The Day of the Lord – Part Two

While St. John was in exile on the Greek island of Patmos, he had a series of visions which he described in his book of Revelation. These visions portrayed events which were predicted to occur during the end times leading up to the return of Jesus. As John wrote:

“And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

“And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.” (Revelation 8: 10-11)

Over the centuries these verses have been the source of numerous conflicting interpretations. And part of the reason for this is due to the controversy surrounding the true identity of the writer of this last book of the Bible.

Although the founders of the early Christian Church considered John of Patmos to be the same person as St. John the Divine, the beloved disciple of Jesus and author of St. John’s Gospel, a number of modern theologians have questioned this.

They point out that this was the last book to be accepted into the Christian Biblical Canon (those books accepted by orthodox Christians as being divinely inspired), and that John’s book of Revelation has never been accepted by the Eastern Orthodox Church.

Even during the period of the Protestant Reformation in Europe, it was regarded with suspicion. It was the only book in the New Testament for which the French reformer John Calvin did not write a commentary, while Martin Luther rejected it outright, as being “neither apostolic nor prophetic”.

So the dramatic predictions contained in the book of Revelation have been ignored by those who question its authenticity. Yet, whoever the actual author really was, his prophetic words should concern all those who seek answers to events that are now unfolding in the world.

For them, the key question remains. What exactly was this “great star from heaven, burning as it were a lamp” that John called “Wormwood”? And this is where “the plot thickens”, so to speak, for there have been no shortage of suggested answers.

One could say that much of the confusion that has arisen over just what John was referring to when he wrote about “Wormwood”, began in 1968 when the manager of a local hotel in Davos, Switzerland, published a book with a provocative title, and an even more provocative thesis.

The title of the book was Chariots of the Gods, and the Swiss hotelier was Erich von Däniken. In this book von Däniken posed the idea that extraterrestrial beings had visited the earth in the ancient past, and had been worshipped as “Gods” by the cultures of those times.

He went on to attribute all sorts of ancient monuments and artifacts to the work of these alien beings, whom he referred to as “ancients astronauts”. For example, he suggested that structures such as Stonehenge, the Moai of Easter Island and the pyramids of Egypt were built by these ET visitors.

He also offered an entirely new interpretation of ancient artwork taken from various parts of the world, by referring to them as attempts by local artists to record extraterrestrial spacecraft and their technology, using examples like Mayan glyphs found in places like Mexico, Guatemala and Belize.

He challenged the traditional view of religious texts, by explaining them as stories describing human contact with alien beings, and offered new interpretations of parts of the Old Testament of the Bible, such as the Ark of the Covenant and the “wheel” witnessed by Ezekiel.
These evocative tales of human/alien contact in ancient times found a ready market among people stirred by the burgeoning developments in the space race between the Americans and Russians, and his book quickly became a bestseller, leading to many more on the same theme in subsequent years.

Now just where these particular extraterrestrial beings came from, and where they went, von Däniken did not know. But then along came a man who claimed that he did know. He was the Russian-born author Zecharia Sitchin, who wrote a series of books that also became bestsellers.

But if Erich von Däniken’s books contained theories that were provocative, Zecharia Sitchin proceeded to take his readers on a journey of the mind that beggared description. He concocted a scenario of human/alien interaction that far exceeded the imaginary works of the French novelist Jules Verne.

Like von Däniken, Sitchin was not a trained scholar. He was born in what was then the Soviet Union, and was raised in Palestine. He received a degree in economics from the University of London, and was an editor and journalist in Israel, before moving to New York in 1952.

It was while he was working as an executive for a shipping company that he had the chance to visit various archaeological sites in southern Mesopotamia, which is now Iraq. It was there that he became fascinated by the ancient Sumerian culture and their inscribed clay tablets.

Once he had satisfied himself that he understood the cuneiform inscriptions on these tablets, Sitchin began to write a series of books about the Sumerians and their times. His first book was published in 1976. It was called The 12th Planet, and it proved to be an immediate success.

According to his analysis of the iconography and symbolism of these clay tablets, Sitchin claimed that there is an undiscovered planet beyond the planet Neptune that follows a long, elliptical orbit that completes its closest approach to the sun roughly every 3,600 years.

Sitchin said that the Sumerians called this planet Nibiru. He referred to it as the 12th planet because, according to Sumerian cosmology, our solar system is comprised of the sun and moon, as well as the planets Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto and Nibiru.

If what Sitchin has written is correct, one would have to question why the Sumerians should consider Earth’s moon to be a “planet”. After all, there are four moons in our solar system that are significantly bigger than our moon. Three of them orbit around Jupiter, and one around Saturn.

And it is no answer to suggest that these distant moons would not have been visible to the ancient Sumerians, as only five planets are visible in the night sky at the best of times, and Neptune and Pluto can barely be seen even with the aid of a powerful telescope.

Anyway, undaunted by this, Sitchin went on to explain in his book that the planet Nibiru was the home of a technologically advanced human-like extraterrestrial race whom the Sumerians called the Annunaki, and the Bible referred to as the Nephilim.

He further explained that, based on his interpretation of the ancient cuneiform tablets, the Annunaki had arrived on earth from Nibiru around 450,000 years ago. He said that they were looking for minerals, especially gold, which they were able to find and mine in Africa.

So according to Sitchin, the Gods of antiquity were actually the rank-and-file workers of a colonial expedition that had been sent to earth from the planet Nibiru. But because they were dissatisfied with their working conditions here on earth, they rebelled.

According to Sitchin, the Annunaki therefore decided to create a race of primitive workers to do their mining for them. They did this by means of genetic engineering, and by cross-breeding extraterrestrial genes with those of primitive man.

It was this cross-breed, Sitchin claimed, that was the origin of the human species that scientists today call Homo Sapiens. So according to Sitchin, modern humans are the descendants of slaves who were created for the express purpose of serving their colonial masters from the planet Nibiru.

It is hardly surprising that this bizarre scenario was greeted by scholars and the scientific community alike with a mixture of disbelief and scorn. So great was their contempt for Sitchin’s work that very few could be found who were prepared to even challenge his ideas in print.

Unfortunately, this has led the great majority of his readers to believe that scholars and scientists have no answer for his claims, and that there exists a great conspiracy of silence by Governments everywhere to hide the truth about the existence of Nibiru, and the threat it poses to earth.

One person who has been prepared to go on the record, however, is the established authority on ancient Sumerian cuneiform writing, Michael Heiser. Heiser has been highly critical of Sitchin because of his flagrant errors in translating cuneiform script.

He has even gone so far as to create his own website, which he calls www.SitchinIsWrong.com. On this website Heiser analyses each of Sitchin’s interpretations of the script on Sumerian tablets, and then demolishes them one by one.

Not content with his own research, Heiser invites visitors to his website to find out the facts for themselves.
Sumerian scholar and Sitchin critic Michael Heiser

Another vocal critic of Sitchin’s work is the American cultural critic William Thompson, who complains that what Sitchin claims to see in the clay tablets is exactly what he needs to support his theory. He writes:

“Sitchin has constructed what appears to be a convincing argument, but when he gets close to single images on ancient tablets, he falls back into the literalism of ‘Here is an image of the gods in rockets’. Ancient Sumer is made to look like a movie set.

“The gods can cross galactic distances, but by the time they get to earth they need launching pads for their rocket ships. This literalization of the imagination doesn’t make any sense, but every time it doesn’t, you hear Sitchin say ‘There can be no doubt, but…”

But if scholars were critical of his faulty translations, astronomers were absolutely scathing in their rejection of Sitchin’s theory about the existence of a 12th planet on an elliptical orbit around the sun, and for his unorthodox ideas about the early days of our solar system and the origin of the Earth.

According to Sitchin, the planet Nibiru collided catastrophically with another planet which the Sumerians called Tiamat. He explained that Tiamat was located between Mars and Jupiter, and that Tiamat was struck by one of Nibiru’s moons, causing the planet to split into two parts.

Sitchin wrote that in its next orbit around the sun, one of the moons of Nibiru struck one of the two halves that remained of Tiamat, and that this collision created the asteroid belt that exists between Mars and Jupiter today. But then he went on to propose something even more preposterous.

This collision also supposedly created the Oort cloud that is believed the source of so many comets throughout our recorded history. And finally, for good measure, Sitchin stated that the other part of the original planet Tiamat was pushed into a new orbit, where it became today’s planet Earth.

This picture painted by Sitchin of rogue planets rampaging through the solar system, creating and destroying other planets as they did so, may have been swallowed by gullible readers at the time his books were written, but from the standpoint of modern science, such theories are laughable.

In fact the very idea of planets colliding with one another is a myth. Prior to the latest discoveries of space sciences like astrophysics, Sitchin might have been able to get away with such ideas. But not any more. In fact we now know that the solar system operates in such a way as to ensure that planets do not collide with one another.

As recent space probes have now proved, planets are not simply lumps of inert rock careening around the sun. They are electrically charged bodies that are surrounded by magnetic sheaths called magnetospheres. And it these positively charged fields around planets that naturally repel any intruders that happen to venture too close.

So even if the orbit of one planet should somehow be disturbed in such a way as to threaten another, these two planets would not collide. The most likely thing that would happen is that they would exchange plasma discharges (cosmic thunderbolts) as a result of the proximity of their magnetospheres, before being repelled away from one another.

But Sitchin’s theories don’t even stand up to simple logic. One of the most prolific critics of his work has been Leroy Ellenberger. Ellenberger points out that the idea of an ancient civilization developing on a planet that spends over 99% of its time in deep space beyond Pluto is patently absurd.

And the explanation proposed by Sitchin, that the planet Nibiru could be heated from within through a process of radioactive decay is equally ridiculous, and doesn’t even begin to address the obvious problem of trying to survive in total darkness in the icy wastes of space.

But the aspect of Sitchin’s work that attracts the most criticism from astronomers, is his contention that the planet Nibiru still continues to orbit around our sun, and that it follows an elliptical path that takes 3,600 years to complete a single orbit.

For starters, astronomers say that no planet with such an irregular orbit could maintain that orbit for very long. It would either be flung out of the solar system altogether, or become an inner
from these warnings may not only become guardians of wisdom – they may in time become not do so merely to inform. All true prophecy stands as a warning. And those who study and learn but prophecy is not simple prediction, and those who claim to be moved by prophetic impulse do any attempt to do so is sheer folly. They are content to take each day as it comes. are those who believe that life unfolds according to forces which can never be understood, and that throughout the ages, men and women of every generation have sought to know the future in and among the forces of the universe. But does prophecy matter? Is it wise, or even possible, to know the path of future events? There past, so is this true of the times in which we live today. And throughout the ages, men and women of every generation have sought to know the future in the ordained will of God.

The Day of the Lord – Part One

Throughout history certain men and women have acquired fame, or notoriety, by claiming to be able to predict future events. This has especially been true within religious faiths, where certain individuals have been regarded as divinely inspired, and their predictions have been accepted as the ordained will of God.

And throughout the ages, men and women of every generation have sought to know the future in the hope that, by so doing, they might gain some temporal advantage over others. As it was in the past, so is this true of the times in which we live today. But does prophecy matter? Is it wise, or even possible, to know the path of future events? There are those who believe that life unfolds according to forces which can never be understood, and that any attempt to do so is sheer folly. They are content to take each day as it comes.

But prophecy is not simple prediction, and those who claim to be moved by prophetic impulse do not so merely to inform. All true prophecy stands as a warning. And those who study and learn from these warnings may not only become guardians of wisdom – they may in time become...
beacons for the transformation of society.

Perhaps nowhere has this prophetic impulse been more evident than in Judaism. Of all the major religions of the world, the unique feature of the Jewish religion has been the extraordinary sequence of prophets that have illuminated the early history of the Jews.

This sequence can be considered to have begun with the prophet Elijah (also called Elias), who lived during the reign of Ahab in the Northern Kingdom of Israel, in the 9th century before the birth of Christ.

It continued in the Northern Kingdom with such prophets as Elisha, Amos and Jonah, and ended with the prophet Hosea who lived during the reign of Jereboam II, who ruled the ancient kingdom of Israel from 793 BC to 753 BC.

In the Southern Kingdom of Judah, this lineage began with the prophets Obadiah, Joel and Isaiah in the 9th century BC, and continued with Micah, Jeremiah, Zephaniah, Huldah, Nahum and Habakkuk in the 8th century BC.

Following their conquest by Nebuchadnezzar and subsequent exile in Babylon during the 6th century BC, the prophet Ezekiel rose to prominence, as well as Daniel, who lives on through the Biblical story of his imprisonment in a den of lions.

Even after the decree by Cyrus the Great in 538 BC that allowed the Jews to return to Jerusalem, this sequence of prophetic figures continued through men like Haggai and Zechariah, before culminating with Malachi, who prophesied around the year 420 BC.

The role of these prophets within Judaism was to act as guardians of the Jewish faith, and monitors of the Torah, or the laws of God as revealed to Moses, and recorded in the first five books of the Hebrew scriptures.

However, they also became famous for their ability to interpret omens and dreams, and to predict future events. And it is in this area of prediction that the Old Testament prophets have assumed such prominence in the modern world, because what they predicted directly affects every person alive today.

One of the most striking features of the prophecies recorded in the Old Testament, is their repeated references to events that were predicted to occur at the end of the present age. They referred to these times as the “Latter Days” or “End of Days”, leading up to the return of the Messiah.

In referring to these “Latter Days”, these prophets wrote about one event in particular. They called this event “The Day of the Lord”, or even “The Great and Terrible Day of the Lord”. And this became a recurring theme of prophecy down the centuries, as we can see from the following examples:

In the Book of Joel:

“The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining.”

(Joel 2:10)

“And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.” (Joel 2: 30-31)

In the Book of Amos:

“Ye who turn judgment to wormwood, and leave off righteousness in the earth. Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth.”

(Amos 5: 7-8)

In the Book of Nahum:

“He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.”

“Who can stand before his indignation? And who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him.” (Nahum 1: 4-6)

In the Book of Habakkuk:

“And the Lord answered me, and said, write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.” (Habakkuk 2: 2-3)

“Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were
scattered, the perpetual hills did bow: his ways are everlasting.” (Habakkuk 3: 5-6)

In the Book of Ezekiel:

“Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.”

“And I will call for a sword against him throughout all my mountains, saith the Lord God: every man’s sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.” (Ezekiel 38: 19-22)

In the Book of Haggai:

“For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come.” (Haggai 2: 6-7)

In the book of Malachi:

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” (Malachi 4: 1)

This theme of blood, hailstones, brimstone and fire raining down upon the earth from the skies can be found in the New Testament as well. When the disciples asked Jesus about the signs that would precede his return to earth, Jesus said:

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.” (Luke 21:25-26)

It is clear that this “Day of the Lord” will be a day unlike any that those who are alive today will ever have experienced. While hundreds of millions of people have been afflicted by local or regional disasters, none of us have ever had to deal with a global catastrophe of the kind described by Jesus and the prophets.

The obvious question that arises from these Biblical passages is what sort of event would cause the heavens to shake, as well as the earth, the sea and the dry land? And what type of event would cause men’s hearts to fail them with fear?

In his Book of Revelation, St. John described a series of visions which appeared to him while he was in exile on the island of Patmos. And these visions portrayed events which would definitely be guaranteed to make even the sturdiest heart quake. As he wrote:

“And I saw the seven angels which stood before God; and to them were given seven trumpets.” (Revelation 8:2)

John went on to describe what would happen when the first angel sounded his trumpet.

“The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all the green grass was burnt up.” (Revelation 8:7)

Let us suppose, for example, that a large comet was to emerge from deep space and enter our solar system. It would then be drawn toward the sun by the force of gravity. As it did so, it would develop a trail of dust particles that would travel behind the nucleus of the comet.

However, once it had reached its perihelion or closest approach to the sun, the tail of the comet would now travel in front of the nucleus of the comet, due to the pressure of the solar wind generated by the sun. As any astronomer will confirm, comet tails always point away from the sun.

And if by chance, as it passed around the sun and began its journey back into space, the path of this comet should happen to cross the orbit of the earth, then the earth would first be exposed to the dust particles in the tail of the comet.

And if this comet happened to have a nucleus composed of significant amounts of iron, then the dust particles in the tail of the comet would be coloured red. And then as this comet drew closer, it would shower the surface of the earth with enormous quantities of red dust.

If these red dust particles should happen to fall upon bodies of water, such as lakes or seas, they would become discoloured, causing the water to look like blood. This contaminated water would not only become thick and muddy, but would prove toxic to anyone who tried to drink it.

As the comet drew closer to the earth, the fine dust particles in its tail would give way to larger particles. When these gravel-sized particles reached the outer atmosphere of the earth, they would become white hot with friction, and become fiery meteorites that would look like “hail and fire mingled with blood”.

This fiery hail would devastate the entire surface of the planet. It would not only set fire to the grassy plains, but would burn up entire forests as well. The damage caused by this shower of incandescent meteorites could easily cause “a third part of them to be burnt up.”
Then, according to St. John, the second trumpet of the Book of Revelation will sound.

“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.” (Revelation: 8:8-9)

If a large rock emanating from the tail of the comet entered the atmosphere of the earth and plunged into the sea, the destruction caused by this impact would be catastrophic.

The impact of this collision would not only vaporize the asteroid itself, it would also penetrate the ocean floor causing huge amounts of superheated water, molten rock and other matter to rise high into the upper atmosphere.

This superheated material would then fall back down to earth in the form of blazing missiles that would set fire to buildings, forests and crops around the entire planet.

Volcanoes would suddenly roar back to life, spewing vast clouds of debris into the atmosphere, adding to the hellish conditions. Forest fires would also create enormous noxious fumes that would stain the sky and cause the moon to appear “blood-red” in colour.

In addition to setting off a series of gigantic earthquakes around the world, the impact of this asteroid would also cause a rupture of undersea fault lines that would generate colossal tidal waves that would travel around the world, causing immense destruction to coastal cities everywhere.

The death toll caused by a disaster of this magnitude would be beyond count, as would the damage to cities, ships and cargo. This devastation could easily kill “a third part of the creatures in the sea”, as well as destroy “a third part” of all the ships in the sea.

Then, according to St. John, the third angel would sound his trumpet.

“And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;”

“And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.” (Revelation 8: 10-11)

St. John describes this comet as a “star” that appears in the skies of earth “burning as it were a lamp”. And because of its bitter nature and poisonous contamination of rivers, lakes and reservoirs, just like the wormwood plant, he refers to the asteroid as “Wormwood”.

“And the fourth angel sounded, and the third part of the of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.” (Revelation 8: 12)

As the nucleus or head of the comet makes its closest approach to the earth the enormous dust cloud that surrounds it will blot out the sun, the moon and the stars for a period of three days and three nights. There is an interesting parallel here with the plagues at the time of Moses and the three days of darkness that descended upon Egypt.

“And the Lord said unto Moses, stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days.” (Exodus 10:20-22)

If the visions described by St. John should happen to come to pass, then the cataclysmic events that would occur when this comet appears in the skies of earth will truly cause men’s hearts to quake with fear.

The continents themselves would be changed, as new lands rose out of the ocean, while others were swallowed up by the sea. New mountain ranges would be created. It would be like the time of Moses when “the sea fled”, “the mountains skipped like rams, and the little hills like lambs”.

“When Israel went out of Egypt,
The house of Jacob from a people of strange language;
JUDAH was his sanctuary, and ISRAEL his dominion.
The sea saw it and fled: JORDAN was driven back.
The mountains skipped like rams, and the little hills like lambs.”
(Psalm 114: 1-4)

In short, the day this comet makes its closest approach to the earth will be “The Great and Terrible Day of the Lord” predicted by the prophet Joel, and described by Zephaniah in the 7th century BC in following words:

“The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.”

“That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers.” (Zephaniah 1: 14-16)
Secrets of the Sphinx – Part Two

In his book titled *A Search in Secret Egypt*, published in 1936 under the pen name Paul Brunton, the British spiritualist Raphael Hurst described how he had spent an entire night engaged in meditation in front of the giant Sphinx carved out of the Giza plateau.

With the insight gained from the visionary experiences that were described in the previous instalment, Hurst then turned his attention to the adjoining pyramid. As he commented in his book, he was motivated by an unusual feature of ancient Egyptian architecture.

“That the Sphinx conceals some architectural secret and hides some mystery cut in stone is equally suggested by a curious fact. In every other part of Egypt small copies of the Sphinx were set up before their respective temples, as guardians and protectors of the threshold, or else lions were figured protectively at the gates of the temples.

“What, then, is the real temple of the Sphinx?

“I raised my head a little and looked behind the statue. And I saw, from the angle where I was sitting, looming up in the early morning light, lifting its truncated apex to the sky, the world’s largest building, the world’s insoluble stone riddle, the world’s first wonder to the Greeks as to us, that enigma of the ancients which continues to puzzle the moderns, the fit friend of the Sphinx.

“The Great Pyramid!

“Both, built in Atlantean times, stand as distinctive marks of the mysterious continent, and remain as mute legacies from a race of people who have departed as mysteriously as their own land. Both remind the successors of the Atlanteans of the glories of that lost civilization.”

It was then that Hurst conceived an even more ambitious plan. He decided that he would try and persuade the Egyptian authorities to allow him to spend an entire night locked up alone inside the Great Pyramid. Hardly surprisingly, his initial overtures were immediately rebuffed. As he wrote:

“I had discovered that, although the public could always approach it, the Great Pyramid was not public property. It belonged to the Government of Egypt. One could no more walk into it and spend an unconventional night inside any of its rooms than one could walk into any strange man’s house and spend a night inside his best bedroom.

“Had I asked for permission to fly to the moon, the face of the official who listened to me could not have betrayed more utter stupefaction.

“I have never had such a request before. I do not think it is within my power to grant it. He sent me to another and higher official of the same Department. “Impossible!” declared the second official kindly but firmly, thinking he had before him a tame lunatic.

“The thing is unheard of. I regret… his voice trailed off, the while he shrugged his shoulders. He rose from his chair to bow me out of the room.

“It was then that my journalistic and editorial training, lulled for several years but not dead, rose rebelliously into action. I began to argue with him, persisted in repeating my request in other ways, and refused to budge from the room.

“He got rid of me, finally, by saying that the matter did not come within the jurisdiction of the Antiquities Department. Within whose jurisdiction did it come, then, I enquired. He was not quite sure but thought I had better apply to the Police. At Police Headquarters I discovered a Permit Section.

“For the third time I begged to be allowed to spend one night inside the Pyramid. The official did not know what to do with me so he sent me to his chief. The latter wanted a little time to consider the matter. When I returned next day he referred me to the Department of Antiquities!

“I went home in momentary despair of ever achieving my objective. My next move was to secure an interview with the genial Commandant of the Cairo City Police. I walked out of his office with a written authority, which requested the police chief of the area in which the Pyramid was situated to give me all the assistance necessary to achieve my purpose.

“A station constable was detailed to accompany me as far as the Pyramid, and to give instructions to the armed policeman who is placed outside the building to guard it at night.”

Once the Police constable had locked the iron grille securely behind him, Raphael Hurst made his way carefully down what he described as “a long, low, steep, narrow and slippery corridor”, armed with a strong flashlight to penetrate the darkness that enveloped him.

Although his stated purpose was to spend the night inside the King’s Chamber, he began his sojourn with an examination of the underground region of the Pyramid. Following this, he crawled back up the steep passage until he reached the level corridor that led to the Queen’s Chamber.
Once inside this Chamber, he examined the two ventilating shafts which slanted upwards on either side. Modern Egyptologists groomed in the conventional theory that the Pyramid was built to contain the funerary remains of Pharaoh Khafre, naturally dispute the idea that these shafts are air vents. But as Hurst explains:

"Here was clear proof that the room had never been a tomb, but was intended to be used. Many have been puzzled by the circumstance of the discovery of these shafts, in 1872, when it was found that they stopped five inches short of the Chamber itself and apparently were not originally cut right through the walls.

"In their discovered state, therefore, they could not admit air; so it is thought that they had some other and unknown use. But the best explanation is that the time came when they had served their purpose and, like the rest of the upper passages of the Pyramid, were completely sealed at their orifices by new stone blocks".

Hurst then rested for awhile before continuing on up the Grand Gallery which led to the King’s Chamber. As he wrote:

"A few paces forward through the Antechamber, a forced stoop under the granite block which hangs down from grooved side-walls, and which bars the exit of this horizontal corridor, and I had reached the most important room in the Pyramid, the famous King’s Chamber".

Once inside, he found a dislodged block of stone that served as a suitable place to sit down, and proceeded to settle in for the long night that lay ahead. Alongside, he placed various items that he had brought with him, including “a thermos flask with hot tea, a couple of bottles of iced water, a notebook and my Parker pen”.

As he looked around, he noticed that the King’s Chamber also contained a pair of air vents about nine inches square. Then, satisfied that all was in order, he took one last look at the empty marble sarcophagus alongside of him, and switched off his flashlight. He later described what followed.

"The effects of the three-day fast which I had undertaken in order to increase my sensitivity, now showed themselves in growing chilliness. Cold air was creeping into the King’s Chamber through the narrow ventilation shafts, and then creeping past the thin barrier of my light garment.

“My chilled flesh began to shiver under its thin shirt. I got up and dressed myself in the jacket which I had put off only a few hours before on account of the intense heat. Such is Eastern life at certain times of the year – tropical heat by day and a heavy fall of temperature by night.

“To this day no one has discovered the mouths of these air channels on the outside of the Pyramid, although the approximate area of their positions is known. Some Egyptologists have even doubted whether the channels were ever carried right through to the outside, but the complete chilling of the air during my experience finally settles the point.

“The minutes slowly dragged themselves along, the while I slowly “sensed” that the King’s Chamber possessed a very strong atmosphere of its own, an atmosphere which I can only call “psychic”.

“For I had deliberately made myself receptive in mind, passive in feeling and negative in attitude, so that I might become a perfect register of whatever super-physical event might transpire.

“I do not know how long a period elapsed before I became conscious of a new presence in the chamber, of someone friendly and benevolent who stood at the entrance and looked down upon me with kindly eyes.

“With his arrival the atmosphere changed completely – and changed for the better. Something clean and sane had come with him. A new element began to play upon my overwrought sensitive being, soothing and calming it."
“He approached my stony seat, and I saw that he was followed by another figure. Both halted at my side and regarded me with grave looks, pregnant with prophetic meaning. I felt that some momentous hour of my life was at hand.

“They stood motionless as statues, regarding me, their hands crossed upon their breasts, remaining absolutely silent. Was I functioning in some fourth dimension, aware and awake in some far-off epoch of the past? Had my sense of time regressed to the early days of Egypt?

“No; that could not be, for I perceived quickly that these two could see me and even now were about to address me. Their tall figures bent forward; the lips of one spirit seemed to move, his face close to mine, his eyes flashing spiritual fire, and his voice sounding in my ear.

“Know, my son, that in this Ancient fane lies the lost record of the early races of man and or the Covenant which they made with their Creator through the first of His great prophets. Know, too, that chosen men were brought here of old to be shown this Covenant that they might return to their fellows and keep the great secret alive.

“Take back with thee the warning that when men forsake their Creator and look on their fellows with hate, as with the princes of Atlantis in whose time this Pyramid was built, they are destroyed by the weight of their own iniquity, even as the people of Atlantis were destroyed.

“It was not the Creator who sank Atlantis, but the selfishness, the cruelty, the spiritual blindness of the people who dwelt on those doomed islands. The Creator loves all; but the lives of men are governed by invisible laws which He has set over them. Take back this warning, then.

“There surged up in me a great desire to see this mysterious Covenant and the spirit must have read my thought, for he quickly said: “To all things there is an hour. Not yet, my son, not yet.” I was disappointed.

“He looked at me for a few seconds. “No man of thy people hath yet been permitted to behold such a thing, but because thou art a man versed in these things, and hast come among us bearing goodwill and understanding in thy heart, some satisfaction thou shalt have. Come with me!”

“And then a strange thing happened. I seemed to fall into a kind of semi-coma, my consciousness was momentarily blotted out, and the next thing I knew was that I had been transported to another place.

“I found myself in a long passage which was softly lit, although no lamp or window was visible: I fancied that the illuminant was none other than the halo-like emanation around my companion combined with the radiation from the luminous vibrant cord of ether which extended behind me, yet I realized that these would not sufficiently explain it.

“The walls were built up with a glowing pinkish terra-cotta coloured stone, slabbed with the thinnest of joints. The floor sloped downwards at precisely the same angle as the Pyramid entrance itself descends.

“The masonry was well finished. The passage was square and fairly low, but not uncomfortably so. I could not find the source of its mysterious illuminant, yet the interior was bright as though a lamp were playing on it.

“The High Priest bade me follow him a little way down the passage. “Look not backwards” he warned me, “nor turn thy head.”

“We passed some distance down the incline and I saw a large temple-like chamber opening out of the farther end. I knew perfectly well that I was inside or below the Pyramid, but I had never seen such a passage or chamber before. Evidently they were secret and had defied discovery until this day.

“I could not help feeling tremendously excited about this startling find, and an equally tremendous curiosity seized me as to where and what the entrance was.

“Finally, I had to turn my head and take a swift look backwards at what I hoped was the secret door. I had entered the place by no visible entrance, but at the farther end I saw that what should have been an opening was closed with square blocks and apparently cemented.

“I found myself gazing at a blank wall; then, as swiftly, whirled away by some irresistible force until the whole scene was blotted out and I had floated off into space again.

“I heard the words: “Not yet, not yet” repeated as in an echo and a few moments later saw my inert unconscious body lying on the stone.

“My son” came a murmur from the High Priest, “it matters not whether thou discoverest the door or not. Find but the secret passage within the mind that will lead thee to the hidden chamber within thine own soul, and thou shalt have found something worthy indeed.

“The mystery of the Great Pyramid is the mystery of thine own self. The secret chambers and...
"The lesson of the Pyramid is that man must turn inward, must venture to the unknown centre of his being to find his soul, even as he must venture to the unknown depths of this lane to find its profoundest secret. Farewell!"

Raphael Hurst’s experiences during his sojourn inside the Great Pyramid of Giza, speak to an entirely new interpretation of the meaning and purpose of the Pyramid and the Sphinx, than that currently held by modern scholars and Egyptologists.

Lacking any physical proof that would validate such esoteric accounts as those described by Hurst, they prefer to cling to their conventional belief that both the Sphinx and the Great Pyramid were built during the reign of the Pharaoh Khafre.

Yet there are other sources which point to the accuracy of the explanation given by Hurst, such as the American mystic Edgar Cayce, popularly known as the “sleeping prophet”. Cayce gave several readings in which he referred to an ancient “Hall of Records” that lay buried beneath the Sphinx.

When asked during one of his trance readings in 1933 what this secret chamber contained, Cayce replied:

“… the entity was among the first to set the records that are yet to be discovered or yet to be had of those activities in the Atlantean land, and for the preservation of data that is yet to be found from the chambers of the way between the Sphinx and the river.” [378-16; Oct 29, 1933]

This was not the only occasion on which Cayce talked about the legendary continent of Atlantis, as well as the “Hall of Records” that lay buried beneath the Sphinx. The following extracts are taken from other readings which he gave in later years.

“It would be well if this entity were to seek either of the three phases of the ways and means in which those records of the activities of individuals were preserved – the one in the Atlantean land, that sank, which will rise and is rising again; another in the place of the records that leadeth from the Sphinx to the hall of records, in the Egyptian land; and another in the Aryon or Yucatan land, where the temple there is overshadowing same.”[2012-1; Sep 25, 1939]

“… the entity joined with those who were active in putting the records in forms that were partially of the old characters of the ancient or early Egyptian, and part in the newer form of the Atlanteans. These may be found, especially when the house or tomb of records is opened, in a few years from now”. [2537-1; Jul 17, 1941]

“… the entity was among the first to set the records that are yet to be discovered or yet to be had of those activities in the Atlantean land, and for the preservation of data that is yet to be found from the chambers of the way between the Sphinx and the pyramid of records”. [3575-2; Jan 20, 1944. Excerpts from Cayce, Edgar. On Atlantis. New York: Warner Books, 1968.]

It may be significant that Cayce predicted that this “Hall of Records” may not be entered from the connecting chambers from the Sphinx’s right paw until the time has been fulfilled. Certainly there has been no shortage of people who have tried to find this hidden chamber over the years.

Yet for one reason or another, whether the result of equipment failure or obstructions due to bureaucratic red tape, all efforts to do so have thus far proved fruitless. It does seem as if the time is not yet ripe, and that we will have to wait until this time of destiny is fulfilled.

It is perhaps appropriate to end here with the words of the Oracle of Tolemac, who said that similar world-wide catastrophes that caused this ancient wisdom to be hidden in the distant past, would return to permit these buried records to be rediscovered at the dawn of the new Golden Age.

“Various seers and prophets have predicted that the ancient records of Atlantis would be found in Egypt. The American seer Edgar Cayce predicted that a “Hall of Records” would be found beneath the Sphinx. Inside this hall of records would be found tablets, artifacts and gold related to the lost civilization of Atlantis.”

He predicted that these records would also include a detailed history of human life on earth.

“Knowledge and wisdom will make great advances in the coming age. The true history of your planet will be revealed at last. Those same disasters that once caused your earlier libraries and treasures to be hidden will now cause them to be revealed. The lost records of Atlantis and Lemuria will be rediscovered.” (The Last Days of Tolemac)
Some fourteen hundred years before the birth of Christ, a young Egyptian prince embarked on a hunting expedition on the west bank of the river Nile. Stopping to rest from his exertions, he soon fell asleep in the shadow of a giant stone head that was buried up to its neck in sand.

While he was asleep, he had an unusual dream. He dreamed that the stone head began to speak to him, saying that it was choking from the sand that surrounded it. It went on to say that if the young prince was able to clear away the sand, he would become the next Pharaoh.

This young prince went on to become Thutmose IV, the 8th Pharaoh of the 18th Dynasty, and ruler of the Kingdoms of both Upper and Lower Egypt. But his most celebrated accomplishment, for which he is remembered to this day, was the excavation and restoration of the Sphinx at Giza.

In fact he went further. He placed a carved granite tablet between the two front paws of the Sphinx, on which was inscribed the story of his dream. This tablet, or Stela, which came to be known as the Dream Stela, can still be seen in front of the Sphinx today.

Despite the fact that for most of its existence the Sphinx has been almost completely buried in sand, it has still suffered greatly from the ravages of time. In fact, the nature and extent of its eroded flanks has sparked heated debate among scholars over the true age and history of the Sphinx.

Although early Egyptologists were unable to find conclusive evidence of the origin and purpose of the Sphinx, the consensus view among modern scholars is that it was built around 4,500 years ago by the Pharaoh Khafre, who is also believed to have built the second of the three great pyramids at Giza.

They base this view on the fact that the surrounding temples and funerary complex at Giza display the same architectural style as that attributed to Khafre, and the fact that a small Diorite statue of Khafre was discovered in the debris found at the Valley Temple nearby.

However, as the Egyptian scholar Selim Hassan, who spent much of his career supervising the excavation of many ancient Egyptian tombs during the early part of the 20th century, noted in his book The Sphinx: Its History in the Light of Recent Excavations, published in 1949:

“Taking all things into consideration, it seems that we must give the credit of erecting this, the world's most wonderful statue, to Khafre, but always with this reservation:

“That there is not one single contemporary inscription which connects the Sphinx with Khafre; so, sound as it may appear, we must treat the evidence as circumstantial, until such time as a lucky turn of the spade of the excavator will reveal to the world a definite reference to the erection of the Sphinx”.

Even the Dream Stela erected by Thutmose IV has not clarified the matter. For when the Stela was first discovered, much of the lower portion of the stone tablet had eroded away completely. Of those lines that could still be read, there was an incomplete line that made reference to the word Khaf.

It was this line that led Egyptologist Thomas Young to speculate that the word Khaf was incomplete, and that it was originally meant to refer to the Pharaoh Khafre. Unfortunately, when the Dream Stela was re-excavated in 1925, even this line of text had flaked away from the stone tablet.

It is hardly surprising therefore, that later researchers have come to different conclusions regarding the origin and purpose of the Sphinx. One of these was the American author John Anthony West, who together with Boston geologist Dr. Robert Schoch, came up with a provocative new thesis.

They argued that the Sphinx was significantly older than Egyptologists had previously thought, perhaps dating back as far as 9,000 BC, and that possibly some kind of catastrophe was responsible for wiping out evidence of a far older civilization that pre-dated the Egyptian Pharaohs.

They also claimed that the main type of weathering evident on the Great Sphinx and its surrounding walls could only have been caused by prolonged exposure to water, rather than wind and sand, and that the climate around Giza must have been very different at the time that the Sphinx was built.

As Dr. Schoch explains on his website:

“In 1990 I first traveled to Egypt, with the sole purpose of examining the Great Sphinx from a geological perspective. I assumed that the Egyptologists were correct in their dating, but soon I discovered that the geological evidence was not compatible with what the Egyptologists were saying.

“On the body of the Sphinx, and on the walls of the Sphinx Enclosure (the pit or hollow remaining after the Sphinx’s body was carved from the bedrock), I found heavy erosional features (seen in the accompanying photographs) that I concluded could only have been caused by rainfall and water runoff.”
Contrast between water and wind erosion

The thing is, the Sphinx sits on the edge of the Sahara Desert and the region has been quite arid for the last 5000 years. Furthermore, various structures securely dated to the Old Kingdom show only erosion that was caused by wind and sand (very distinct from the water erosion).

"To make a long story short, I came to the conclusion that the oldest portions of the Great Sphinx, what I refer to as the core-body, must date back to an earlier period (at least 5000 B.C., and maybe as early as 7000 or 9000 B.C.), a time when the climate was very different and included more rain."

But archaeology and geology are not the only disciplines available to humanity for investigating the riddles of the past. There are occult methods as well. One of the people who recognised this was the British Theosophist and spiritualist Raphael Hurst.

Hurst was born in London in 1898. Although originally trained as a journalist, he subsequently devoted his life to the investigation of Oriental Mysticism, and achieved a world-wide following due to a series of books he published under the pen name Paul Brunton.

One of his early works was titled A Search in Secret Egypt. In this book Hurst described his visit to Egypt in which he experienced visionary insights into the origin and purpose of the Sphinx, as well as the Great Pyramid of Giza.

Being an accomplished practitioner in esoteric mysticism, Hurst undertook an unusual experiment. He chose to spend an entire night meditating in front of the Sphinx. It was during the course of this meditation that he had a visionary experience that he later described in his book.

"And I rested a while in the serene languor which comes when thought is suspended. How long I remained thus I do not know, but a moment arrived when the colours disappeared from my vision and a great open landscape took their place. It was weirdly lit up with a silvery light, as a landscape might be lit up under a full moon.

"And all around me there moved throngs of dark figures, hastening to and fro, some carrying loads in baskets set upon their heads and others climbing up and down frail poled scaffoldings fixed against a huge rock.

"Overseers there were among them, issuing orders to the labourers or carefully watching the efforts of men who worked with hammer and chisel upon the rock, the while they chipped into pre-designed pattern. The air rang with the sounds of their repeated blows.

"The faces of all these men were long and hard, the skins tinted reddish brown, or greyish yellow, and the upper lips, also, were noticeably long. And when their work was done, lo! the outcropping rocky escarpment had turned into a gigantic human head set upon a huge lion body, the whole figure resting in a great artificial hollow cut out of the plateau.

"A broad and deep magnificent stairway led down to the hollow. And upon the top of the figure’s curious headdress, whose wide folds stood out behind the ears, there was set a disk of solid gold.

"The Sphinx!

"And the people disappeared and the landscape became as quiet as a deserted grave. Then I noticed a vast sea which stretched its waters over the whole country on my left, its shore-line being less than a league away.

"There was an ominous quality in the silence which I could not understand until a deep rumbling sound came from the very heart of the ocean, the earth shook and trembled underneath me, and with a deafening roar an immense wall of water rose into the air and dashed headlong towards us, towards the Sphinx and me, and overwhelmed us both.

"The Deluge!

"There was a pause, whether of one minute or of one thousand years I know not; and once again I sat at the feet of the great statue. I looked around and saw a sea no longer.

"Instead a vast expanse of half-dried marsh, with here and there large patches of white salty grains drying in the sun, could alone be seen. And the sun shone fiercely over the land until the patches increased in size and number.

"And still the sun threw its merciless fire upon everything, hunting the last drop of moisture from the marsh and turning all into soft dry land, which was burnt to the colour of pale yellow.

"The Desert!

"Still the Sphinx gazed out at the landscape; its thick, strong, unmutilated lips shaped as though they were about to break into a smile, itself apparently content with its solitary existence. How perfectly this lonely figure fitted in with its lonely surroundings!"
In this calm Colossus the very spirit of solitude seemed to have found a worthy incarnation. And so it waited until one day a small fleet of drifting boats stopped at the riverside and disembarked a group of men who came slowly forward and then prostrated themselves with glad prayers before it.

“From that day the spell of silence was broken and henceforward habitations were built on the lowland not far off, and kings came with their priests to pay court to one who was himself the courtless king of the desert.

“And with their coming my vision went out, as the flame goes out of a wick when there is no more fuel.”

After describing this meditative vision in his book, Hurst went on to interpret it in the following words:

“Had I turned a leaf in Egypt’s pre-history which had rarely been turned before? Who dares to measure the age of the Sphinx? Once its Atlantean origin was accepted, who could affix a date to it?

And I saw no reason why such an origin, pictured so briefly in my vision under the stars, should not be accepted. Atlantis was no longer a fiction of Greek philosophers, Egyptian priests and American Indian tribes:

“Individual scientists had collected a hundred proofs of its existence, and more. I saw, too, that when the Sphinx was first carved out of the rock, the surrounding lowlands could not have been covered with sand; for then the rocky escarpment itself, which stands at the foot of a hill whose summit is topped by the Pyramids, would also have been under the sand – a position full of obstacles which would render the work hardly possible.

“No, it was much more likely that the statue had been cut ere the sands had made their appearance, and when the Sahara was a gigantic sea, beyond which lay the great and tragic island of Atlantis.

“The men who had inhabited prehistoric Egypt, who had carved the Sphinx and founded the world’s oldest civilization, were men who had made their exodus from Atlantis to settle on this strip of land that bordered the Nile.

“And they had left before their ill-fated continent sank to the bottom of the Atlantic Ocean, a catastrophe which had drained the Sahara and turned it into a desert. The shells which to-day litter the surface of the Sahara in places, as well as the fossil fish which are found among its sands, prove that it was once covered by the waters of a vast ocean.

“It was a tremendous and astonishing thought that the Sphinx provided a solid, visible and enduring link between the people of today and the people of a lost world, the unknown Atlanteans.

“This great symbol has lost its meaning for the modern world, for whom it is now but an object of local curiosity.”

So here we have a description of the origin of the Sphinx provided by Raphael Hurst that bears a striking similarity to the theory advanced by Dr. Schoch and John Anthony West, and which can be summarised as follows:

Many thousands of years ago, an ancient civilisation existed on an island in the Atlantic Ocean, that was known as Atlantis. When it became known that their civilisation was doomed, some of those who were forewarned left their ill-fated island and travelled to what is now Egypt.

There they set to work to create the Sphinx, together with its accompanying temple, the Great Pyramid. These two monuments were constructed on a rocky plateau that flanked the vast ocean that stretched out towards the western horizon.

Hurst described the workers as “dark figures”, but then went on to elaborate that “the faces of all these men were long and hard, the skins tinted reddish brown, or greyish yellow, and the upper lips, also, were noticeably long”.

It is perhaps worth noting in passing here that one of the striking features of the carved heads on Easter Island, is their stern mien combined with wide, thin lips. Could these mysterious stone statues perhaps be linked in some way with the lost civilisation of Atlantis?

Hurst then went on to describe how he heard a deep rumbling sound that seemed to emanate from the very depths of the ocean, followed by an “immense wall of water” that completely submerged the Sphinx. He referred to this as “the deluge”, which others might call the flood of Noah.

After a period of time which Hurst suggested could have been “one minute or one thousand years”, the sea drained away leaving in its place “a vast expanse of half-dried marsh”. This in turn was dried up by the Sun to form the desert that surrounds the Sphinx to this day.

So here we have a visionary tale about the origin of the Sphinx that would account for the variety of geological features reported by Dr. Schoch, together with weathering patterns in the rock attributed to long periods of exposure to water and to wind.

The night that Raphael Hurst spent in solitary meditation generated visionary insights into the origin and history of the Sphinx that were without parallel at the time he wrote A Search in Secret Egypt. Yet not content with that, he then undertook an even more stupendous challenge.

He decided to attempt something that was unlikely to have been done before, and almost certainly has never been done since. He decided to try and persuade the Egyptian authorities to grant him permission to spend an entire night locked up alone inside the Great Pyramid of Giza.
The Crumbling Paradigm – Part Five

The New Scientific Messiah

Thomas Kuhn has pointed out that “almost all the men who achieve these fundamental inventions of a new paradigm have been either very young or very new to the field whose paradigm they change.”

Isaac Newton was in his early twenties when he first expounded his revolutionary theories at Cambridge. Albert Einstein was twenty-six when he published the three papers that revolutionized the science of physics. However, despite the early age at which they made their initial scientific contributions, it was only many decades later that the full impact of their revolutionary ideas was officially recognized.

As amazing as it may seem, there is every sign that the new scientific messiah has arrived, and has laid down the mathematical foundation for the new paradigm. This revolutionary genius, however, has thus far been barely recognised by the scientific community.

The name of this latter day Einstein was Burkhard Heim. Like Einstein, Heim was of German descent, and like all the great scientific innovators of the past, he formulated his revolutionary ideas while he was in his early twenties.

It was in 1949, when he was just 24 years old, that the young Heim began to speculate on the theoretical nature of matter, and the possibility of realising the Einsteinian dream of unifying the known forces of the universe into a single mathematical theory.

Energy and Mass

Heim began by considering the correlation between energy and mass, and was immediately struck by the similarities that existed in the equations describing gravity and centrifugal force. In both of these inertial forces, their mathematical expression required mass (m) to be divided by distance (r).

It was evident to Heim that the total mass of any object in nature must therefore consist of two distinct parts. The major part of an object’s mass was the sum of the actual constituents of matter that made up that object.

Yet, since every object in nature generated a gravitational field of energy around it, and since Einstein had proved via his famous formula (E=mc2) that energy was simply another form of matter, Heim realised that the energy of the gravitational field excited by any object could be reduced to mass as well.

Because the amount of energy contained in any gravitational field varied according to the size of an object, as well as to the distance from the centre of that object, it was obvious that the mass of any object was inextricably linked with distance.

Heim thus concluded that the true mass of any object in the universe was the actual mass of the visible object, plus a smaller field mass, which was the equivalent mass of its gravitational field.

Gravity and Electromagnetism

Heim then turned his attention to the forces of electromagnetism and gravitation. It had long been known that electricity and magnetism were separate but related parts of a unified force called electromagnetism.

Because of this, every moving electrical field generated a magnetic field that manifested at right angles to the electrical field. Similarly, any change in a magnetic field generated an electrical field at right angles to it. It was this ability of a moving magnetic field to produce an electromotive force that was the basic principle of the electric generator.

Just as in the theory of electromagnetism, that provided for twin fields which manifested at right angles to each other, so Heim derived from first principles a mathematical theory that linked gravity to a unique field of its own, that existed at right angles to the gravitational field.

Heim called this new field a “mesofield”. The mesofield was to gravity therefore, what the magnetic field was to electricity. It was that field of energy that would be created by a moving gravitational field, and which then manifested at right angles to the gravitational field.

It was a theoretical consequence of Heim’s mathematical theory, that by manipulating the mesofield, it would be possible to create a gravitational field at right angles to it. Heim’s theory thus provided for the first time in history, a scientific basis for the creation and manipulation of a gravitational field of energy.

The corollary also applied, and that was by manipulation of the mesofield generated by any physical object, it would be possible to suspend the gravitational force surrounding that object, thereby rendering it weightless within our space-time continuum.

A New View of Reality

Starting with this as an initial hypothesis, Heim then began to evaluate the nature of matter in mathematical terms. He used for this purpose a mathematical device called a tensor.

By means of a tensor, various terms can be reduced to a mathematical relationship that remains
constant under specific conditions. These terms may then relate equally to any subject matter without affecting the mathematical validity of the tensor.

Heim succeeded in deriving an energy-density-tensor that was able to define the true nature of matter and energy. Using this tensor, Heim discovered that it would take thirty-six mathematical terms to define completely the nature of physical reality. Since thirty-six terms formed a matrix of six multiplied by six, this suggested to Heim that physical reality consisted of six dimensions.

In the development of this energy-density-tensor, Heim found that it was necessary for three dimensions to be "real" or space-like, and three dimensions to be "imaginary" or time-like. This did not mean that the imaginary dimensions did not exist, but that they existed independently of the "real" dimensions.

In deriving his six-dimensional energy-density-tensor, Heim was able to combine all the known forces of physics into a single unified theory.

Heim found that when he excluded the gravitational terms from his energy-density-tensor, he was left with the Faraday tensor of electromagnetic equations, and when he extracted the electrical and magnetic terms, he was left with Einstein’s gravitational tensor of relativity.

What he had succeeded in achieving was the enduring goal of physical science. He had combined the field theories of gravitation and electromagnetism into a single theory. Heim’s unified field theory was not only the dream of science fulfilled, but it formed the mathematical basis for an entirely new view of reality.

This revolutionary theory promises to transform the whole of science. Heim’s theory is, in fact, the scientific breakthrough that links the realm of matter with that of mind in a revolutionary mathematical embrace. It holds out the promise of becoming the foundation of a new scientific paradigm.

A World of Six Dimensions

Although Heim had succeeded in deriving a mathematical formula that described the structure of physical matter, he was obliged to speculate as to what these six dimensions might actually represent in the world of common experience.

Heim’s dimensions were divided, as has been noted, into three “real” dimensions that were physical, and three “imaginary” dimensions that were non-physical.

The three “real” dimensions were material and could be perceived directly by the human senses. These were the three physical dimensions of length, breadth and height. The three “imaginary” dimensions, on the other hand, could not be discerned by the senses.

This meant that although matter and life were subject to these three imaginary dimensions, humanity had no means of sensing them directly. They could only be inferred from sensory information. The first of these imaginary dimensions was the dimension of time itself.

In seeking to find an interpretation of the second imaginary dimension, Heim was attracted to an ancient idea drawn from Aristotelian philosophy. Aristotle taught that every creature and every object in the universe possessed a quality of “entelechy”, based on the Greek word Telos, meaning a goal or perfection.

According to Aristotle, entelechy was that vital force that acted within every organism directing its life and growth, and which aimed constantly towards perfection. Entelechy, therefore, referred to the actualisation of potential. It was the evolutionary drive that animated all of nature, and which might also be called the Cosmic Life Force, or, for those who preferred, the God Force.

It was this creative force of life, striving for perfection, that Heim defined as the second non-material dimension. Under the influence of this force, Heim predicted that molecules of matter would organise, wherever possible, into living systems of successively higher orders of complexity.

Entropy and Negative Entropy

The third imaginary dimension, according to Heim, served to control the direction and extent of this organising force.

Heim determined that this force would manifest in one of two ways. Its influence would either direct the flow of energy from chaos into order, or else it would reverse itself, in which case the flow of energy would change from order into chaos.

Now the process of change from order to disorder is a well-established principle in physics, where it is referred to as “entropy”. Heim predicted, however, that it was essentially this same force that was at work in the generation of organic life, by creating order out of disorder. Heim referred to this creative process, which was the opposite process of entropy, as “negative entropy”.

We can easily see the process of entropy at work if we heat water to a high temperature. If we now stop this heating process, the heat in the water will slowly dissipate into the surrounding air until a uniform temperature of water and air is attained. This loss of energy, or the process from order to disorder, is what scientists call the action of entropy.

When we look at the field of biology, however, we find that this process is reversed. Here, the organism acts in such a way as to achieve order out of disorder. We can see this organizing process at work when a seed is planted in the ground.

As the seed germinates, it sends out tiny root hairs into the surrounding soil. Through these root hairs, the seed acquires molecules from the soil. Using the DNA molecule as its blueprint, it
makes replicas of its cells from these molecules obtained from the soil, and assembles them in
greater and greater quantities. In this way the seed grows into a plant by taking random sources of
energy from the soil and ordering them according to a particular pattern of expression.

This process of creating order out of random energy, said Heim, was simply the reverse process of
entropy. In the manifestation of the universe, therefore, these twin aspects of entropy and negative
entropy were constantly acting in unison together.

The life principle functioned by generating order out of chaos, and by manifesting in energy as a
particular pattern of expression. When the co-coordinating force of negative entropy subsided, it
was replaced by that of entropy, in which case the organism decomposed into random
constituents of energy.

In terms of Heim's theory, therefore, a clear distinction can now be drawn between the processes
of "life" and "death". Life represents that manifestation of the Cosmic Life Force operating in its
creative expression (negative entropy). Death represents this same force operating in its
destructive phase (entropy).

Under this theory, the exact moment of birth or death can be precisely established. Birth is that
moment when the creative phase begins, or when the process of entropy ends, and death is that
moment when this process reverses itself.

To summarise, therefore, Heim defined the three non-material or negative dimensions in the
following way. The first of these dimensions was time. The second was "entelechy", the
evolutionary force that was constantly striving for perfection. The third of these non-spatial
dimensions governed the direction in which this force operated.

In its creative expression, it created order out of disorder (negative entropy), and in its destructive
phase (entropy), the energy that had previously been held together in a particular pattern of
expression, now resolved itself once more into its primal source.

The Role of the Quantum

It should be noted that the interpretation of Heim's energy-density-tensor needs to be treated quite
independently from the mathematics involved, which rests upon legitimate, although complex,
mathematical equations involving all six dimensions.

Heim’s Unified Field Theory of Matter and Gravitation is a theory that is rooted in quantum theory.
However, it carries the principle of the quantum farther than any physicist had hitherto suspected.

It was Max Planck who discovered that the energy of heat was not radiated in an unbroken linear
fashion, but was emitted in the form of tiny, individual lumps of action. Planck called each separate
lump of action a quantum. Einstein extended Planck's discovery further, by declaring that all forms
of energy were propagated or absorbed in the form of these discrete particles or quanta.

Heim’s quantum field theory carries the influence of the quantum to its ultimate extent, for his
energy-density-tensor demands that all six dimensions must be quantised. It is therefore
necessary to quantify not only the three physical dimensions of space, but the three "imaginary"
dimensions as well.

Heim’s theory requires that space itself be composed of a multitude of tiny quanta of area. Heim
has christened each individual quantum of area a "metron". Similarly, time is quantised, and can
only take place in multiples of individual quanta of time called "chronons".

Finally, the two remaining imaginary dimensions are considered by Heim to function in multiples of
discrete particles known as "gravitons". Heim did not assume that gravitons travelled at a speed
similar to that of electromagnetic particles, but left open the possibility that gravitons could in fact
be super-luminal particles, that is, particles travelling faster than the speed of light.

Because his mathematics had to cater for each basic quantum of nature, it was necessary for
Heim to invent a totally new mathematical calculus, before formulating his unified quantum field
theory. In this respect, Heim has had to do what Isaac Newton himself had done in formulating his
own revolutionary ideas some three centuries earlier.

From Theory to Practice

Having deduced his comprehensive theory, Heim’s next task was to see whether his theory was
actually representative of the physical universe.

He found that the substitution of a few quantum integers into his mathematical equations did, in
fact, lead to valid physical results. By substituting these integers into his formulae for the masses
of elementary particles, Heim found that he was able to predict the masses of all known
elementary particles to an accuracy of eight decimal places.

In addition, he was able to explain the internal structure of elementary particles, including such
aspects as their quantum numbers and spin, as well as their average lifetimes. Heim’s
revolutionary theory went far beyond the micro-world of sub-nuclear particles, however, for it
provided dramatic new insights into the macro-world of astronomy as well.

For example, it explained the sizes of galactic clusters. It also gave new meaning to the "red-shift"
effect, whereby the frequencies of light observed by astronomers from distant stars and galaxies
were shifted towards the red side of the visible spectrum of light.

According to Heim’s theory, the gravitational field exerted by any astronomical body would reach
its limit at a certain point in space. At that limit, Heim's mathematics indicated that the force of
gravity would reverse itself, and repel instead of attract.
This explained why galactic clusters did not interact gravitationally to form higher orders of matter, but remained separate in space. Light approaching a gravitational field from outside would be repelled. In overcoming this repulsion, the light would give up a certain amount of its energy.

This loss of energy would require the frequency of the light from the distant source to decrease, and this would appear to observers as if its frequency had shifted to the red end of the spectrum—the well-known phenomenon of the "red-shift."

As we have seen, astronomers have interpreted this shift to the red end of the light spectrum as a Doppler effect, and it is this interpretation that is the basis of the theory of the Big Bang.

If Heim is correct in this new explanation of the red-shift of light, it would add yet another nail in the coffin of the long-accepted theory of the Big Bang. Clearly, astronomers educated in the ways of the existing scientific paradigm, will resist this challenge to their accepted ideas to the death.

In addition to the foregoing, Heim's theory went on to provide an understanding of the elementary processes of life, the after-death state, and accounted for such things as psychological and paranormal phenomena.

According to his theory, the non-physical dimensions are the realms of what we have come to call Psi phenomena. Heim predicts that once it is possible to create a mesofield within the laboratory, the emergence of this field will be accompanied by spontaneous paranormal phenomena.

In terms of theory, therefore, it is now possible to talk of creating Psi phenomena in the laboratory under rigidly controlled conditions, in a way that can be validated by mathematical analysis.

In a further extension of his theory, Heim indicates that the actual manifestation of physical matter in the universe is ordered by an underlying non-physical pattern, that exists in the non-material dimensions. It is this non-material pattern that controls the form that any particular manifestation will take.

Based on this new view of life, every organic creature grows by means of the underlying pattern relative to that species. It is this underlying pattern (that Harold Burr has called the L-field) that governs the physical characteristics of every creature.

Before a physical body can be formed, there must first be created its non-physical counterpart. Under the direction of this blueprint, and driven by the Cosmic Life Force, the body is then formed through the acquisition of energy through the process of negative entropy, and by building new cells according to the presiding pattern of the field.

This underlying pattern in all created life also holds out new possibilities for the healing arts. The process of healing, therefore, may well resolve itself into a matter of applying suitable amounts of energy to this underlying pattern, in order to restore the creature to its former "healthy" state.

The governing blueprint of the non-physical pattern will then apply that energy to restore the organism to its fully functioning form. Heim's theory thus not only justifies paranormal (psychic) healing, but opens up miraculous new possibilities of healing.

It is hardly possible at this time to speculate about the potential applications of Heim's revolutionary Field Theory. It is safe to say, however, that it will not only change our understanding of the world and of ourselves, but it will also allow us to manipulate matter in ways that now seem to be impossible.

If it succeeds in becoming the new scientific paradigm, it will herald an age of technological marvels that beggar description. The magic of this new description of reality will be truly dazzling. In that era scientists will discover that they possess the power to transform space and time itself.

Heim's Remarkable Life

The fact that a scientific theory capable of offering such a rich cornucopia of worldly wonder actually exists today will seem unbelievable to many, especially as scientists have long believed that this crowning intellectual achievement could occur only through the combined efforts of entire armies of scientists, operating in unison together.

Yet it is no less incredible than the character of the man himself. Burkhard Heim was not only a man of unique talents, but he was the beneficiary (or victim—depending on how one chooses to look at it) of an amazing twist of fate.

He was born on February 9, 1925, in the city of Potsdam near Berlin. As a boy his early interest lay in the field of chemistry, and it was in this discipline that he first excelled. At the age of sixteen he invented a device that led to his being seconded to the Chemical-Technological State Establishment in Berlin.

It was there, in May 1944, while conducting a laboratory experiment, that the teenaged Heim was involved in an accidental explosion that almost cost him his life. He was severely injured in the
Incredibly, Heim was undaunted by this devastating setback, and continued to pursue his studies in chemistry. After several years, however, he developed an interest in theoretical physics, and in 1954 was awarded his Master’s degree (diploma) in physics at the University of Gottingen in Lower Saxony.

Even before he was granted this degree, Heim had begun to develop his revolutionary ideas. His first major opportunity to present them to the scientific community came at the Second International Aeronautical Congress at Innsbruck, Austria, in 1952.

While most of those attending this conference confined their papers to the problems of post-war aeronautics, Heim stunned the assembled gathering by presenting a theoretical paper in which he advanced the idea that it was possible to travel in space by harnessing the power of the mesofield.

This was of course a time when even the idea of space flight seemed an improbable dream. The very thought that people might actually be able to travel to other planets and stars, and might do so by means of a force that was then still unknown, and unfounded, seemed so absurd that the ideas of the handicapped physicist were rejected with disbelief and scorn.

It proved to be a salutary experience. Having been rebuffed on this occasion, Heim vowed that he would only present his ideas before his colleagues when he had conducted a complete review of the mathematical proofs that his new theory demanded.

Heim’s Mathematical Proofs

This was a process that was to take him a quarter of a century to complete. It was not until 1979 that the first volume of his work entitled *Elementarstrukturen der Materie* (Elementary Structures of Matter) was published. It was followed five years later by a second volume. 2, 3

These two volumes were devoted primarily to the revision of the mathematical proofs required by his revolutionary theory. Because for Heim all aspects of nature needed to be quantised, it was necessary to rework all the existing mathematical theorems by replacing the old continuous functions by new functions which depended on finite steps. Apart from this major work, Heim was content to confine himself to occasional articles and reports. 4, 5, 6

It is amazing that a man burdened by such physical handicaps was able to overcome these incredible difficulties, and to persist to the point where he was successful in formulating his revolutionary theory. Yet the daunting turn of destiny seems in retrospect to have been the deciding factor in his ultimate success.

For just as Beethoven was able to compose his greatest symphonies by withdrawing to an inner world of isolation imposed by his deafness, so Heim’s devastating injuries that so severely hampered his physical expression, nevertheless allowed him the opportunity to absorb himself in an inner world of thought, divorced from outer distractions.

In this he was assisted by the dedicated services of his wife, who was able to transcribe the ideas that Heim dictated to her, and which became the foundation of his published works.

Heim’s Unified Quantum Field Theory of Matter and Gravitation

Heim’s Unified Quantum Field Theory of Matter and Gravitation stands today as a supreme intellectual achievement, perhaps without parallel in the entire history of science.

In the past, many decades were to elapse before the theories of other solitary geniuses of science were recognised by their colleagues. The mathematical genius of Isaac Newton was not recognised in his own lifetime.

It was a fate that was equally true of Heim, for he died on January 14, 2001, without seeing his new theory vindicated by his peers. One wonders how long we may have to wait before the world of science is ready to consider Heim’s revolutionary ideas.

Although Heim has provided the indispensable framework for the new scientific paradigm, by laboriously charting those mathematical theorems that are necessary for its validation, the idea of a six-dimensional universe itself was not unique to Heim. Other scientists, such as the British physicist Weston Wells, have expounded similar ideas.

It was the result of a series of personal discussions with Wells that led Sir Victor Goddard, a senior commander in the Royal Air Force during the Second World War, to make the following prediction in his book *Flight to Reality*, which was published in 1975.

“Materialists employing mathematics see no merit, yet, in any six-dimensional continuum of normal consciousness, embodying three exclusive measurements of space, and three of time. Someday, I prophesy, they will.” 7

References

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The Crumbling Paradigm – Part Four

The Importance of Humidity

Another factor that deserves close attention in any experiment involving Psi is the level of humidity – the presence or absence of water vapour in the air. It is clear from numerous instances that the level of humidity can significantly influence the results of Psi experiments.

When American reporters Henry Gris and William Dick visited what was then the Soviet Union in 1975 to investigate Russian achievements in the field of parapsychology, they were introduced to Dr. Genady Sergeyev, who claimed to have invented a device that he called a "time machine".

The machine was simple enough and seemed unlikely to the Americans to be the product of any esoteric technology. Dr. Sergeyev alleged that his machine was able to record electrical impulses generated by human thought. As he explained to Gris and Dick:

“By using very exact analytical methods, we have determined that a man can change the electrical conductivity of the air around him. An important part in this is played by the water vapor in the air. In laboratory experiments we have shown that the electrical field of the human brain can affect the contents of this vapor.”

Sergeyev went on to say, “Since thought is energy, the human body can transmit electrical impulses to this medium, the vapor. What happens then is that our thoughts change the structure of the molecules in the vapor, which then becomes a bank or repository of human thoughts.”

He added, “We have proven in tests that a room where there is a reasonable amount of humidity will retain human thought for up to four days in such vapor ‘banks’. A person who has been thinking intensely even for a very short time, will leave these thoughts in the vapor banks.”

The energy that Dr. Sergeyev attributes to thought is referred to elsewhere in Russia as "bioenergy", which is energy that is derived in some fashion from Bios, the Greek word for life. American Thomas Bearden commented on the significance of water as a medium for bioenergy as follows:

“Water is a substance that changes its state and form in a fantastic complex and is therefore one of the very best collectors for bioenergy or tulpoidal energy. That is, in fact, why water is so universally associated with living biosystems, for biosystems need a good collective medium in which to establish tuning. So it is not accidental that water is necessary to life as we know it, or that our bodies are largely made up of water.”

Wilhelm Reich, the Austrian psychologist who served as an assistant to Sigmund Freud in Vienna between 1922 and 1928, coined the term “orgone” for this bioenergetic force. He noted in his writings that water had a special affinity for orgone, drawing it to itself. He was careful to monitor levels of humidity in any experiments which he conducted involving orgone energy.

The American mentalist Kreskin also mentions in passing the link between humidity and telepathy in his autobiography. “As with any human interaction, no performance is the same because no audience is the same, no mood or night the same. Rainy nights are always good, for reasons beyond my comprehension.”

Dr. Owen has also commented on this significance in relation to the psychokinetist Jan Merta.

“I saw him do very impressive demonstrations in conditions very adverse to working with electric charges. This was at the dowsers’ convention at Danville in early October 1970. The Vermont maple trees were in their full autumn splendor but the shine was rather taken off things by the persistent fall of heavy rain.

“The atmosphere in the room was as damp as could be and most iminical to any formation of electrical charges. However, the feather responded most decisively to Jan’s commands, which at the end of the demonstration he was giving from about thirty feet away.”

As in the case of Kreskin, it is likely that the presence of such a high level of water vapour in the air contributed considerably to the efficacy of Merta’s abilities.

It is worth recalling that the noted psychic healer Olga Worrall was on one occasion able to produce a moving wave pattern inside a cloud chamber. She did this by placing her hands around it as if it were a patient. She was later able to reproduce this effect at a distance of six hundred miles (965 kilometres).

A cloud chamber, as its name implies, is a device for creating air saturated with water vapour. The success of this unusual experiment may well have been due largely to the fortuitous choice of the cloud chamber, and to the presence of water vapour.

The Importance of Emotion

Yet another factor which parapsychological investigators should closely monitor is the level of emotion of those involved in their experiments. Commenting on the importance of emotion, Dr.
Sergeyev told his American reporters:

“A person under tremendous stress, facing a crisis or suffering great fear, can increase his electrical output ten thousand times. In this way, a man can over a very brief period record the information of his entire life on a nearby object.

“By brief, I mean in a split second. If you have an object that a man has had for a long time – a favourite book, for instance – you will find that it has already been affected by his electrical impulses. It will contain the thoughts and emotional imprints of the man.” 6

Similarly, it was found that in experiments conducted by Semyon Kirlian and his wife Valentina, the corona discharge recorded via Kirlian photography on rabbits varied greatly, especially when the rabbits were frightened.

“The intensity of the emotion increased two-or-threefold at the moment of shock but there was a return to the corona’s ordinary size after several minutes. By introducing a sensor into the rabbit’s brain, an intensity of radiation ten times greater than that observed on the skin and muscles was noted.” 7

When Carl Jung visited Freud in Vienna in 1909, he happened to ask him what he thought about parapsychology in general, and precognition in particular. Freud, as we have seen, entertained only the darkest thoughts of the occult, which he referred to as a “black tide.”

He naturally dismissed Jung’s question as “nonsensical”, but did so in such an offhand manner that Jung had difficulty in checking his annoyance. Shortly thereafter, as Freud was leaving, Jung felt a curious inner sensation.

“It was as if my diaphragm were made of iron and were becoming red-hot – a glowing vault. And at that moment there was such a loud report from the bookcase which stood right next to us, that we both started up in alarm, fearing that the thing was going to topple over on us.

“I said to Freud: ‘There, that is an example of a so-called catalytic exteriorization phenomenon.’ ‘Oh come,’ he exclaimed, ‘that is sheer bosh.’ ‘It is not,’ I replied. ‘You are mistaken, Herr Professor. And to prove my point I now predict that in a moment there will be another such loud report!’ Sure enough, no sooner had I said the words than the same detonation went off in the bookcase.” 8

Psychiatrist Berthold Schwarz has also recorded cases where the presence of an intense emotion has resulted in extraordinary paranormal effects. In one example, he quoted the case of a man who had been trying to repair his fireplace prior to the arrival of an approaching blizzard. While he was engaged in this task his cantankerous elderly father insisted that he stop work there and then, and prepare his lunch instead.

“Although under pressure, the husband immediately discontinued his work, swallowed his anger, and dutifully prepared some soup, and while it was being poured from the can into a Pyrex bowl on the (unlit gas) stove, it blew up.

“I cleaned up the mess and opened another can of soup and as I was about to turn on the gas, the bowl exploded. (Minutes later) while walking with an (empty) glass coffee cup for myself, it exploded. I quit with three things in a row.”

Two weeks later, the same man was involved in another unusual incident.

“The husband, in the presence of his daughter and two adult friends, was again upset by his elderly father. The husband said: ‘I was all wound up – wild with energy and in a hurry. I reached for the (empty glass) coffee pot and before I could make coffee it disintegrated into pieces – the size of confetti.”

The wife of this man described her husband to Dr. Schwarz by saying: “He has an explosive temper and is trying not to lose it. You can feel the tension in the air.” 9

Schwarz also quoted the case of another lady named Selma who was noted for her sudden flashes of intense rage. A friend of hers related an incident that occurred when she and Selma were out driving together.

“One time we were all driving to the city and some hoodlums in a car cut in front of us. Selma said, ‘By God, they should burn.’ The next thing I knew, the guys got out of the car, covered in blue flames. The car caught fire as they leaped out.” 10

Dr. Scott Rogo recorded a case involving a Mrs. Ruth Pritchard of Denver, Colorado. Mrs. Pritchard’s son had died on October 12, 1957. On February 1, 1958, on the occasion of Ruth’s first birthday anniversary since the loss of her son, she was understandably miserable.

“As I sat there choking back the tears, I longed to see him and thought that I would give all I have just to hear him call me ‘Mom’ today.” As she and her husband were eating breakfast a short while later, the telephone rang. “I lifted the receiver and said ‘Hello?’ A young man’s voice said ‘Mom’. I stood there shaking, unable to say a word. In the silence I heard the receiver at the other end of the line click. I walked back to the table crying.” 11

A similar incident was recorded by Shirley Jonas, whose mother passed away in Alaska on Christmas Eve 1984, and who subsequently saw frosted pictures of her mother’s favourite flowers in the casement windows. Strong emotional ties are frequent denominators of paranormal occurrences.

The ingredient of emotion also turned out to be a crucial factor in an experiment conducted by members of the Toronto Society for Psychical Research. Although they were initially unsuccessful
in their efforts to create a ghost by means of calm, concentrated meditation, they achieved success when they changed their method of approach.

At the suggestion of a fellow investigator, they began instead to create an atmosphere of jollity and relaxation, telling jokes and singing ribald songs. It was not long thereafter that they began to hear “raps” on the table, a phenomenon which then led to the merry saga of Philip, the passionate ghost. 12

**Poltergeists**

Probably the most common link between emotional states and paranormal phenomena occurs during outbreaks of what has come to be known as poltergeistry. The word “poltergeist” is derived from two terms of High German origin, *poltern* meaning to make noises, and *geist* meaning spirit or ghost.

The noises attributable to these ghostly sources vary from raps, bangs and scratches, to whistles and even imitations of a human voice. Poltergeistry is not limited to sounds, but may include a whole festival of paranormal events. Household objects may appear to move of their own volition.

These objects have also been known to vanish from their original locations under mysterious circumstances, only to reappear equally mysteriously in other places. Objects may be flung about a room, or may be directed at certain targets. Fires may break out without explanation.

These outbreaks of poltergeistry are usually temporary affairs, and although the name suggests that some discarnate agency is at work, these paranormal effects are invariably linked to people between the ages of ten and twenty who are undergoing severe emotional stress.

As parapsychologist A.R.G. Owen remarks, “In a large proportion of cases there is evidence to suggest that the poltergeist person is in a situation which prior to the poltergeist outbreak has put her in a state of emotional tension involving masked anger, fear or resentment.” 13

Although Dr. Owen refers in this statement to “her”, poltergeist phenomena may equally well emanate from a male.

Psychiatrist Berthold Schwarz concurs with this explanation, noting that “When the usual methods of expressing feelings are acutely blocked and there is a build-up of intra and inter-psychic tension without any relief, the telekinetic pathway becomes the symbolic, goal-directed, mind-matter, final common pathway with a meaningful discharge of tensions.” 14

While poltergeistry is thus explained by the psychiatrist as the product of repressed emotional tension, this explanation carries profound implications for the physicist. For whether the manifestation of poltergeistry is attributed to the influence of an incarnate or discarnate mind, we are confronted here with irrefutable evidence of the mind’s ability to influence matter.

It can teleport objects, materialise and dematerialise them, create noises, start fires, and generally interact with matter in ways that are totally at variance with the laws of classical physics. The evidence for paranormal phenomena is, in fact, incontrovertible.

The phenomena of *Psi* are observables that are as legitimate as any other basic data of classical science. Although these observables are valid facts in themselves, they continue to be ignored by conventional scientists because they cannot be incorporated into a coherent scientific theory.

The verification of *Psi* is not simply a matter of determining whether a certain event did or did not take place. In order for a paranormal event to be accepted as a scientific fact, it has to be explained. It is this explanation, or rather the lack of it, that lies at the heart of the changing paradigm.

**The Explanatory Challenge**

Despite the fact that the odd events that have come to be included in the category of *Psi* have steadily been accumulating over the course of the last century, they continue to be rejected, because they cannot be explained within the current scientific paradigm.

Even the most ardent parapsychologist has so far been unable to explain why these events occur, and why they take the form they do. Although paranormal events have increasingly been brought within the scope of scientific methods of measurement and analysis, these observables have yet to be satisfactorily explained within the confines of a particular theory.

In other words, the observables of *Psi* have not yet been transformed from an undisciplined mob into an organised army. The facts of *Psi* still have to be explained, and until they are, there is a very large body of scientific opinion that simply refuses to acknowledge the existence or validity of any *Psi* observables.

The problem of explaining *Psi*, as Margenau and LeShan have clearly shown, lies in the very nature of the word explanation. In order for anything to be “explained”, it has to be made clear within the realm of what is already known and understood. The unknown must be revealed in terms of the known.

But if *Psi* phenomena could be explained within the terms of conventional science, it would not be called “paranormal”. These observables bear the stigma of the paranormal for the precise reason that they do not fit into the accepted mould of current scientific thinking.

The demand, therefore, that parapsychologists should “explain” the nature of *Psi* occurrences before they can be taken seriously, is thus completely without logic. For as Margenau and LeShan point out:
"If a system of reality-ordering forbids certain events from occurring you cannot explain that event within the system. Parapsychologists have tried and tried to get from here to there on the solid-appearing roads of our ordinary theory about reality, the theory of the sensory realm. It can't be done. You cannot explain events forbidden by a system within that system."  

Since the classical scientific paradigm expressly forbids the sorts of things that parapsychologists have been observing, because it has separated experience into two strict categories – one of mind and the other of matter – it serves little purpose to keep on trying to validate this data within the limits of an outdated paradigm. It cannot be done.

Experience, as parapsychology now shows, is far too rich for existing scientific theory. For Psi to be effectively explained, the existing scientific paradigm must itself change. The history of science demonstrates, as Kuhn has shown, that new paradigms replace old paradigms because they are more successful in solving those problems which scientists have come to recognise as being acute.

But the new paradigm is never just an extension of existing knowledge. As Kuhn remarks, "That is why a new theory, however special its range of application, is seldom or never an increment to what is already known. Its assimilation requires the reconstruction and the re-evaluation of prior fact."  

It is this assimilation of prior fact into a completely new mould of thinking that marks the chief characteristic of each new scientific revolution. The true "explanation" of Psi, therefore, will not just be an extension of existing knowledge. Like all revolutions, the new paradigm will dramatically destroy old constructs, and rebuild them in a form that is completely new.

Einstein's explanation of gravity, for example, was not simply an extension of Newton's theory of gravitation. It totally revolutionised it, by explaining gravity, not as a force that manifested itself between material objects, but as a necessary consequence of the geometry of space-time.

Objects did not attract one another because of some inherent romance between them, they did so, argued Einstein, because the space-time continuum of which they were an integral part was curved. It was this curvature of space-time itself which made that movement necessary.

Newton's idea of force had to be replaced by the notion of geometry. It totally revolutionised it, by explaining gravity, not as a force that manifested itself between material objects, but as a necessary consequence of the geometry of space-time.

Twenty-first century physics is now inextricably bound up with the science of quantum mechanics, the study of the motions of sub-nuclear particles. The new physics, as we have seen, has already made profound discoveries that have transformed our traditional view of "reality".

So in order to be successful, this new scientific paradigm will not only have to remain firmly rooted in the world of matter, as presently described by the science of quantum mechanics, but it will also need to embrace an entirely new realm of mind, as represented by all the known categories of Psi phenomena.

That is to say, Psi phenomena will only be successfully explained when a scientist of the stature of Einstein emerges, who can reveal Psi in the light of what has gone before. And what has gone before in physical science is essentially Einstein's relativity theory combined with that of quantum mechanics.

No matter how brilliant a psychologist or parapsychologist may happen to be, and no matter how great his or her intuitive insight is, he or she will never be able to explain Psi to the satisfaction of scientists, unless he or she is also trained in quantum theory.

The "true" explanation of Psi will have to be revealed by a person who is grounded in quantum physics. Since the language of quantum physics is mathematics, this new explanation of Psi will have to be a mathematical explanation.

It is only when physicists are convinced of the "proof" of the relevant mathematics, that they will be willing to concede the "reality" of paranormal phenomena. So the world awaits for a new Einstein who can penetrate the gloom of the paranormal with the analytical insight of the intuitive mathematician.

Concluded in Part Five

References

5 Robert Miller, "Methods of Detecting and Measuring Healing Energies", in "Future Science"
The Significance of Belief

In his research into the manifestation of paranormal powers, the American psychologist Lawrence LeShan found that it was this factor of belief that was of paramount importance in the successful outcome of his experiments. As he explained:

“It became clear during this several year search that at the moment the paranormal information was acquired (when “telepathy” or “clairvoyance” or “precognition” was happening) they were reacting to the world as if it were constructed and “worked” on different grounds than those grounds on which we normally believe it to be constructed. At these moments they used a different metaphysical structure of the world than our ordinary, everyday metaphysical structure.” (Original emphasis) 1

We are reminded here of Gary Zukav’s summary of the nature of personal “reality”.

“Reality is what we take to be true. What we take to be true is what we believe. What we believe is based upon our perceptions. What we perceive depends upon what we look for. What we look for depends upon what we think. The central focus of this process, initially at any rate is ‘what we think’.” 2

LeShan found that the people with whom he worked were able to display paranormal abilities when they acted as if these abilities actually were a normal part of their everyday world.

In short, they did these things because they believed they could. In so doing, they also confirmed the teachings of the mystics. It is belief in the possibility of achieving Psi abilities that makes their attainment possible.

Conversely, those who do not believe in the existence of Psi, exert an obstructive mental influence that prevents these abilities from being experienced. There is also the vital ingredient of desire. As Uri Geller stressed when he was asked to explain how he was able to bend objects:

“You must want it to happen. Just take the knife or fork, stroke it gently, and will it to bend.” (Original emphasis) 3

Paranormal Abilities can be Learned

Paranormal abilities can, in fact, be acquired just like any other capabilities. This requires practice, as well as confidence in the expectation of positive results. The American mentalist Kreskin, for example, taught himself telepathy by constant practice with his younger brother Joe, by having him select objects in a room, and then attempting to “read” his thoughts. As he related in his autobiography:

“With the blessing of childhood, I didn’t know the rules – what could be done, what couldn’t. I tried it with my parents and had no success, naturally. They lost interest. But then I persuaded Joe to try it. I literally forced him to practice it with me for about four months.

“By the end of that time I could find almost any object in our small cluttered room without him saying “hot” or “cold”. I had no idea what I was doing, nor how much I was reading his facial expressions (a lot, probably) as I neared the object, but now I realize I was blindly beginning to train myself in sensitivity as ESP.” 4

Kreskin simply acted “as if the world were constructed and worked on different grounds” – grounds where telepathy was not only possible, but could intuitively be learnt.

Those sceptics who doubt the reality of telepathy may be interested to know that it forms an integral part of every stage performance that Kreskin gives. He literally “puts his money where his mouth is”.

As a stimulus to his sponsors, he challenges them to hide his cheque in any place they wish inside...
By then, all “normal” scientific investigators will have been conditioned into a new mould of the protocols of scientific procedure. Only when a new scientific paradigm has become established in which would they be called paranormal?) lie outside of the present paradigm.

It does not deal successfully or consistently with phenomena which by their very nature (why else heat, pressure and electricity, which are integral features of the current scientific paradigm. Scientists trained to think in terms of classical physics obtain results which reflect the bias of their attitudes of the scientists conducting these experiments have long been conditioned to produce this uniformity, by virtue of their education and training within the classical scientific paradigm. Unfortunately, it is a point that opponents of this uniformity, by virtue of their education and training within the classical scientific paradigm. Unfortunately, it is a point that opponents of the scientific method of investigation is, as Gary Zukav has pointed out, a myth. Critics of such tactics immediately point to this intellectual and emotional bias as an irreparable flaw in their scientific ‘objectivity’. The true scientist, they insist, is one who remains mentally unbiased without any prior thought of success or failure.

All scientific experiments are subject to bias. It is a necessary consequence of all human interaction with nature. The fact that this bias is exhibited consciously, as in the case of Psi researchers, does not invalidate the results of their experiments, any more than the unconscious bias does when involved in experiments undertaken in the classical scientific tradition.

In his investigations into the phenomenon of dowsing, the Soviet researcher Alexander Pluzhnikov noted that “cold winds, illness, bad moods, and negative or idiotic remarks or questions from casual observers detrimentally affect a dowser’s ability”.

It is in fact a common experience that paranormally gifted people find themselves unable to demonstrate their abilities when confronted by a hostile, tense or critical audience.

Kreskin himself noted that he was “completely dependent on the moods and personalities of the subjects, their willingness to open their imaginations and ‘receive’. He concluded, “I am helpless if they refuse”.

It is hardly surprising that when Kreskin was subjected to laboratory tests, he found that within minutes he felt a sharp decrease in his telepathic powers. It is this extreme sensitivity to mental influence that makes the successful replication of Psi experiments so difficult, and that poses extraordinary challenges to investigators trained in the classical scientific tradition.

The Problem with the Scientific Method of Investigation

It is not that the scientific method of investigation is unsuited to the validation of Psi phenomena, but rather that Psi experiments demand a rigorous mental control. It is this subtle point that needs to be grasped by all investigators of Psi.

Unfortunately, it is a point that opponents of Psi invariably fail to recognise or to concede. It is easy today to conduct “normal” scientific experiments and get consistent results, because the mental attitudes of the scientists conducting these experiments have long been conditioned to produce this uniformity, by virtue of their education and training within the classical scientific paradigm.

Scientists trained to think in terms of classical physics obtain results which reflect the bias of their classical education. This mental mould deals successfully and uniformly with such phenomena as heat, pressure and electricity, which are integral features of the current scientific paradigm. It does not deal successfully or consistently with phenomena which by their very nature (why else would they be called paranormal?) lie outside of the present paradigm.

Only when a new scientific paradigm has become established in which Psi phenomena form an integral part of the theory of “normal science”, and which is reinforced by education in all schools of learning, will it be possible to overlook the mental influences of the experimenters in establishing the protocols of scientific procedure.

By then, all “normal” scientific investigators will have been conditioned into a new mould of
thinking, which will produce consistent results in \( \Psi \), just as it now guarantees uniform results in traditional physics. But until such time as a new paradigm is successfully enthroned, the rigorous control of mental attitudes must remain a vital constituent of every experiment involving \( \Psi \).

**Paranormal Abilities are a Product of Faith**

The evidence for \( \Psi \) is, in a strange way, a product of faith.

Let us suppose, for example, that I sincerely believe that such a thing as precognition actually exists. I therefore set up an experiment to see if I can verify my belief. Although I may not be successful at first, if I continue to undertake my experiments holding a positive mental outlook, I am bound to find an occasional corroborating result.

Since these sporadic results seem to bear out my hypothesis, I am bolstered by this success to continue my experiments. As these positive results continue to occur, so I gain more confidence that my hypothesis is correct. As my confidence grows, so my results tend more and more to reflect my mental expectations.

Finally, there comes a time when I am able to reproduce evidence at will. By this time I am utterly convinced that precognition is a proven fact of nature.

A skeptic on the other hand, proceeds with the opposite hypothesis. He or she assumes that there is no such thing as precognition, and does not expect to find any evidence to support it. It comes as no surprise to learn that his or her expectations are fulfilled. Even those isolated results which are indicative of the existence of such a faculty are rejected because they are inconsistent.

As the number of experimental failures begins to mount, so the skeptic becomes increasingly convinced that the original hypothesis is correct, and that there is no such thing in nature as precognition. The doubter thus arrives at the opposite conclusion, but in a curious fashion by an identical process of mind.

To the skeptic, the fact that I am able to obtain satisfactory evidence while he or she cannot, seems clear evidence of my gullibility. I got my successful results because I wanted them to happen. What I have done seems to be the very antithesis of the scientific method, which is to operate in a neutral and objective way with a completely open mind.

The skeptic dismisses my evidence because it clearly seems to be the result of my suggestibility. My faith generated results which now justify my faith.

**Scientific Laws are also Products of Faith**

But this process is in fact exactly how the entire edifice of science has been constructed in the first place. Every scientific law that now exists began initially as a tenuous hypothesis. Each hypothesis began in a similar way to yield positive results, infrequently at first, but enough to warrant further investigation.

As more confirmatory evidence came to hand, so the original hypothesis came to be upgraded to a valid scientific theory. As the amount of proven evidence accumulated, so more and more scientists came to be convinced that this was the way that nature actually operated.

In due course, when this evidence had reached overwhelming proportions, the theory was enshrined as scientific “law”. But each “law” of science is ultimately the product of belief, and only continues to be valid for as long as faith in the underlying belief continues to be held.

Experience feeds on belief in science just as it does in the realm of magic. Science is merely one way of describing reality, while magic is another. The one is not superior to the other, for both are merely different ways in which reality can be experienced and defined.

To the hardened realist, convinced that nature functions in one way and one way only, the foregoing example is taken to be an absurdity. If precognition did not exist in nature as an actual fact, it would be impossible for me to acquire evidence of its existence, no matter how much faith I happened to profess.

Likewise, the realist believes that the evidence that sustains scientific law could only be obtained if nature actually did operate in this way. The idea that the universe might be able to re-arrange itself to suit any underlying cast of mind seems so ridiculous as to be outrageous.

Yet this is precisely what the Sages say does occur. The reason for this apparent absurdity is that, according to the mystics, the sceptical realist has become deluded by the apparent reality of the universe.

**Our Illusory World**

The scientific realist remains entrenched in the belief that the universe is a conglomeration of physical objects that exist in space completely independently of the individual.

To the mystic, however, the universe is revealed to be a subjective phenomenon appearing inwardly in consciousness, and it is this image in consciousness that is then projected outwardly by every individual mind.

Once the universe is seen to be a subjective phenomenon, it is easy to see why the character that the universe comes to exhibit in consciousness, must be determined by the mental content of that consciousness. This is confirmed in the following passage taken from the ancient Hindu classic *Tripura Rahasya*:

“One starts by imagining something then contemplates it; and by continuous or repeated association resolves that it is true unless contradicted. In that way, the world appears real in the
Furthermore, this realisation is now beginning to be glimpsed by perceptive scientists as well. For as Henry Margenau and Lawrence LeShan point out:

“This comprehension is one of the most staggering and least understood insights of modern science. We no longer search for what reality is, but rather for ways of usefully construing it; for ways to define it that will help us to achieve our goal.” (Original emphasis)

Parapsychologists who strive to validate Psi phenomena according to the protocols of accepted scientific thinking, need to be wary on a variety of counts. We have already seen the crucial importance of the mental outlook of all those who participate in the experiment, and how this influences the outcome of results.

Since negative beliefs inevitably decrease the likelihood of positive results, proponents of Psi would do well to confine their experiments to young children, or to those people who, for one reason or another have escaped the traditional scientific cast of mind.

It is a common feature of experience that positive Psi results are best obtained by young children, as demonstrated by the “Geller effect”. A good example of this is the incident recounted by Lyall Watson, of the child who was able to bend a key after watching a video of Uri Geller doing so.

The reason is obvious. As Kreskin noted in his experiments in telepathy: “I didn’t know the rules – what could be done, what couldn’t.”

The young child has not yet become “one of us.” By contrast, skeptics and opponents of Psi should concentrate their experiments on adults, preferably those who do not believe in the possibility of Psi. In this way, negative results will continue to be achieved, which will then continue to justify the traditional skepticism of science.

Because of the number of people alive today who hold opposing beliefs, it is likely that these conflicting results in Psi will continue to be produced for a considerable time to come.

It is also clear from numerous anecdotal cases, that it is possible for the mind to interact with mechanical, electrical and electronic equipment in deleterious ways. Those who design experiments to investigate Psi should therefore be extremely cautious in their utilisation of such equipment.

Tape recorders, cameras, computers and the like are notoriously unreliable in cases of Psi, and if they manage to function at all, often do so in ways that defy explanation. They are also inconsistent, functioning well on some occasions, and not at all at other times.

Yet it is precisely in this area of “objective, technological verification” that science has traditionally placed its trust. “The camera never lies” is a common scientific adage that represents the classical point of view. This axiom is held to be valid, however, only until some ghostly image appears in a photograph, or some other effect that was not anticipated or visible at the time.

When this occurs, the camera or the film is invariably presumed to be faulty, and the evidence obtained is held to be “unscientific”. The rules conveniently change according to the paradigm. When the camera, computer, tape recorder, etc., provides evidence that is permissible under the current paradigm, this is welcomed as “objective proof” of the validity of the paradigm.

But if a discarnate voice should happen to be heard on a tape recorder, this is taken to be evidence of the unreliability of technical equipment, rather than as evidence that the existing scientific paradigm is flawed.

Critics of Psi, on the other hand, should find in this strange contrariness of equipment a rich vein of doubt to exploit, for it is easy to reject evidence on these grounds, rather than believe that physical matter might actually be subject to the prevailing influence of mind.

Continued in Part Four

References
1 Lawrence LeShan, “The Medium, the Mystic and the Physicist”, Ballantine, New York, 1975, pp.xiii-xiv.
5 Ibid, pp.89-90.
6 Ibid, p.122.
8 Kreskin, op.cit., p.18.

Allan, The Crumbling Paradigm, February 8, 2016, 3:21 pm

The Crumbling Paradigm – Part Two

Probably the most famous, or notorious person, depending on your point of view, to influence
matter by some agency of mind, has been the Israeli psychic Uri Geller. Although best known for his ability to bend spoons and startle defunct watches and clocks into renewed activity, Geller has nevertheless conducted a variety of experiments that have confounded attending scientists.

In one experiment that took place at the White Oak laboratory of the Naval Weapons Center at Silver Spring, Maryland, Geller was invited by Eldon Byrd to see if he could deform three pieces of nitinol wire. The particular characteristic which prompted Byrd to choose nitinol wire was that although it could be twisted into any number of shapes, it always reverted to its original shape when heated.

Geller was challenged to see whether he could induce any permanent changes in the nitinol wire. As Geller proceeded to rub these wires with his fingers, each one of them began to curl into unusual shapes. Subsequent heating was unable to restore them to their original shape.

Byrd concluded that only intense heat or mechanical stress could have accounted for the permanent deformations which Geller had been able to induce in the nitinol wires. 1

On another occasion, while in the presence of Dr. Wilbur Franklin of Kent State University, Ohio, Geller fractured a platinum ring. Franklin presumed that he had caused a “fatigue fracture” in the ring, a rupture caused by excess wear and tear in the metal.

Yet when the ring was examined under an electron microscope, it was found that the fracture actually consisted of two separate and distinct cracks in the platinum. What was so remarkable about this discovery was that although the two cracks were extremely close to one another, each crack seemed to have been made by entirely different forces.

One fracture resembled that which typically occurred at a temperature of -195 degrees Celsius, while the other was characteristic of a crack caused by a temperature of 1773 degrees Celsius. Dr. Franklin later wrote: “It would be extremely difficult, even under the best laboratory conditions, to produce two so totally different fractures at sites so close to one another”. 1

While on a visit to the Lawrence Livermore Laboratories in California in 1974, Geller was asked by Ronald Hawke whether he could erase, or in any way alter, the programmes that had been magnetically stored on four computer cards.

These cards were coated with a layer of plastic to prevent any direct contact with the cards themselves. Again, Geller merely rubbed his fingers gently across the surfaces of the cards. When Hawke then fed these cards into the computer, they were immediately rejected.

Hawke found that the magnetic programmes had in some way been altered in a manner which now rendered them “ambiguous.” He later commented that “subsequent inspection with a magnetic viewer after the meeting with Geller revealed that the magnetic patterns had been altered.” 1

Once more, “normal” science was perplexed. Not only had Geller been able to do what the fundamental laws of physics indicated could not be done, but he had done so in a manner that defied all explanation.

The Will to Believe

These cases have become yet more embarrassing anomalies that do not fit into the current scientific paradigm. The existence of these anomalies is not just a recent problem. They have in fact been reported as far back as 1897. In his book The Will to Believe, the American psychologist and philosopher William James wrote:

“The phenomena are there lying broadcast over the surface of history. No matter where you open its pages, you find things recorded under the name of divinations, inspirations, demoniacal possessions, apparitions, trances, ecstasies, miraculous healings and productions of disease, and occult powers possessed by peculiar individuals over persons and things in their neighbourhood.

“Look behind the pages of official history, in personal memoirs, legal documents and popular narratives and books of anecdote, and you will find that there never was a time when these things were not reported just as abundantly as now.” 2

That tiny trickle of anomalous events has swelled today into a mighty flood, yet they seldom find their way into the published journals of science. Since they contradict the official rules of science, they are condemned to lie in “personal memoirs, legal documents, and popular narratives and books of anecdote”.

And because they are not reported in the official instruments of science, “normal” scientists who are wedded to the current materialistic paradigm continue happily to ignore them.

So great has been this profusion of unexplained phenomena over recent years that they have now come to be consolidated into a category of their own. This vast body of evidence is now referred to under the name of Psi, derived from the first letter of the Greek word psukhe (psyche), meaning soul or spirit.
Psi embraces a wide variety of unusual powers which appear to be manifestations of the human mind. Psi phenomena include:

- The ability to see, hear, smell, taste or touch, without the use of corresponding sense organs (extra-sensory perception – Esp)
- The ability to see things that are remote from the observer (clairvoyance)
- The ability to hear things that are remote from the hearer (clairaudience)
- The ability to acquire information directly from the mind of another person (telepathy)
- The ability to know things that will take place in the future (precognition)
- The ability to know things that have taken place in the past (retrocognition)
- The ability to influence matter by non-sensory means (psychokinesis)
- The ability to transport matter over distance, or to dematerialise it and rematerialise it elsewhere (telekinesis.)
- The ability to heal (faith healing)

These abilities, which appear to lie beyond the range of normal human expression, are generally referred to as “paranormal” abilities, and the study of those people who possess these abilities, as “parapsychology”.

The use in each case of the prefix “para” – meaning beyond, above or outside – is a clear indication of the fact that they are considered to fall outside of the “normal” realm of experience. It is because science and psychology have thus far been unable to explain these phenomena within the current scientific paradigm that they have come to be regarded as paranormal, or something beyond the range of normal behaviour.

It is an inevitable and unfortunate corollary of this definition, that those people who demonstrate these abilities are themselves regarded as abnormal, and in some way strange, odd or queer. In earlier centuries such people were considered to be in league with Satan, and were condemned to a painful death for practising witchcraft and the occult arts.

The stigma that has clung to these phenomena in the past has by no means been overcome today, even though parapsychology has become an acknowledged branch of psychology, and today claims the attention of many leading scientific minds.

The Limits of the Paradigm

However, the process that Thomas Kuhn elucidated continues to be plainly evident today. As Kuhn revealed, scientific paradigms serve as frameworks which bind the investigators of “normal” science within certain prescribed boundaries of belief.

In the course of time, evidence accrues which cannot be explained within the framework of the existing paradigm. At first these exceptions, or anomalies, are simply ignored by official science. As time passes, however, these exceptions increase in number to the point where a state of considerable tension arises.

This internal stress ultimately leads to a scientific crisis, out of which a new scientific paradigm is born. Like every form of revolution, this shifting paradigm is a traumatic affair, and only succeeds in overcoming the old ideas after a protracted battle with the guardians of outdated beliefs.

The evidential data that collectively has come to be known as Psi, has not emerged overnight. It is not some swift malaise that has come to afflict a portion of humanity. It has steadily been accumulating over the centuries.

In the past it was the power of the Church that effectively suppressed this data. It is now Science itself that has come to wield the rod of oppression. To official science, these anomalous events are unwanted, for they serve only to muddy the clear waters of accepted thinking.

Despite this religious and scientific crusade, the sheer abundance of Psi evidence has built up a groundswell of discontent, such that the redoubts of conventional science are now under siege.

According to the Cartesian dualism of classical science, the universe is divided into two opposing spheres – one of matter and the other of mind. The evidence of Psi threatens this divide. Yet ironically, this evidence offers a bridge across the gulf that would heal the centuries old chasm that has artificially divided the universe into two opposing parts.

Generations to come may wonder why it was that the opportunity presented by Psi was not seized upon enthusiastically by those who now man the bulwarks of traditional science. But that has not been the way of change in the past, and it is unlikely to reflect the transformation of the future.

The proponents of Psi will undoubtedly have to face a stern test of their resolve in the face of an unflinching foe, before the buttresses of the classical castle of science will be ready to crumble.

Those scientists who have established their careers and their reputations in the practice of conventional science, are naturally the ones who have the most to lose by a change in paradigm, and it is they, the leading scientists of their day, who have traditionally been in the vanguard of those who have resisted the onslaught of the new.

Parapsychology will have to fight a fierce battle before it takes its rightful place in the new scientific paradigm. It is assailed on many sides, particularly by those who now hold positions of authority,
and who have come to be regarded as the foremost experts in their field.

The battle against all forms of Psi, the challenge of the encroaching powers of mind, has led to highly charged confrontations in the past, and continues to do so to this day. It inspires in many a profound dread of the unknown.

Sigmund Freud, who was one of the pioneers of the adventure of psychiatry, and who more than most should have been alert to the awesome potential of the human mind, was so appalled at the prospect of the occult, that he called it "the black tide of the unknown". In reflecting this visceral response, he succumbed to mankind's horror of all things hidden and unknown.

Freud spoke not only for the majority of his peers, but also for the major body of scientists today, who consider anything that cannot be explained in conventional scientific terms as inherently unhealthy. The Church in turn has rigorously opposed all forms of the paranormal, believing them to be evidence of collusion between man and Satan.

Their centuries long Jihad has been directed at anyone who practised divination, or who demonstrated any unusual talent. The paranormal practitioners of yesteryear did not become the millionaires of their times, as Uri Geller has become today. Instead, they faced lives of victimisation and terror, that all too often ended upon a fiery stake.

Society has always feared the unknown.

**The Threat of Psi**

Today, many leading scientists see in the phenomena of the paranormal threats to the orderly process of living, and a likely reversion to that state of barbarism, witchcraft and superstition, out of which science so laboriously dragged itself four centuries ago.

For them the threat of Psi is very clear. It is the choice between the pure light of logic and reason on the one hand, and the gloom of magic-mongery and blind faith on the other. To pander to the inclinations of the paranormal then, is to court the collapse of all civilised virtue.

They paint the threat of Psi in bold opposing colours. These scientists not only consider themselves to be defenders of scientific truth, but crusaders for the very tenets of civilisation. They stoutly profess that it is only their valiant defence of conventional science that prevents humanity from sliding inexorably into a new age of darkness.

Lawrence LeShan speaks eloquently for their fears:

"Psi phenomena seems to threaten the basic concepts of the universe – the *weltenshauung*, the *lebensgefühl* of modern individuals. We live in a perceived world of law and order, of sequential cause and effect – a world in which space and time are limiting factors.

"It is on this view that we have built our own personality structure, our action and reaction patterns, and our sense of security. We may not find it an ideal world and may even resent its limitations, but it is the world of the 20th century and our own homeland.

"What then if these basic laws of the universe are threatened? What if we are faced with apparent evidence that they may be illusions – that space and time can sometimes be discounted or ignored; that sequences of events can occur which are irrelevant to the logic of cause and effect?" 3

In answer to his question, LeShan himself replies:

"It brings us to the 'catastrophic anxiety' the psychiatrist Kurt Goldstein has described as the most severe of all anxieties. Goldstein has demonstrated how we in our development, build our ego to support, and be supported by, that view of reality which our culture believes to be the only correct one.

"If this model is no longer supported by the culture around us, or if we are faced with data that contradict it, we feel as if we are in great danger, the danger that our unsupported ego will crumble and come apart. We feel that we can no longer remain whole." 4

The resistance to Psi will continue to be fierce, not simply because it challenges the conventional view of science, but because it threatens the very integrity of the personalities of its opponents.

For such scientists, the onslaught of Psi will be resisted as if their very lives depended on it, which in a sense they do. Conceding to the validity of Psi will call for a new description of the universe, and by extension, a new definition of ourselves.

The battle lines over Psi are now clearly drawn. The bastions of official science are guarded by its protectors who have entrenched themselves in their defensive positions. In this conflict, we find ourselves caught today in the rip-tides of a changing paradigm of science.

The old paradigm of classical physics, based upon fixed laws of nature, the rigorous march of time and the strict equation of cause and effect, seems to be giving way inexorably to a revolutionary new era whose potential we can only dimly see.

For those who are threatened by this change, and they include all those who have been conditioned by, and have committed themselves to, the old paradigm, this new revolution is fearsome in the extreme.
The shift to the new paradigm appears remorseless, and those who stand today in the forefront of the resistance, seem destined to become historical footnotes as those who stood in the path of progress, just as the Church once resisted the ideas of Copernicus and Galileo. As Henry Margenau and Lawrence LeShan explain:

“We can see the problem clearly when we think about the colleagues of Galileo who refused to look through the telescope. They refused because it was unnecessary to look; they had confused their theory about reality with facts.

“As far as they were concerned, they knew the facts, and there was simply no point in observing a contradictory fact; the telescope’s view was necessarily false because it contradicted known facts. At this distance we can see their reasoning and confusion.

“It is, however, harder to see when many modern scientists, not looking at the facts of parapsychology, simply dismiss them as necessarily false and therefore unnecessary to examine since – for them – they contradict a known fact. They are as confused as were Galileo’s contemporaries, but this is a lot harder to see close up.”

The Problem of Explanation

Parapsychologists today are deeply engrossed in collating the observables of Psi and cataloguing these new “facts of nature”. Their basic problem, however, is that they are unable to explain these new facts. For it is one thing to record a fact, but quite another to explain the principle that accounts for it.

The main difficulty of parapsychology today is that parapsychologists are simply unable to say why the strange events that they record happen as they do. But if the underlying reasons have been difficult to grasp, the amount of evidence that has thus far been accumulated is truly immense.

Much of it remains necessarily in anecdotal form, simply because these illegitimate “facts” are not welcome in the official journals of science. As unwelcome as this may be to “normal” science, however, its sheer volume has now become so persuasive, that an increasing number of physicists have come to recognize that it can no longer be ignored.

Men like David Bohm, John Hasted, Brian Josephson, Henry Margenau, Harold Puthoff and Russell Targ have all made signal contributions to the reality and significance of Psi.

The essential difficulty that these researchers face, as with any shift in paradigm, is simply that nature has not yet been “beaten into line”. The basic problem of the investigation of Psi from a scientific point of view, is that results obtained by one person under certain circumstances may not match the results achieved by another person under similar outward circumstances.

This conflicting evidence flies in the face of the scientific tradition, which requires that individual scientists must be able to replicate the results of other experiments conducted under identical conditions. In the field of Psi, this seldom seems to occur.

The reason it does not occur, is because scientists who are conditioned to the paradigm of classical physics have overlooked a vital ingredient in the determination of their results. They have become accustomed to denoting the significant factors that affect the outcome of any experiment in purely physical terms.

They do not realise that the success of classical physics was not achieved in this way. It took many years of conflicting results before nature was successfully beaten into the classical mould of expression.

It is only now becoming recognised, if only dimly, that it is the mental attitude involved in any experiment relative to Psi, that is the true determinant of the experimental result, and that this needs to be controlled just as carefully as temperature, pressure and the rest.

As has been pointed out elsewhere, when John Dalton developed his atomic theory of chemical reaction, he was faced with a disconcerting problem. Although his ideas were clothed in theoretical elegance, the “facts” of nature did not always support his point of view.

The French chemists Berthollet and Proust were initially unable to obtain verifying data, and it took “almost another generation” before chemists everywhere were able to achieve consistently uniform results that were in line with Daltonian theory.

The problem of making nature fit the paradigm was not so much a question of achieving consistent empirical methods, as it was a matter of co-coordinating people’s minds. It was only when chemists began to think alike and to expect consistent chemical results, that nature herself obliged by functioning in a manner consistent with these expectations.

Until this consensus of mental conformity was attained, we may well imagine the extent of the controversy that raged throughout the world of science at that time. Those chemists whose empirical results supported Dalton would have spoken out strongly in favour of the whole number hypothesis, while those chemists who had obtained conflicting data would have resisted fiercely the encroachment of the new ideas, and staunchly defended their methods and results.

This variability in results is an inevitable feature of any changing paradigm. Each period of transformation is marked by conflicting “facts”, simply because there is no uniformity in the underlying pattern of belief.
It is only when everyone has become conditioned to the new ideas, that the physical "facts" then achieve uniform consistency. With the benefit of hindsight we are able to see how this uniformity has come about, although we still fall into the trap of interpreting this as evidence of a given law of nature.

If we examine the events that are occurring today, we can see that a similar process is at work. Results of Psi experiments continue to be inconclusive, with no real indication as to which point of view is "correct".

Experimental results are inconsistent, not only between different experimenters, but even with the same people involved in identical experiments, but done at different times. This inconsistency is meat and drink to the skeptic, who triumphantly presents it as proof of the illusory nature of the phenomenon of Psi.

There remains also the problem of proof. What constitutes proof to one scientist does not necessarily convince another. Inevitably, this comes to depend upon the underlying cast of mind.

Those who are open to the possibility of new events are relatively easily persuaded. For those whose minds are utterly closed, even to the possibility of such new events, no amount of proof will suffice. One may recall the heroic efforts of Dr. J. B. Rhine, who strove for over forty years at Duke University, to assemble sufficient evidence that would convince his peers of the existence of telepathy and precognition.

To open-minded observers, Rhine’s results were sufficient to prove their existence and efficacy beyond all reasonable doubt. In fact, most of Rhine’s volunteers were soon bored to distraction by the endless repetition of experiments. Yet for the majority of scientists, it was as if Rhine had never conducted a single valid experiment.

The skeptics remained totally closed to the idea that there might actually be a faculty of telepathy, and no amount of evidence was able to persuade them otherwise. In the final analysis, no man or woman is able to be convinced unless he or she chooses to be convinced. Even Christ could not convert the Pharisees.

Continued in Part Three

References

2 William James, “The Will to Believe”, Lecture given in 1896.
5 Ibid, p.212.

Allan, The Crumbling Paradigm, January 25, 2016, 2:32 pm

The Crumbling Paradigm – Part One

In 1898, two events occurred in the life of Carl Jung which had a profound effect upon the choice of his future career. Although relatively modest in themselves, they were nonetheless sufficiently bewildering to prompt the youthful Jung towards an investigation of the properties of the mind.

When he came to record the story of his life some sixty years later, these two events were still indelibly marked on his memory.

The first event occurred when he was twenty-three years old, and took place during the course of his summer holidays. Jung was sitting in his room studying his textbooks while his mother was in the dining room, knitting. The door to the dining room, which led off from the room in which Jung was studying, stood ajar.

“Suddenly there sounded a report like a pistol shot. I jumped up and rushed into the room from which the noise of the explosion had come. My mother was sitting flabbergasted in her armchair, the knitting fallen from her hands. She stammered out. “W-w-what’s happened? It was right beside me!” and stared at the table. Following her eyes, I saw what had happened.

“The tabletop had split from the rim to beyond the center, and not along any joint; the split ran right through the solid wood. I was thunderstruck. How could such a thing happen? A table of solid walnut that had dried out for seventy years – how could it split on a summer day in the relatively high degree of humidity characteristic of our climate?

“Jung’s astonishment was further compounded by another strange event which happened two weeks later. He arrived home on this occasion at six o’clock in the evening to find his mother, his fourteen year-old sister, and their maid, in a great state of consternation.

About an hour earlier there had again been a deafening explosion emanating from the dining

Carl Jung (1875 – 1961)
Paranormal Anomalies

The perplexity which Jung experienced in trying to discover some rational explanation for these two events was understandable in the light of the scientific theory of his day. At the end of the nineteenth century, physics was still dominated by the idea of the universe as a Giant Machine, in which objects could only be damaged by the impact of forces applied directly to them.

Yet despite the dramatic developments which have since taken place in science, and the insights into the nature of physical matter which the discoveries of quantum mechanics have provided, the conundrum which faced Jung then still challenges us to this day.

For although the New Physics has led to a profound re-evaluation of the physical world, mainstream science has continued to be bound by the old ideas. The majority of scientists today continue to be guided by the signals of their senses, and to regard the world in a totally material and objective way.

Because of this, the mysterious explosions which troubled Jung still continue to defy scientific explanation. They remain anomalies – events which lie outside the boundaries of the current scientific paradigm – and which are therefore overlooked by “normal” scientists.

However, these anomalies have begun to proliferate until they now embrace such a wealth of extraordinary material, that this anomalous data can no longer be ignored. Science has become forced to take note of these anomalies, and leading physicists have recognised the need to incorporate them within the overall scientific scheme.

On March 10, 1965, the American psychiatrist Berthold Schwarz interviewed a thirty year-old housewife who described to him an unusual event that had taken place during the previous week. The woman told Schwarz that she had had her kitchen renovated some two years earlier, in which certain decorative tiles had been placed by the sink and stove.

These tiles were coloured pink and each contained a fruit motif which was baked into the tiles themselves. On the previous Saturday evening, the housewife recalled that she had entered the kitchen and was amazed to see that, in place of the pictures of the peaches which had previously been incorporated in four of the decorative tiles, there now appeared pictures of a baby superimposed on the tiles.

Each of these four tiles contained the same face of a child with a birthmark on its head. This birthmark happened to coincide with a similar mark which her son Roderick had been born with. Thinking that she might be experiencing a hallucination, she called her husband to see this strange phenomenon. He confirmed what she had seen.

Subsequently, every member of the family together with friends, neighbours and colleagues, examined these tiles. All confirmed the presence of the faces. All except the housewife had ever noticed anything resembling a face in any of these tiles before. These faces were not painted on the tiles, and they subsequently resisted all efforts to remove them through abrasion or washing.

As in the case of Jung’s shattered knife and dining room table, several physical objects had undergone a transformation which defied conventional scientific explanation. Short of fraud, for which Dr. Schwarz could find no evidence, the appearance of the faces that were now superimposed upon the tiles could not be explained by any of the known laws of physics.

This incident was, and still remains, an anomaly to be added to the burgeoning collection of what Charles Fort once called “the damned” – those incidents that defy common explanation.

When Paul Brunton visited India in the early years of the twentieth century in search of the mysterious and bizarre, he happened to meet a rather unsavoury character, a former clergyman, who had been expelled from the church.

Brunton discovered that this man possessed a strong hypnotic power which he was abusing, by exploiting credulous people and obtaining money from them by unscrupulous means. He discussed this situation with an Indian friend who was versed in the occult arts. The Indian agreed that the defrocked priest should be prevented from exploiting gullible people any further, and
Scott Rogo (1950 – 1990) resolved to place a curse on the man. When Brunton went to look for the clergyman a short time later, he was directed to a hall where the man was giving a demonstration of his powers. When Brunton entered the hall he was confronted by a scene of wild confusion. He later described the cause of this confusion.

“They had all been sitting peacefully upon their chairs listening to their leader’s lecture when all the electrical lamps had suddenly exploded with the force of bombs, shattering glass in every direction. The hall had instantly become dark and amidst the resulting gloom and chaos they had heard their leader fall heavily to the platform floor, uttering loud cries of fright.”

The plan apparently worked, for the defrocked priest was later persuaded to curtail his activities and leave town. Now while this event may easily be dismissed as mere coincidence, for power failures are not uncommon in India, they do not usually cause electric bulbs to explode “with the force of bombs”.

Clearly some extraordinary surge of power seemed to have been responsible. Yet what struck Brunton so forcibly on this occasion, and which qualified this event for inclusion in the growing body of anomalous behaviour, was the timing of this incident.

“And now for the curious point of the story. The hall had been plunged in darkness at the very moment when my Indian friend’s rite of cursing reached its culminating point!”

Phone Calls from the Dead

In 1975, California parapsychologist Scott Rogo was lying comfortably on his living room couch. It was four o’clock on a Thursday afternoon. Although he knew that he had to place a telephone call to the UCLA Neuropsychiatric Institute at that time, because he was listening to the radio and dozing, he felt it was too much trouble to get up and make the call.

Two hours later, however, while he was still lying on the couch, his reverie was disturbed by the insistent ringing of his telephone. Reluctantly, Rogo roused himself and answered it.

“When I picked up the phone, I was surprised to hear the voice of a young research assistant who worked at the Neuropsychiatric Institute.

‘I’m answering your message’ he said.

‘What message’? I asked, a bit puzzled.

‘The call you made to us at four’, he continued, equally bewildered.

‘What do you mean? I didn’t call you’, I added a bit nastily.

‘Oh? I just got in and found a message on my desk saying that you called at four and wanted us to return the call’.

To say the least, I was thunderstruck. Indeed, I had wanted to phone UCLA at 4.00 that day and I had actually wanted to speak to this assistant’s boss. But I most assuredly had never made the call.”

This spontaneous communication involving a real, physical telephone system so astounded Rogo at the time, that he began an investigation to see whether similar events had ever occurred to other people.

His enquiries led him to uncover even more extraordinary cases. He found, for example, that not only were there recorded instances of strange messages that had been intercepted from living people, but also some from those who were already dead.

In 1959, a Swede by the name of Friedrich Jurgenson claimed to have discovered strange voices on his tape recorder while he was out taping bird calls, and again while recording various radio broadcasts. Another European, this time a German named Konstantin Raudive, later announced that he too had been successful in recording on tape strange voices which allegedly belonged to people who were deceased.

In another series of experiments conducted in America, both Attila von Szalay and Raymond Bayless succeeded in obtaining recordings of strange, discarnate voices. Berthold Schwarz also reported a case where a friend of his happened, on a sudden impulse, to record a message on his tape recorder. The message was as follows:

“Please, Spirit, help us. Please guide me. Dear Spirit, soon help me. Dear Helpful Spirits, dear Guiding Spirit, spirits of the so-called dead, please help me. Please guide me. Please speak up that I may hear you clearly on this tape.”

When this man replayed his recorded message, he was shocked to hear the voice of his late father, whose voice could be heard over the original message, saying, “Please help me please guide me. Help.”

When Rogo pursued these investigations, he found that not only were certain individuals successful in obtaining recordings of discarnate voices on tape recorders, but that they were also able to receive messages via an astonishing range of other electrical equipment as well.

He found that ever since radio telegraphy had been invented, there had been enigmatic reports of odd messages that had unexpectedly been received. Unusual voices and messages had also been
Later, upon entering an elevator, she found that it ascended and descended completely four times to get out of the car, the car doors mysteriously jammed.

The charge in her car battery drained completely, preventing the car from starting. When she tried to start the car, the engine refused to turn over.

Her television set suddenly malfunctioned, as did her stereo, laser disc-player and tape recorder. During one twenty-four hour period, her telephone refused to ring for incoming calls and crackled noisily with static whenever she tried to make an outside call.

In another case that came to my attention, a personal friend had an episode in which household appliances, electrical and mechanical devices, simply self-destructed around her. During one twenty-four hour period, her television refused to turn on and her stereo system made a strange buzzing sound as if it was trying to turn itself on.

The report noted that whenever she approached a radio or television set, its reception was adversely affected. Her husband Paul, who was himself a qualified electrician, was quite unable to account for these extraordinary events. "It's got beyond a joke," he complained, "an electric iron caught fire in Jackie's hand the other day, and the central heating went crazy. We're both mystified." 7

In one instance which Rogo uncovered, a London solicitor by the name of David Wilson elicited strange messages in 1915 from a device which he had personally concocted. It consisted of a battery hooked to an electrical detector, which in turn was attached to a galvanometer.

In 1921, another innovative investigator, F.R. Melton of Nottingham, designed a device which he called a "psychic telephone". It consisted of some telephone apparatus hooked to an amplifier and placed in a small box. Rogo described another device which again succeeded in attracting mysterious responses. This mechanism was invented by a man named Henri Vandermeulen, and was actually granted a patent by the Belgian Government.

“The apparatus consisted of two glass prisms coated with resin; an electric bell; and a dry cell. All these components were connected by various wires. A light metal triangle was balanced between the prisms, next to one of the connecting wires. The bell would activate when the metal triangle was pushed (physically that is) into contact with the positive connecting wire, thus closing a circuit between the component parts.”

In yet another instance, a Mrs. L. N. Geldert received messages over a wireless set that was not plugged in at the time, which she claimed originated from her son Bob who had been killed in action during the First World War. Geldert personally described this saga in a book entitled Thy Son Liveth. 8

Matter and Mind

The large body of evidence that Rogo has accumulated is data which continues to remain anomalous. It is completely at odds with the laws of conventional physics. Mainstream scientists still continue to cling tenaciously to the Cartesian divide, in which all the phenomena of life are neatly separated into two distinct categories of matter and of mind.

They do not welcome therefore, data which suggest that in some perplexing manner, the sphere of mind is able to intrude into the realm of matter. Conventional scientists continue to function today in the firm conviction that these two spheres are inviolable, and that the subjective properties of the mind are entirely divorced from matter, and are in no way able to influence it.

It remains a fundamental article of faith among conventional physicists, rooted in the classical tradition, that matter can never be influenced by such ephemeral things as emotions or thoughts. The problem for such physicists, is that the body of anomalous data that conflicts with this view continues to increase.

As it does so, the natural response is to repress this unwelcome evidence with even greater force.

The drawback in adopting this defensive strategy is that the existing scientific paradigm necessarily becomes even more rigid, and thus becomes even more vulnerable to revolutionary change.

There is growing evidence to suggest that the minds of certain people not only do influence the sphere of matter in ways which are highly unconventional, but that they do so in ways which are often distinctly hostile.

It remains a commonly reported phenomenon that certain people relate badly to their wrist-watches, which never seem to function properly while they are being worn. Yet when these same wrist-watches are later examined, they are found to be in excellent working order.

Other people manage to exert inexplicable effects on the operation of machinery, particularly in the field of electronics and computers. These people have come to be categorized as "machine unfriendly". But if some people exert an influence on matter that is less than benign, other have an effect that is downright lethal.

In a Vancouver news report, a twenty-five year-old housewife by the name of Jackie Priestman, who was then living in Stockport, Cheshire, had put out of action sixteen vacuum cleaners, plus an assortment of hairdryers, lawnmowers, light bulbs, kettles, clocks, heaters and washing machines over a four year period.

The report noted that whenever she approached a radio or television set, its reception was adversely affected. Her husband Paul, who was himself a qualified electrician, was quite unable to account for these extraordinary events. "It's got beyond a joke," he complained, "an electric iron caught fire in Jackie's hand the other day, and the central heating went crazy. We're both mystified." 9

In another case that came to my attention, a personal friend had an episode in which household appliances, electrical and mechanical devices, simply self-destructed around her. During one twenty-four hour period, her telephone refused to ring for incoming calls and crackled noisily with static whenever she tried to make an outside call.

Her television set suddenly malfunctioned, as did her stereo, laser disc-player and tape recorder. The charge in her car battery drained completely, preventing the car from starting. When she tried to get out of the car, the car doors mysteriously jammed.

Later, upon entering an elevator, she found that it ascended and descended completely four times
without stopping. When it finally did come to a halt, the elevator doors refused to open.

The ability to manipulate objects by means of mental concentration is now a widely reported phenomenon. Former President of the Cambridge University Society for Psychical Research, Dr. A. R. G. Owen, described experiments which he conducted personally with a subject named Jan Merta in Toronto in 1971.

For these experiments, two chicken feathers were joined together by their quills, and then hung by a nylon thread inside a glass jar, which was two feet (60 centimetres) high and one foot (30 centimetres) square. The thread was then taped to a glass plate which covered the opening at the top of the jar.

Air was prevented from entering the jar by greasing the contact between the plate and the rim of the jar. Although some random motion still persisted after the jar was sealed, this gradually ceased after a short period.

Owen described how Merta stood about six feet away from the jar, and alternately raised his right and left hand. When he raised his right hand, the feathers swung to the right, and vice-versa. In each case the feathers were allowed to come to a complete halt before Merta initiated any subsequent movements. Dr. Owen commented on what took place.

"Throughout, Jan was not only remote from the apparatus, but also physically quite passive. In one series of demonstrations he did not move head, body or hands, and did not himself announce the expected direction of movement. The feather moved to the right or left according to the requests of the observers, which they made to Jan.

"On some occasions when the feather had just completed the movement which it had made according to the instructions, Jan was asked to continue swinging it in the same direction and it picked up speed again. On other occasions Jan was asked to stop and reverse the motion just after it had started, and this he successfully did.

"In a final series, Jan sat, completely passive, about twenty-five feet away from the jar with his hands clasped behind his head. The responses of the feather were no less definite than the others at closer range." 10

Continued in Part Two

References

4 Scott Rogo and Raymond Bayless, "Phone Calls from the Dead", Berkley, New York, 1980, pp. 113-114.
7 Scott Rogo, "Phone Calls from the Dead", op.cit., p. 167.
8 Ibid, p. 146.
9 Quoted from "Vancouver Province", Vancouver, British Columbia, January 18, 1983.

Scott: My name is Scott Paton. I am speaking today with Allan Colston. He is the author of the book "The Last Days of Tolemac". This is a book dealing with prophecy.

For those listeners who may be new to this topic, this Podcast is another in the series "Signs of the Times". Hello Allan and welcome to the Podcast.

Hello Scott, it's great to be with you again.

Scott: In our last Podcast you spoke about the early history of the Jews, and said that you would follow this up with a summary of what is predicted to happen to them in the future.

You're quite right Scott. As I recall, I said that now that the Jews had returned at last to their ancestral land, I hoped that they would enjoy a better future than they had endured in the past. Unfortunately, the Bible predicts that even worse things lie in store for them.

Scott: That doesn't sound good. What sort of things does it predict?

Well Scott, at the end of our Podcast entitled "The ISIS Crisis", I mentioned that the prophet Ezekiel predicted that there would come a time when a coalition of Islamic forces, together with their armies, would assemble on the borders of Israel, to the South, the East and the North.

Their purpose in doing so would be to attack Israel from all points at once, with the intention of overrunning the country and slaughtering all the Jews, thus ridding the land at last of the hated Zionists, and leaving it free to become the centre of the new Islamic State.

But just when they were poised for success, and the population of Israel realised that no foreign country would be coming to their aid and that all hope was lost, Ezekiel predicted that there would be a miraculous intervention by God. As he wrote in Chapter 38 verse 22:
And this is where it gets really interesting Scott. For this would not be the first time that God had intervened on behalf of the Jews by means of thunder, fire and hail. In the 23rd verse of chapter 9 of the Book of Exodus, we read:

“And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.”

But as I mentioned in our previous Podcast, the plagues attributed to the LORD during the time of Moses were not miraculous at all. As explained by Velikovsky in his book Worlds in Collision, they were actually the natural outcome of a close encounter between the earth and a comet.

And just as a comet came to the aid of the Israelites at the time of Moses, so I believe that another comet will save them from the forces of the Islamic Alliance. And it would not surprise me Scott, that when that time comes, followers of Zacharia Sitchin will claim that it is the return of Planet X.

Scott: I gather you don’t believe that.

No Scott I don’t. But when destruction rains down upon the earth from the skies, it probably doesn’t matter too much who is right anyway. The end result will be the same. The assembled armies of Islam will be caught out in the open and be destroyed, while the land of Israel will be saved. As we read in the 39th chapter of the Book of Ezekiel, verses 3 and 4:

“And I will turn thee back, and leave but the sixth part of thee, and will bring thee upon the mountains of Israel:

“And I will smite thy bow out of thy left hand, and will cause thy arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.”

The Islamic armies that had gathered on the borders of Israel would be exposed “on the mountains of Israel”. Their guns, rockets, tanks and artillery would prove no match for the fury of the meteorites and the “fiery hail” that would descend on them from the skies.

After the comet had passed, the countryside would be littered with the wreckage of the Islamic armaments and the bodies of their dead. So many people would die on the land to the East of the Dead Sea that the stench of rotting flesh would fill the air. As Ezekiel wrote:

“And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it the valley of Hamongog”.

Ezekiel wrote that it would take the Jews seven months to bury the dead and dispose of their carcases. “And seven months shall the house of Israel be burying of them, that they may cleanse the land” (Ezekiel 39:11-12) He even penned four verses inviting animals and birds to feast on their flesh.

What makes this prediction by Ezekiel so important Scott, is that it marks the beginning of the seven years of tribulation described in the Book of Revelation. For the day on which this aerial assault begins will be “The Great and Terrible Day of the Lord”, long predicted by the prophets of old.

This will be a day of triumph unlike any other in the history of the Jews. It will be a day when the prophecies of the Old Testament will be vindicated, and the heathen armies will no longer threaten the land of the Covenant. As Ezekiel wrote in chapter 39 verses 7-8:

“So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel. Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.”

Scott: But Allan, if these prophecies come true in the way that you say, surely this will be wonderful news for the Jews.

Of course you are right Scott. At least for awhile. For when the people of Israel see that their enemies have been destroyed, and that they have been spared from annihilation by means of divine intervention, the entire nation will rejoice, and even sceptics will be converted into fervent believers.

In fact, while the rest of the world is dealing with the devastation caused by the comet, the Jews will finally accept that their nation truly is a nation of destiny, and that they have a special Covenant with God. As Ezekiel writes in chapter 39 verses 21 and 22:

“And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward.”

Scott: So what effect will this have on the nation of Israel?

Well Scott, the nation of Israel will be completely transformed. Whereas at the present time the population is divided by fierce political rivalries, the Jews will now come together with a renewed sense of unity and purpose. They will rebuild their nation according to the teachings of Moses.

They will be assisted in this by another seemingly miraculous event. Because their enemies will
have been utterly routed by the disasters caused by the comet, the Jews will be free at last to build a new Temple of Solomon on its original site on Mount Moriah in Jerusalem.

**Scott: What will happen to the Dome of the Rock and the Al Aqsa Mosque?**

That’s a great question Scott. And we can get a clue as to their fate in the 38th chapter of Ezekiel, verse 19, when he writes: “For in my jealousy and in the fire of my wrath have I spoken. Surely in that day shall be a great shaking in the land of Israel”.

The Muslim shrines that now stand on the Temple Mount in the old city of Jerusalem will collapse. The earthquakes and the meteorites will leave both of these sacred places in ruins, allowing the Jews to build a third Temple, to replace the one that was destroyed by the Romans.

When this Temple is rebuilt according to the original plans, the Jews will once again restore their practice of sacrificial worship in the Tabernacle of the Temple. The Sanctuary will once more be a place of ritual purity, and will become the new focal point of the Jewish religion.

This won’t be as difficult as you might imagine Scott, for there is an organisation in Israel known as the Temple Institute, that is already preparing for just such an opportunity. In fact, I have discussed this on my Blog, in a piece entitled “Rebuilding the Temple of Solomon”. As they point out on their website:

“The major focus of the Institute is its efforts towards the beginning of the actual rebuilding of the Holy Temple. Towards this end, the Institute has begun to restore and construct the sacred vessels for the service of the Holy Temple. These vessels, which G-d commanded Israel to create, can be seen today at our headquarters in Jerusalem.

“They are made according to the exact specifications of the Bible, and have been constructed from the original source materials, such as gold, copper, silver and wood. These are authentic, accurate vessels, not merely replicas or models.

“All of these items are fit and ready for use in the service of the Holy Temple. Among the many items featured in the exhibition are musical instruments played by the Levitical choir, the golden crown of the High Priest, and gold and silver vessels used in the incense and sacrificial services.”

**Scott: So Allan, how do we know that the Temple of Solomon will actually be rebuilt?**

Well Scott, the short answer is that we know this from the words of Daniel in the Old Testament and Jesus in the New Testament. Both refer to the fact that the Anti-Christ that is to come will go to Jerusalem to be crowned in the new Temple of Solomon. But we are getting a bit ahead of ourselves here.

In the dark days that follow the global destruction caused by the comet, the governments of the world will no longer be able to command authority, leaving a power vacuum in their place. But out of this chaos will come a man who will draw to him the leaderless masses in what is left of Western Europe.

He will be a man of charismatic charm who will attract the masses with his powers of oratory. But what will make him seem divine to those who are drawn to him is the fact that he will be able to perform similar miracles to those that were attributed to Jesus.

Together with these divine qualities he will also bring a message of hope to all those who are suffering. He will preach a message of brotherhood and peace. He will heal the sick and feed the hungry. Everywhere he goes, he will be greeted as the long awaited saviour of mankind.

This man will negotiate a treaty with Israel, promising to protect the Jews, while at the same time allowing them to pursue their ancient religious practices. However, midway through the seven year period of the apocalypse Scott, a dramatic change will occur.

**Scott: What sort of a change will take place?**

According to the Bible Scott, this man will suffer a “grievous head wound”. Although this will appear to be fatal and cause his followers to despair, he will miraculously recover. But his recovery will be accompanied by a complete change in personality.

In place of the man who had previously taught peace and kindness towards others, there will emerge a new person who will manifest demonic qualities. In other words, the man who was previously hailed as the new Christ, will now begin to act like the long predicted Anti-Christ.

This will be the time when the vision of St. John will be fulfilled, when the world will come to recognise this man for the demon that he truly is. As we find recorded in chapter 13, verses 3-7 of the Book of Revelation:

“And I saw one of his heads as it were wounded unto death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power to the beast: and they worshipped the beast, saying, who is like unto the beast? Who is able to make war with him?

“And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

“And it was given unto him to make war with the saints, and to overcome them: and power was given over all kindreds, and tongues, and nations.”

The next forty-two months after his miraculous recovery will be the darkest time in the history of
the earth. It will be the time when the Anti-Christ will go forth in an orgy of blood, killing all those who resist him. And it will culminate in his decision to go to Jerusalem to be crowned as a living God.

Scott: Why would the Anti-Christ go to Jerusalem to be crowned?

Because Jerusalem is the focal point of the Jewish religion. But that in itself would probably not be enough to induce the Anti-Christ to travel to Jerusalem to be crowned. But it does raise a tantalising possibility Scott.

For if by chance the Jews should happen to rediscover the lost Ark of the Covenant, and restore it to its former location inside the Holy of Holies in the new temple of Solomon, then the prospect of getting his hands on the Ark would undoubtedly draw the Antichrist to Jerusalem like a magnet.

And according to Bible prophecy, when the Anti-Christ travels to Jerusalem, he will no longer come as a man of peace. This time he will come with his conquering armies. They will lay waste to the countryside and devastate the cities of Israel.

When the Anti-Christ enters the Holy of Holies of the Great Temple to be crowned as a living God, he will not only defile the temple, but this act will be the “abomination of desolation” described in verse 27 of the 9th chapter of the Book of Daniel:

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

When Jesus was asked about the events that would occur in the last days, he said that there would be an “abomination of desolation”, as predicted by Daniel. This would be the time when the city of Jerusalem would be attacked and the time when the inhabitants would be forced to flee for their lives.

This is how it was described in verses 15 to 21 of the 24th chapter of the Gospel according to St. Matthew:

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

“Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes.

“And woe unto them that are with child, and unto them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”

St. Luke puts it this way in verses 20 to 24 of chapter 21 of his Gospel:

“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

“For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days, for there shall be great distress in the land, and wrath upon this people.

“And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

So here we go again Scott. As if the Jews have not suffered enough already. Now they will have to face the wrath of the Beast, as St. John calls him. And if they think that the holocaust was bad, when millions of Jews died in the gas chambers, what follows will dwarf all the horrors of their bloody past.

Scott: What sort of things are you referring to?

Those who live in Israel at that time will be forced to flee into the mountains in order to escape the wrath of the Anti-Christ and his armies. But this campaign of death will not only be directed at the Jews. It will also be unleashed on anyone who does not worship him as the living God.

According to the prophet Zechariah, when the Anti-Christ enters Jerusalem and begins his reign of terror, two thirds of all the Jews alive at that time will be killed. The remaining third of the population will be tried in the fires of the tribulation that will follow.

“Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

“And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein.”

“And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, it is my people: and they shall say, the Lord is my God.” (Zechariah 13: 7-9)

Those who can survive the trials that will take place over the next forty-two months will be purified. They will be rewarded with eternal salvation when the Great Redeemer returns to the earth to
Scott: What sort of trials will they have to endure?

They will have to face trials of persecution, torture, starvation and death. But these will probably seem easy compared to the physical hardship of trying to survive in the mountains, or in subterranean caverns, as well as the challenge of finding food and water in a desert land.

But it will not just be the Jews who will have to cope with these calamities. They will affect all the people on the earth at that time. This period of tribulation will be the time when the Four Horseman of the Apocalypse will ride, bringing with them the plagues of famine, war, disease and death.

The death toll from these plagues will be enormous. As St. John wrote in his Book of Revelation, one quarter of the entire population left on the earth will fall victim to these plagues.

“And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.” (Revelation 6:2)

“And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.” (Revelation 6:4)

“And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.” (Revelation 6:8)

During this time the earth will be afflicted by periods of extreme heat. This heat will cause streams and river beds to dry up and people will be desperate to find water to drink. Due to the unrelenting droughts, crops will fail, and famine will spread throughout the world.

Lack of sanitary conditions will lead to the outbreaks of many different kinds of disease. For many people who are caught up in these hellish conditions, the pain of living will cause them to yearn for death as a way of escape from these ghastly plagues.

Yet the Bible says that death will elude those who look for a way out. They will be forced to suffer. “And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.” (Revelation 9:6)

But in spite of these cruel conditions, the drums of war will continue to beat, as the armies of the Anti-Christ march remorselessly onward in their campaign for world domination. They will only be stopped when they reach the valley of Jezreel, and their appointed battle of Armageddon.

But, as I have said before Scott, that is a story for another time.

Scott: Well Allan, these last few Podcasts have certainly given our listeners plenty to think about. I know that I will look at the events that are unfolding in the Middle-East now in an entirely new light.

You have been listening to Allan Colston, author of the book “The Last Days of Tolemac”. Do join us for our next Podcast, which will be another in the series titled “Signs of the Times.”