
REVISING SURVIVAL RESEARCH:
PROPOSALS FOR A NEW PARADIGM

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I have some thoughts that I would like to share with you on the great question of survival. Speaking for myself, I would agree with Carl Jung that it is healthy for the soul to form an image of death or a myth of death and life. I would like to put my approach to this whole subject in that context. I see the survival problem as a practical psychological problem. It is also a theoretical, scientific, and philosophical problem. But it is also in my judgement unique in that it is a practical-spiritual problem. So we have to come to grips with death. We are not talking about something that is remote from us. We are talking about something that is extremely intimate. We are all going to die. I am interested in forming some sense of how to deal with that. Before I get to the question of the evidence for life after death, I have two other introductory comments. One, I have always been impressed by Ernest Becker's (1973) *The Denial of Death* in which he argues that the inability of Western peoples to accept death distorts their psychology and has all sorts of intriguing political implications. At the end of his book he calls for a merger of science and religion. I have always felt that that was the point where he should have introduced parapsychology, particularly survival research, as a way of merging traditional religious claims and science. Another point I want to make is that there does seem to be a conflict between popular belief in that most ordinary folk do believe in some form of life after death whereas the scientific and intellectual establishment tend not only to disbelieve but to dismiss the whole idea, even repress confrontation with the relevant evidence. So again, it seems to me that parapsychology has a role to play to mediate between that popular need to ratify its belief and the intellectual aims of parapsychology. But where are we? For me, it has been an impasse. I have spent many years reading survival related research. I have also talked with a lot of people. I have not done formal research but I have certainly talked to a lot of people who have had impressive experiences. Moreover, I myself have had a number of unusual encounters. In fact, I described in a little book that I have

written called *Soulmaker* (Grosso, 1992) four distinct episodes in which I confronted something suggestive of a postmortem entity or survival. On one occasion, the most dramatic, I was attacked by an entity that seems to have been a ghost in a haunted house that had displayed itself to at least nine other people. I spent the night there and experienced several incidents. But in the culminating incident, this shadowy form came out of nowhere and engulfed me. There were other evidential features of the experience. What I am saying is that in spite of these personal encounters and studying the best literature on the subject, I am still undecided as to what I have actually experienced. So, I hover on the edge of belief.

What I would like to do is talk about our non-belief. For me at any rate there is a stalemate in terms of the question of survival. I would like to suggest about five procedures or proposals that would perhaps extend and develop current approaches to survival that might help to remove that sense of uncertainty and increase a sense of confidence.

Parenthetically, I might add, that I don't mind the sense of uncertainty. I rather like it, in fact. I don't crave certainty in this area. But what I do like and what I do enjoy is the fact that there is enough provocative evidence to suggest that a great adventure may await us after death. That is quite enough for me. So, although I can tolerate the ambiguity I still feel another side of me would like to pursue the question further and see if I can resolve the ambiguity.

I would like to state also the way I see the alternatives and what the evidence points to. It seems to me that there is some very strong evidence that suggests life after death.

The alternate explanation, however, to that evidence I think is equally interesting, namely that we human beings possess some extraordinarily subtle and largely untapped, unknown, and misunderstood powers that create the illusion of life after death.

Either interpretation is interesting: either we do survive bodily death in some sense or we have some pretty unusual powers. Whether or not these two alternatives are disjunctive or conjunctive is the great issue.

There are three reasons why I hesitate in drawing the survival conclusion. The first is the whole question of super-psi. I know that it has been argued that super-psi is not a scientific hypothesis because you cannot falsify it. Nevertheless, it does muddy the waters. My own

sense is that super-psi cancels itself out; in other words, the greater the super-psi, the less implausible the notion of survival.

The second thing that prevents me from accepting wholeheartedly the evidence for survival at face value is—to use a common phrase—the spell of the paradigm. Having been educated in our materialist culture, there is almost a psychological inability to accept the full implications of survival research because it runs contrary to so much of the intellectual milieu that I find myself inhabiting. I would not discount the power of this kind of social spell. It can be hard to resist. It is an extra rational factor that has influenced and shapes my attitude.

Finally, I do feel that when all is said and done the only crucial experiment is death itself. I doubt if I will ever achieve total certainty because not having had the experience of dying and having survived death, there is always room for doubt.

Let me just mention quickly my five suggestions or steps toward breaking the stalemate. I will try to suggest in what way these steps might help to alter our view of the evidence either way, for or against the survival hypothesis. First, I am going to suggest that we broaden the database. I believe there is data relevant to survival that has not been normally considered.

Second, I think it might help to look at the whole question of human survivability in terms of an evolutionary perspective. All our human abilities, our very existence, and this entire universe that we inhabit is an aspect of an evolving, time-driven, time-constituted reality. From the Big Bang 15 billion years ago to now the universe and everything in it has been constantly changing and evolving. Somewhere along the way the capacity for human survival has emerged. I think it might help to bear that in mind. I'll suggest a few ways how that may work.

The third point involves scaling down our epistemic expectations. John Palmer (1980) wrote an important paper in which he talked about parapsychology being a probabilistic science. I agree wholeheartedly with him. At most, I believe, we can achieve what I would call a scientifically grounded myth of transcendence or afterlife. That is as far as I am aiming. If we can do that in a way that is intellectually respectable, I think we'll have achieved something.

A fourth point is an attempt; I would suggest that some of us try to move from theory to some form of practice. That is to say from a kind

of passive observation and reporting of possible evidence of life after death to an active pursuit of what William Roll (1974a) has called "theta consciousness", those states or modes of consciousness that might be associated with a postmortem or extrasomatic mode of being.

The last point I won't say a great deal about. I think that parapsychology, particularly survival research, could increase its utility and its relevance to the world at large if it tried to build a bridge with what is known as the Immortalist Project. There are people such as Allan Harrington and Timothy Leary who are talking about ways of eliminating death by using whatever science we know, whatever science is possible, to extend human life and perhaps even eliminate death in some way. There are all kinds of physicalistic approaches to this. One of the things we might try to do is build those bridges to incorporate survival research and parapsychological research into a larger pursuit of human potential.

That is a quick summary. Now I'll go over some of the specifics. As far as the items I am about to discuss, in some instances the influence may be direct, in others indirect. The first item has to do with broadening the database. I suggest that broadening the database may weaken or strengthen the overall plausibility of the survival hypothesis. So, in addition to the classic types of evidence (mediumship, reincarnation memories, etc.), there might be new kinds of evidence emerging.

For example, David Hufford (1982), a folklorist, has written this fascinating book called *The Terror That Comes in the Night* about haggging. Haggging is also called nightmare: people wake up and they find themselves paralyzed. They hear footsteps. They feel presences. They sometimes detect smells. I have had the experience on several occasions and it is quite frightening. That is why it is called *The Terror That Comes in the Night*. It has a fairly well defined phenomenology. But what Hufford found was this is a widespread phenomenon and that it is essentially a paranormal phenomenon. At any rate Hufford was unable to come up with a normal explanation for it.

It is quite widespread. I find that in most of my classes, for example, at least 5 out of 20 students will report having this experience. Not a great deal of work has been done on this phenomenon.

The second category of phenomena that I think we need to look at more closely is the relationship between survival related data and transpersonal states of consciousness: the mystical, the shamanic, and the visionary experiences. Again, I think what might be useful here is Charles Tart's notion of state-specific knowledge. I am fully aware that it has all kinds of philosophical difficulties. Nevertheless, from a practical point of view, which was the starting point of my presentation, I think it is very important. Certainly, the near-death experience would be an example. People who claim to *know* that there is a life after death after they have had the near-death experience are examples of this state-specific knowledge. I stress there are difficulties, but this is important data that needs to be woven into the overall picture.

I refer to Roll (1974b) who has made the point that one thing we might do in the pursuit of the survival question is to look at states of consciousness that might be associated with an after-death state. This is, I suppose, what Bill means by the "big mind". The big mind or the extended self, is the something we can experience apparently under special circumstances. For those who have these experiences it is significant. It helps shape their view of reality. I think this material of transpersonal states of consciousness (and there is a wealth of it) should be brought into focus and juxtaposed with all the other types of survival evidence.

The next category of material that I would like to suggest should be looked at in relationship to the relationship to the survival question is what I am going to roughly characterize as ufological data or the data arising from the study of UFOs or unidentified flying objects. Much of the ufological data and the parapsychological data overlap. There are many points of contact, many phenomenological similarities. With the exception perhaps of Manfred Cassirer (1988), Berthold Schwarz (1983), and a few others, by and large most parapsychologists seem uninterested in this area of research. Or if they are, they don't express it a great deal. On the other hand, some ufologists, for example, Jacques Vallee and John Keel, seem to be aware that there is a paranormal element in ufology and that you need to look at the relationship between these two areas.

This is the way I would like to frame the problem and how it relates to survival. The problem seems to be analogous with survival. The more you immerse yourself in ufological data the questions you come up with are: Are we dealing with external nuts and bolts, independent, autonomous spacecraft or beings invading our space from another world? Or are we dealing with some type of psi-mediated projection of terrestrial agents or human agents? That is the great question as I see it. It is interesting that so many people are convinced that there are external agents encroaching upon our reality; whereas some of us look at the same data rather analogously to survival data and conclude that it may simply be the result of extraordinary human abilities.

I must say at this point in my study of the phenomenon I am inclined to believe that most of the ufological data are psi-mediated projections of terrestrial agents. I wonder to myself, "Well, maybe the same incredible cleverness and creativeness of human beings is at work in the production of apparent survival evidence."

I want to just point out for those of you who are not familiar with the ufological data, it's a rather messy, complex business. First, you have these sightings of lights and discs. Carl Jung (1964) wrote on this subject and postulated the possibility of them being psychic projections.

The second distinct category of UFO-related effects are the so-called contactees. These are people who flourished in the 1950s. They claimed not only to see lights and discs in the sky but to be in contact with extraterrestrial beings. I will come back to that in a moment. But that is a distinct class. I would say that nowadays the contactee movement has been taken over by popular channeling. Nor would I want to completely eliminate the popular channeling data as relevant to the survival question.

A third and more menacing and uneasy category of phenomena have to do with alien abductions. Not only are these discs and lights entering into our environment and not only are people in contact with them, now there are reports of alien abduction. John Mack (1993), who is a psychiatrist at Harvard, has taken up this study. He has concluded that there is a distinctly unique pattern to this experience which suggests some kind of invasion of an exterior reality. He does not say what it is or where it is from. But it is a shocking and a disturbing reality and

one which he simply claims does not fit into any psychiatric category that he is acquainted with.

Associated with these three categories are other categories of data which often come under this heading. There is a whole category of phantom animals, Bigfoot, and Marian visions. If you look into the literature, all of these things turn out to have striking paranormal features.

But let me quickly compare some phenomenological characteristics of UFOs and psi-related effects. First of all, they are both agreed by those who seriously study the phenomena to be anomalous in the sense that there is no normal physical explanation for them. Many UFO phenomena and occupants have ghost-like properties. They appear and disappear. They have unusual luminosity. They pass through solid matter just like ghosts and other psi-related phenomena. Animals tend to respond in the vicinity of UFO sightings, ghosts, and other psychic phenomena.

There is an interesting collection of photographs of Marian visions, for example. In Zeitoun, Egypt there are some well authenticated photographs. There are some photographs of flying saucers. And, again, one wonders: Where are these coming from? Are they photographs of real entities, independently objective entities? Or are they, as Jule Eisenbud might suggest, the products of human thoughtographic abilities?

We find a lot of malfunctioning of machines in the presence of UFOs as is often found in the presence of psi agents and psi-phenomena—cars, phones, even reports of radioactive traces. Whenever I read about these radioactive traces, I think about Helmut Schmidt's (1970a, 1970b) experiments where he shows that human subjects can bias the behavior of radioactive processes. So, my mind leaps to the thought that maybe the potential lies in human beings to produce these effects. Levitation is widely reported. There is some good evidence for levitation in the parapsychological literature and there are lots of reports of levitation phenomena in the UFO literature.

Finally, most people claim to communicate with space aliens as they do with ghosts, by telepathy. All this leads me to believe we are dealing with something that is certainly related to the paranormal and possibly may have bearing on survival.

The fourth category I think we need to look at is the physical phenomena of mediums, saints, avatars, and shamans in relationship to the survival question. This might open up a new way of looking at survival. Michael Murphy (1992) has pointed out in his recent massive volume *The Future of the Body* that extraordinary human abilities may shade off into the ultimate ability, which is to survive bodily death. On the other hand, it might work the other way around. I suspect that Steve Braude would argue somewhat differently, that these extraordinary abilities could be invoked to explain away the survival evidence. But either way, by looking more closely at those connections, I think we are going to get a clearer picture.

To conclude: if we can come up with a respectable myth, a myth grounded in empirical reality that we probably survive human death, parapsychology would have a great service to offer the world at large. I think this is possible but I also think we have to be clear about scaling down our epistemic expectations.

To compensate for this scaling down, I would suggest that we attempt to move into exploring states of consciousness and modes of experience that might take us into this other world. If there is an afterlife, there must be another world, another mode of being that is coincidental and contemporaneous with this life. Maybe we can crash the barriers and explore the "next" world now even if temporarily, and get a taste of what it's all about.

The ancients did it. Plato defined philosophy itself as the "practice of death". I think that idea is due for revival. The Eleusinian mysteries were an experimental psychedelic cult designed to induce, as far as I can make out, a near-death experience resulting in this state-specific "knowledge". I know Raymond Moody (1993) is attempting to actively make contact with ghosts through scrying. I think it is an interesting new approach. I think the state-specific approach to survival is something we can explore to help remove the sense of uncertainty and the sense of doubt. Embark on the adventure here and now. We may never resolve with intellectual or apodictic certainty the truth of life after death. But in the process of exploring actively these modes of being, we might learn something very interesting.

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DISCUSSION

TAYLOR: About your comment concerning this whole idea of eliminating death, don't you think that from a standpoint of the technological wizards that cloning and frozen embryos represent an example of this?

GROSSO: Yes.

TAYLOR: In other words, we are not talking of it in terms of transpersonal psychology or states of consciousness.

GROSSO: That's true.

TAYLOR: But still basically the same thing.

GROSSO: That is not the only thing. Nanotechnology, for example, is talking about actually reversing the aging process, whatever the techniques are.

TAYLOR: But it is a myth that lives even in the reductionistic environment.

GROSSO: If it helps us deal with our mortality and extends human life, I have no problems with that. I don't have a religious antipathy to materialists.

PALMER: I am very sympathetic with your basic point. It is very similar to the point I was making in the paper of mine that you referred to. I was talking more about astrology, and you are talking more about UFOs. I'd like to make a more general point that gets into the question of how we define our subject matter in parapsychology. What happens not only in parapsychology but in a lot of other fields as well, is that the phenomena you consider within your domain are determined to some extent by the implicit or explicit theories that you bring to the task. Because of the particular way we have traditionally conceptualized and theorized about psi, apparitions are relevant but UFO phenomena are not. One criteria of a good theory is that you can explain a fairly large number of disparate phenomena with a relatively small number of concepts, provided they are falsifiable. Thus, I think it might behoove us to take off the blinders and look at some of these currently discarded areas.

My last point concerns one area that you didn't mention and it has always fascinated me why we ignore it. That area is demonology. It seems to me whenever we are talking about possession, we think of it in terms of a person: Patience Worth, George Pellew, Sharada, or whatever the previous personality is. We tend to ignore some very powerful cases of people being possessed by the devil. I wonder if there is some psychodynamic reason why we ignore these cases. I would suggest that we might want to study a few demonology cases and see how they fit in with our current conceptions.

GROSSO: I am not surprised about the backing off because it is kind of unsavory dealing with devils. But I would just comment on this shading of one type of phenomenon into another area. One folklorist I

can think of, Peter Rojcewicz (1987)⁴, has written an interesting paper showing how there is a subset of UFO-related phenomenon called "Men in Black". These Men in Black, mysterious beings that appear on the scene of UFO sightings and carry on in intimidating, sinister, and sometimes supernormal ways, have all the phenomenological earmarks of traditional devils. So, again, that raises the question: Are we dealing with some kind of process that gets culturally and symbolically reinterpreted according to our expectations, culture, and so forth? So, I agree with you that that is another set of data that needs to be looked at but I can understand the reluctance to get involved in devil investigations.

OWENS: I agree with you that near-death experience should be looked at more with respect to the issue of immortality. The common wisdom is that it does not provide convincing evidence. I agree with that. But that doesn't mean that there is convincing evidence that it never will. It seems to have become quite popular to just write it off. I think that that is a big mistake.

The other comment I wanted to make was on the old hag. I have talked with David Hufford about that phenomenon, and he agrees that a good explanation for that is the muscle paralysis accompanying REM sleep.

GROSSO: Really? That's not what he has in his book.

OWENS: Well, I talked with him after the book. He made a presentation at the University of Virginia. He had since talked with some physiologists about that, as well. It is not that it explains the whole phenomenology. I also wanted to say that the structure of the featural consistency that you talk about is true, but it is not an iron-clad thing. Because it is a phenomenon that is associated with REM sleep, it is a mixed state where you have both REM dreaming sleep and more awake conscious awareness; then it's typical. There is the possibility for lucidity which is to become aware that this is the kind of process that it is. I myself had this experience. I was doing lucid dreaming

⁴ Rojcewicz, P.M. (1987). The "Men in Black" experience and tradition: Analogues with the traditional devil hypothesis. *Journal of American Folklore*, 100, 148-160.

research at the time, and I was very familiar with the physiology of REM sleep. I figured out that that was what it was. When it was happening to me, I thought, "Aha! This is the muscle paralysis associated with REM sleep" which completely changed the tenor of the experience. It was no longer terrifying at all. It was sort of a playful altered state to be in. At that point I had pretty good control over what took place. There is a whole range of possibilities in that state even though unexamined the old hag phenomenology is consistent.

GROSSO: My understanding of the phenomenon from my own experience of being hagged, to use that somewhat dramatic terminology, is that I have been awake, that I have not been asleep. Clearly, I wake up, I'm paralyzed, and I hear the footsteps.

OWENS: But what I'm saying is that your body is still partially asleep. Your muscles are experiencing the inhibition that your mind is much more awake. It is normal waking consciousness, but you're in a mixed state. Narcoleptics have this experience, also. They'll fall into REM sleep. They'll be utterly terrified because they have this mixture of what's really happening in the room superimposed with this other kind of imagery and they can't move. But then they can learn to not be terrified because they're educated about what's happening to them physiologically. They can alter the phenomenology substantially.

GROSSO: You may be right. It may be that this is not an additional challenging experience relevant to survival related phenomenon. I don't know. I'm just saying that it needs to be looked at more closely.

OWENS: I wouldn't rule out the sense of presence that accompanies it. I'm not saying that.

GROSSO: You're not ruling it out?

OWENS: No. I'm partially explaining it but not explaining it away. I'm not saying that we understand it completely. I'm just adding to what you said.

ROLL: Michael Persinger has an interesting observation in relation to these nocturnal experiences. I don't regard this as reductionistic, I just see it as placing experience in some additional context. Late at night, nocturnal melatonin disinhibits the brain and enables us to have curious experiences and perhaps to do curious things psychokinetically.

Then there is this business of radioactive traces that you brought up. There is also the possibility of magnetic fields being associated with

curious phenomena. In a study by Michaela Mahler and myself, we found (or she found as she was the one who used a magnetometer) that haunting experiences in a Japanese restaurant tended to be in the places where people had more pronounced experiences. In a later study Dean Radin and I found indications that ionization radiation might be associated with psychic occurrences. The possibility was first brought up by Paul Devereux who discovered that sacred stones and caves, which are associated with unusual experiences, are also mildly radioactive. Michael Persinger found that UFO phenomena and haunting phenomena tend to occur along geological fault lines where there would be strong magnetic fields. This is an area that really needs to be thoroughly investigated.

ALMEDER: Is Bigfoot relevant to survival phenomena?

GROSSO: Only in so far as it is one of a family of animal apparitions that have been reported. Cryptozoologists are serious scientists who think that there is a missing link or some evolutionary missing link that is floating around out there as a real animal. Others have reported their encounters with these alien animals, including the Bigfoot types which have ghost-like phenomenology. So, I am suggesting there is a parallel with survival research. In survival research you have mysterious apparitions or apparitions of apparent beings (in this case human beings) who are construed by some to be external entities that have intruded themselves into our environment. On the other hand, we sometimes think, as informed parapsychologists, that maybe these apparently external events or intrusions are actually the result of human psychic abilities. That is the point. I know it sounds a little comical the way you posed your question, but that is the connection that I'm trying to establish.

BRAUDE: I would just like to suggest that in exploring these different areas of possibly relevant data, we keep in mind that we should perhaps be conducting cross-cultural studies and anthropological studies as well because it is not clear to what extent the evidence might reflect rather localized belief systems. Two things about the literature on dissociation have driven that home for me. One is, cases of multiple personality in Brazil are such that in virtually every case there is at least one alternate personality who claims to be a spirit of the sort that one would expect to be described in Brazilian Spiritist religion. Also,

in the literature on hypnotic anesthesia, many patients reported anesthetic regions that didn't correspond to any natural physiological region of sensitivity. So, for example, a patient might have been anesthetized in a band around the arm, which didn't correspond to any natural physiological area but one that the patient expected to be anesthetized.

EDGE: Let me ask perhaps a more abstract question. It relates together a couple of comments. It may, in fact, be in a wild sort of way a transition into the next paper. You suggested we should come up with a scientifically grounded myth for survival.

GROSSO: My feeling is that is the most we can really plausibly hope for.

EDGE: You kept saying that the question "Do UFOs really exist?" becomes an imperative question. I guess the question I'm asking is: Do those two things, the emphasis on myth and myth-making with a kind of literalizing implication of the idea, go together? For instance, tying in to what Stephen Braude said, virtually all initiation rituals of the Australian aborigines (and I assume that they are not unusual in this respect) mimic death/rebirth experiences. Now, the thing we would want to say is that this is part of a larger myth. We don't ask the question "Do they really die? Are they really reborn?"

GROSSO: I see your point. I should have made myself clearer. I'm using the word "myth" in a fairly specific sense. The word myth has multiple meanings and connotations which can mislead people. I am using it in a Platonic sense. Plato would often reach a point in a dialogue, in a discussion, where he would say, "Well, I can't provide a compelling argument any more for a particular item." Then he would try to convey his idea in a story and an image. He would qualify it and say, "This is what probably will happen." I'm using myth only in referring to probability. And that is perfectly compatible with some literal interpretation of postmortem survival. We may literally survive bodily death in some significant personal way. But I'm saying perhaps the best we can come up with is a probabilistic account of that event, a myth. Perhaps I'm using the word in a rather eccentric, if you will, Platonic sense.

LOUISE NORTHCUTT: I just wanted to add that the story of the Resurrection is a myth that a lot of people take quite literally and is therefore something that is of psychological comfort.

GROSSO: I'm not saying the sense of myth that I'm speaking of is not psychologically comforting. It is, if you need that comfort, but it is also grounded in some realm of probable fact.

BETTY BUDLONG: I have worked with many people nearing death and have been amazed at the number who see people who have gone before. These are not people who are disoriented, though it is termed "hallucination" by the medical profession. I believe they see who they tell me they see. A 90-year-old woman, for instance, saw her mother. A 70-year-old woman saw her Cherokee grandmother coming for her and knew she was going to die soon and she did. She was very rational and oriented. I give this credibility.

DEAN RADIN: Since one of the issues in any investigation is asking the right questions, the question that has occurred to me which I had not heard asked before is whether there is death after life after death? If, in fact, there's some kind of life after you die, do they then worry about dying themselves? It raises the specter, if I can use that word, suppose some day we develop the phone booth where we go in and can get onto the other side. Will we find that as we open the door, they're coming in our direction with the same concern?

BOYCE BATEY: The American philosopher Josiah Royce has said that in the history of philosophy there have been no greater empiricists than the mystics. They test the reality they experience within the crucible of their own being. In a sense Dr. Lawrence LeShan did that, saying that "After 90 years we parapsychologists have asked the question 'How does psi occur?' and have not received the answer. My experience," he says, "has been we are asking the wrong question." Then he began to ask another question: What is happening at that time when veridical paranormal cognition occurs? When he asked the great psychics and mediums such as Eileen Garrett, Arthur Ford, and others, "What is happening at that point in time when you do receive veridical paranormal cognition," they all said the same thing: "I am one with the other person" or "one with the place where clairvoyance was involved." In his mind there was in history a whole group of those who experienced being "one with," and those were the mystics. So, he

then experientially began using the psychospiritual technologies of the mystics—meditation and contemplation—that enabled him to go into higher states of consciousness in which he had the same experience that all mystics through history had. All mystics come from the same country and speak the same language where experientially they are one with all that is. All time is now; all space is here. He began experimenting in bringing healing to others when he was in this state-specific reality, an experiential oneness, holding in consciousness those in need of healing from tumors, cancers, abdominal surgery, and they were healed. It was a way of testing the validity of the internal consistency and validity of this state-specific consciousness.