed or revealed, but not participated in by human beings. Within an exceedingly narrow sector of the whole of reality is the dimension of the human.

**T**HE present situation may be very roughly described in the following manner, with references to positioning in space understood as a convenience and not essentially veridical. At the "bottom" is Chaos, a realm of such subtlety that it could, if experienced, be misunderstood as Void or NonBeing, also Darkness. In terms of the War in Heaven this realm and the existences natural to it are the "Place" and the "UrGods" of Evil, working with absolute intensity toward the transformation of Cosmos into Chaos. To human reasoning the fact of such "Forces" itself implies a kind of order. But that is not true, and the "order" is a fabrication of minds which cannot grasp the mystery.

Primordially contiguous to Chaos is Cosmos, the "Place" and "Forces" of Order, Good, "Light," Creative Harmony, and the Cosmic UrGods. Implacable as Chaos, Cosmos unwaveringly and with absolute intensity pursues the goal of transformation. Cosmos and Chaos are of the same degree of subtlety, and only their subtle substance is completely and eternally real. Yet it is as if there have come to be, in a "space" between Cosmos and Chaos, dimensions of Being which most fundamentally are the arenas of conflict in which the struggles of the Forces take place. These arenas, and conflicts and combatants, have substance of varying degrees of subtlety, but more fundamentally they are appearances, imaginal constructs, functional representations of the essentially irrepresentable Powers and Principalities. The so-called "material" and "spiritual" worlds, including humans and their world(s), are such appearances and representations—something like "particles of mind," temporarily given differing kinds of existence and, in some instances, degrees of autonomy. These mysteries also go beyond human understanding, although mystery schools can impart a measure of understanding. What is important to really know and to fully believe is that man and his world(s) are not at all what they seem to



The Goddess Sekmet

be; that the apparent reality is far more malleable and subject to directed transformation than we are taught that it is or that it seems to be; and that those belief systems which sustain such illusions as immutability and objectivity are also subject to alteration, all “Laws of Nature” amongst them.

“Above” Chaos is the created and already-imaginal realm of the Demonic Metaeidolons: Evil Gods, Demons, and other Chaotic Entities. Correspondingly, “below” Cosmos is the realm of the Divine Metaeidolons: Gods and Goddesses, angels, demons, and others. This realm, too, is created and imaginal, and it is the Metaeidolons, whether of Cosmos or Chaos, which interact directly with the human dimensions. A few—the most potent—of these great Metaeidolons represent the UrGods of the two primordial realities.

“Above” the realm of the Metaeidolons of Chaos is the disordered “material” realm of the “sub-atomic particles,” “matter” with chaotic, not just unpredictable, positions and velocities. This is the reality which is referred to by the second law of thermodynamics, predictive of evolution of consciousness and eventual transformation of “matter” into “spirit.” It is also, however, an imaginal realm, without true immutable laws, and is part of the transient, created arena, the “space” between Cosmos and Chaos. It is also called the realm of Evolutionary Order.

**N**EXT, limiting discussion to humans and their world(s), there are five human realities, each of them potentially knowable by man, who is able to participate in them by means of the five bodies he possesses. These are the “gross” and “subtle” bodies encountered in all major spiritual traditions and systems of magic and occultism. The understanding of them is distorted, however, and some systems, for example, subcategorize, while others lump together, thus arriving at three, seven, nine, or some other number of bodies and their respective realities. The five human dimensions or worlds are a “midpoint” between the realities of chaotic “matter” and evolutionary “spirit.”

The “gross material or physical body,” or just “physical body” (AUFU), is the body of anatomy and physiology, and it is what most people think they mean by “my body.” This body, however, has a brain but no mind and is therefore not the body of most experience, as will be explained more fully later. The second, more subtle body is the Double (KA), and it is the body usually experienced by the mind of that body; it is a body image coincides more or less with the AUFU, and its sensations also are images or, more precisely, symbolic representations of an imaginal reality, which it in many ways distorts. This distortion is recognized by psychology, so that some authors speak, for example, of a “symbolic coding” of the “actual” reality done by the brain or brain-mind. Quite apart from metaphysics, one can accept that the experience of one’s own and other bodies is not immediate, but mediated by the mind, and “occurs in” the mind (or brain, if one chooses to regard mind as “epiphenomenon of brain”).

As the KA’s world is more subtle than the AUFU’s, similarly the third body and world of the Shadow (HAIDIT) is more subtle than that of the KA. This is a reality ordinarily experienced as altogether “mental” and mostly “unconscious,” the world, for example, of most dreams and most images experienced in trance and drug states. It can be a world of either the personal or the collective or transpersonal unconscious, a world that is the source of many works of art and which figures also in other sorts of “creativity.” Many fail to consider that in, say, the dream world they have a body which is not the body of everyday experience and that the dream world also is a different reality, the dream body and dream worlds being unfettered by many of the “laws” which bind the world of the ordinary waking consciousness. As is true of the KA and the other subtle bodies, the HAIDIT is part of and interactive with that constellation of five bodies which is the human being. Therefore its experiences can affect the others, particularly those inferior to it in subtlety, but the more subtle bodies also. Such interactions are most strikingly apparent in cases where the unconscious is clearly in a causal relationship to the sickness or healing of the physical body or the mind. Once again, this world of

experience is well known to psychology. What is not grasped sufficiently, however, is that the world of the HAIDIT, or Shadow, is equally as real as the “objective” world, that the body of the HAIDIT is also equally real, and that the failure to recognize these facts is damaging and severely limiting.

The Magical Body and its world, or KHU, are only rarely consciously experienced but shape importantly that “work of art” or “myth” which the HAIDIT in its own consciousness lives and which it imposes on the KA, which in turn lives out the same myth, but almost always unconsciously. These subtler realities then very largely determine the fate of the AUFU, including, accidents apart, when and how it will deteriorate and die. In ancient times when such matters were better understood, the KHU was not thought of as “magical,” but as magico-spiritual, the line between magic and religion being artificial and imposed on human thinking by religions which already had lost much of their awareness and potency. The KHU was the “second order” reality and work of the magician-priest—only later, just of the magician. To live and act consciously in the KHU it is necessary to undergo a prolonged and very rigorous training. There are brief, spontaneous experiences of it, most often triggered by unusual stress and a resultant alteration of consciousness. Also, in some more primitive societies, shamans, witch doctors and similar figures still attain to fragmentary knowledge of the KHU and thus can generate some “paranormal” effects, but these fall far short of what is possible. Nevertheless the importance of the KHU, which can serve either Cosmos or Chaos, is very great. Functioning unconsciously insofar as the less subtle bodies are concerned, it affects them and their worlds quite apart from determining the myth that is lived out. Each person is to some extent an “unconscious magician,” affecting his world, including other persons, by telepathic, psychokinetic and other means. In some cases this “unconscious magic” can be extremely potent.

**T**HE “highest” and most subtle body and world is the SÂHU or Spiritual Body, which again, more appropriately, should be magico-spiritual, but of the “first order.” This is the world of authentic “religious experience” as it is attained to by rigorous practitioners of “spiritual disciplines”—“holy men,” “saints,” “spiritual masters,” whatever they may be called in a particular system. In the ancient traditions the high magician-priest was expected to be able to experience and work with the realities of both KHU and SÂHU. Presently, however, spiritual disciplines largely eschew the magical reality, aiming only at passive consciousness of the “spiritual” one—more rarely, spiritual Work and interactions with Neters. This limitation is crippling for spiritual development. And the true goal must be “complete” consciousness—that is, the knowledge and use of all five of the bodies and their respective dimensions. Similarly, the magician is crippled if his consciousness and Work do not extend beyond the KHU.

The SÂHU is the only human reality which is “congenial” to the Cosmic “Gods,” although such Beings may “descend” all the way into the realm of the AUFU which, however, is excremental to them. The “Gods” of Chaos ordinarily “ascend” only to the realm of the KHU when a “black magic” is practiced. However, some of the most potent “Gods” sometimes invade the SÂHU, so that even the holiest of men and women is not secure from them. Also, even the most powerful black magicians can work with Metaeidolons representing the UrGods of Chaos at this level, thus effecting the most potent evil.

Having now, in one possible way, summarized the background against which the human drama is played, my discussion will hereafter be limited to the human realities—the five bodies of man, the dimensions appropriate to each of those bodies, and the functional metapsychology which can be effectively worked with once their existences have been made known. However, before examining more completely the “gross physical body” and its place in the metapsychology, something needs to be said about the animation of the body and certain other elements which are required if it is to be human.

In addition to the five bodies, the human being also has two “spirits.” One of these is commonly referred to as the Soul (BA), and,



like the bodies, it is an arena in which the great opposing forces contend—in a larger way, but also for control of the person's bodies and his life. The BA is imperishable, or almost so, unlike the other “spirit,” the SOKHIM, which dies along with the physical body and is a kind of foundation for consciousness, a link between body and mind. At birth the five bodies and the two spirits coalesce, a process that begins at the moment of conception but is completed only at the time of the physical birth. Also, at conception, the Breath of Life, or SÂ, must be released and enter in. It is this SÂ, or Life Force, that the Gods can draw upon for immortality. When a God chooses to die he can do so by abstaining from a periodically needed assimilation of the SÂ. A human who gains access to the SÂ by magical means can use it to extend his own life. And when a human being of special gifts is conceived—one especially destined to serve Cosmos or Chaos—Forces will contend to ensure or to prevent the infusion of SÂ, even though that occurs in the barest instant after fertilization. Cosmos or Chaos designate many more such intended children of destiny than ever effectively reach the world: either the SÂ infusion is blocked, the infant is destroyed in the womb or at birth, or the person may be removed at any time later on, whenever he or she is vulnerable. Despite attempts at protection, it is very rare that such gifted and chosen humans survive to carry out the Work assigned to them. Cosmos and Chaos are equally merciless in their efforts to eliminate the designates, since even one such person can drastically affect the human race.

### AUFU: The “Physical Body”

**T**HE AUFU, as mentioned, is the “physical body,” with its muscles and bones, blood and internal organs, glandular and nervous systems—the body that anatomists and physiologists describe. Of itself it is a mechanical thing, a machine which for all its awesome potentials is propelled by mechanical functions, instincts, biological drives, sensations, and a limited number of learned responses and behaviors. It is operated by the brain and nervous system, and for it to exist and be alive only minimal brain functions and a brain of very small size would be required. This body is “human” only by virtue of its unnecessarily large and, for it, quite superfluously complex brain—and, of course, its links with the four subtler bodies and soul. The AUFU lacks consciousness in any higher sense of the word and its functioning is meaningful only to the mind of the KA which (without special re-education) misinterprets it as its own behaviors, thoughts and feelings. The AUFU can sense, and it feels pain and pleasures, but its sensing and feeling are so distorted by the KA, which transmutes them into its own images, that their actuality is rarely any major portion of the contents of consciousness. The AUFU is thus falsified by the KA, which in turn is misled into thinking that it freely governs the “voluntary” functions and actions of the AUFU. This situation can be remedied only if by appropriate and strenuous means the KA is taught to differentiate itself from the AUFU and also attains to a sufficiently accurate sensing, internal as well as surface, of the physical body.

All of the subtler bodies, and their minds, have powerful effects upon the AUFU. Their experiences can affect every part of it and those experiences, when very vivid or prolonged, are not distinguished by the brain from the realities of its own world. The brain then brings about changes in parts and functions of the body as if these were responses to the body's own experiences.

The HAIDIT, or Shadow, is the only subtle body-mind which naturally possesses a good contact with and knowledge of the AUFU—meaning that it can positively or negatively affect the physical body with equal facility. The KA once had such contact and capacity, but it has long since been lost. The Shadow can be understood as being roughly what is usually meant by “the unconscious,” and appeals can be made to it to alter the AUFU along desired lines. An example of this would be to hypnotize the KA, thus establishing contact with the HAIDIT, and then suggest to it that it utilize its special knowledge and relation

to, say, dispose of a wart or tumor, or to increase or decrease blood flow to a particular part. Most effective hypnosis is a dialogue between the hypnotist and the Shadow, aimed at achieving certain changes in the AUFU, the KA, or the HAIDIT itself.

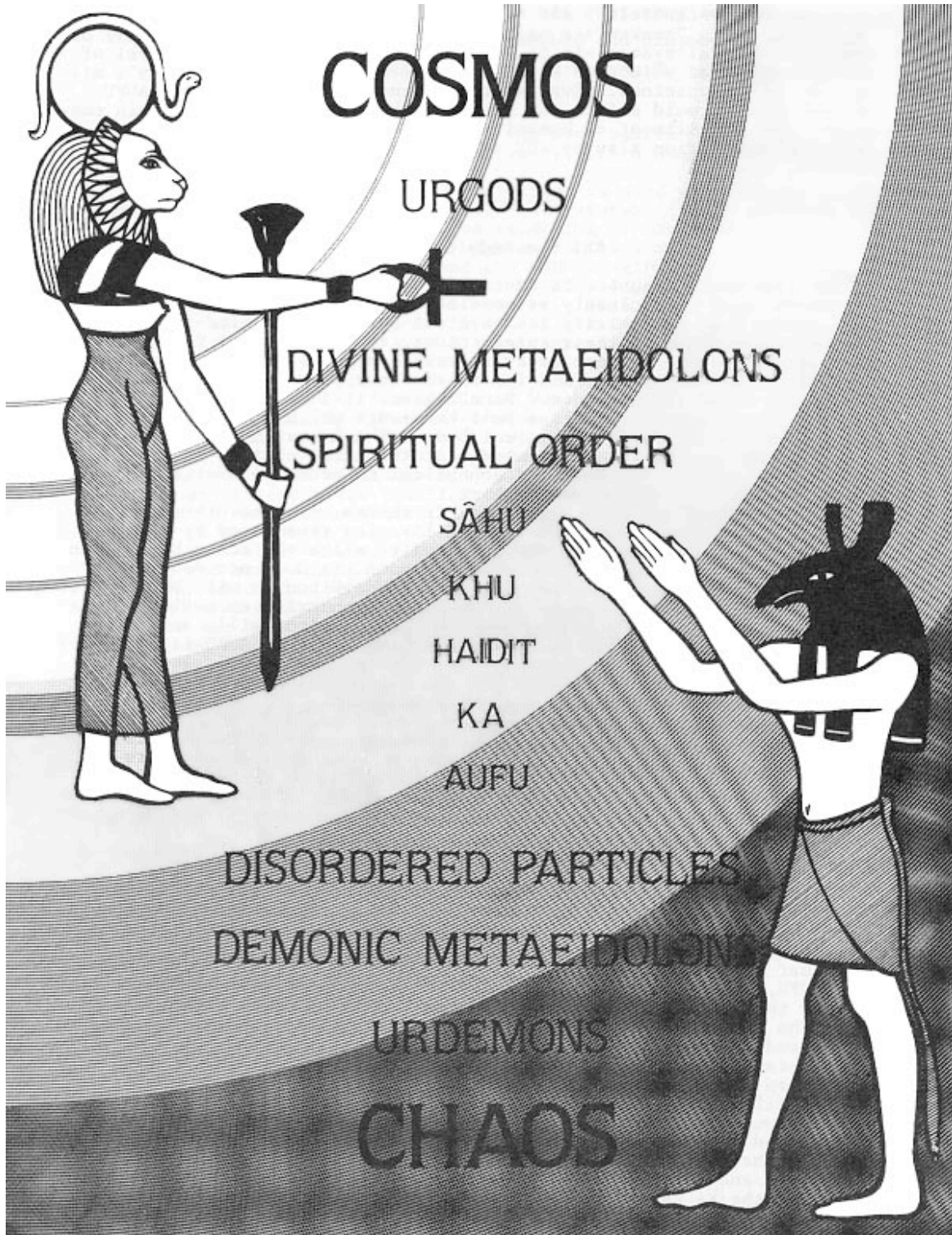
The mindless AUFU cannot effectively survive in the contemporary world and must be minimally tended and cared for by the KA or—if the personal KA is too feeble or deranged—by other persons. However, although it is a machine, even the most ordinary of these has unused potentials which are enormous and far in excess of what can be made use of by even the most developed and knowledgeable person. Since the AUFU is essential to the life of the whole person, reason would dictate that it be well cared for and that efforts be made to use it well. However, the KA and the HAIDIT frequently behave towards it as if the AUFU were their mortal enemy, also as if it were unworthy of being brought into the kind of awareness that would allow its potentials to be much better used.

**T**HE AUFU, especially its brain, is the essential foundation upon which rests the structure of the whole person, whatever his or her powers may be. Yet it is always in varying degrees badly fed, poorly exercised, little known, and inadequately used while, at the same time, it is subjected to abuses which, if done to someone else, would constitute torture and deliberate destruction. No human being can be found who dies a natural death in the sense that his body parts wear out uniformly. The man who dies “naturally” is self-destroyed, killing himself by means of (barely) conscious behaviors which are largely products of unconscious processes and nonhuman forces.

The ancient Egyptians, as depicted in their paintings and sculptures, are the only known civilized people displaying an adequate knowledge of and regard for the healthy and well-functioning physical body. The bodies they almost universally depict are graceful and light, well-positioned in gravity, able to make use of directed energies which give access to strength in the absence of excessive muscular development. Obviously, the body image is intact, awareness of body mechanics is present, and mind and body are in harmonious, mutually supportive interaction. Already with the Greeks, and in the ancient Far East, although to a lesser degree, art tells us that some of these elements have been lost or were never present in the first place. With the Egyptians, AUFU and KA are differentiated in awareness, integrated in function. Moreover, with them, the HAIDIT was in a superior, though far from perfected, relation to both AUFU and KA. Add to this the knowledge and awareness of some persons of the higher subtle bodies as well, making possible interactions with the Neters and one uncovers basic secrets as to why the Egyptian civilization lasted so long and produced much that even today is unrivalled.

The AUFU is a machine operated by its brain under the influence of the subtle bodies and their minds, but it is also a machine with a brain that is influenced from within itself and within the subtle bodies by the nonhuman forces of Cosmos and Chaos. These entities are “in” all of the bodies, although as the bodies become more subtle they tend to be less congenial to Chaos and more congenial to Cosmos. At the levels of AUFU and KA, however, the chaotic entities preponderate, unless they have been exorcised or those bodies “seeded” with a greater number of their cosmic antagonists—magico-spiritual operations which are a part of the Work on Oneself at the conscious KHU and SÂHU levels. In the HAIDIT, the antagonistic forces are, in most persons, better balanced—so that it is the arena of the greatest conflict. That is the “middle ground”; on the “higher ground” of KHU and SÂHU the balance shifts towards Order.

Because of the potency of the demons in the gross AUFU it always sickens and dies much earlier than it might do otherwise. Even conscious Work by the KHU and the SÂHU can only delay for a time this outcome. For the same reason—demonic dominance—the KA, which survives the AUFU, rather quickly degenerates. The Egyptians labored mightily to prevent this degeneration of the KA, but their efforts could at best delay it. Chaos, in the AUFU, works incessantly to achieve its debilitation and death, which Cosmos opposes. So long as humans remain at the level of the mechanical AUFU and sleep-walking KA, just so long will they remain



Art by Deborah Koff.  
Graphic rendering by Cathryn Stewart.

destructive to themselves and to both their “subjective and “objective” realities. To “awaken”—a major goal of every magical, spiritual, or magico-spiritual system—is to break through and out of that level of non-awareness at which one’s life is determined through the body’s misuse by the unconscious. Even awareness and intelligent use of AUFU, KA and HAIDIT would effect the most remarkable positive changes in mankind. The fulfillment of humanity’s potential, however, implies an aware participation also by KHU and SÂHU bodies integrated with the others.

### KA: The Body of Experience

**T**HE term KA, or Double, is instructive. It informs that the body of the KA should as closely as possible duplicate the AUFU, so that the body image does not falsify the physical body for the mind—a falsification which, through their interactions, results in harm to both. At the same time, the KA must be aware that its body is not the body of the AUFU—the KA is mind and its subtle body is a mental body and the only body it will experience. Nonetheless, it is also a Double so that to the extent it acquires self-knowledge which is accurate, it also accurately knows the physical body. The KA can attain to such self-awareness, and thus a knowledge of the AUFU, only by means of self-exploration. Existing psycho-physical methods are available and of great help in such an undertaking.

The KA possesses many capacities it shares with the other subtle bodies, but not with the AUFU. By cultivating these, and by learning, it provides essential tools and information which the other bodies can and will make use of. If, on the other hand, it does not develop itself and learns inadequately, then the “higher” bodies will be crippled in their dealings with the KA’s reality and otherwise as well. The KA possesses, most importantly, intellect, imagination, will, and the ability to assimilate and integrate knowledge. As the AUFU is basically affected by food, its environment, and its mechanical use, so the KA is affected by similar factors but has the ability, wanting in the AUFU, to take some charge of its own development. It can also initiate better contact with the HAIDIT, “making conscious the unconscious” or part of it, which actually means integrating itself with the HAIDIT body-mind. This is equally as necessary a task for the KA as is its pursuit of knowledge of itself to gain knowledge of the AUFU. Both efforts, when successful, greatly strengthen the KA and give it a much larger autonomy. More importantly, they are the means to the integration of AUFU, KA and HAIDIT.

The “making conscious of (parts of) the unconscious,” and the “exploration of the unconscious,” to be undertaken by the KA, means that the KA must learn to temporarily inhibit almost all of its own mental processes and allow its own field of consciousness to be occupied, as it were, by that of the HAIDIT. The KA must become a detached observer of the HAIDIT’s world.

Just as the KA must come to understand that its body is not that of the AUFU, so must this typically egocentric KA understand that its mind is not that of the HAIDIT, another error to which it is prone. Neither must the KA suppose that the HAIDIT’s world and experiences are its world and experiences. Only if the KA thus differentiates and detaches itself can it safely undertake the exploration. Otherwise it may lose its grasp on its own world, and the KA will also give to the beings of the HAIDIT’s world a power over it which the detachment and differentiation would prevent. If the KA, however, avoids such mistakes, it can expand and further liberate itself by making use of the memories which it brings back from the HAIDIT and then integrates into its own knowledge and understanding.

When the KA has attained to awareness of its body, and by that means to a knowledge of the AUFU, then it diminishes the power of the body to determine the contents and processes of the KA’s mind. Similarly, by gaining knowledge of the HAIDIT, the KA diminishes the power of the unconscious to determine the contents and processes of its mind. This is of major importance to the person when the bodies have not yet

**“Man and his world(s) are not at all what they seem to be.  
The apparent reality is far more malleable and subject to transformation than we are taught.”**

been integrated. After integration, the more subtle HAIDIT “uses” the KA within the context of that higher unity within which AUFU, KA and HAIDIT have become effectively one.

By all of the subtle bodies imagination is used as a psychosensory system, and when working as it should this system gives a symbolic but functionally accurate and effective rendering of the body and its world. In the case of the three highest subtle bodies, imagination is also creative, and for the KHU and the SÂHU imagination gives knowledge of the magico-spiritual realms—becomes a psychospiritual and psychosensory system. In the KA, however, imagination is psychosensory only, serving to represent to the KA its reality, which more or less coincides with the AUFU’s. That aspect of imagination which, in the case of the subtle bodies, is creative, in the KA yields only fantasy, something despised and strongly warned against by esoteric traditions. For the KA, fantasy is at best wasteful and often it is more seriously damaging. Fantasy bodies are created which the KA and the AUFU then may mistake for their own. And the KA is impeded in its other major task, which is that of knowing truly its own mind.

The KA must gain knowledge of its body and, thereby, the AUFU’s; and it must differentiate itself from the unconscious. But it must also come to know its own mind, and for this it is necessary to participate in work which does not always offer immediate rewards. It involves self-observation, concentration, strengthening the tools of the mind and controlling its customary aimless meanderings and fantasies. The mind must be provided, and come to demand, its own proper foods and environments. In the ancient Schools care was taken that this Work was made as interesting and rewarding as possible. Nonetheless, most candidates fell away here, lacking discipline to con-





tinue. But the mind of the KA must be strengthened in its world in order to give some of the necessary powers to the other subtle bodies. The KA of the person who has chosen this Way must approach, within the KA's limits to do so, the ideal of "sound mind in sound body." If it fails, the person can advance no further and, in the words of Gurdjieff, in the end will die like a dog.

### HAIDIT: The "Shadow"—On the Way of the Five Bodies

**T**HE HAIDIT or Shadow can (roughly) be identified with what presently we call the "unconscious," including (some of) the "collective unconscious." It is the body with which the unconscious is experienced, and the unconscious is its world. The term Shadow properly suggests that in these realities one is coming closer to the human dimension noumena—that the HAIDIT's world, or part of it, is that of the "shadows" cast by more essential realities. This is unlike the world of the AUFU and the KA, which remain closed off from any direct knowledge of essential or higher realities, although they are affected by them.

The HAIDIT of the person on the Way has the primary task of differentiating itself from the "lower" bodies while, at the same time, functionally integrating itself with them. This is always what is meant by integration and it should never be thought that a "higher" body or consciousness assimilates the others. Obviously, they continue to exist, but the interactions of the bodies and their minds are less conflicting as they become more unified. If the person experiences himself as an "expanded consciousness" having access to unconscious processes, then there has been no true integration: simultaneous awareness of the three bodies is the criterion.

Were it not for the opposing nonhuman forces in man, a near-total harmony of the authentically integrated bodies could be established. But neither Chaos nor Cosmos can accept a unification leaving one or the other powerless, and thus a complete absence of conflict and unwanted interactions between the three bodies is an ideal never realized.

The HAIDIT can "see into" and otherwise "sense into" the body of the AUFU and its Double, as well as sensing them from outside. Its own body is very largely self-created, although its choices about this are far from being free. Thus it can imitate and fabricate for itself a body which grossly resembles the AUFU's, and, less authentically still, it is able to create approximations to the AUFU's world—both as it actually is, and as it is known to the KA. The HAIDIT can also create for itself other bodies, taking any form it can imagine. Similarly, it is able to create any world it is able to imagine, and experience that world very fully. It is what the KA calls an "artist," although it "creates" as a natural part of its functioning—as, say, the AUFU breathes, senses, or excretes. The HAIDIT is hedonistic and, unless the KA's will has been highly developed, the HAIDIT's will is feeble, rendering its consciousness suggestible. The HAIDIT is, however, far from being just irrational, and its mental powers potentially far exceed those of the KA.

The HAIDIT can best be reached and worked with by altering the consciousness of the KA so that it no longer is experienced and, seemingly, ceases to function. When the KA is thus "out of the way," then the personal field of consciousness is occupied by the HAIDIT, which can be dialogued with directly, guided and taught. It can then be directed to undertake that Work on itself which needs to be done before the HAIDIT can know itself and its world sufficiently to function as a part of an integrated, larger whole—that is, a more fully conscious person.

**O**N THE WAY, the HAIDIT's guide or teacher supervises a prolonged "expanding" or "deepening" exploration of the unconscious in which the HAIDIT, however, unlike the KA in its exploration, is an active participant, seldom taking only a spectator role. The HAIDIT is taught to "manipulate time," so that in its world weeks, months and even years of exploration and other work can be accomplished during what are only minutes in the clock-measured world of the KA. Even so,

the unconscious is so vast, and there is so much work to be done, that the effort usually takes years of KA-time to complete.

The HAIDIT, as explorer, maps the terrain, experiences and classifies the “flora and fauna,” and otherwise expands its knowledge of its world—a world not only vast, but incredibly diverse—learning to function in many different ways and in many different situations. It is gradually exposed to experiences which, at the start, would have been unendurable for it, and which usually it manages to avoid when left unguided. Since extreme pleasures are available in its world, the HAIDIT is led to experience these to a degree and in ways which it rarely would have been able to discover for itself since, typically, the HAIDIT is too “lazy” to venture into the deeps and extremities of the Shadow world. It is satisfied with the blander pleasures near the surface and center of its world, and thus also avoids the grave dangers. The pleasures it is given are rewards for its efforts and compensate for fear and pain it must also experience. The guide must maintain the hedonistic HAIDIT’s motivation by seeing to it that the pleasures outweigh the negative experiences. Eventually, the HAIDIT must confront what previously would have led to panic, madness, even death.

**S**OME of this exploration coincides with the KA’s development of its mind. It must be done before the KA’s will has been strengthened to the point that the HAIDIT is affected and rendered insufficiently suggestible. A delicate balance needs to be maintained, so that the HAIDIT develops its own will, and learns to use its other mental powers unimpeded by changes in the KA. When the HAIDIT’s will and other little-used potentials are strong enough, then the work with the KA can be completed. The HAIDIT will then, if the work was done correctly, voluntarily or willingly cooperate in further exploration and self-development.

In addition to exploring parts of the unconscious—by no means all, but enough to allow Work at the “higher” level of the KHU—and in addition to developing its will, and learning to make use of other mental faculties, the HAIDIT is taught to use its powers to function constructively in its interactions with the AUFU and the KA. It especially is taught how not to introduce conflicts and confusion into the conscious mind, and how not to generate negative effects in the physical body. The HAIDIT also learns how to join in cooperative problem-solving with the KA, thus making the KA “more creative” and “more intelligent,” and it learns to bring about healing and other beneficial changes in both KA and AUFU. The ability of the unconscious to intervene in these ways in the workings of the conscious mind, and to alter the body for good or ill, is well established. It does so continuously and is far more decisive in shaping the life of the ordinary person than the conscious mind, apart from it, ever is. But when “the unconscious has been made (partly) conscious,” and the integration with the lower bodies is achieved, then there is easier and still more potent interaction which becomes possible. Now, however, it can be chosen and intelligently used.

Finally the HAIDIT, in its world, lives out a “myth” or a “work of art” imposed on it from both within and without, which begins to unfold during a person’s childhood and continues on until his death. Sometimes the myth appears to change, but this is an illusion. Only when there is integration with KHU, SÂHU, or both, can the person truly alter his myth, which it may or may not be desirable to do. This myth is the “meaning” of a person’s life and if made known to him prematurely can destroy his illusion of autonomy and lead to hopelessness. The teacher will typically know what the myth is long before the student knows it and must decide when to disclose it to the student. It must be disclosed at some point along the Way, but only when the student is ready and is going to be able to change it if need be.

One part of the Work at the level of the KHU is either to choose a new myth or choose to continue with the “given” one. Then, in either case, there is some real, not illusory freedom, and the Work aims towards a fuller realization of the myth and its constructive—or destructive—potentials. The personal myth has a “guiding archetype” and, if the myth is to be altered, the archetype must be confronted

**“The KHU body lies inert and sleeping  
as it dreams the essence of the myth that is  
the ‘meaning of life’ for the person.”**

in the HAIDIT, and often its symbolic form must be destroyed. If the Shadow attempts this battle without having access to the powers of the KHU it will almost inevitably fail and the person will sustain severe, if not fatal, injury. However, if the archetype is constructive, so that the myth is also constructive, it can serve the person as an ally and teacher in the HAIDIT and be safely and usefully worked with, as some psychological, occult and other approaches to human healing and development do or try to do. However, that the archetype is “constructive” does not mean that the myth is worthy of the person—it still may need to be changed to allow his larger potentials to be realized.

The myth lived by the HAIDIT in its world determines the life of the KA in its broad outlines and also in many of its details. It can be deduced by observing the KA and directly observed by making conscious the HAIDIT and learning how it functions in its world—its behaviors and experiences. But again, in most cases the myth should remain concealed from the person until he is ready to experience the KHU and its world: until then, it is unalterable.

The person is ready for the KHU-level Work when his awareness differentiates physical body, conscious mind and the unconscious—now itself sufficiently in consciousness—and does so simultaneously and with functional integration.

#### **KHU: The “Magical Body”**

**T**HOSE bodies—KHU and SÂHU—which are involved in true magico-religious Work can be thought of as the “higher unconscious,” collective and personal. The “House of Life” of the ancient Egyptians, and other Mystery Schools, aimed at making those bodies conscious and integrating them with the “lower” bodies. The KHU was made conscious, and its powers developed, by means we now think of as “magical.” The SÂHU was made conscious, and its powers developed, by what we now think of as religious or spiritual practices. (Actually it is a question of emphasis since for both KHU and SÂHU the Work combines magical and spiritual elements.) When these higher bodies are made conscious a man lives at once in two different realities: he acts in the mundane world of everyday life, and he interacts with the Neters participating thereby in their supramundane world.

The world of the KHU is essentially a School and a Temple. The man who has developed to this level of consciousness will, hereafter, have a Neter—“God” or “Goddess”—as his primary Teacher. If a human teacher has brought him this far, that teacher may still assist in the Work but assumes a secondary role. The Teacher may also be assisted by other Neters—subordinates in the Way being taught. By means of his opened psychospiritual senses, accessible when the KHU is made conscious, the pupil is able to participate fully in the realities created for him by the Teacher. The quality of his Work will determine whether the KHU remains conscious. It is quite possible to “fail” in the School—then the higher consciousness is lost, and the KHU world remains in the mind only as a wondrous memory.

True ritual and ceremonial magic, involving elaborate and potent symbol systems; HEKAU (Words of Power); consciousness-altering sounds, gestures, postures and Sacred Movements; means of activating centers and energy systems of the subtle bodies; subtle body diagnosis and healing; methods of attack and defense; metamorphosis and transformation of the bodies; psychospiritual alchemy; philosophy and theology of Cosmos and Chaos; and ways of interacting with the Neters—these are aimed at developing the KHU and enabling it to use its capacities.

The magician is taught and learns to function, first of all, exclusively in the KHU world and the KHU body. Later, however, the



“whole person” (SÂHU, at this level of the Work, excepted) participates—so that, for example, the Sacred Movements, gestures and postures are executed by the four bodies simultaneously. This furthers integration of the bodies and also makes the Work more effective in the worlds of the less subtle bodies. The postures, movements, and some other procedures are also used to help lower-level students advance to the higher states of consciousness. In Yoga, for example consciousness is directed to centers (chakras found only in the KHU and SÂHU bodies, in the hope that this will activate the subtle centers—a procedure which bears little fruit. The Yoga postures (asanas are more efficacious and lay a foundation for higher development. But Yoga, for all its merits, unfortunately survives only in fragments, too much is missing, and the psychophysical methods of the Way are a more complete approach to mind-body integration and awareness. Moreover, most Yoga teaching professes a bias against siddhis—precisely those powers which the KHU must acquire and develop to realize itself and to do its appropriate Work, including preparation for integrating KHU with SÂHU. Like other present day spiritual disciplines, Yoga is focused on attaining to those states of consciousness available at the SÂHU level—Samadhi, Nirvana and others—and at best realizes only approximations to these, since the level of the KHU is inadequately worked with. These disciplines have also forgotten that the siddhis subject to abuse in the mundane realities, are essential tools for the most important Work—interaction with the Neters and participation in the War in Heaven. Similarly, such states as Nirvana, Samadhi Cosmic Consciousness, Enlightenment, are but means by which the SÂHU is strengthened to do its greater Work.

**T**HE KHU’s “magic” and the SÂHU’s “spiritual practices” are simply psychological, psychophysical and psychospiritual methods applicable at “levels of consciousness” which ordinary psychologies and other modern approaches fail to deal with and typically believe not to exist. Just as many people do not believe in the incredible wealth of the unconscious, until they experience it in trance or drug states, so there is a disbelief in the still more remote and higher reaches of the unconscious until, by appropriate means, these too can be experienced. The disbelief is merely a product of ignorance based upon lack of first-hand experience. The Work with the KHU makes plain its reality and further enlarges and expands one’s awareness of what is. Until this is done, the person is cut off and alienated from his own Higher Self and potentials and, whatever his other attainments, is for practical purposes “spiritually dead.”

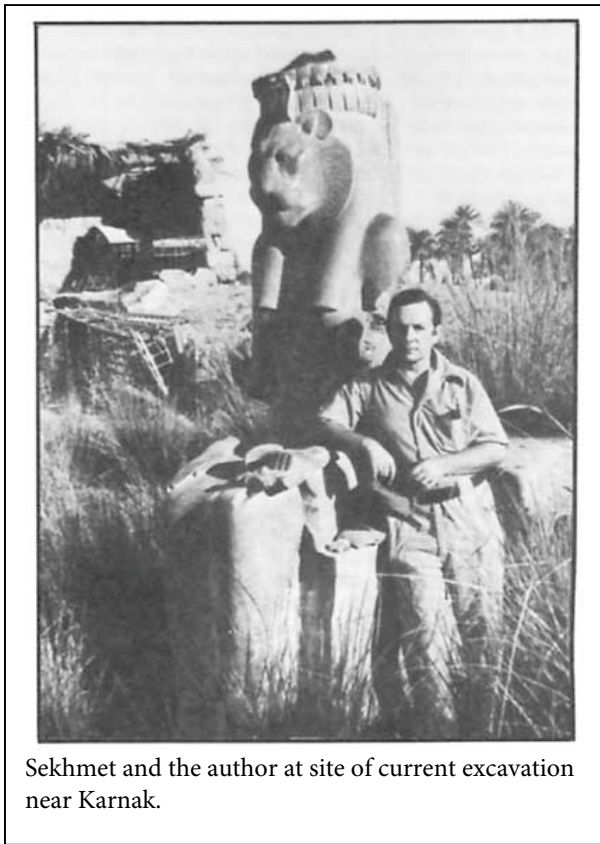
The person who has integrated physical body, conscious mind and the (HAIDIT) unconscious, already has advanced far enough to be greatly differentiated from less developed human beings. His life will almost certainly be rich and productive and he will live in close enough proximity to the higher realities that he need not fear actual spiritual death or that his life will lose its meaning. This is not true, sad to say, of the majority of mankind.

When there has been no effective Work at all—no integration of body and mind, no exploration of the unconscious—then the “person” sleepwalks through life and is “human” only in his form and his potential. In practical fact he is humanoid only, a mechanical unit having just the appearance of a “man.” If one looked into his unrealized potentials, then one would see that the world of the KHU is silent and unmoving, as if lifeless. The KHU body lies inert and sleeping as it dreams the essence of the myth that is the “meaning of life” for that person. The Temple and its School stand empty except for this body and what appear to be statues representing certain Gods and other beings. This is the latent and waiting world and body of the person who is cognitively cut off from the higher realities and “spiritual” Forces. The KHU body and world can come intensely and vibrantly—numinously and awe-fully—alive, but only if “brought to life” by Work. Otherwise the Neters who might have been the Teachers, remain only statuesque representations; the Temple and the School remain forever silent as a tomb. If all Work on the less subtle bodies is neglected, and if they should be sufficiently misused, then the person does

spiritually die, and the KHU no longer even dreams the essence of the myth. With that, the meaning of life is lost altogether and there is an inner void far more terrible even than the living of an inane and destructive myth. More, that same life may have to be lived over and over. This is what Gurdjieff, many of whose teachings had their roots in those of ancient Egypt, meant when he said that the person who fails to do the Work on Oneself will perish like a dog.

### SÂHU: The “Spiritual Body”

**T**HE SÂHU’s world exists in closest proximity to the world of the Neters—more exactly, to the realms of the Evolutionary Order, or “Spirit,” and of the Divine Metaeidolons, representations of the Gods and UrGods of Cosmos. The “black” magician, by means of his magi, reverses this positioning of bodies and worlds, so that his own SÂHU world is in proximity to the realms of Disordered Matter and the Demonic Metaeidolons, representations of the Evil Gods of Chaos. Thus there can occur the most complete interactions between the SÂHU magician-priests or priestesses and the respective Forces which they serve.



Sekhmet and the author at site of current excavation near Karnak.

In the Way of the Five Bodies the Neters interacted with directly at KHU- and SÂHU-level are the Goddess Sekhmet and the Eight (Gods and Goddesses) associated with Sekhmet, as well as the demigods, demons and other entities. The antagonist is Set, UrGod of Chaos, and Set’s associated Powers and Principalities. Some of these Forces contend in each of the human dimensions, and they are always present in body and mind, personality and essence of every individual. Only at the higher levels of awareness and Work can they be known to some extent for what they are, differentiated from one’s own psychophysical and psychospiritual self, and allied with or opposed.

The Neters through their representations, reveal themselves only gradually, first to the KHU and then to the SÂHU body and its imaginal senses and consciousness. The human must be sufficiently prepared for such contact with the self-declared Other, strengthened and otherwise made ready by progressive Work cumulatively affecting every part and aspect of his being. In the absence of such preparation, there can be brief, approximate experiences of the higher realities. Many people are given “intimations” and, for them, powerful experiences of the Forces with which the KHU and the SÂHU do their Work—examples of “incursions,” “paranormal phenomena” sufficient to call into question the “consensual reality,” and the “Grace” of “religious experience”—these are “reminders” of a Something Beyond the ordinary world, and “lures” which beckon and sometimes impel

towards cognition of that at which they hint or which they flashingly disclose. But the undeveloped person could never endure the

continuous occurrence and numinous qualities of such manifestations as are part of the Work of the KHU and the SÂHU—the intensity and range of energies, feelings, overpowering Otherness, preternatural beauty and grisly horror—in the uncanny and awful dread-allure of the love-wrath and other aspects of the Presence of the Neters.

The KHU, when its Work is sufficiently advanced, receives an initiation and performs operations to make the SÂHU conscious. The SÂHU's Work differentiates it from the KHU and the other bodies, and it becomes functionally integrated with them. Then the “highest” Work can be accomplished in each of the five human dimensions—the realms of the Five Bodies. Not that the Work is ever completed, or the human potentials ever made fully accessible, but there is an approximation to the ideal which exceeds what could be accomplished by means of any lesser effort. Not just decades but centuries of Work by the integrated Five Bodies would be needed to completely actualize and master the richness of a human being's potentials.

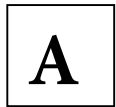
The SÂHU continues much of the Work begun by the KHU and adds to this other Work, which the KHU could not have done. This “Spiritual Body” is, above all, an adept of self-regulated “movement” along the continuum of consciousness, becoming eventually able to experience states of consciousness which otherwise can only be given by the Neters. Foremost among these is what some schools call Kundalini “energy system” which, in the Egyptian metapsychology, is identified with the Goddess Sekhmet. By “raising Kundalini”—which only the SÂHU can do, although lower bodies counterfeit the experience—the brain of the physical body is altered and much more of it comes into use, increasing the powers of all the bodies. Then the SÂHU, if proper. Work is done, can acquire SEKHEM (Power or Night). SEKHEM is the most formidable of the human potentials and allows its conscious possessor to function both in the human dimension and in the interaction with Neters in ways that would, if they were known, appear “superhuman” to noninitiates.

**T**HE SÂHU body, when not deliberately altered, is transparent and luminous, so that its symbolic centers and energy systems can be clearly seen. Like its world, it is of the subtlest substance to be found in the dimensions of the human, and thus the Soul (BA) is in the SÂHU body. This extreme subtlety allows the SÂHU to be dissolved into, and to merge with, the substance of its world. This is the authentic “mystical experience”—again there are counterfeits and approximations—which some religious and spiritual disciplines misinterpret as a merging with the Divine Substance, God, or the Ground of Being. It is not that, but it is a powerful and sometimes transformative experience. After “dissolution” the body may reorganize in a way that is superior to its previous organization, affecting not only just the SÂHU but one or more of the other bodies also. The authentic “mystical experience” is of itself beneficial and is one aspect of the psychospiritual alchemy practiced by KHU and SÂHU to the end that the radical transformation of the person be achieved—higher integration and greater subtlety in each of the “lower” bodies.

The SÂHU also self-directedly “moves” into other states of consciousness and realms of experience described in the literatures of various of the world's religions. These include what we know about as Samadhi, Nirvana, Satori, and many others which also strengthen the SÂHU and further both its Work “in the world” and with the Neters. Such experiences, when not misunderstood—not regarded, for example, as ends in themselves—give a larger perspective on reality, help to break down limiting belief systems, further the psychospiritual alchemical process, and yield other benefits. The efforts required to attain to these experiences do, however, expose the SÂHU, and the whole person, to suffering and dangers at least some of which are unavoidable. The so-called “Dark Night of the Soul” and various other experiences of Dread, Despair, Confusion, and sicknesses of body and mind (in one or more of the bodies, although in fact not in the Soul) are examples. Yet these too, assuming they are overcome, will strengthen the person to “Stand at One ‘Time’ in Five Worlds.”

The SÂHU can perceive, although not enter into, the nonhuman

realms of Evolutionary Order and the Disordered Particles, and those of the Divine and Demonic Metaeidolons KHU and even HAIDIT are sometimes given “visions” of these, but the SÂHU can choose to perceive them with all its senses and, interacting with the Neters, works to act upon them. The SÂHU, depending upon its allegiance, strengthens its love for Cosmos or Chaos, and its abhorrence of the Antagonist, by means of its perceptions of them. We speak of the SÂHU as doing these things when it has not as yet achieved integration with the other four bodies. Subsequent to integration, it is the person who acts, although he or she does so still in one or another of the human dimensions—in this case, the SÂHU world. Despite the extravagant claims made by some religions, the human being never goes beyond the human dimensions and could not survive contact with even the appearances or representations of the Neters in their far more subtle worlds. To speak of direct and immediate knowledge of God or of the Divine is a gross absurdity, born at best of ignorance and self-delusion.



AFTER the differentiation/integration of the Five Bodies has been finally achieved, the priest-magician or magician-priest continues learning and other Work, advancing through the Hierarchy to whatever levels of initiation he will ultimately reach. He may Work mainly “in the world,” possibly as a Teacher, or in some mundane position where his magico-spiritual powers can exert useful influence—business, politics, communications, whatever—or he may Work almost entirely with the Neters doing the so-called “Inner Work.” In any case, unless he or she be otherwise instructed, the magician-priest or -priestess will Work secretly. Those close to the person may have some inkling of what he or she does, but it will not be a “public” Work. An occasional Teacher or, far more rarely, a designated Exemplar will be the sole exceptions. If human beings were not “sleeping” they would recognize at once the person well advanced in the Work. That they do not is a helpful safeguard which, however, it is the Work’s purpose to remove.

The search for a real School and a KHU- or SÂHU-level Teacher is made much more difficult by the fact that those advanced in the Work do it quietly and almost always secretly. Further, there are always many false claimants to the Knowledge of the Work, and others who are so self-deluded that they actually suppose themselves to have this Knowledge. For every Gurdjieff—the only publicly known authentic Teacher of this century—there are thousands of others, and millions to believe them until their “teachings” are proven empty.

There are a few guidelines that can aid in recognizing real Teachers. Such a man or woman can be known, for example, by the conscious manner in which he or she lives the powerful and profound “myth” or “work of art” chosen (The criteria just mentioned would exclude such powerful but somnambulistic magicians as Adolf Hitler and Aleister Crowley.) The integration of the four (or five) bodies will invest the Teacher with recognizable Presence and Force. Even if one is only slightly self-observant, it can be recognized that one’s consciousness alters when in contact with a Teacher. One is affected in a way that is obviously “different”; one may “go into trance,” or “awaken,” or experience other “altered states,” and the Teacher will not, as others do, speak to the KA of a person, but rather to the HAIDIT—not to the conscious mind, but rather to the unconscious. And the Teacher can also speak directly to the AUFU, to its brain and nervous systems, or to the physical body as a whole, thus producing important beneficial (or destructive) changes in it. This is Teaching; it gives pain as well as pleasure, forcing into consciousness various contents which had been repressed or otherwise excluded. It exposes limits to freedom and to growth, and it stirs a hunger for the “something more.”

One can give some of these powers to false teachers, but at a cost to oneself that self-observation can detect. The authentic Teacher may “accept” or “take” power from others, but he or she, at the appropriate time, returns much more than was given and/or taken. One who meets such criteria may be a Teacher—those who are “searching” should pursue the matter further. One must also find a way to determine whether it is Cosmos or Chaos that he serves, and choose according to one’s predilection. Above all, however, do not expect “perfection,”

but heed that Scripture which says, “It is nowhere to be found.” The highly developed human being will be found to have large faults accompanying great virtues. This is inevitable in one who has become “larger than life.” Nor should one expect “perfection” even from “the Gods,” which would mean being foolish enough to “judge” such Beings as the Neters by human standards.

The Egyptian metapsychology, as set forth in the Way of the Five Bodies, brings the aspirant to levels—those of KHU and SÂHU—where the Teaching is done not by humans but by the Neters and primarily the Goddess Sekhmet. As the Egyptians recognized, no human Teacher, however remarkable, can carry the Work into the Higher Realities, where it can only be effective when done in interaction with Beings whose grasp extends beyond the human. There are other ways of making KHU or SÂHU, although not both, partly conscious, and which thereby give power, sometimes formidable power. But the magical, occult or spiritual Path which stops short of effecting a working with Higher Forces is inadequate. The person remains but a pawn in the War in Heaven and cannot effectively work for humanity’s necessary transformation. He will lack essential protection and guidance and will commit many foolish and dangerous mistakes. For these reasons, the metapsychology speaks, with both compassion and harshness, of magical or spiritual disciplines followed without the guidance of the Neters as “Paths of Fools.”

### Conclusion

**T**HE knowledgeable reader will be aware that what has been given in these pages sets forth with a most unusual completeness essentials of Work in a Mystery School. There are also many important details concerning magico-spiritual practices—applications—for those who can fill in between the lines. And enough has been said to allow a few persons, those of sufficient maturity, knowledge and daring, to begin the Work even without School or Teacher. Thus some of those might reach that condition where “When the pupil is ready, the Teacher will appear.”

# LEGAL ISSUES RELATED TO THE USE OF PSI

Stanley L. Schall

**D**URING the past several years, there has been an increase in the reported use of psychics in national security matters as well as in assisting federal and local law enforcement. The psychics provide nonconventional clues. These clues add to the success of solving major crimes. Note that psychics do not solve crimes. The cases are handled and resolved by competent investigators. When used appropriately, however, psychics become an adjunct tool similar to any other legal investigative technique. This paper is an overview of this practice, which raises questions about legal and ethical issues involved in the use of psi by law enforcement and the judicial process. Psi may be defined as a term to designate collectively paranormal events and/or faculties, including ESP, clairvoyance, psychokinesis, and survival phenomena.

From the preliminary investigation through incarceration, including the judicial procedures, psi has proven it can enhance the ability of many investigators to reduce case management time and to increase their apprehension rate. This is particularly true in difficult cases. However, the possibility of violating a defendant's rights may also be present. Because there is as yet insufficient case law to provide necessary guidelines, our four years of study show a need to establish an overview of the issues and ethics pertaining to the use of psi within the criminal justice system.

There are two approaches on which we will focus: (1) the use of persons who have psi abilities and are not members of a law enforcement agency, and (2) the use of those persons with psi abilities who are sworn personnel of an agency.

Psi contributors are treated as informants. They must establish their credibility with a high percentage of "hits," or verifiable observations, which are then corroborated by an investigator. Once the psi input is independently substantiated, the resulting evidence may be introduced into court. But this must occur within the framework of the justice system. Search and arrest warrants and the rules of evidence must be meticulously adhered to in order to avoid compromising a defendant's rights. An otherwise diligently prepared case can be lost, perhaps during the pretrial motion phase—in discovery, for example—or somewhere down the road during the appeal stage if the rules of evidence prove to have been violated.

**T**O PROTECT the psychic informant who may or may not qualify as an expert witness, a judge may interview the informant in the presence of the prosecuting attorney and the investigating officer in an in camera hearing. Neither the defense counsel nor the defendant is present during this session. If the judge determines that an informant's data does not have a direct bearing on either the guilt or the innocence of the defendant, the psychic informant need not be identified in court or be subject to examination. This is contingent on the investigator corroborating the data and developing independent leads that result in the arrest.

If a psychic is a consultant for a law enforcement agency, he/she then becomes an instrument of the agency and is subject to the same legal requirements in the collection of evidence as are sworn members of the agency. This can pose a problem, for example, when a consultant uses remote-viewing abilities to enter a location mentally, without consent of the owner or renter of the property and without a search warrant.

Does such an action constitute a legal search?

Thus, as we begin to explore some ramifications of the use of psi, we begin to identify many areas of concern. To simplify the problem, we recommend that an agency involved with psychics develop a specific policy on how to handle psychics, screening each informant/consultant as carefully as it would its own personnel. Such an approach should preclude the compromise of an investigation and prevent the agency from being embarrassed.

It is our opinion that to reduce or minimize problems that arise from using persons outside an agency as adjuncts, investigators should learn to develop their own psi abilities. Such education and training should enhance the legal process and reduce the potential for errors in case preparation. However, we must not overlook the possibility that an investigator might zealously claim paranormal knowledge when he did not have such knowledge, thus sacrificing agency ethics and violating a defendant's rights in order to obtain a conviction.

The U.S. Supreme Court is currently reviewing the Exclusionary Rule, which requires that evidence be obtained in compliance with the Fourth Amendment to the U.S. Constitution. The courts cannot accept evidence obtained in an unreasonable search and seizure, regardless of how relevant the evidence may be to the case (Weeks v. United States 232 U.S. 383, 34 5. Ct. 341, 58 L. Ed. 652 [1914]). Since that case, the courts have adopted guidelines to assure law enforcement that, by adhering to prescribed procedures, its search and seizure will be considered reasonable. The general guidelines permit a search to be justified when any of these apply: (1) consent is given, (2) a search warrant has been issued, (3) an emergency exists, (4) there is probable cause; or (5) a limited search may be conducted when incidental to arrest.

The U.S. Supreme Court has begun to relax the Exclusionary Rule as a result of the decisions reached in the following cases: Massachusetts v. Sheppard 52 USLW 5177 (1983); Nix v. Williams 52 USLW 4732 (1984); and United States v. Leon 52 USLW 5155 (1984). In both the Sheppard and Leon cases, administrative errors were made with respect to the search warrants themselves, but the U.S. Supreme Court recognized that the documents were issued in good faith and for that reason allowed an exception to the Exclusionary Rule. The Nix v. Williams case was different, however. In that case, Williams was accused of murdering a young girl. The defendant led the police to within two and one half miles of the body, but the search was called off because of a snowstorm. The evidence (of the girl's death and the manner of her death) was subsequently admitted on the grounds that "[the body] would ultimately or inevitably have been discovered if no violation of any constitutional [Fourth Amendment] provision had taken place."



ONE critical concern in the Fourth Amendment is the Reasonable Expectation of Privacy (REP). This guarantees everyone the right to be free from unreasonable intrusion. This right is personal to every citizen. It can exist at almost any time and any place as long as: (1) the individual has indicated that he personally expects privacy, and (2) his expectation of privacy is objectively reasonable under the circumstances. When a person is in custody, whether in a police car or in jail, he can expect that what he says may be recorded. This also relates to someone in his own home being interviewed by law enforcement agents. The probability that what he says will be recorded is a distinct legal possibility. Therefore, a serious question is whether a defendant's rights are being violated if—after he has been given a Miranda warning—he elects to remain silent, and subsequently a psychic, either in or outside the interrogation room, uses ESP to provide the police officers with incriminating evidence.

Let us look at another example. A psychic is present during interrogation of a burglary suspect who may also have been responsible for the brutal rape and murder of a seven-year-old child. The suspect is told that the psychic is present, that—no matter how he tries to evade questions—the psychic will be able to read his mind. The suspect waives his rights and admits to having carried out the burglary, but does not confess to the other crimes, and the psychic confirms the suspect's statements.

Is this a form of intimidation by law enforcement? Does it thereby make the statement of admission illegal?

Another example of the use of psychics is in psychometry (obtaining facts about the history of an object, including persons or events connected with it, usually by touching or holding it). An investigator provides photos, bloody clothing, and a ring worn by a murder victim and the psychic gives de-tails of the crime scene and other pertinent information already known by the investigator. Information provided by the psychic is immediately corroborated (or may be disproved). The psychic then goes on to describe in detail various circumstances surrounding the death, perhaps including a description of the suspect and his car as well as the location of additional evidence, such as the murder weapon.

Does such information violate any law or rules of evidence, provided the investigator corroborates the data and obtains a search warrant listing the psychic as informant in the affidavit supporting the request for the warrant?

**L**ET US give one last example before we present specific concerns about the use of psi. Narcotic investigators have received hearsay information from an anonymous informant about several attorneys who have provided large sums of money to finance the purchase of cocaine for distribution. They have also set up dummy corporations to hide their profits. The investigation has lasted several months without sufficient evidence having been developed to determine if, in fact, a crime has been committed. The investigators are aware of a meeting of the alleged conspirators in a high-rise building that has a great deal of electronic security to prevent listening devices from being used. They contact a person who has demonstrated remote-viewing abilities. This person successfully provides them with data to allow them to open the investigation. He obtains the points of distribution, dates and times of delivery of the cocaine, and the names of the dummy corporations.

Was the use of this information, obtained by remote viewing and subsequently corroborated by law enforcement, a violation of the suspects' Fourth Amendment rights?

The situations described in the foregoing examples are not fictional: they occurred almost as written (with the exception of the last case). The accounts were slightly modified to preclude the violation of confidential information. With these examples in mind, let us now approach the specific issues and ethics of the use of psi in local law enforcement.

In the case of People v. Egan (141 Cal. App. 3d 798 [1983]), it was stated:

Binocular-aided observations of marijuana growing in open fields, made from an airplane, are legal as long as the plane is at a lawful altitude (at least 500 feet above ground level). This is so even though the marijuana cannot "truly" be identified without the use of the binoculars. A defendant simply has no reasonable expectation of privacy as to the viewing of his crops by aerial surveillance.

However, in People v. Cook (S. Ct. No. CRN-7500 [Cal. Ct. App. 4th, filed February 16, 1984] [4 Crim. No. 15349]), it was stated that aerial flyovers of property where precaution was taken to hide the contraband violates REP. Cook's residence was in a semirural area, and he was growing marijuana in his backyard. He took precautions to conceal his illegal activity by hiding the evidence from general observation. The flyover was designed to locate the contraband from the air. The court stated that since law enforcement agents did not routinely fly over Cook's house as a normal patrol procedure, they violated his REP. The court further stated that "the Fourth Amendment guards the privacy of human activity from aerial no less than terrestrial invasion."

**T**HERE are other cases that state that someone who obtains evidence by using one or more of the five senses in observing something through an open window—e.g., person being strangled in plain view— while the observer stands outside on public property does not violate the defendant's REP.



Now let us consider the psychic investigator who uses remote viewing to obtain evidence of tax fraud taking place in a major gambling casino. The suspects are talking at a public rooftop restaurant, and they exchange papers regarding a skimming operation and the “washing” of money by a bank in another state. The investigator, using his natural abilities, projects his consciousness to their table and is able to listen in on their conversation as if he were present. There is apparently no case law to prevent this kind of search and seizure of information, since the suspects’ meeting is taking place in the open without their taking steps to safeguard their conversation. In this case, the “aerial flyover” is done by the investigator’s mind, and the only “enlargement” or enhancement is provided by his own natural abilities.

The California Peace Officers Legal Handbook of 1983 defines probable cause to arrest as “a set of facts which would cause a person of ordinary care and prudence to honestly believe and strongly suspect that the person to be arrested is guilty of a crime.” In other words, to make a valid arrest without a warrant, enough factual information is needed to induce an average, reasonable person to believe or strongly suspect that an individual is guilty of a crime (People v. Price 137 Cal. App. 3d 90 [1982]).

A psychic informant who has freely and voluntarily provided quality information in the past states that she was reading someone’s mind at a supermarket and that the person was buying groceries to store in preparation for the kidnapping of the chief executive officer of a multinational corporation. She then followed the person to his car and obtained the license number and description of the vehicle. There was a passenger in the vehicle. She believes that the passenger is also involved in the kidnapping plot. Her information, along with the suspects’ descriptions, is turned over to law enforcement. In this case, one of the suspects threw away the store receipt, which the psychic retrieves. However, the crime lab is unable to obtain fingerprints.

Law enforcement agents subsequently learn that the kidnapping has not yet taken place, but that the car is rented to a known felon. The store receipt is given to the psychic, who uses psychometry and provides a series of leads. The leads are confirmed by the law enforcement unit. Sufficient information is then obtained through conventional police methods to arrest the suspects as they are driving on their way to carry out their plan.

Is the original evidence provided by the psychic grounds to develop probable cause? Will it hold up in court?

California Evidence Code, section 1042(b), states that where a search is made pursuant to a warrant valid on its face, the defense is not entitled to disclosure of the informant’s name in order to attack the legality of the search or the admissibility of the evidence obtained. Section 1042(b) uses as a standard for disclosure whether the informant is a material witness on the issue of guilt and whether there is a reasonable possibility that nondisclosure might deprive the defendant of a fair trial. This is set forth in case law: People v. Williams 51 Cal. 2d 355, 359 (1958) and People v. Garcia 67 Cal. 2d 830, 839 (1967).

**I**F THE psychic informant believes that a known child molester has just taken a seven-year-old girl to his mountain cabin, where he contemplates rape and eventually murder, and the psychic identifies the suspect’s van and the first three digits of the license number, it will be considered an emergency circumstance. The investigator will determine if a child has been reported missing and then run the names and records of known sex offenders through the files of the Department of Motor Vehicles to ascertain if one of them owns a van with the reported first three digits. If this information is verified, and county real estate records confirm that the suspect owns such a cabin, the officers can either obtain a search warrant for the child or take emergency action without a warrant, to prevent the crimes of rape and murder.

It appears that the events in this scenario will require identifying the informant. When the psychic informant takes the stand for eventual cross-examination by defense counsel, the prosecution will have had to establish the credibility of the informant, which may be difficult to do. To prove credibility, there should be statistics to show that the psychic's statements are far beyond the degree of probability of guessing, as well as information showing that the psychic has been used successfully in the past to provide nonconventional clues to solve major crimes.

In another case, a psychic is driving by a residence and sees a man about 25 years old standing behind an unlocked chain-link fence. The psychic uses his ESP to discover that the man is thinking about selling 15 kilos of cocaine and about receiving more than \$600,000 in cash from a transaction that will take place in 48 hours. The psychic, who has established himself over the past several years as a reliable informant, is now a consultant for a police agency. He contacts the agency about the narcotics. Since the psychic consultant is presently acting as an agent for the police department, he must follow all the rules of evidence regarding search and seizure.

In the case of People v. Mendoza (122 Cal. App. 3d Supp. 12 [1981]) the court ruled that a police officer had the right to enter the unlocked front gate and talk to Mendoza, who was approximately 75 feet from the fence. The officer wanted to talk to him about his dealing in heroin. The officer observed Mendoza as being under the influence of drugs. The court stated in a two-to-one decision that it viewed the fence as being more for "discouraging dogs, children, hand-bill delivery-men and others from walking across the front lawn and flower beds" than for the purpose of excluding the public. Therefore, Mendoza had no reasonable expectation of privacy in his front yard, and it was proper for the officer to enter the unlocked gate and approach him.

In our scenario, let us assume that, instead of walking through the gate, the psychic informant remains in his vehicle, which is across the street from the suspect's residence, and uses his psychic abilities to obtain the information. We must now decide what is a Reasonable Expectation of Privacy as it relates to the thought processes of an individual who is in open view but on his own property. I have not yet found any case law to cover this.

**I** T WAS reported in the November 1979 issue of Fate Magazine that

the South Gate, California, Police Department used a psychic who gave a police artist a description of a suspect in the disappearance of a seven-year-old that occurred October 22, 1978. The officers recognized the suspect, who was known to the missing boy's family, and arrested him. The suspect confessed to murdering the boy as well as two others. Judge William E. McGinley of the Los Angeles Superior Court ruled "that the use of the psychic in the case was merely an investigative tool and cannot be relied upon by the officer in connection with justifying the arrest. However, it may be used to follow up additional leads." It was evaluated as a legal arrest.

During the five years that we have been conducting our research, we have met with municipal court, superior court, and appellate court jurists who provided informal guidance. None of them knew we had interviewed the others, and each stated independently that, as long as law enforcement personnel corroborated information provided by a psychic prior to asking for arrest and search warrants, the evidence could be introduced into court.

High technology has influenced our courts in their decisions in reference to wiretaps. The following ruling was reported in the Los Angeles Times, on March 25, 1984. "Police can record cordless telephone conversations heard over an FM radio and use the recordings as evidence," the Kansas Supreme Court ruled. The court overturned a lower court ruling suppressing taped conversations of Timothy and Rosemarie Howard of Hutchinson, Kan., charged with possession of cocaine and conspiracy to sell marijuana. The high court said that conversations picked up by one of the Howards' neighbors on a ham radio

are oral communication and are not covered by federal wiretapping laws. Testimony indicated that the cordless telephone owner's manual states that "transmissions can be picked up on FM radio." Such communications eliminate REP.

What about a person who uses a public phone that is not in an enclosure, and a psychic "hears" about a major crime through ESP or remote-viewing abilities? Would the high courts rule in favor of introducing such evidence?

Movies such as Blue Thunder have suggested that sophisticated technology presents some disturbing possibilities for aerial police surveillance. The reference here is to the scene in which the helicopter is hovering outside a window of a very tall building and using an electronic monitoring device to listen in on a conversation behind a wall. Thus, the potential for abusing REP is a very real one. Today's appellate and supreme courts are dealing only with aerial fly-overs and the federal-state marijuana eradication program.

We are rapidly approaching the application of another aspect of high technology, the expanding use of intuitive or psychic functions. It is only a matter of time until these new techniques will be used on a daily basis as an adjunct tool for law enforcement. Society and the courts will soon be judging these new techniques. Those with knowledge in this expanding field must openly discuss the pros and cons of these applications of psychic abilities and develop guidelines to ensure that individual rights are not violated for the sake of obtaining a conviction.

Chief Justice Louis D. Brandeis stated, in his dissenting opinion in Olmstead v. United States (277 U.S. 438 [1928]), a wiretap case:

The progress of science in furnishing the government with means of espionage is not likely to stop with wire-tapping. Ways may someday be developed by which the government, without removing papers from secret drawers, can reproduce them in court, and by which it will be enabled to expose to a jury the most intimate occurrences of the home. Advances in the psychic and related sciences may bring means of exploring unexpressed beliefs, thoughts and emotions .... Can it be that the Constitution affords no protection against such invasions of individual security? [277 u.s. 438 at 474]

Could Justice Brandeis have been referring to remote viewing as well as to ESP?

**I**T IS believed that by the end of this decade, a select cadre of law enforcement personnel, highly educated and trained in the use of psi and remote viewing, will have successfully demonstrated their abilities in the arrest and conviction of cocaine and heroin distributors as well as international terrorists. Will defense counsel and prosecution have sufficient background to deal with the legal issues raised by the use of psi? An even greater concern is over how state judges, who will eventually hear the arguments on such cases, will be exposed to the ethical and legal use of psi. In 1928, Chief Justice Brandeis raised the issue of the use of psi in search and seizure. Our question today is: when will these guidelines be formulated and, until then, how should law enforcement utilize this meaningful adjunct tool?

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# A NOTE ON THE FUNCTION OF NONSENSE

## Dennis Stillings

Everything possible to be believed is an image of the truth.

—William Blake

... whether an existence without explanation, without “sense,” becomes “nonsense” cannot be determined by analysis [and] we cannot dismiss the possibility that the world contains infinite interpretations. The world has once more become infinite for us. —F. W. Nietzsche

For if those who hold that there must be a physical basis for everything hold that ... mystical views are nonsense, we may ask—What then is the physical basis of nonsense? ... In a world of aether and electrons we might perhaps encounter nonsense; we could not encounter damned nonsense.

—Arthur Eddington, The Nature

### of the Physical World

**I**N THE REALMS of parapsychological discourse, few words spring so readily from the tongues of skeptics and believers alike as “absurd” and “nonsense.” The frequent use of these magic words, to describe either psi research in general or perhaps the controversial work of a colleague within the field, does not arise from the need to describe with accuracy the state of affairs in psi research as much as from simple intellectual inadequacy. When one scratches ever so slightly below the surface of the “nonsensical” or the “absurd,” one finds that it is very thin paint indeed and that truly complete nonsense is hard to find. More often the declaration that something is “nonsense” is the most nonsensical thing of all.

We do know that calling something “nonsensical” or “absurd” is one of the great cheap thrills enjoyed by lumpen-intellectuals. The keen pleasure of making this superficial estimate of a thing is further rewarded by considerable support from a herd of dolts drawn from all mainstream scientific disciplines. These people, those who “teach and jabber unperturbed,” as Goethe said, nod and smile at the one who really knows nonsense when he sees it. Then they all go back to sleep.

Well, there’s nonsense and then there’s damned nonsense. Some years ago, while working on an interpretation of the “Witch’s Kitchen” scene in Goethe’s Faust, I tried to deal with a real piece of “nonsense”: the Witch’s Spell which transforms Faust into a young man. The spell goes as follows:

This must ye ken!  
From One make Ten;  
Skip Two; and then  
Even up Three,  
And rich you’ll be.  
Leave out the Four.  
From Five and Six,  
Thus says the witch,  
Make Seven and Eight,  
Thus it’s complete.  
And Nine is One,  
And Ten is None.  
This is the witch’s one-times-one!

[11. 2540-2552]

NOW, this is certified nonsense. In the following pages I will try to give this great piece of nonsense its due, establishing, first, that the Witch's Spell is probably not nonsense; second, that it may be nonsense; and, third, that it does not necessarily make any difference. Let the reader make his choice!

This must ye ken!  
From One make Ten

The numbers one and ten both contain the idea of unity or perfection. One does so for obvious reasons: it is unity, the first whole number and the number that generates all other whole numbers from itself. Ten also contains the ideas of wholeness and perfection; this notion goes back to the Pythagoreans and reflects the fact that ten equals the sum of the first four numbers ( $1 + 2 + 3 + 4 = 10$ ). Thus ten compounds the idea of four-ness, and four was considered a very sacred number. But whereas one is the beginning unity, ten is a unity that is arrived at through a progression. One reflects a non-differentiated unity, while ten is a unity at a higher level, attained by a differentiating or initiatory process. The adept must understand ("This must ye ken!") how to make ten from one.

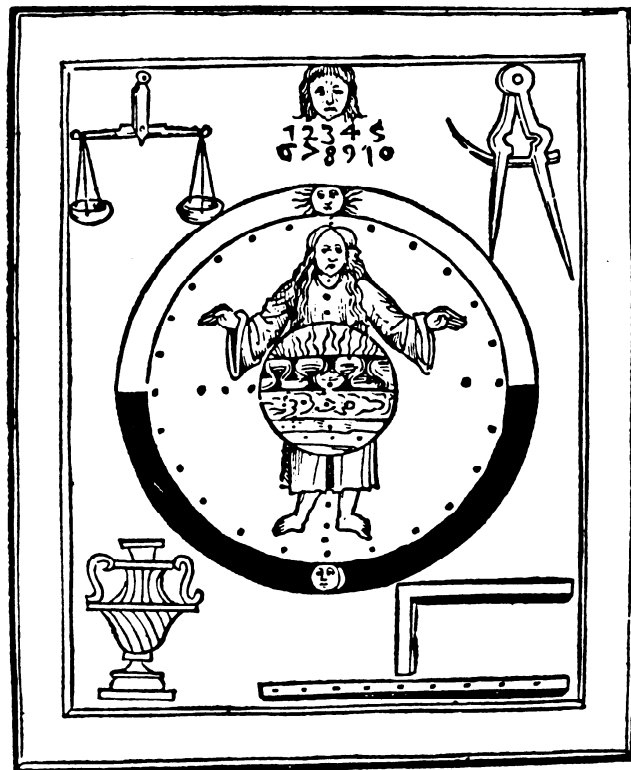


Fig. 1. The anthropos or cosmic man containing the four elements and characterized by the number 10, which represents perfection ( $1 + 2 + 3 + 4$ ). (Albertus Magnus, *Philosophia naturalis* [1650])

Skip Two; and then

**T**

wo is the number of division and separation. It is the initial process in the separation of psychic opposites which is necessary before the final synthesis is possible; this line therefore follows

logically from the previous one. After the second (Two) day of Creation, when God divides the waters above the firmament from those below the firmament, he does not say that it is good. The connection between the creation myth of Genesis and the alchemical (psychic) transformation has already been elucidated by Jung. Faust is now going through this re-creation.

Even up Three,  
And rich you'll be.

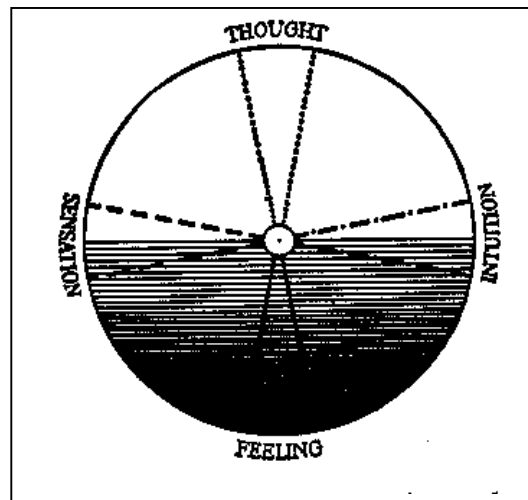
If two is to be skipped or let go, this means that the divisive state is not to be held on to. To “even up” three will be to make it four, and to make it four will result in riches. This formula is essentially the same as that expressed in the alchemical axiom of Maria Prophetissa: “One becomes two, two becomes three, and out of the third comes the one as the fourth [italics added].” This extremely important alchemical formula has been interpreted by Jung as a very concise expression for the psychological process of individuation. It refers to the progressive integration of the four functions of consciousness: thinking, feeling, sensation, and intuition. This process has been described in detail by Jung and others.

The axiom of Maria, which may or may not have been known to Goethe, is clearly parallel to the idea of “evening up Three.” The evening-up process results in the four, the number of totality; with the fourth, according to alchemy and Jungian interpretation, the whole life and wealth of the unconscious is at the disposal of the adept (“And rich you’ll be”).

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Fig. 2. The four functions of consciousness. Thinking, the superior function in this case, occupies the center of the light half of the circle, whereas feeling, the inferior function, occupies the dark half. The two auxiliary functions are partly in the light and partly in the dark.—Author’s diagram, taken from Jacoby, *The Psychology of Jung*.

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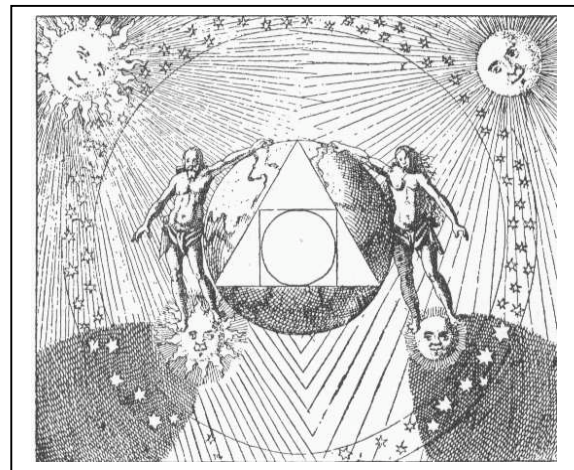
Leave out the four.

Apparently one stage has been reached, but it is not yet final. One has become “rich,” but must forfeit the position attained to achieve yet higher goals.

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Fig. 3. “All things do live in the three / But in the four they merry be.” (Squaring the circle.)—Jamsthaler, *Viatorium spagyricum* (1625)

---



From five and six  
 —Thus says the witch—  
 Make seven and eight,  
 And all is straight

**F**IVE continues the progression toward the new Level—eight. Five hints at the “quintessence,” the unity of the four in one; it can also refer to hylical man, the natural, physical body. Here five and six simply lead to seven and eight, and it is with eight that “it” is “made perfect, brought to completion.” As four represents a spiritual-psychological totality, five represents the material, natural totality.

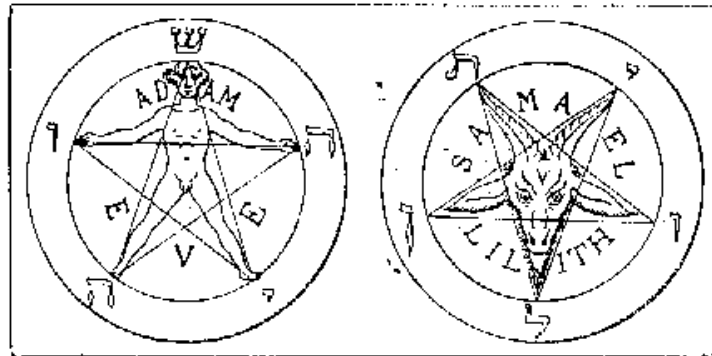


Fig. 4 Hylical or material man as a five-pointed star.

Six is then the resulting next number in the progression; an old tradition states that six is “the number of creation and evolution, since it is the coniunctio of two and three (even and odd = male and female). Philo Judaeus therefore calls the senarius (six) the number most suited to generation.” So six represents the resolution of a dilemma between natural man (five = trunk with five appendages) and the totality of consciousness. There is also the idea of Creation being completed in six days. Thus four, five, and six seem to have a dynamism pointing to a higher completion.

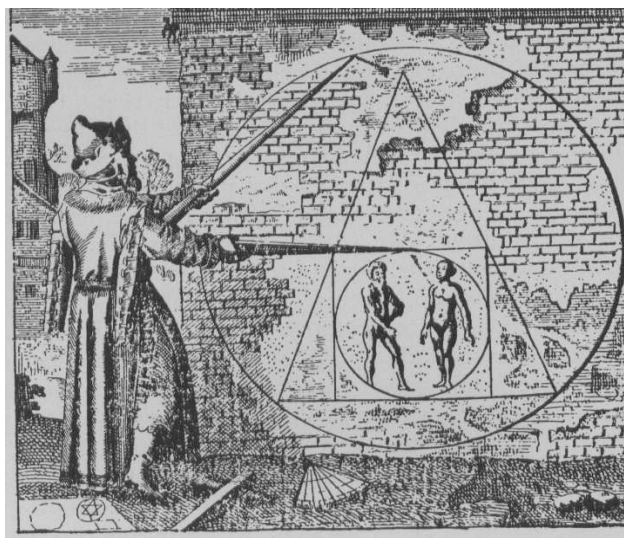


Fig. 5. Squaring of the circle to make the two sexes one whole. (Maier, Scrutinium chymicum [1687])

S

EVEN is the number of initiation: there are seven stages to the alchemical process. The seven are followed by completion as the eighth, which is then the beginning of a new series (as in musical scales and the table of elements). Jung comments on the relation of seven and eight:

In the Clementine Homilies (2nd cent.) Adam is the first of a series of eight incarnations of the “true prophet.” The last is Jesus. ...

... the eighth prophet is not merely the last in the series; he corresponds to the first and is at the same time the fulfillment of the seven, and signifies the entry into a new order. I have shown in Psychology and Alchemy, with the help of a modern dream, that whereas the seven form an uninterrupted series, the step to the eighth ... is a repetition of the same phenomenon that occurs with three and four (the Axiom of Maria).

The Witch’s formula then includes numerological expressions for two levels of transformation, represented by the attainment of four and eight respectively.

Make Seven and Eight,  
Thus it’s complete.  
And Nine is One,  
And Ten is None.

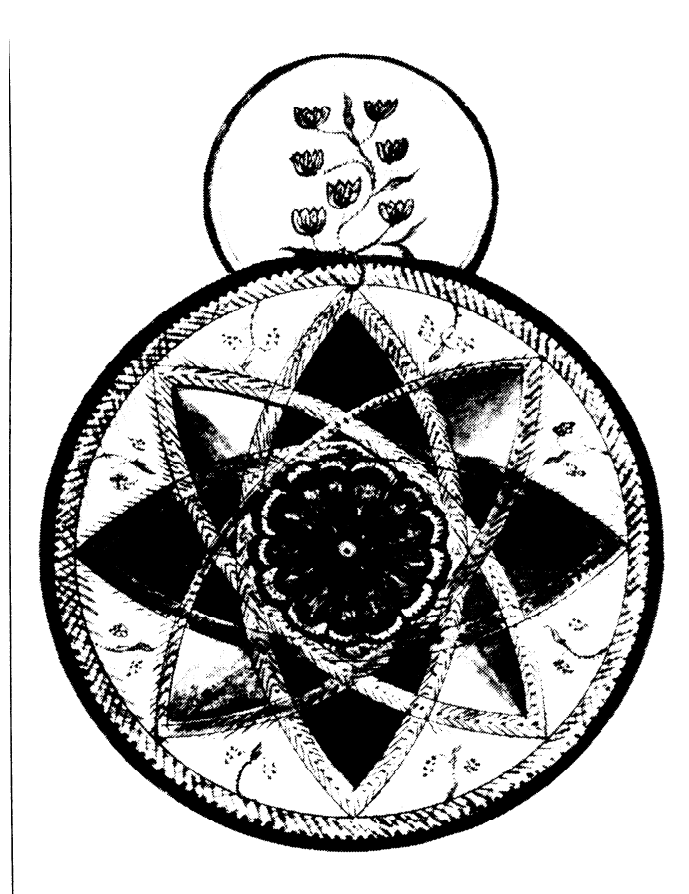


Fig. 6. The eight-petaled flower as the eighth or the first of seven. (“Receuil de figures astrologiques” [MS., 18<sup>th</sup> cent.])



Fig. 7. The seven steps leading to the Celestial City. (From an early alchemical MS.)

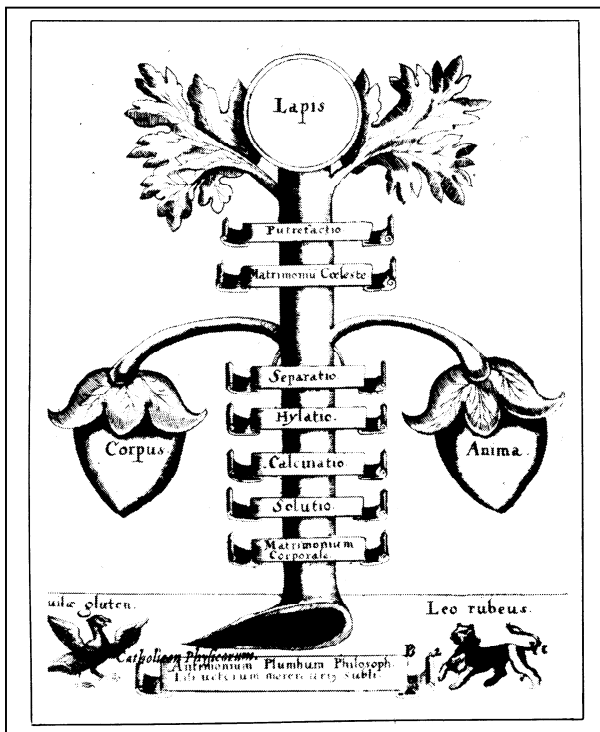
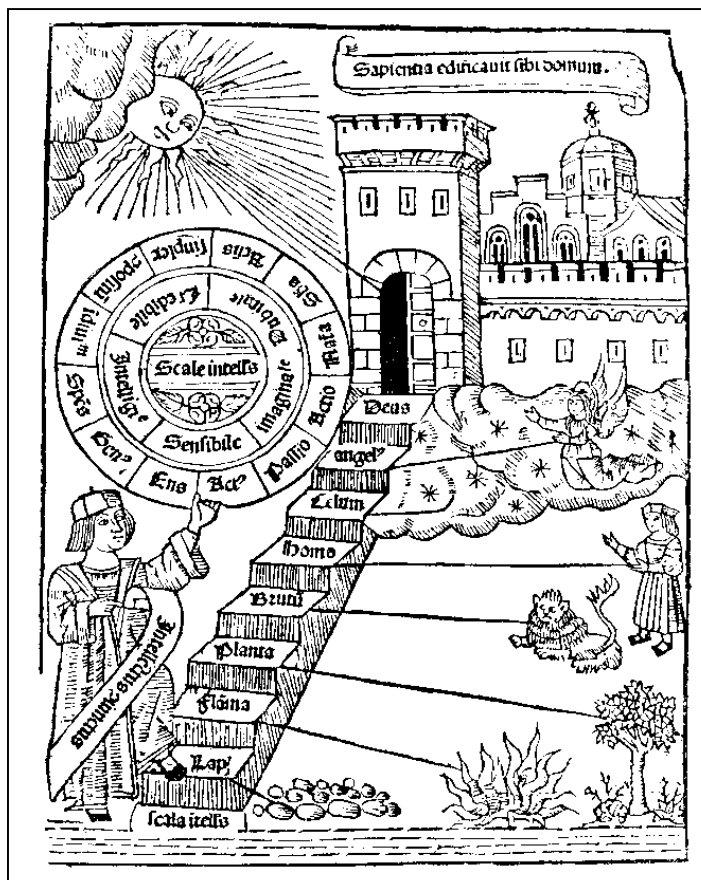


Fig. 8. Arbor philosophica: tree that symbolizes the stages in the transformation process. (Samuel Norton, Catholicon physicorum [1630])

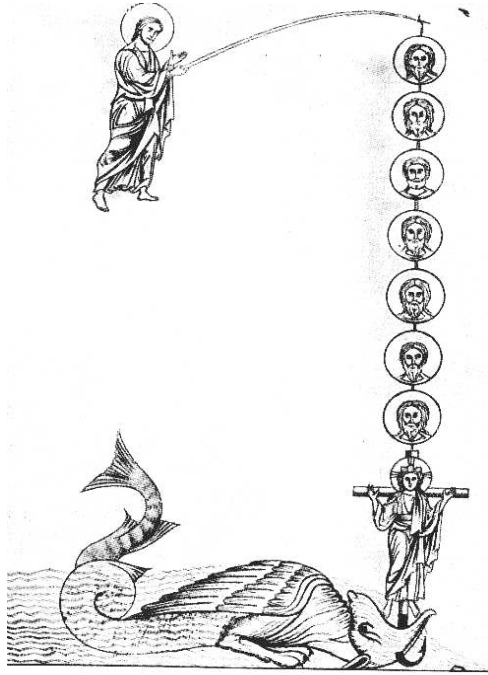


Fig. 9. Capture of the Leviathan with the sevenfold tackle of the line of David, with the crucifix as bait. (Herrad of Landsberg, *Hortus deliciarum* [12<sup>th</sup> cent.])

**T**

hese lines seem to suggest the series:

- 10 + 0 = 10
- 9 + 1 = 10
- 8 + 2 = 10
- 7 + 3 = 10
- 6 + 4 = 10
- 5 + 5 = 10
- 4 + 6 = 10
- 3 + 7 = 10
- 2 + 8 = 10
- 1 + 9 = 10
- 0 + 10 = 10

A similar series is cited by Jung:

One, and it is two; and two, and it is three; and three, and it is four; and four, and it is three; and three, and it is two; and two, and it is one.

So it is in these lines that that paradox which Mephistopheles refers to seems to lie. Everything is ultimately everything; the origin is in the end and the end is in the origin. One returns to the original state at a higher level. One is reminded of the Zen formulation: “At the beginning mountains are mountains and

rivers are rivers; then mountains are no longer mountains and rivers are no longer rivers; and then mountains are mountains and rivers are rivers again.”

This is the witch’s one-times-one!

“One-times-one,” which emphasizes the return to the original state, is a literal translation of the German Einmaleins, which actually means “multiplication table.” This may very well be a reference to the alchemical elixir, which not only rejuvenates but “multiplies” riches.

Jung remarks:

In Hermetic philosophy the arcane substance has a “thousand names,” but essentially it consists of the One and Only (i.e., God), and this principle only becomes pluralized through being split up (multiplicatio).

Faust thinks the witch must be speaking “in a fever” (1. 2553), to which Mephistopheles replies:

Oh, there is lots more still to come.  
As I well know, the whole book’s in that vein.  
I’ve wasted much time going thro’ it’s pages,  
For total paradox will still remain  
A mystery alike to fools and sages.  
My friend, the art is old and new.  
For ages it has been the thing to do,  
By Three and One, and One and Three,  
To broadcast error in guise of verity.  
And so they teach and jabber unperturbed;  
With fools, though, who is going to bother?  
Man has a way of thinking, when he hears a word,  
That certainly behind it lies some thought or other.

[11. 2554-2566]



Fig. 10. The scala lapidis, representing the stages of the alchemical process. (“Emblematical Figures of the Philosopher’s Stone” [MS., 17<sup>th</sup> cent.])



Fig. 11. The completion of the process. Inscription: “*oculatus abis*” (provided with eyes, thou goest thy way). Hermes as Anthropos, united with the artifex and soror through the triple rope. Below: Hermes, a favorite symbol on account of his opera. Background: the ladder which is no longer needed. —From Mutus liber.

**M**

EPHISTOPHELES speaks here for Goethe in the conversation with Eckermann of January 4, 1824, Goethe said:

I believed in God and on the victory of the noble and honorable over the bad and ignoble, but that was not enough for the pious souls: I was also supposed to believe that Three was One and One, Three. That, however, conflicted with my soul’s sense of truth; I also could not see how this belief would help me in the slightest.

Here Goethe reveals something of his Aufklärung (Enlightenment) streak. This is understandable, since the dogma of the Trinity had by that time become an empty formula of organized religion. Jung has investigated at length the symbolic nature of the Trinity, showing that it is a formulation of certain psychological principles.

Taking our cue from Goethe/Mephistopheles, we must also consider the possibility that the transformation formula spoken by the witch is total nonsense. In the section of Mysterium Coniunctionis entitled “The Paradoxa,” Jung deals with the body of speculation surrounding the so-called Enigma of Bologna. The text of that allegedly ancient inscription reads as follows:

D. M.

Aelia Laelia Crispis, nec mulier,  
nec androguna, nec puella, nec iuvenis,  
nec anus, nec casta, nec meretrix, nec  
pudica, sed omnia.

Sublata neque fame, nec ferro,  
nec veneno, sed omnibus. —Nec coelo,  
nec aquis, nec terris, sed ubique iacet.

Lucius Agatho Priscius, nec mar-  
itus, nec amator, nec necessarius, neque  
moerens, neque gaudens, neque flens,  
hanc neque molem, nec pyramidem, nec  
sepulchrum, sed omnia.

Scit et nescit, (quid) cui posuerit.  
(Hoc est sepulchrum, intus cada-  
ver non habens,

Hoc est cadaver, sepulchrum ex-  
tra non habens.  
Sed cadaver idem est et sepulchrum sibi.)

D. M.

Aelia Laelia Crispis, neither man or  
woman, nor mongrel, nor maid, nor boy, nor  
crone, nor chaste, nor whore, nor virtuous, but  
all.

Carried away neither by hunger, nor  
by sword, nor by poison, but by all. —Neither  
in heaven, nor in earth, nor in water, but  
everywhere is her resting place.

Lucius Agatho Priscius, neither husband, nor  
lover, nor kinsman, neither mourning, nor  
rejoicing, nor weeping, (raised up) neither  
mound, nor pyramid, nor tomb, but all.

He knows and knows not(what) he  
raised up to whom.  
(This is a tomb that has no tomb  
around it.  
But body and tomb are the same.)

**J**UNG describes the epitaph as “sheer nonsense, a joke, but one that for centuries brilliantly fulfilled its function as a flypaper for every conceivable projection that buzzed in the human mind.” The “Enigma” had commentators as late as the eighteenth century, and Goethe may have become familiar with it and its peculiar history at the time of his investigations of alchemy. The “Einmaleins” may be a conscious attempt at such a nonsensical formulation. Unfortunately, the unconscious often forces sense into our best efforts at absurdity, and the interpretation of the formula given above indicates that the “nonsense” judgment is questionable. Even if we conclude that it is absurd, we are faced with a connection between the transformation, its object, and notions of nonsense and paradox. We might say of the witch’s formula what Jung says of the “Enigma”:



Fig. 12. Christian quaternity: the Three and the One (Trinity and Mary). (French School [1457], detail).

However nonsensical and insipid the Aelia-Laelia epitaph may look, it becomes significant when we regard it as a question which no less than two centuries have asked themselves: What is it that you do not understand and can only be expressed in unfathomable paradoxes?

The answer to this is Mercurius, the “thousand-named,” whose nature is always expressed in terms of opposites. Therefore, even if it is regarded as nonsense, the very fact of a transformation ritual brings in the ideas of paradox and contradiction, whether this be expressed in symbolically meaningful terms or in rank nonsense. Whether the formula makes sense or not, its function at this point can be accounted for.

The Witch:

The lofty force  
Of wisdom’s source  
Is from the whole world hidden.  
Once give up thinking,  
And in a twinkling  
It’s granted you unbidden. [11. 2567–2576]

These words may be considered a jibe at blind faith as opposed to reason, but on the other hand he who “gives up thinking” does not confuse concepts with reality nor separate the immediate experience into the categories of thought. These speeches by the witch react violently against Faust’s one-sided rationality and cause him considerable discomfort:

Faust. What nonsense is she spouting now before us?  
My head is going to split before too long.  
I feel as if I’m listening to a chorus  
Of fools a hundred thousand strong.  
[11. 2573-2576]

Mephistopheles intervenes:

Enough, O worthy Sibyl! Pray, no more!  
Bring on your potion now, and pour  
A goblet quickly to the brim;  
My friend is safe, your drink won’t injure him.  
He is a man of many titles,  
And many a dram has warmed his vitals.  
(With many ceremonies the Witch pours out the drink in a goblet. As Faust raises it to his mouth a little flame arises.) [11. 2577–2582]



AT THE moment of greatest stress between Faust’s rationality and the “crazy” utterances of the witch, Faust drinks the potion; the small flame given off associates the drink with the infernal powers and also indicates the emotional ingredient, the flame of Eros that this “aphrodisiac” contains.

Having drunk the potion, Faust leaves the circle. He must get going and “work up a sweat” so that the potion will permeate his entire body.

Faust the university professor, as a precondition to his quest for ultimate knowledge, is transformed by confrontation with the world of instinct, a world that appears quite mad from his rationalistic, academic perspective. But it is through this experience that he is rejuvenated. Faust’s attitude of contempt for the irrational is by no means rare today. It is a problem of considerable consequence in the current field of study of anomalous phenomena. Many of the phenomena are nothing if not “nonsensical.” The weaker minds, the skeptics, deny ESP, UFOs, and the rest, while academic investigators carve out a portion of the phenomena that they consider amenable to their preconceptions. Not stopping there, they heap scorn on other reported phenomena no less well attested than those “facts” they consider real. This approach has potentially very bad consequences for society at



large, for society is composed of many segments whose representatives do not draw the same lines between what is and what is not possible. In referring to the nature and beliefs of the UFO cultists, for example, Jacques Vallee states that:

The new belief [about contact with extraterrestrials] is completely lacking in logic. That is the key to its power. The more absurd the statement, the stronger its effect. When the Establishment is rational[istic], absurdity is dynamite [author's italics].

Tertullian, one of the Church Fathers (fl. c. 200 A.D.), said it as follows:

Et mortuis est de filius, prorsus credibile est. Et sepultus resurrexit; certum est, quia impossibile est. (And the Son of God died, which is immediately credible because it is absurd. And he rose again, which is certain because it is impossible.)

Jung states:

The self-mutilation performed by Tertullian in [this] sacrificium intellectus led him to an unqualified recognition of the irrational inner reality ... . With the sacrificium intellectus philosophy and science ... fell to the ground.

This original quote from Tertullian has since been popularly shortened to the much stronger expression Credo quia absurdum est ("I believe because it is absurd"). The latter formula expresses the powerful reality behind the development of belief in, among other things, UFOs. The irrational dynamics of 20 centuries ago are being repeated in our own time.

THE universe contains inestimable creative potential. This potential exists within all things, including the human psyche. Occultists of old, and this includes the alchemists, understood this potential to be a child, and the realization of the highest goals to be the "play of children" (ludus puerorum). This Child of the interior of reality plays as a child, irrationally, "nonsensically." And yet it brings forth order and sense. We are quick to perceive this order and sense, because we are desperately in need of it, but we reject what appears irrational; yet that is where the new thing, sometimes the saving thing, will appear. I do not know how this Child reacts to intellectualistic cries of "Nonsense!" It is omnipotent and, I am sure, tolerant of small squeaks. Probably we are simply ignored. If not, well, children can be very cruel ... .

The rolling World-wheel thwarts one goal of ours after another. Complainers call this misery and disaster. The Fool sees it as play.

The play of the World, which rules all things, mixes together reality and appearance. The Eternally Foolish blends us into this.

—F. W. NIETZSCHE



Fig. 13. Ludus puerorum (children's game). The symbol of wholeness is still under the sway of the creative powers of the Child. (Solomon Trismosin, "Splendor solis" [MS., 1582])



## NOTES

Throughout this section, the abbreviation CW refers to the Collected Works of C.G. Jung; the number that follows is the volume number. The edition of Faust used was Charles E. Passage's translation, Faust, Part One and Part Two (Indianapolis: Bobbs-Merrill, 1965).

1. The "compleat" interpretation of the Hexenküche ("Witch's Kitchen") scene is in my unpublished MS., "The Hexenküche Scene in Faust: An Interpretation."
2. Line numbers refer to Passage's translation of Faust: Faust, Part One and Part Two (Indianapolis: Bobbs-Merrill, 1965). The translation of these lines is inaccurate, not because, I believe, of technical errors, but because Passage considered the witch's spell to be rank nonsense and so he took what to him were, "inconsequential" liberties. This is not justified. In l. 2541, I have changed "take" to "make"; this may have been a typographical error, since the German is machen. In l. 2549, I have changed "And all is straight" to "Thus it's complete" (Ger. vollbracht—"brought to completion"). I have also capitalized "One", "Two", etc. to conform to Mephistopheles' use of the numbers in l. 2566, and because the numbers have an archetypal context here.
3. Passage, in his "Interpretive Guide," refers to the "gibberish" spoken in this scene and neglects to discuss the witch's spell in any way. This optimistic neglect of the difficulties doubtlessly led Passage to pronounce this preposterous intellectualism:

The second part of Faust has a reputation for difficulty and though there is some foundation for that notion, it is greatly exaggerated. A reading public that has surmounted and enjoyed ... Joyce's Ulysses will hardly be daunted by Faust. (p. v)

4. For example, in Psychology and Alchemy, CW 12 (Princeton: Princeton University Press, 1968), in "Religious Ideas in Alchemy," passim.
5. Compare Faust, Part Two, 11. 8186-8189:

Nereids and Tritons. Three have we brought with us,  
The fourth would not come with us;  
He said that only he  
Thought for the other three.

This is also an illusion to the opening lines of Plato's Timaeus:

Socrates: One, two, three, but where, my dear Timaeus, is the fourth of those who were yesterday my guests and are to be my entertainers today?

Timaeus: He has been taken ill, Socrates, for he would not willingly have been absent from this gathering.

Socrates: Then, if he is not coming, you and the two others must supply his place.

The Faust lines refer—in Goethe's case—to the undifferentiated thinking function (see fig. 2). In the Timaeus, it is probably the feeling function that is undeveloped, since Socrates' daimon recommended that he take up playing the flute.

6. See M.-L. von Franz, "The Inferior Function," in von Franz and James Hillman, Lectures on Jung's Typology (New York: Spring Publications, 1971).

7. C.G. Jung, Aion: Researches into the Phenomenology of the Self, CW 9,ii (New York: Pantheon Books, 1959), p. 225.
8. Jung, The Archetypes and the Collective Unconscious, CW 9, i (New York: Pantheon Books, 1959), p. 373.
9. *Ibid.*, p. 372.
10. Jung, Mysterium Coniunctionis, CW 14; 2<sup>nd</sup> ed. (Princeton: Princeton University Press, 1970), p. 270.
11. *Ibid.*, pp. 399ff.
12. In Psychology and Alchemy, CW 12, p. 162, Jung claims that Goethe had access to Paracelsus' Ein ander Erklärung der gantzen Astronomie, in which he says, "One is powerful, Six are the subjects, the Eighth is also powerful"—more so than the first. Jung continues:
 

... since the eighth is even more "powerful" than the first, the crown is presumably bestowed on him. In Faust II, the eighth who dwells on Olympus is a direct reference to the Paracelsan text in so far as this describes the "astrology of Olympus" ... .
13. *Ibid.*, p. 162n.
14. Jung, Civilization in Transition, CW 10 (New York: Pantheon Books, 1964), p. 334.
15. Cited in Passage, tr., Faust, Part One, nn. to 1. 2561, p. 383.
16. In "A Psychological Approach to the Dogma of the Trinity," Psychology and Religion West and East, CW 11; 2<sup>nd</sup> ed. (Princeton: Princeton University Press, 1969).
17. Jung, Mysterium Coniunctionis, pp. 56–57.
18. *Ibid.*, p. 57.
19. P. 58.
20. Messengers of Deception: UFO Contacts and Cults (Berkeley: And/Or Press, 1979), p. 64.
21. De carne Christi, 5.
22. Jung, Psychological Types, CW 6 (Princeton: Princeton University Press, 1971), pp. 13–14.
23. This is my own prose translation of Nietzsche's poem "An Goethe" ("To Goethe") from the Appendix to his Die fröhliche Wissenschaft (The Gay Science). The poem is a parody of the closing lines of Faust. The reader will observe that this poem very precisely states the conditions that obtain in psi research, especially those conditions characteristic of the séance room and of so-called "sitter groups."

## LETTERS TO THE EDITOR

**T**

O THE Editor of ARCHAEOUS:

In his article "Paranormal Film Forms and Paleolithic Rock Engravings" (ARCHAEOUS vol. 2, no. 1), Jule Eisenbud presented a number of photographs with "squiggles," which he interpreted to have been caused by something paranormal. However, the psychics, photographers, and researchers involved with these photos may have been innocently misinterpreting their results.

At the 1981 Parapsychological Association convention, Paul Schneck and Stanley Krippner explained how such effects might normally be produced. Their report indicated that such streaks of light might be due to camera movement or movement of the light source itself. The shutter may stay open long enough for the film to record it. The background appears stationary because of illumination by a flash, which has a duration far shorter than that of the opening of the shutter.\* Until Eisenbud can demonstrate that the methods discussed by Schneck and Krippner were not responsible for the effects in the photos in his article, it is reasonable to think that these photographic effects had a normal cause.

Sincerely,

GEORGE P. HANSEN

**T**

O THE Editor of ARCHAEOUS

There is little question that film effects similar to some of the ones reproduced in my article "Paranormal Film Forms and Paleolithic Rock Engravings" can be produced normally by methods suggested in the Schneck and Krippner article cited by Hansen. In fact, I substantially affirm this in my article when I state that "more or less similar effects can normally be produced by light manipulation or by physical or electronic means" (p. 12). It is true that the only person I have ever directly observed producing effects of this sort "under conditions that excluded normal optical mechanisms" (p. 11) is Ted Serios (whose numerous film images and effects remain still to be duplicated under similar conditions). But my evaluation of the film effects produced by the other persons cited in my article, as I attempted briefly to indicate in several of the cases, depended on more than simple inspection of the prints reproduced. If the major thrust of my article were simply the question of the paranormality of these film effects, I would certainly have felt obliged to go into the basis of my individual evaluations in greater detail. However, because of my years of work with Ted Serios and others capable of paranormal photography (to say nothing of the more than a century of excellent cumulative data on the subject), I did not deem it necessary to do this before getting to the

\*Paul Schneck and Stanley Krippner, "Methodological problems in 'spirit' photography: A field report from Haiti," in William G. Roll, Robert A. Morris, and Rhea A. White, eds., Research in Parapsychology 1981 (Metuchen, N.J.: Scarecrow Press, 1982).

point of the paper, any more than I would deem it necessary to go into the entire history of psychic research before putting forth some speculative thoughts in which the psi hypothesis might be deployed for the sake of the argument.

Thus, while the data cited by Schneck and Krippner, and the ways of normally producing film “squiggles,” should obviously be borne in mind, they by no means necessarily render it “reasonable to think that [the] photographic effects [adduced in my article] had a normal cause” unless they were demonstrably ruled out. For the purposes to which my article was addressed, I think it sufficient for me to have stated simply that the effects described were “reportedly obtained” (p. 11). To require more under the circumstances would be placing an undue strain on the process of discourse.

Sincerely yours,

JULE EISENBUD, M.D.

# BOOK REVIEW

## Some Observations on UFO “Abductions” with Special Reference to Budd Hopkins’ Missing Time

Reviewed by Dennis Stillings

**A**FTER the first day’s sessions of the fourth annual meeting of the Society for Scientific Exploration (SSE), several ufologists and I repaired to the motel bar to continue a variety of discussions begun earlier in the day.

After a few minutes it became quite clear that I was the only one present who did not accept the “extra-terrestrial hypothesis” (ETH) to account for certain aspects of the UFO phenomenon. I brought up a few of my arguments against the ETH, with the result that the rest of the group tended to shuffle their chairs away from me and lean in toward one another to exchange meaningful anecdotes. I got the impression that I was odd man out in a living replay of The Invasion of the Body Snatchers (“Go back to your room, Dennis, your pod is waiting for you!”)

Perhaps my reference to Lawson’s “birth memory” theory<sup>1</sup> amounted to a kind of intellectual B.O. Lawson proposes that UFO “abduction” cases are “... archetypal fantas[ies] involving belief or deception in which an individual’s birth memories play a central role.” Mere mention of this theory provoked loud scoffing and snorts. I replied that name-calling would not suffice. In what way, precisely, was Lawson incorrect? I was ignored. As I sat there in my self-induced loneliness, I heard, from the corner of my ear, references to Budd Hopkins’ Missing Time. I have the book, which I obtained at the last Fortean meeting in Nebraska. I decided to read it through.

Hopkins’ book is quite readable. He believes in the ETH, and his thinking clearly reflects his choice of position. One of the mainstays of the ETH rationale is that the ufonauts are so far beyond us in their advanced thinking that what to us appears as absurd<sup>2</sup> is merely the result of our intellectual inadequacies in the face of overwhelming mental superiority—rather like confrontations with cosmic Zen masters.

Such thinking, of course, has its analogies in religion (“Question: Why were the innocent children killed? Answer: We cannot understand such things. Only God, in His infinite wisdom ...”) and in politics (“You can’t question LBJ’s policies on Vietnam. He has access to special information. ...”) In other words, this argument might be true, but it gets us nowhere. We have to operate with the information we have—what you see is what you get.

**A**CTUALLY, there is a symbolic reason for the popularity of the “higher reason” argument. Khidr is an important figure in Islamic mysticism.<sup>3</sup> He appears in the Eighteenth Sura of the Koran, entitled “The Cave.” Interestingly enough for our discussion here, the entire sura is taken up with a rebirth mystery. The “cave” is a place of transformation where people experience “missing time.” Khidr, also known as “the Angel of the Face,” who is a symbol for the Self, takes the form of a “round fish lacking bones and skin.” In the legend, Khidr changes from the “fish” form to his original form and sits on an island on a throne consisting of light. Khidr indulges in “incomprehensible deeds” that are meant to puzzle the observer. In the end, his mysterious behavior is explained by him in reasonable and comprehen-

\*Budd Hopkins, Missing Time: A Documented Study of UFO Abductions (New York: Richard Marek Publishers, 1981).

sible terms. Jung remarks that these “incomprehensible deeds ... show how ego-consciousness reacts to the superior guidance of the self through the twists and turns of fate. To the initiate who is capable of transformation it is a comforting tale; to the obedient believer, an exhortation not to murmur against Allah’s incomprehensible omnipotence. Khidr symbolizes ... the higher wisdom ...”. The symbolism of Khidr is replete with analogies to the UFO phenomenon and to the mental states of ETH believers. One may scoff at the reasoning of those who hold to the ETH, but their attitude is one of piety and submission<sup>5</sup> in the face of what appears to be transcendent power and wisdom—qualities never far from foolishness and the absurd. It is even probable that the UFO phenomenon is related to the resurgence of Islam.<sup>6</sup>

**T**HE second linchpin of typical ETH reasoning is the “anthropocentric argument.” When people raise the question, “Why don’t the E.T.s land on the White House lawn and ask to see the President?”, this is anthropocentric. When the ETHer comes up with his own “explanation,” it is not so considered.

Let me give you just one example from Hopkins (p. 218): “If extraterrestrials are really here, why do they bother with six-year-old children when they can land publicly and talk to our presidents and our scientists? As if Ronald Reagan or Jimmy Carter or, for that matter, Carl Sagan or Robert Jastrow, must inevitably be central to their concerns. Maybe yes, but—equally conceivably—maybe no. Perhaps their kind of preliminary investigation requires monitoring a wide range of people over their entire lifetimes ....” As you can see, the relatively commonsense notion of the ufonauts contacting our heads of government is considered anthropocentric and worthy of sarcasm; but Hopkins’ pro-ETH “explanation” is not. We have to start someplace, and—inadequate though they may be—our own reason and experience must be applied to such problems before we go soaring off into the ozone of endless speculation. Hopkins’ book is full of this kind of double standard. There is no need to multiply examples. Suffice it to say, the logic of the matter is this: If you object to an argument because it is “anthropocentric,” you automatically remove the subject from discussion. All human explanations are “anthropocentric,” strictly speaking. Again, a useless approach.

I am convinced that for many people, concern with the phenomena of UFOs induces a nonrational state of a typical sort. Let me give you an example. Hopkins’ book “documents” several cases where people have been abducted against their will, hypnotized, operated on, scarred for life, terrorized, and subjugated to the investigations of ufologists. To all this, Hopkins remarks: “For all any of us knows the whole UFO phenomenon maybe ultimately, blissfully benign—there is firm evidence for this position—and so having been abducted may have turned out to be a peculiar privilege. No one knows.” Damn peculiar privilege, I’d say.

### The “Absurd” Birth Memory Theory

**O**F COURSE the “birth memory theory” is absurd. When Hopkins’ subjects, under hypnosis, report that “The walls around the room are curved. ... It’s like a big oval. It has a really calming effect, being in this room. ... It’s almost like being hypnotized ... you feel as if you could float. It’s very peaceful. And there is not a sound. Nothing. I think it’s the quietest place I was ever in. This table grows out of the floor. And ... it’s a perfect temperature, so I’m perfectly comfortable” (p. 80); and then: “BH: You say this face had a fetuslike look? PO: Yes ... sort of like an embryo ... and also, I did have the impression of blood vessels. ...” (p. 173) And, on p. 139, we have the following abductee report of sensations in the UFO lab: “I have a visual image of soft colors, pearl-grays with some blue or mauve ... but a kind of textured feeling, like leather and velvet, you know those kinds of nice, smooth comfortable textures, but I don’t have ... [It] could be that somebody was in a different room and talking to me but, um—it was as though I was in a room by myself.”

Now, Lawson may be wrong, but his suggestion that birth memories might be involved is not absurd and deserves consideration.<sup>8</sup>

### **The Surgical Skills of the E.T.s**

The surgical skills of the E.T.s are poor. For all their advanced science, they seem unable to perform the simplest procedures without creating severe pain and anxiety. They scar patients for life, both emotionally and physically. Yet they are to be considered “benign.” According to Hopkins, E.T.s may have a “20,000-year” jump on us. Considering the advances we have made in less than 100 years, an uninterrupted 20,000 years of technological and spiritual progress should produce surgical techniques on the order of teleporting of tissue. Certainly, pain-free surgery should be old hat. Even we poor benighted humans can perform quite serious surgical procedures with little or no pain. The implantation of a cardiac pacemaker, for one instance, can be accomplished with local anesthesia on an outpatient basis. The stories of bleeding cuts on the bodies of abductees after the experience do not impress me. I have received cuts on many occasions, even deep, “surgical” ones, that were painless and without apparent cause. I simply assume that I came in contact with something sharp while my attention was elsewhere. On one occasion, where there was a long, deep, mysterious cut in my elbow and forearm, I figured out the cause—it was not obvious, but it was not anomalous, either.

The putative E.T.s are in reality human psychic components that are in the process of manifesting in the body. This is symbolically indicated by the uniformity of their physical appearance (they are quasi-instinctive) and by their constant dinging around with the earth and with human (and plant and animal) bodies. They are testing the new, unaccustomed waters of physical existence in space and time. This should be neither weird nor surprising. In our long history of denial of nature and contempt for the body, it may be expected that spiritual elements destined to manifest through man into the natural world were unable to do so. Since these “components” come from a region where ordinary concepts of space, time, pain, and death do not exist, they have no way of relating to the problems of the “abductee.” This is a symbolic process at the deepest level. Anyone who finds himself a center for this kind of attention will be in the midst of some remarkable events. That stigmata may be produced would not be too surprising.

### **The “Abduction” Fantasies: Dreams and “Active Imagination”**

**T**

HE accounts of the “abductees” are replete with descriptions of the E.T.s silently acting out scenes without paying particular attention to the observer. This is a characteristic of dreams.

There are distortions of time and space, often accompanied by lacunae in the sequences of events. In describing his tour through the inside of a UFO, one subject remarked, “It’s funny, this thing didn’t look that big from the outside” (Hopkins, p. 78). One is reminded of the Charles Finney story of the Circus of Dr. Lao. The circus tent (UFO?), from the outside, is of quite modest proportions. Inside, it becomes almost a small cosmos. Hopkins cites one of the lacunae in a sequence of events: “When he first entered the ... room, he walked towards the table. ... The next moment, he was seated on the table nearly naked, and his clothes were nowhere to be seen. One can speculate either that he has repressed the disturbing experience of being stripped and lifted onto the table, or that he may have been, in fact, unconscious during that operation” (p. 85).

My explanation would be that we are dealing with a dream mechanism in which such sequences are quite common. I need scarcely point out the relevance of this scene to the “birth memory” hypothesis. It is of special interest that the subject in this abduction case reported: “I feel like a frog.” (p. 84). One is reminded of the fetal leg positions as well as those of the neonate. Women often refer to in-

fants affectionately as “little frogs.” The subject also felt “physically dirty, and wanted very much to shower” (p. 86). (Hint, hint.) One of Hopkins’ subjects even says, “It seemed like a dream sequence. That’s what it seemed like. It seemed like a dream sequence. It didn’t quite all come out together’.” What you see is what you get. You have here a remembered dream.

It should be pointed out, however, that these are not average dreams. They are archetypal dreams, or “big dreams,” as primitives call them. Therefore, the subjects who have these very strong and impressive dreams feel them to be different in quality from ordinary dreams. They are quite right. Another of Hopkins’ subjects puts this experience this way: “It’s almost like it’s a dream. In fact, maybe I thought it was a dream except, except I’d never had a dream like that.\* ... The place is like a dream ‘.’” Dozens of examples of dreamlike qualities can be found in the accounts given by the abductees examined by Hopkins. Nevertheless, Hopkins refuses to entertain this quite obvious alternative explanation. That many people present essentially the same dream is no problem. The meaning of UFOs and E.T.s is archetypal and may be expected to repeat a very similar pattern.

**S**OME of Hopkins’ subjects appear to have hit on the technique of “active imagination.” This technique<sup>9</sup> allows one to go into a kind of “waking dream,” in which an imaginary play is carried out before one’s “eyes,” having the same sort of autonomous character as a movie or living diorama. One of Hopkins’ subjects, giving his impressions of an E.T. physical examination, reports on an “eye-like” device, as follows: “I never have just a stationary image, but I get a sort of initial quick impression and then it starts degrading into all other kinds of things” (p. 171). This is a typical subjective experience in active imagination. The subject continues: “I was just trying this time to tell you whatever just sort of popped into my mind. It was very much just kind of a collage of impressions ... There was not any kind of sequential thing. ... There was not any involvement, really, or the feeling I was reliving anything ... rather that I was acting as an observer’.” And, further on, “It was not a bright room, and, ah, I don’t recall any brightness at all, but that’s the image my mind is creating now” (p. 175). This is active imagination pure and simple.

The experience of active imagination is initiated by a sort of abaissement du niveau mentale a lowering or “relaxation” of consciousness. Certain exterior conditions are very favorable for the production of such states. Walking through the area where one “abduction” took place, Hopkins himself remarks on the “eerie, slumbering quality” of the grounds (p. 183). A second subject of Hopkins’ reports on hearing her name called in the woods (p. 202).<sup>10</sup> I have had this experience myself in the deep woods of Montana. The unconscious is, in compensatory fashion, reaffirming the person’s identity. This reaction is brought forth from the unconscious to counteract the well-known tendency for consciousness to fragment under conditions of isolation. Such a reaction, and its strength, are relative to the degree of isolation experienced and to the strength of the individual ego-consciousness.

These conditions cited by Hopkins are optimal for inducing active imagination. Once one becomes familiar with these altered states of consciousness, the ETH as supported by cases such as those presented in Missing Time loses considerable credibility. Anyone who stumbles onto this technique is very impressed by it. I know I was at first, and I spent one whole night just recording the incredibly vivid images that forced themselves on my mind. You can do active imaginations about dragons, unicorns, what have you, and you will find that they are very typical and a slight, personal variation on something that can be looked up in a fairy tale book. Nowadays we have high-tech fairy tales.

\*They are rare.



**E.T.s: Cockroaches of the Cosmos  
—or, When the World  
Gets the D.T.s, We Start Seeing E.T.s**

**T**HE UFO phenomenon, broadly speaking, is a monstrum compositum. Within the range of UFO phenomena, we see the organic, the inorganic, psychic events, and physical traces—also myths and fairy tales. The UFO phenomenon covers the full range of meaning and esthetic appeal, from the banal and ridiculous to the highest spiritual levels. At times aspects of the phenomenon can be described as fishlike,<sup>11</sup> bird-like,<sup>12</sup> insect-like,<sup>13</sup> and any combination of these features. It is of no avail to try to find out which of these things the UFO is. It is all of them. The composite nature of UFO imagery indicates that it arises from the deepest levels of the collective unconscious.<sup>14</sup> This does not mean that it is merely psychic. At some point in the collective unconscious the psychic meets the hylic,<sup>15</sup> and the usual categories disappear. Someone once said, “A trick, if it’s done right, doesn’t look like a trick, it looks real.” If the UFO phenomenon were exclusively psychic or exclusively physical in nature, it would not capture our attention the way it does. It is part of the “message” that the phenomenon cannot be clearly categorized. When one does clearly categorize the phenomenon, one begins to suffer from UFO-lobotomy: one loses the ability to think critically about the subject; one falls into self-contradiction, forgets contradictory data, develops quasi-theological sophistries to “explain” the absurd behavior of the UFOs—in effect, one meets his pod. In my opinion, there is no small evidence that this fate has befallen the ETHers.

If we look at the E.T.s with any kind of objectivity at all, we see them as buzzing, expressionless, more or less indistinguishable creatures with little or no feeling for their human victims—like large insects with rudimentary tools for probing the bodies of the abductees as they probe the ground for dirt samples—leaving their peculiar insect bites and “traces.”

We are living in stressful times, not just for us, but for the whole planet. If nature has access to our minds—and she does—would not consciousness be the most vulnerable point at which to attack and disable the species that is threatening the entire natural world? For the first time, perhaps, in the history of the world, there is a universal threat of extinction. We should expect the strongest sort of evolutionary response to this emergency. This response cannot extend over the long periods of time usually available for such changes. The change must occur within decades. The vulnerability of consciousness makes it the prime target for fast evolutionary change, a change so rapid that it has to overload the circuits, producing a vast array of over-determined imagery with a wide spectrum of effects. The effects produced may result in higher consciousness, but not necessarily. When I see some of the responses to the UFO phenomenon like, for instance, the ETH, I suspect that nature may be creating false fascinosa to keep our eyes glued upward until we fall off some cliff into the sea. Then the world will once again be at peace.

#### NOTES

1. Alvin H. Lawson, “UFO abductions or birth memories?” Fate (March 1985), pp. 68–80.
2. The behavior of UFOs and their pilots is truly a “dance of the absurd.” For important comments on the function of the absurd in general, see my “Note on the function of nonsense,” in this issue of ARCHAEUS and for observations on the “absurd” in relation to UFOs, see Jacques Vallee, Messengers of Deception UFO Contacts and Cults (Berkeley: And/Or Press, 1979), passim.

3. For a full discussion of the Khidr legend see C. G. Jung, The Archetypes and the Collective Unconscious (Collected Works 9, i) (New York: Pantheon Books, 1959), pp. 135–147.
4. Jung's Sufi headman on his safari through Kenya told Jung that Khidr might appear to Jung as a "pure, white light." The headman himself reported that he had dreamt of Khidr as a "bright white light near the door." Ibid., p. 143.
5. As the nuclear crisis is a backdoor reinstallation of the original "fear of God," the UFO phenomena seem to be designed to reacquaint us with a wide range of other religious virtues.
6. Undoubtedly, Islam is possessed of a new dynamism. This is negatively expressed in Khomeini; but Islam, as the youngest of the world's great religions, has its fulfillment still in the future. Jung has commented on this, and Anthony Burgess in his novel 1985 predicts an Islamic Britain by the end of the century. Wild, you say? Have you noticed our change in attitudes toward virginity, pornography, and alcohol?
7. That UFOs do not manifest definitively to the organizational power structures is part of the archetypal myth. There is no room for the "principles of salvation" in the Inn. It appears first to shepherds in the fields.
8. See also Stanislav Grof, Realms of the Human Unconscious (New York: Viking Press, 1975). The possibility of the remembrance of the birth process, especially in connection with violence, is supported by Edward C. Whitmont in his book Return of the Goddess (New York: Crossroad, 1982), pp. 17-18.
9. For the original discussion of the concept of active imagination (term not used), see C. G. Jung, "The transcendent function," in The Structure and Dynamics of the Psyche (CW 8) (New York: Pantheon Books, 1960), pp. 67–91. Discussions of the nature and function of active imagination can be found throughout the Jungian literature.
10. A book was written years ago on this subject: Max Löwy. Über eine Unruhe-erscheinung die Halluzination des Anrufes mit dem eigenen Namen (ohne und mit Beachtungswahn) Separatabdruck aus den Jahrbüchern für Psychiatrie und Neurologie vol. XXXIII. Leipzig and Vienna: Franz Deuticke, 1911. The title translates: "On an Anxiety Manifestation: The Hallucination of Being Called by One's Name (With and Without Pathological Disturbances of Attention)"
11. UFOs have been seen rising from and returning to the sea. Jung discusses the UFO as fish in "Flying Saucers: A Modern Myth of Things Seen in the Skies," in Civilization in Transition (CW 10) (New York: Pantheon Books, 1964). See also Lyall Watson highly suggestive ruminations on underwater lights, squid and their large eyes, and E.T.s in his book Gifts of Unknown Things (New York: Simon and Schuster, 1976), pp. 18–37.
12. Greta Woodrew, On a Slide of Light (New York: Macmillan, 1981). Hawks.
13. Gerald Heard, The Riddle of the Flying Saucers (London: Carroll and Nicholson, 1950). Bees.
14. At the deepest levels of the unconscious, everything is everything.
15. The region currently under investigation by several leading quantum theorists.

# ERRATA

**T**

HE following errata appeared in the Eisenbud article, "Paranormal Film Forms and Paleolithic Rock Engravings," in ARCHAEOUS vol. 2, no. 1:

On p. 11, 11 lines up.      Change "Schwarz's subjects" to "one of Schwarz' s subjects"

In Fig. 7:                      Sprocket holes flanking the doodle were cropped in error. They indicate that the picture between them would be difficult to fake. (See correct photograph below.)

In Fig. 10:                    The Altamira rock picture was rotated 90 degrees counterclockwise. (See correct positioning below.)

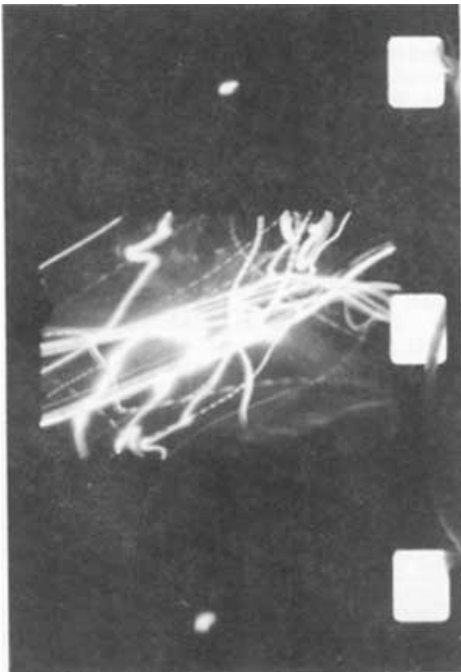


Fig. 7

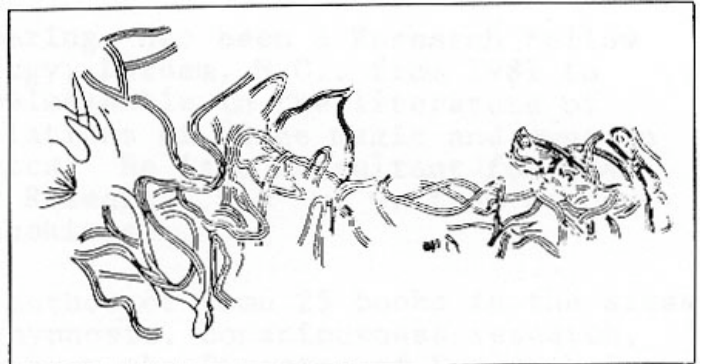


Fig. 10

# NOTES ON CONTRIBUTORS

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SEVERIN DAHLEN, B.S., with M.S. in Metallurgical Engineering, has made original theoretical contributions to metallurgical studies, represented by the Severin Constant, which has been incorporated into the materials sciences. Severin has been a member of the American Society for Metals and the American Institute of Metallurgical Engineers since 1963. He has worked as a materials consultant and engineer to metallurgical industries in the United States and Europe. In 1976 Severin began work as the technical director of a group at the University of California, Irvine, researching internal metallurgical changes in metal exposed to the effects of psychokinesis. The results of these investigations, carried out primarily by Mark Schaeffer with some assistance from Robert Morris of Syracuse, were presented at the Iceland Parapsychology Conference in 1980. Since that time, Severin has been very active in conducting PK metal-bending parties and in developing models of metallurgical PK effects. Severin Dahlen is currently President of General Material Genetics Institute.

JULE EISENBUD, M.D. Physician, psychiatrist, parapsychologist, Dr. Eisenbud has been Associate Clinical Professor of Psychiatry at the University of Colorado Medical School since 1950 and is attending psychiatrist at the U.S. Veterans Administration Hospital, Denver. He is a member of the American Psychiatric Association, American Psychoanalytic Association, American Psychosomatic Society, American Society for Psychical Research (founding member of the ASPR medical section), and charter member of the Parapsychological Association. In addition to his many articles on psychiatry and psychoanalysis, Dr. Eisenbud has experimented and written on telepathy and psi faculties. Several articles on his theoretical and experimental work have appeared in the major psi journals. Dr. Eisenbud attracted considerable attention with the publication of his remarkable book The World of Ted Serios: "Thoughtographic" Studies of an Extraordinary Mind (1967). His latest work, Paranormal Foreknowledge: Problems and Perplexities (1982) "affords parapsychologists an opportunity to enjoy theorizing at a level of profundity and sophistication rarely encountered in the field" (Stephen E. Braude, in JASPR 76, 3 [July 1982]).

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ROBERT E. L. MASTERS, Ph.D., is the author of some 25 books in the areas of sexology, psychedelic drugs, hypnosis, consciousness research, and neural re-education. He has been the Director of Research for

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DENNIS STILLINGS, B.A. in Philosophy and Mathematics, has spent some 20 years investigating various aspects of the paranormal, in particular its relationship to Jungian psychology. From 1969 to 1980, he developed the collections of the Bakken Library of Electricity in Life, an institution devoted to the study of electricity and magnetism in relation to biology, medicine, and cultural transformation, and served as its first Director. He has spent the last three years developing the Archaeus Project. He is a consultant to the Center for Scientific Anomalies Research (CSAR) and a member of the Society for Scientific Exploration.

STANLEY LEWIS SCHALL, B.S., M.S., has had more than 28 years of criminal investigative and consulting experience. Mr. Schall started his career with a municipal law-enforcement agency and shortly afterward became a civilian supervisor for the Department of the Navy’s intelligence-gathering agencies. During the past 12 years he has been a full-time college faculty member, teaching Administration of Justice courses. He currently lectures at universities and law-enforcement agencies on his research into problem-solving.

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