

Interstellar Communication

A Label of Contact

Reykjavík

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The discovery of the vital charge, the vital field of force, the law of determinants, interstellar communication, makes an end of mysticism - and negativism.

Helgi Pjeturss

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THE MEANS OF COMMUNICATION.

Editorial

Our civilisation is based upon records, writes a respectable magazine, but we must hope that it is something more than records. At least this must be true about parapsychology, and recently I had a correspondance with an Englishman, which illustrates this very well. I had mentioned to him the theory that telepathy depends upon a form of energy, which can transfer a state, physiological as well as mental, between the partakers in the telepathic contact. My correspondent's answer was that this might be true, but he remarked that experimental evidence seemed to have ruled out this explanation. I, on the other hand, asserted that such a ruling out must be deceptive, for it would exclude any understanding of the phenomenon. I thought that a better philosophy was needed, and I shall try to expound some of the views I had in mind.

As readers of Interstellar Communication will have noticed, we are not of those who want parapsychology to be nothing but recording. We have deep reverence for the painstaking efforts at precision of many scientists, and we remember the words of Michael Faraday, who said that the task of the scientist is merely to make experiments and to publish them. But wasn't this rigorous principle broken by Faraday himself when he postulated that every single atom in the universe exerted an influence upon all others ? That philosophical affirmation is an example of how we shall proceed in parapsychology, if we are to come to a success, and it is plain that this casts light upon the phenomena we are concerned with.

For when we begin to consider ourselves, the queer products of evolution we are, as units of the physical universe, comparable

to atoms, molecules and cells, the facts of parapsychology cease to be as enigmatic as they have seemed to many people. Nothing is more evident than the need of the atoms for each other, and they are constantly exchanging energy with one another. It is primarily as centres of energy exchange that they exist.

The mutual effects of cells are manifold, but if they weren't provided with an ability parallel to that of the atoms, to influence one another directly by some kind of radiation, their admirable coordination and cooperation would be inexplicable. Indeed much of the patient work in biology was originally inspired by these wonders of the organisms, although some scientists now may have forgotten the primary questions, in the course of their work. The structure of the cell resembles that of the atom, and such a structure would be meaningless without a form of energy of its own, to connect the units.

In the next stage above the cell, represented by Man, we have the unique opportunity to observe not only the outward manifestations, but the flow of the energy itself. We can view man as an organism, as a structure like the cell and the atom, but in man, that is in ourselves, we have in addition the strange experience of being the thing in question. That immediately invokes the question about the condition of others, which must be similar, and so our conception of the mind-bearing individuals as fundamental units of the universe is further confirmed. We feel that the principle of Faraday is valid of man himself in a still higher degree than with the atoms, and that we, as energy centres, influence the universe with everything we do and think. Even the farthest galaxies become alive for us in the sense of being within our reach. We think that it is perfectly natural to exchange thoughts and feelings with the mind that meets us there.

The road to the stars is marked by bold theories and safe judgement. Nobody or at least no majority, told Hooke and Newton that they could conclude the existence of a gravitational force. But when once applied, the idea was shown to fit to conditions, not only in our planetary system, but all over the universe.

Similarly, the existence of a means of communication between all living things, bioradiation, is being announced now. Such is the nature of life : it is capable of a communication of energy of a higher degree than lifeless matter. It is that energy which enables life to be as it is, always increasing and extending its reign.

To know of that energy involves not only a new view upon the world as a whole, but also a new view of the individual upon him-

self. We find that we are no indifferent spectators, but active partakers in the evolution of the universe. We are, by our very nature, instruments of interstellar communication.

AN ACCIDENT.

" Isn't Imba on Raudsgil the daughter of J.J. " I called from my bath to Gerda who was working in the kitchen. " I was thinking of her just now, yes, she is " my wife replied. Neither of us is much acquainted with Imba and we hadn't been speaking about her. We found this curious and began to wonder whether it was something parapsychological.

" What were you thinking about before her " I asked. " I was thinking about the sewing clubs and some coffee parties in our old district, and then it flashed upon me that Imba is now one of the members since she moved there ". On retrospecting I found that I had been thinking about a criminal parapsychological affair many years ago, with which the late J.J. had some unhappy affinity and so my genealogical interest was raised by a quite different train of thoughts.

The old affair, I think, was the background out of which the telepathic intensity grew, and I have sometimes observed how a confident reference to a previous paranormal experience seemed to introduce telepathy. That relates to the Law of Determinants which accounts for the effects of one bioradiative unit (person) upon another, and how the far-off-communication is decided by such effects.

Th G.

WHAT ARE THE " QUASARS " ? (Illuminators of the Universe)

I have often thought that many of the interesting things astronomy can tell us about, never reach the public at large, - not because the facts haven't been made accessible, but because the minds aren't prepared for them. People are not told that the earth rotates, as it virtually does, and so they become less capable of gazing into infinity. And without the feeling of infinity it is impossible to grasp anything about the incredible amounts of space, time and matter astronomy is concerned with. Merely our own solar system is breath-taking, to think of it, and it is important to take the first steps right. Stand upon a hill or a high building or even on the level ground on a clear night and look to

the moon. Then the cosmic depths will be revealed to you, first on a "small" scale, as with our Moon, but the rest is easy after that. You will no more have an unpleasant feeling by thinking of the huge distances. You will so to speak bear the universe with you wherever you go, and remember you belong to it. Look to the stars, there are one or two thousands of them visible to the naked eye, and those stars are as many suns, and this is the neighbourhood. Our neighbourhood is a tiny quarter within the Galaxy, but between the stars we can see out of the Galaxy to other galaxies. Many have seen pictures of the Andromeda galaxy, but how many have tried to locate it on the nightly sky ?

If we multiply the distance to the Andromeda by some thousands, we find the farthest objects registered so far, near the "edge of the observable universe", that is seen from our place of observation. There are the quasars (quasi-stellar radio sources) but some of them may be nearer.

The astronomers and physicists are bewildered by the quasars, which were first detected as radio sources and later as light sources. They are exceedingly distant and yet they have an extension, as the telescope yields them, a visual angle, which indicates an enormous size of the objects. That however, taken separately, was not the problem, but when it was discovered that the quasars change colour and brightness in short intervals of time, the astronomers were flabbergasted and it was clear that something extraordinary for all physics had happened.

Everybody remembers when in April 1965 a Russian astronomer announced that the quasar radiation might be signals from intelligent beings in outer space, which opinion however, soon was challenged by other astronomers. All proportions were so immense that it seemed impossible to connect this with any intelligent activity the human spirit could conceive.

It may be possible to explain the phenomenon differently and without any extravagancies. The difficulty of the astronomers lies in the fact that the change of brightness and colour indicates that the same physical process operates all over the huge object simultaneously. But that stars which are light years apart could follow up in one and the same physical process seemed inexplicable. What tied the processes together ?

If we think of a galaxy where all matter or most of it is connected to life forms, and where the life forms are bound to one another by that kind of energy, which makes telepathy possible, we could

have a simultaneous process of matter over a large astronomical area. Just as radio makes the same voice resound from countless receivers all over a large country.

ThG.

- Life is an attempt to master and harmonize the energies of lifeless Nature.

Helgi Pjeturss

LETTERS TO THE INTERSTELLAR COMMUNICATION

Interstellar Communication was sent to a number of personalities in the branches we are concerned with, and we have had the delight of receiving many excellent letters. From the reception our little publication has met with it is clear that we were not mistaken about the need for such a paper. Those who read with attention are rewarded with new thoughts of their own, and perhaps many who have not yet seen this paper would like to have it. The time is ripe and the interstellar idea is in the air. Some of our readers have even guessed them to much more of our philosophy than was to be read in the paper, for such is often the nature of thoughtful reading.

It is an agreeable fact that most of our correspondents have had so much to say about the Interstellar, that they have forgotten to criticize it. We don't doubt however, that many things could be criticized by us, and perhaps one of our readers hinted at this when he said that he couldn't follow it all (although he had followed other things more than well). Maybe our exposition is sometimes not clear enough. We aim at clarity, but primary to that is to stimulate the wish for clarity, and in that we hope to have had some success.

Dr. F.W. Knowles, in New Zealand, writes :

" There are those who would place the spiritual world, if any, onto another " plane ", not having the dimensions of our space-time, but now I suppose that you might be returning to a more material view, where the spiritual world exists in outer space, and we communicate by ESP ".

As shown above our view could hardly have been more properly expressed. The purport of these words corresponds almost exactly to the introductory passage of the book Nyall, the

principal work of the interstellar philosophy. According to Nyall, the old beliefs get their real sense just by such an understanding, the inconsistencies disappear and the path of progress is found. We shall seek contact with them on other planets, and as we shall see, they have much more abilities to communicate than ever was suspected, as soon as conditions improve by us.

A letter from "Dr. Karl E. Muller", formerly president of the International Spiritualist Federation, was most welcome with the good wishes and practical information it brought. In spite of a difference of opinion expressed by Dr. Muller towards our approach, the writer of these lines had a most pleasant feeling by reading this letter from a leading personality in psychic studies, a field which it is so valuable for us to be in proper contact with. Dr. Müller writes :

" Since the time of the Astronomer Camille Flammarion, the idea of life on other planets has been with the Continental Spiritists, - introduced of course, already by Allan Kardec, who (in The Spirits 'Book, 1857) claimed that spirits incarnating on earth may come from other planets or may return to other planets after their earthly sojourn.

This idea of " la pluralité des mondes habités " (the plurality of inhabited worlds) therefore has been almost a dogmatical belief with the French Spiritists and with all other spiritualists sympathizing with this idea, especially so in South America.

At the present time it is a different concept, the " flying saucers " and UFOs that are discussed. I am of the opinion that this is a spirit manifestation of a " half materialized kind ". Spirit communication with spirits from other heavenly bodies, I regard with utmost scepticism ! Such messages as far as I have seen them, do not look trustworthy to me. But I wish you good luck in your investigation !

Various observations are prompted by these interesting remarks of Dr. Müller, but we will make it short. The Icelandic poet Sigurdur Breidfjörd, a man who lived in the utmost degradation and despair, wrote about 1840 : " When this world shuts its doors upon me I will pass to another planet, where a better lot awaits me ". The idea is certainly much older. Pjeturss had pointed out a passage in Plato's Timaeus, where we are told that after death the soul passes to a star, which is governed by the same laws as that soul. (Tim.42 B.). This is the more remarkable as Plato didn't know what the stars are, and this again allows us to see inspired writers in a new light. They write things they would

be unable to explain, which are altogether true, because they are inspired - telepathically - by some who know.

Allan Kardec's idea seems to be an echo of Plato's, with the addition of Pythagoras's, for Pythagoras taught that the souls came from the stars. We can add that Heraclitus spoke of a spark from the substance of the stars that lit the souls. This agrees best with our view, for I think we never existed until with the union of the cells of our parents. The doctrine of reincarnation stems from a misinterpretation of psychics - like Pythagoras - of the impressions received from the inspiring genius. They confuse their own self with the inspiring self and think they have existed before.

How such lines of thought can be accepted in the light of modern knowledge - or rather how some new discoveries make them compatible with science, was one of the tasks Pjeturss undertook in his Nyall philosophy. The result was described with these words of the philosopher Jonsson who became Pjeturss's immediate successor: "The teaching of Nyall is free from all concepts that are not acceptable for the purely scientific mind".

Dr. Wolfgang Ehrenberg in München sent us copies of his publication *Erfahrungswissenschaftliche Blätter*, and in a letter he gratulated us with ours. Dr. Ehrenberg's journal is most interesting, and his "Einfälle" (sudden thoughts) look as genuine as the name indicates. Several writers contribute to the EWB, and of them I will especially mention Fritz Jacquet who writes on topics of evolutionism, and ventures to lift his hand against prevailing absurdities. He rejects the chance theory in evolutionism, which every sensible mind rebels to, in moments of attention.

Dr. Milan Ryzl in Praha writes:

"There is something of interest in the plans of the Russian rocket flight pioneer K. I. Ciolkovski, who thought of the possibility to use telepathy as a means of communication in cosmic distances. See f. ex. my review in *Journal of Parapsychology* 1962.

On the 14th international astronomic congressus in Paris there was a report - Konecci: *Bioastronautics Review* - in which this subject was earnestly mentioned, too".

Many " Saucers " seen. The " flying saucers " began over Mount Rainier - Tacoma - Wash. U.S.A. in 1947 and have remained a riddle ever since. There have been periods in which reports over them were less frequent than in others, when they were numerous, and some think the secret is held by some top officials of the world powers. This I think is an error, but it is easy to understand that such people don't want too much talk about things they cannot explain.

Now the " flying saucers are back " as the magazines write, and it is openly stated that these are " something " (Life International 18.4. '66, with a series of photographs).

That they are visitors from outer space has often been conjectured, and some people have also found them similar to the Spiritualist or psychic phenomena. Added together these views make sense, but are no sufficient explanation. Further understanding can be expected from the consideration of vital fields of force to which these manifestations are attached. Sometimes the vital field may allow visions from planets where the paradigm exist, although it is not brought to materializations. On the other hand the experience of those to whom it occurred can be most vivid and impressive and therefore worth reporting.

Th. G.

Some publications received :

The Cambridge Journal. Bowes and Bowes, Cambridge, England. July issue 1950, with a refutation of Dunne's belief in manifold time, by Professor A.G.N. Flew.

E. B. W., 8 München 25, Wolfratshausenerstrasse 26, Germany. See our review in the Letters.

Yours Fraternally, organ of the Intern. Spiritualist Fed. Announces a world congress of Spiritualists, Copenhagen, August 1966.

Panorama. A Ufo-journal. Published at 22 Northcote St., Kilburn, Southern Australia, Australia.

UFO-Nachrichten, 62 Wiesbaden-Schierstein, Wörthstrasse 5, Germany.

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