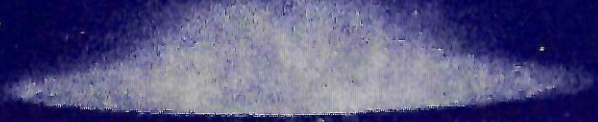


ASTROBIOLOGY

THE SCIENCE OF THE UNIVERSE



Th. Gudjónsson

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The Science of the Universe

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1974

THORSTEINN GUDJONSSON

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The Science of the Universe

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TO MY WIFE

TO ALL ACTIVE DETERMINANTS

TO THE LADIES OF AN INFINITELY DISTANT STAR

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CONTENTS:

Introduction	9
Part I. PIONEERS	
1. Dr. Helgi Pjeturss	13
2. Worlds in Space	23
3. Telepathy as an Energy Transfer	28
Part II. DREAMS	
4. The Nature of Sleep and Dreams By Dr. Helgi Pjeturss	39
5. The Discovery of the Nature of Sleep and Dreams	42
6. Dream Research Considerations	58
Part III. BIORADIATION	
7. Bioradiation and Bioinduction	71
8. Electromagnetic Theory and Bioradiation Theory	81
9. Bioradiation: Before and After Kirlian Photography	83
Part IV. LIFE AFTER DEATH	
10. Vital Fields, Soul and Survival	99
11. Soul and Radiation. By Th. Jónsson-Úlfsstöðum	104
12. After-Life Evidence	108
13. After-Life Conditions	115
Part V. BIODYNAMICS	
14. The Law of Determinants	129
15. Mankinds in the Universe	142
16. Biodynamic Movements	153
Part VI. RETROSPECT AND PROSPECT	
17. Old Themes in a New Context	171
A. Reincarnation. The Experience and the Explanation.	
B. The Nature of the Aura.	

C. Out-of-the-Body Experiences Are Always Inside Bodies.	
D. Prophecy and the Future.	
E. The Quasar Saga.	
F. Extraterrestrial Intelligences.	
G. The Crab Nebula and the Fate of Mankinds.	
H. The Puzzle of the Unfortunate Train-Passenger.	
I. News from Iceland: Logos over Mythos.	
18. The Fate of Our Planet	198
Works by Dr. Helgi Pjeturss	203

Introduction

The main purpose of the articles published in this book is to introduce the life work, scientific discoveries and philosophical teaching of Dr. Helgi Pjeturss, who was a pioneer of research in his native country, Iceland, during the early half of this century.

Helgi Pjeturss was one of those who asked, long ago indeed, many of the central questions about our life and our future, that are now so anxiously asked everywhere. After a long quest he was lucky enough, proceeding from scientific discoveries, to find a line of thought that provides real answers. For a long time isolated and mostly unrecognised as a philosopher, — although his scientific reputation rose high — he found the answers that are so widely sought for now. Unfortunately these answers have remained mostly unknown to those who needed them. It is to be expected however that this philosophy will be readily accepted as a welcome guest, by those who are still asking about the same matters.

Helgi Pjeturss found that the subjects of religion and occultism can be approached from an entirely scientific and philosophical point of view. The veil of obscurancy has been lifted. Far from being a negativist of any kind, he always treated matters of faith with consideration and care. With the motto "Ultra religionem non contra" he gave the human mind an entirely new direction which is to be followed in the future.

I have chosen to give in this book my own conception of this new philosophy, which has become intrinsically my own during my occupation with it. I am expressing my views

— which are certainly the views of many others, too, who have been acquainted with the same line of philosophy. A few articles by H. Pjeturss and Th. Jónsson-Úlfsstöðum are included, in order to give the reader a glimpse of those two philosophers' mode of writing.

I hope I have managed to put these matters into a relation to some recent scientific discoveries and modern trends of thought, which are gradually moving towards this philosophical mainstream. And I expect that the reader will agree with me, not only in that it is necessary to recognise the sore needs and pending dangers of our times, but also in that we must find a way out.

I. PIONEERS

The stars are suns;
with the suns are planets;
on the planets are people.
Giordano Bruno

1. Dr. Helgi Pjeturss, the Scientist and the Seer.

Dr. Helgi Pjeturss was a pioneer of science in Iceland in the early part of this century, and his fundamental discoveries concerning the geological history of the country have remained the stable framework of Icelandic geology since the end of his life in the year 1949, at the age of 76. Helgi Pjeturss did his field work as an explorer mainly in the years 1897—1912, and he was one of the first Icelandic scientists to become internationally known in his field. After 1912 he turned his mind towards the writing of a philosophy, which today would probably be designated as cosmic, but is actually based upon certain observations of the working of the human consciousness, which in turn revealed the cosmic relations of the human mind. It is my intention to give the reader in this chapter a first insight into Helgi Pjeturss's philosophy as well as into the life and work of the philosopher himself — of the philosopher who shocked the dualists by his "materialism", the materialists by his readiness to accept psychic facts, and his narrowminded contemporaries by the original thoughts and discoveries he offered to them.

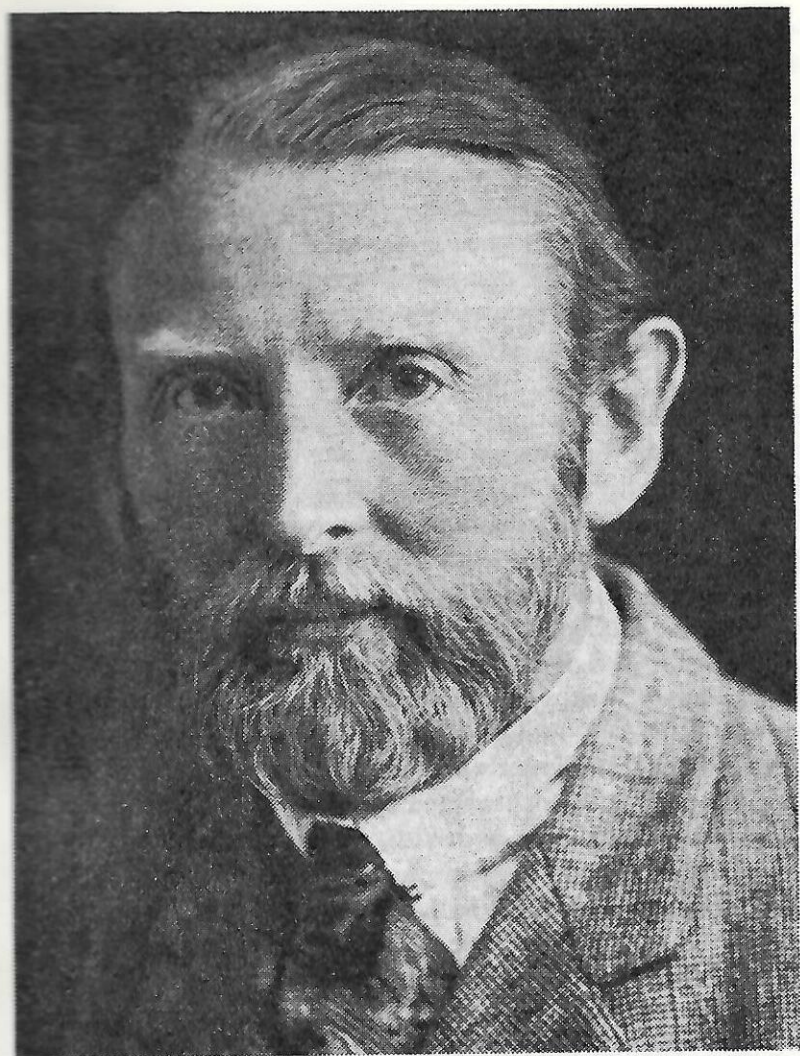
Helgi Pjeturss was born in Reykjavík in 1872 from poor but well-esteemed parents. His father, Pjetur Pjetursson, was a policeman and later Treasurer General of Reykjavík, and his mother, Anna Vigfúsdóttir, was an able, energetic music teacher, born from a well known family. Among the mother's close relatives (of the 18th and 19th centuries) were the poet Bjarni Thorarensen, the physicians and scientists Bjarni Pálsson and Sveinn Pálsson and the famous pioneer of reform and Icelandic industrialisation Skúli Magnússon. Of Pjetur Pjetursson's close relatives can be men-

tioned the national herald Baldvin Einarsson and the brave physician Jón Pjetursson.

As a young man Helgi Pjeturss quite early devoted himself to studies, and already at the age of seven he had been given the title "studiosus". At the age of 19 he went to Copenhagen for university studies and took his degrees a few years later with great honours. His field was natural history, but his interests were of a wide range. After partaking in a scientific expedition to Greenland in 1897 he returned to Iceland in 1899 to begin his geological work, which he continued for many years. Within a few years he had won the doctor's degree for his pioneer work, at the University of Copenhagen, and in good accordance with the importance of his geological work, it came into usage to refer to the young and active naturalist as "Doctor Helgi".

During his career as an explorer Dr. Helgi Pjeturss was naturally very much occupied with his special field, geology, which he enriched with so many original contributions, and several other branches of science were certainly also within his scope of interest. He did much to further general interest in natural history among the Icelanders. But Helgi Pjeturss was a many sided man, and his interest ranged far beyond his special scientific training. Among the interests that are connected to our picture of this memorable man can be mentioned: sport and physical training, history, the classical languages — which he studied extensively with respect to ancient philosophy — and music. It may be remarked at once that as an evolutionist and philosopher he was deeply influenced by the work of the British philosopher Herbert Spencer.

In order to understand the position of such a man among his countrymen of the said period, one must bear in mind



Helgi Pjeturss

1872—1949

that for the Icelanders almost everything remained to be learnt: the land was poor, progress was slow and the people were few. One thing however they knew very well: to read and to write, and the art of writing was, beyond question, on a high level. Therefore, if something was to be changed, in the habits of the people, the pen was the means by which it could be done. The magazines of the period were educational and contained many well written articles on various subjects. And the young naturalist Helgi Pjeturss was a writer. He very soon attracted the attention of good readers, both for his choice of subjects, and for his agile, lucid and elegant style of writing.

Some important essays and articles by Dr. Helgi Pjeturss from the Early period (1897—1912):

Movement and Growth (1904)

Sturla Sighvatsson (1906)

Nocturnal Discourses (1907)

Icelandic Philosophy (1908)

From the Religious History of the Early Icelanders (1908)

Modes of Writing Icelandic, Ancient and Modern (1910)

Although H. Pjeturss was productive during the Early period, both as a scientist and as a writer, he had a serious problem of health to deal with, which was his inability to sleep. A series of unhappy circumstances on his voyage of expedition to Greenland in 1897 bereft him of his sleep, to a large extent and permanently. After that he had only a fraction of his natural energy at his disposal. This was a great drawback to the scientific plans of the young scientist, and one can only admire how much he contributed to science in spite of this. Some of his most cherished plans (f. ex. some about research in deep marine biology) had to be

set aside. But the grave affliction of losing the ability to sleep, which was the lot of the young scientist, indeed turned his mind towards a problem he had not considered before: *the question of the nature of sleep*. Having realised the importance of the subject, both for himself and for science in general, H. Pjeturss decided in 1899 to take up a systematic investigation into this unsolved problem. Three years later, in 1902, he extended his program with an additional subject: the search for *the nature of dreams* — without knowing then, that in this virtually lay the clue to his original problem of sleep.

For many years H. Pjeturss strove with these problems, seemingly without result, and he found that the hypotheses he formed brought him no further. At long last, however, his efforts were crowned with success. It struck him that telepathy might be a factor here. Once convinced of the reality of this phenomenon, H. Pjeturss did not hesitate to include it in his scheme of research. And this decision led him onto an unprecedented line of discoveries. It was found that during sleep an alien consciousness is being introduced in the sleeper. The dream consciousness is not that of our own, but that of another person, the *dreamgiver* (oneiropoios,) and the events of the dream happen in reality to the dreamgiver. Further study revealed that the dreamgiver usually is an *inhabitant of some other planet*. The extraterrestrial source of the dream contents was discovered. It was found that the organism during sleep is being *charged with energy*. This charge accounts both for the restorative power of sleep and for the induction of another mind.

Life itself was found to be a process related to sleep and dreams, a result of the charge which the life forms receive from more advanced forms on other planets. Helgi Pjeturss

discovered *bioradiation*. And he discovered many other things enabling him to bring order and understanding into great matters that have always been of great concern to humanity: life after death, the existence of higher beings, and the purpose of life.

The years between 1911 and 1918 were exceedingly fruitful in the development of H. Pjeturss's thought, and in that connection it cannot be passed by that near the beginning of that period (late in 1910) he had a great Vision, that influenced him profoundly and helped him also in his scientific endeavour. This experience helped him to complete his understanding of the nature of sleep and dreams, just as his study of sleep and dreams helped him understand the vision. H. Pjeturss arrived at a clear understanding of the "mystical" experience, which is of course no longer mystical, once it has been understood. The mystical experience is a kind of participation in the higher life of the more advanced inhabitants of the universe. One needs not go outside Nature to find the origins of such matters. It is our task on this earth to develop human relations in such a way that these glimpses of superhuman life can become accessible for all members of the human kind. Of the early precedents of experience in this realm, H. Pjeturss found Plotinus's descriptions in the *Enneades* particularly valuable. But of the case of the contemporary geologist, anthropologist and philosopher Teilhard de Chardin H. Pjeturss probably never knew, for the manuscripts of Teilhard were not published until after his death in 1955. It is however interesting to note that Teilhard had the great Vision of his life (in France) in 1910, — the same year as H. Pjeturss in Iceland.

The fruitful second period of H. Pjeturss's development as a writer and philosopher (1911—1918) can be properly

referred to as the pre-Nýall period. In these years he laid the foundations of the great work that was to follow.

Some important articles of the pre-Nýall period:

The Nest of the Eagle (1912)

At the Church (1912)

Appearances. A Kind of a Saga (1913)

Knowledge and Ignorance (1913)

On Another Planet (1914—1915)

Up the Steep Mountain (1915)

Glaciers on the Hekla (1914)

The Sagas (1917)

A Historical Law (1917)

It lies beyond the scope of this short introduction to relate details of the philosopher's circumstances in these years, which were like an entry to the most monumental work of his life. It will however be easily understood that a researcher who had left his professional field for writing a new kind of philosophy, of the most unexpected purport, would have considerable difficulties in persuading his contemporaries of his right to be such a philosopher. It shall be said, however, in the honour of the Icelandic Althing (The National Parliament), that, although being far from open-handed, they never took steps to deprive him entirely of his living. It was sometimes attempted, by the enemies of his philosophy, to retract the official reward for his scientific work, but they never succeeded. There can be little doubt however, that what saved them from committing such an act was H. Pjeturss's style of writing. When the members of the Assembly were to decide over this matter, the main argument in his favour always was: "he writes a fine Icelandic". The people of that period, in spite of all, had such a pre-

ference for the well written language, that this was taken for a valid argument, no less than economy or saving reasons. — In his public addresses to the Althing about such matters, H. Pjeturss always argued no less in favour of other applicants than for himself. And by this he promoted not so little the peculiar Icelandic custom of giving, by parliamentary decision, official grants to promising writers and artists (That this custom has degenerated in later years is another matter). — Such was all the endeavour and character of Helgi Pjeturss. It was to draw attention to able and promising individuals and to promote their success. In his view the way to the improvement of human society as a whole lay through the progress of individuals, not through their repression. In the light of his new philosophy, the importance of the individual character becomes more self evident than ever.

The third, and the longest period of our philosopher's life as a writer is that, which shall be referred to as the *Nýall period* (1919—1948), in which he published his six philosophical works: *Nýall* (1919—1922, three parts), *Ennýall* (1929), *Framnýall* (1941), *Viðnýall* (1942), *Sannýall* (1943) and *Þónýall* (1947). Complementing each other these six works represent the new philosophy of Helgi Pjeturss. Of these works I shall now in all brevity introduce the first one, *Nýall*.

The Book *Nýall*

Nýall ('The Novelty', 'Newcomer' or 'New-all') was published in Icelandic in the years 1919—1922 in three parts forming a volume of 57 essays and articles, and most of these were written in the years 1918—1921. With the *Nýall* work Dr. Helgi Pjeturss enters his third, and most impor-

ness period as a writer. Now he appears as the original, unrivalled philosopher he will remain for posterity. Nýall is a magnificent explanation of things never explained before, a literary masterpiece and a manifestation of Iceland's cultural sovereignty among the nations. Nýall is a plan for the future as well as a review of the past. Above all, Nýall is a scientific book, a contribution to the realm of knowledge, written in a plain vocabulary and easily conceivable to every man. The headings of articles may tell something about the character of the work and we shall select a few of them for review.

The first, longest and most comprehensive treatise of the book bears the name: *Hið mikla samband* which means *The Grand Connection* (of all life in the universe). The title also reminds much of Ptolemy's "He Megale Syntaxis", — although it is far from being Ptolemaic in outlook. The word "Samband" means, apart from 'connection' also 'union' and 'communication' and even 'bond' or 'association'. Interestingly enough, the same word also exists in Sanskrit and the Indian languages ("sambanda") and has there almost the same set of significations. Although there may have been a common Indo-European precedent for this word, it is also possible that it was formed separately and independently in the different languages, but from the same set of stems. It is also remarkable that this word, samband, has survived only on the outposts of the ancient Aryan realm, in India and in Iceland (and in Norway, to some extent, too).

Another major article is *Bioradiation and bioinduction*, the name of which, taken separately, reveals an amazing scientific originality.

There are the articles *Astrogeology* and *Astrobiology* which names have indeed come into fashion with the advent

of the Space Age and space exploration. And there are the articles *A Saga of Discoveries* and *Another Saga of Discoveries*, the first relating to geological work and the second to the dream researches.

The closing chapter of Nýall bears the heading: The Discovery of the Way Out. Dr. Helgi Pjeturss had a keen understanding, not only of the misery and sufferings of individual human lives, but also of the immense dangers threatening the future of mankind as a whole. Even in those early years he conceived the final phases of human civilisations (on a number of different planets) as a cataclysmic period, in which *the disintegration of atoms* would be increased very much. Whether this would result from technical accomplishment or spontaneously from other causes was not explicitly stated by him — but it is remarkable that such a thought was expressed a year before E. Rutherford's first splitting of the atom in 1919.

Dr. Helgi Pjeturss foresaw a disastrous path for mankind, as already mentioned, a *Helstefna (infernal line of evolution)* as he expressed it; but he also envisaged an entirely different line, which he called the *Lífstefna — the life line of evolution*, which he said to be prevalent in many parts of the universe. Only by becoming conscious of its relations to more advanced mankinds in the universe, and by accepting help from them can mankind be released from its ever increasing pains and problems.

Dr. Helgi Pjeturss's keen foresight of the perils might urge the following of his advice.

2. Worlds in Space.

From times immemorial men have gazed to the stars, sometimes in worship and adoration, sometimes with wakeful and inquisitive eyes. For a long time no man virtually knew what he was admiring, nor what they were these points of light, far out in the dark depths. In many of the past civilisations the stars were worshipped as gods. Among the remains of such worship are the Latin names of the planets in our solar system: Mercurius, Mars, Venus, Jupiter and Saturn, which are derived from the Gods of Rome. There is evidence that people virtually believed that the planets were those gods they worshipped in daily life. But with the development of culture and education, more systematical notions about the behaviour of the stars were adopted. Surely the higher classes ridiculed the popular beliefs and became unbelievers.

There were, however, in classical times eminent philosophers and scientists, who developed a far more advanced understanding of the universe and man's position in it than ever could be expected from the adherents of belief and unbelief. Indeed, ancient philosophers were in certain respects closer to a comprehensive view to the universe than modern man has been until quite recently. Democritus and Anaxagoras argued that there were other habitable worlds in space — made of the same substance as ours, and lit by suns of the same nature as ours. By reason and insight they anticipated the existence of other mankinds in the universe. Later, Aristarchos of Samos — "the Copernicus of Antiquity" — indirectly announced the infinity of the universe, but his pioneering thoughts were ignored by contemporaries

and their posteriority. At an earlier stage of ancient history, Pythagoras had announced that the Earth had a spherical form, that it belonged to the family of our planets and that there were other worlds in space. Pythagoras assumed the existence of a "central fire" (another sun), a "counter earth" (another earth), which both may refer to a different solar system; and further he assumed that "the life of men and animals has come from the stars" a statement that fills us with wonder and amazement, now more than ever, since we are beginning to grasp its significance. That announcement of Pythagoras, together with that of Heraclitus, who said that "life is a spark from the substance of the stars" may now be considered the *peaks of ancient Greek philosophy*.

Such knowledge however, as well as many of the fruits of classical culture, was lost in the course of time, when the Dark Ages fell upon the remains of the Roman Empire and the antiintellectual current swept away most of the previous learning and education. Coming from the periphery however, John the Scot propagated the existence of "more worlds like ours" to the great indignation of the churchmen of the 9th century. About that time, too, the Men of the North (Scandinavians) freely announced their notions of the existence of other worlds which they described with respect to main features and in detail (The *Alvissmál* of the Edda and in other lays).

Later the Normans, of Norwegian origin, brought themselves in as a ferment of activity in European history. From their advent, according to their descendant Bertrand Russell, the level of Western European civilisation gradually began to rise and continued to do so up to 1914. From the history of cosmology's point of view this Norman relation is also



Giordano Bruno

1548—1600

of particular interest, for Giordano Bruno, whose name shines brightest in the realm of cosmology and philosophy, was descended from the Norman nobles of the Neapolitan kingdom.

With Copernicus and Bruno, the great pioneers of the Renaissance period, human thought again began to break the bonds of ignorance and look for new horizons. At the time when seamen hoisted sails for crossing the ocean, painters began to discover the perspective and physicians found a way to study anatomy, human thought demolished the crystal spheres forged by the retrogressive spirit, — and broke out. The crest of progress was created by Giordano Bruno when he boldly announced:

*The stars continually perceptible
beyond the orbit of Saturn are suns.*

Other suns were found to exist in the universe as well as our sun, and they were no longer a theme of speculation only. Their existence was now clearly conceived on the basis of astronomical observation. And these scientific conclusions of Bruno hadn't to wait very long for their full confirmation, which came from quite an unexpected angle of development: that of technical innovation.

When Galileo, some years after Bruno's defeat and untimely death began to penetrate the stellar depths with his newbuilt telescope, he didn't only find confirmations of the "Copernican system" but also evidence of something much more and far beyond that system of ours. In his telescope, myriads of sun-stars were found to be distributed into infinite space, into regions never before pierced through by the human eye, but nevertheless accurately predicted by

Bruno a few decades before. The "other worlds", similar to ours, which philosophers and inspired writers had anticipated for millenia, were now found to exist as perfectly natural parts of our physical universe. — This was the discovery; but mankind's reaction to it is another story. It took a long time until the wide range of Bruno's discoveries were generally recognised — and then often by the way of rediscovery.

Throughout the infinite universe — which never will allow the 'throughout' — suns and planets are scattered into regions of space and the stars that shine to us from the clear, dark night-sky, are those distant suns. From an immense distance they are coming, the light messages from other worlds, and they have been a long time under the way. The light from *Sirius* — which can be seen in the southern sky when it draws to the northern winter — is almost nine years old when it reaches our eyes. The light from *Vega*, the blue star, is about 26 years old, when we see it, and the light from the *Andromeda Galaxy* is estimated to be more than two million years old. There are island universes many thousand times more distant than the Andromeda galaxy, and the light we are receiving from such distant sources is older than our planet. It entered upon its journey, before the "creation of the world" that is ours. And those who are looking out from those distant stations, into the immense depths of the universe, will be able to discern, with their most sensitive equipment: a tiny dot of light, a galaxy with its million million suns. Somewhere in that tiny dot is to be found the sun and the earth and the home of the reader of these lines, who is beginning to consider "whether there is life on other planets". It depends upon his judgement, whether he will accept the astrobiological message and continue the reading.

3. Telepathy as an Energy Transfer.

It happens to certain persons, sometimes, that they become aware of their telepathic ability, that is, their ability to receive mental contents from other persons — or to send them — without the intermediary of perceptible signals. For obvious reasons, reception is more easily recognised than sending. This phenomenon has been observed and reported from the earliest times. Heraclitus is said to have taught that in dreams, pictures of strange places, and the appearances of men, alive as well as deceased, are brought to the attention of humans, without the assistance of the senses. Apparently this fragment derives from a profound theory, of which the most part has been lost, but clearly telepathy is involved. — *Njáls saga*, in simple, straightforward terms, relates how the clairvoyant Helgi Njálsson, of Bergþórshvöll, when he was in the Orkneys, told his landlord accurately about hostile preparations on the Scottish mainland, before any rumors could have crossed the Pentland Firth. In many of the *Sagas* such occurrences are reported with clarity and accuracy, and it is clear that the writers were familiar with experiences of that kind. In the *Christian Scriptures* there are many remarkable instances of that kind; and in the 19th century, an age of education and progress, this ability gradually become known under the name 'telepathy' which means 'sensing from afar'. Arthur Schopenhauer, the great philosopher, near the middle of the 19th century wrote that suspicion and doubts as to the reality of this phenomenon were indeed no sign of scepticism or scientific caution, but just of plain ignorance. — Near the end of the 19th or at the beginning of the present century, education and culture had

in many circles reached so high a level that this phenomenon was widely accepted by the more advanced individuals. This can be concluded, not least from the fact that some of those who wanted to cast doubt upon the mounting evidence for survival after death and survival messages, tried to explain this evidence away by assuming telepathic contact between sinner and medium. In this way they meant to be able to explain the information otherwise attributed to the deceased person. — This use of the telepathic argument shows the high prestige of the phenomenon of telepathy at that time, for no one tries to explain away a strong indication, by reference to a dubious matter. On the whole, the intensity and recognition of such phenomena was on the increase. The movement of Spiritualism found many adherents, and several scientists felt that the phenomena reported from that quarter were worth serious consideration.

So these matters stood in the early part of the present century, and up to ca. 1930 one may speak of a steadily increasing influence of these subjects upon the minds of men. The optimistic trend, the belief in a progress of humanity, was, I believe, one of the main conditions for the generation of strong and sound phenomena as well as for an intelligible discussion about their nature.

In spite of the abundant evidence of telepathy and other such phenomena of the mind, it was a long run from their being generally accepted by human society. The opposition against such things mainly came from two different quarters: That of gross ignorance and religious fanaticism, which maintained that all "meddling" with such matters was to be forbidden lest it would lead to "the perdition of the soul", further being specified by the various congregations. Such people usually didn't deny the existence of the pheno-

mena, but insisted upon their perditious origin and consequences. The other opposition came from conservative scientists, who believed that the results of psychical research were contrary to the logic of their science, and therefore had to be rejected together with all other superstition. These two very different currents of thinking, or non-thinking, became mixed up in the most paradoxical ways, often with chaotic and pernicious consequences.

About 1930, when the dark clouds foreboding the cataclysm of World War II began to assemble at the horizon, the opposition to the freely generating phenomena increased, and the next decades saw a marked decline of these matters as a whole. However, the struggle directed parapsychology into a new line of work, and methods were developed that proved helpful. Instead of the quest for the "great phenomena" capable of rendering final proofs, attention was turned to the collection of smaller instances, adding evidence little by little. The Lamarckian psychologist William McDougall was the main architect of the new strategy. J. B. Rhine became the prime investigator, and it seems as if the first target of his work was to "prove telepathy" by a number of controlled experiments, that could be treated statistically afterwards. J. B. Rhine conducted his work with these matters in such a way that it earned him respect and fame, as well as affording the phenomena *per se* scientific recognition — in spite of the fierce prejudices. And even if Rhine himself later became doubtful as to whether the phenomena investigated by him were actual telepathy, his work generally strengthened the notion that "there is something in all this", and those who argued in favour of the phenomena could refer to his work. It is to the honour of the Americans that during a very dark period in human history they provided

such a degree of intellectual freedom, that such investigations and their publication were possible.

Experiments related to telepathy were conducted by J. B. Rhine and his associates for many decades, and they became widely known as a solid argument for the reality of mental contact without the assistance of the senses, conceived by him as 'extra-sensory perception' or ESP. But in spite of the weight of the argument and the integrity of the researchers, those results for a long time had little success in turning the trend of opinion. Still, official recognition was far from being established, and misinterpretation and disregard, to say the least, was frequent. Somehow, J. B. Rhine's method and philosophy had not the power of expansion in it. It seems never to have been discussed very openly in connection with these results whether the "extra-sensory" relation also was entirely "extra-somatic", that is: occurring without any participation of the body — which, if true, would mean that the body was a rather superfluous thing. — The delicate question of monism or dualism was keenly evaded, and the whole subject seemed on the way to being quietly but efficiently lulled down.

But how it happened, that in the late 1960-ies (or a little earlier) interest in these matters began to rise anew, is a world process that will probably be judged quite differently by individual observers. The present writer maintains that the *Space Age*, in spite of all its deficiencies and shortcomings, gave a favourable environment for a renewed interest. Confidence in a large scientific project and in a great enterprise created common optimism, and with optimism, the spirit of enquiry was stimulated.

When telepathy is being considered, several questions about the phenomenon arise in our mind: What is it like

to experience it? What makes it happen, i.e. in what kind of situation can it be expected? What exactly is it — what distinguishes it from other phenomena of similar kind? What is its nature, mentally, physically and physiologically? And what is the proof for it!

As regards the last question, one could say that the proof is difficult but the truth obvious. The difficulty of proof lies partly in the close connection of telepathy with the personal life of the subjects involved. You cannot force yourself into the situations of life, and you cannot force telepathy into them. But it comes like a gift, and you can observe how it comes. And it comes more often than most people believe, even those most concerned with it. One thing however can be immediately stated about a regularity in its occurrence: that in a society, or even in a group of acquaintances, where emotions are freely revealed and phenomena readily accepted, these phenomena appear more frequently than in circles that are under the influence of negation (Law of Determinants). A simple case of this relation was the following.

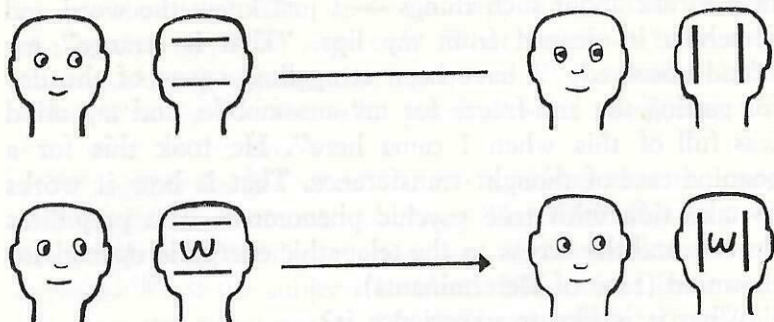
A case of psychokinetics was reported, and a kind of official debate resulted, which of course tended to discredit the phenomenon and derogate the persons involved. The case was widely talked about. I met a friend of mine who had been interested in "psychic" matters, but now, for some reasons other than factual, as it seemed to me, he inclined to the prevailing opinion. I couldn't agree with him, and reproached him for following the course of the majority. My words seemed to make some impression upon him, and he began to think again. Then quite spontaneously, without having any reason to do so, I asked him about the anti-freeze on his automobile. I was about the most unlikely

man to ask about such things — I just knew the word and somehow it escaped from my lips. "That is strange" my friend observed, "I have been struggling a part of the day for getting the anti-freeze for my automobile, and my mind was full of this when I came here". He took this for a genuine case of thought transference. That is how it works to take side with true psychic phenomena. The prejudices retreat, and the access to the telepathic energy is opened for the mind (Law of Determinants).

What it is like to experience it?

I sat in a circle with a few attendants (8—9), most of whom I knew very little. The meeting was routinaire and we sat down comfortably in a friendly, unrestrained atmosphere. A light doze came upon my eyes — but only for a second or two, and then I was wide awake again. But during that short nap, a 'dream' had entered my mind, and its contents was just a couple of words — with a slight illumination of the mind accompanying them — and the words were: "... in the Andromeda-Galaxy . ." It was completely clear to me that these words were not of my own. I had not been thinking this, and they were there all of a sudden. Apart from that, there was a grammatical specialty in the received words, which is not mine. It was, in Icelandic: "Andrómeda-Vetrarbrautin", while I always say and write "Andrómedu-Vetrarbrautin" (u for a).

After some time I had the opportunity to ask over the whole group whether any of them, at the very beginning of our sitting, had been thinking of a Galaxy. None of them had, except a young participant, whom I had already figured out as the most likely to have such thoughts. He admitted that he had been thinking such a thought at the moment we sat down. He added that right before taking place, he



Plain telepathy — energy transfer

Upper row: different brain-states. Second row: mainly different states, but a word-state induced.

had gone to the other end of the saloon and had a close look at a page size picture of the Andromeda Galaxy, which was hanging on the wall among other photographs.

Then I asked him about the grammatical specialty. He said that he always used the form "Andrómeda—Vetrarbrautin" and so he had thought of it this time. That is, he had been thinking, not only the same thought as I had received, but *in the same form* as I received it, — and that form was different from mine.

This is how it is to experience telepathy. Words pass, from brain to brain, and the receiver can recognise them by their spontaneity and their lack of relation to his own habitual trains of thought.

What is the nature of thought-transference? The importance of this question can hardly be overestimated, and yet it is a simple and plain question, if we just manage to take it as it is. It will be clear to every alert reader that it is not only *thought* that is being transferred, it is also a state of

the brain, corresponding to the thought, that is reproduced in another brain. But the transfer of a state means the transfer of energy. *Every thought transference between persons is an energy transfer between brains.* The relation between mind and matter can never be understood except upon the assumption of the reality of telepathy, and in the succeeding chapters of this book that energy relation of telepathy will be further elucidated.

■ DREAMS

Je suis un autre.
Rimbaud

4. The Nature of Sleep and Dreams.

By Dr. Helgi Pjeturss.

After endeavouring for some years to understand the nature of sleep, I decided, in 1902, to take up a more special investigation into the nature of dreaming. The reason for my doing this was as follows: Psychologists write of visualising an idea; that is, making thought visible, much as if this faculty of visualisation were as normal to man as that of seeing. I found, however, that I had no ability to visualise. Ideas were to me something quite different from concrete pictures. I never once succeeded in seeing a face before me, unless I was looking at a face. My memories were never mental pictures. It took me considerable time to arrive at the conclusion that I had not a trace of the ability to visualise. But then, in comparing consciousness in the waking state and during sleep (that is in dreams), I found an enormous difference. Thinking about a thing or a state when awake, was radically different from seeing the thing or experiencing the state; but dreaming about a thing or a state was the same as seeing or experiencing. The more I thought of it, the more remarkable it seemed that although in sleep the sense activities are practically suspended, the contents of the sleeping mind are very much as if the senses were working. In short, dreams are not, or only to a slight extent, thoughts and reminiscences, but are, as it were, sentient and active life. There was my problem, and it seemed to me that it must necessarily be of the greatest psychological importance. Time has proved that the problem is still more important than I had suspected, and is, in fact, of the most fundamental nature.

I set out, then, to find the cause of this difference bet-

ween waking and sleep consciousness, and for years strove to find the solution. But my efforts were in vain; the hypotheses I formed had to be abandoned. At last it struck me, when considering thought-transference, that if words could be transferred from one brain to another, the same ought to be the case with pictures (the brain-states accompanying the process of seeing). In the course of the many years' subsequent study it has become quite clear to me, that at last I had found a clue to the truth. And the understanding of the nature of dreams became the means for obtaining an insight into the nature of sleep and of life itself. For life is a vital charge, which is renewed during sleep. We can learn to observe distinctly the inflow of the vital current when sleep comes on, and how this current carries along with it the shadowy images of the incipient dream. During sleep we establish contact with a dream-giver — a person whose brain- and other nerve states are transferred to the sleeper. *What this person lives, the sleeper dreams, believing that he is himself experiencing the adventures of the dream-giver.* What the sleeper obtains from the dream-giver, however, is more or less mutilated and distorted, translated, so to say, according to the sleeper's disposition and experience. Dreams can be divided into groups, according to the intimacy of the rapport between dreamer and the dream-giver. It follows, therefore, that the different stages of a dream can belong to different groups. When rapport is slight and transference imperfect, the *pictures* from the brain of the dream-giver are transferred to the brain of the dreamer *much more easily* than the stream of thoughts accompanying the pictures. In the brain of the dreamer then, these pictures, in accordance with certain laws of association, are erroneously interpreted, and the dream consists of illusions, the sleeper believing that

he is in the dream seeing things known to him. These are the *illasional dreams*, corresponding to the *enypnia* of the ancient dream-expert, Artemidoros, whose *Oneirokritikon* is the most interesting work on dreams I have read. When the transference from dream-giver to sleeper is more perfect, we have the vision-dream, the *oneiros* of Artemidoros; and, as a rule, what is seen in such a dream, is foreign and unknown.

Here I arrived at a conclusion that was at first glance staggering. An analysis of the vision-dreams led to the inevitable conclusion that the dream-giver must be an inhabitant of some other planet. The human beings, animals, plants, buildings, landscapes, constellations, and other astronomical phenomena, seen very clearly in the vision-dreams, were such as do not exist on this planet or in its sky. *Incredible as it may seem, there is no conviction I hold with greater certainty than this, that psycho-physiological contact with the inhabitants of other planets, is a normal phenomenon of human existence.* It is this unsuspected communication with the inhabitants of other planets — I am not referring to the planets of our own solar system — which has given rise to the occult belief in other planes of being. The stagnation which has for thousands of years characterised occult theories, is sufficient proof that an insight of the truth has not been attained. There will be no stagnation when the discoveries here indicated have received the necessary attention.

Another staggering result I obtained was the discovery of what I call the Law of Determinants. For several years I had been endeavouring to trace how dreaming is influenced by happenings during waking life. At last I found, to my astonishment, that my dreams are influenced much less by my own thoughts and feelings than by those of the per-

sons I have met in the course of the day. Such persons exercise so marked an influence on the current of energy creating the dream, that they can properly be spoken of as Determinants. For more than 12 years I have been investigating this law, and am coming to the conclusion that it will be found to be a cosmic law of the most fundamental importance.

Helgi Pjeturss, 1926.

5. The Discovery of the Nature of Sleep and Dreams.

Everybody has to sleep, and dreaming is a natural faculty common to all people. Nobody can live without sleep and a dream is always on your mind — if there is anything at all — when you awake from sleep. What is it like to dream and what is it? What is the nature of dreaming?

It is not without reason that such questions are being asked. It is indeed more surprising that such questions were so long unasked and even still are. If not for other things, the enquiry into that subject should have been strongly urged by the fateful consequences of sleeplessness — and by the fact that almost one third of every human life is spent in sleeping and dreaming.

Sleep and dreams are natural phenomena, no less than the process of breathing or the circulation of the blood, and when such phenomena are to be investigated, some fundamental observations must be made at the very beginning. To take these initial steps, to find the origins, is the task of the creative, philosophical scientist. In the case of sleep and dreams this was particularly difficult, since it had to be based

upon self-observation of mental processes primarily, and at the same time be connected to physics and physiology. A dream theory based upon physiological considerations only would have been just as unsatisfactory as a mental theory taking no heed of physiology and physics at all.

Dr. Helgi Pjeturss had the luck to make the initial observations that are indispensable for a recognition of the real character of dreams, of *how dreams are*, in the moment they are being experienced. Schopenhauer had called attention to the absolute vividness of the dream experiences and their lack of difference from real experiences, and this recognition had influenced his philosophy profoundly. Schopenhauer however could not explain this marked similarity. He simply made the observation and couldn't get any further. Dr. Pjeturss took up this line of observations anew and continued them. His first step was to observe a *marked difference* between the waking and sleeping consciousness, which he characterised as we now shall see.

"This difference (between the waking and dreaming state of mind) can be elucidated by the following considerations:

Somebody is looking out of a window at a horse. That admirable camera, which we call the eye, produces a picture of the horse, and this picture in the eye makes such an impression upon the brain of the observer that in his consciousness a picture of the horse is being generated. Then the man turns away from the window, sits down in a chair and thinks about the horse. Certainly the concept 'horse' is still in his mind and so are various memories of the size, colour and stature of the horse, *but there is no picture of the horse in his mind*. Then the man in the chair falls asleep and

dreams of a horse . . . Again the state of the consciousness has changed: it is no more like thinking of a horse, but like seeing a horse. To dream a horse is like seeing a horse, but not like thinking of a horse.

And if we consider some other kind of sensation, the same difference appears. A walking man, for example, has various sensations attached to the act of walking. But when he sits down and thinks about how it felt to be a-walking, these sensations are no more in his consciousness, but the memories of them. If the man however dreams about walking, that is again just like walking.”

Nýall, page 446.

I can testify that I have repeated those observations for myself, over and over again, and found them to correspond exactly with the recurrent states of my mind. To me, seeing a horse is entirely different from thinking of a horse, but to dream of a horse is to me just like seeing it. It is to be emphasized that this is a primary observation, not to be derived by any kind of reasoning. If you don't see it for yourself no subsidiary argument will convince you. — It can be pointed out too, that in spite of all the work that has been done within the frame of modern psychology, these observations will not be found in any textbooks. With respect to these basically important observations, modern psychology is simply on a kind of pre-Copernican stage, — it is entirely ignorant of the matter.

Dr. Pjeturss did not remain by the observation, but he recognised that it represented a problem. Since his waking consciousness could not create pictures for contemplation, why should his sleep consciousness be able to do so?

This was the fundamental problem, of the working of the mind, with which Dr. Pjeturss was confronted immediately after making his initial observations. He soon began to realise that the solution would not be easily achieved. For many years he strove with this problem, but without success. "My efforts were in vain, the hypotheses I formed had to be abandoned" he remarked later. But it is to be remarked that his observations of those primary states of the mind, were prior to and quite separate from his attention to the phenomenon that turned out to be the clue to the problem.

As we have already stated some of H. Pjeturss's contemporary scientists were inclined to "believe in mental telepathy". That however wasn't the same as official recognition. The majority was still unconvinced. It was certainly not usual to include in scientific reasoning the principle of telepathy, or to base a theory upon it as a decisive factor. But that was exactly what H. Pjeturss did. Once convinced of the reality of that phenomenon, he had no hesitation in building further upon it, and drawing from it the most far-reaching conclusions. But, as can be imagined, his conviction was far from being loosely or lightly obtained. Apart from philosophical considerations accompanying it, this conviction was based upon his own personal observations. He had been noticing that in his mind, in his active consciousness, sometimes, words and expressions emerged in a way he found strange, and not in accordance with the usual process of learning and recalling.

These expressions, often rather obnoxious to his taste of beauty and decency, somehow appeared in his mind, suddenly, and without apparent reason. Dr. Pjeturss ascribes it to his training in scientific observation that he became aware

of this process — and it is also to be remarked that he often was quite alone, day after day, on his geological excursions in the inland of the country. He wanted to understand this phenomenon. Of course he had heard of that *asylum ignorantiae* which they were calling "the subconscious". One could have persuaded oneself, for instance, that it was an explanation to say that these suddenly appearing words had "come from the subconscious", Dr. Pjeturss remarks. But he immediately adds that he "was fortunate enough as a researcher to avoid that kind of a trap". He tried quite a different way of explanation. It occurred to him that these alien words and expressions might have come from the minds of some other people, and that they were transmitted in a way comparable to that of radio (which had been celebrating its first triumphs a few years before). And when he began to test this further, he found that his understanding of the problem increased step by step: he had found a line of continuous progress.

"To any particular word in the consciousness, corresponds a particular state of the brain. And if a word can be transferred from the mind of one person to another, this must be achieved by the effects of one brain upon another, with the result of the same state being created in the other brain. Or, in other words, the state of one brain can reproduce itself in another brain. But if this occurs with one kind of brain states, the word-states, it will also be possible for a state that corresponds to a picture, a vision, in one brain, to be transferred to another brain. But that means that one person can see with the eyes of another one. Or in still other words: what is seen by one pair of eyes,

can appear as a picture, not only in the brain to which the eyes belong, but also in another brain”.

Nýall, page 448.

In the above we have been following, with direct quotations, a line of reasoning and observing, which according to Dr. Pjeturss had certainly not been followed up in any haste nor without the difficulties of initial work. And we cannot expect from the reader that he will appreciate the full importance of the aforesaid, except by the repeated, careful examination of his own mind. On the other hand, the inclusion of the principle of telepathy, among the elements of scientific reasoning, no more meets with the difficulties it had to cope with before. The facts are there, and once we have made up our mind, we see with clarity, and state with certainty, as Dr. Pjeturss did:

„The state of a brain and nerve-system can be induced in another brain and another nerve system. The dream life is a result of this psycho-physiological process.”

Nýall, page 449.

* * *

„After I had arrived at this conclusion”, — writes dr. H. Pjeturss — ”I began to wonder whether there could be found an independent confirmation of my discovery, a veritable proof of the dream life being a participation in the waking life of another person. And indeed, I found independent evidence which constitutes the full proof that the dream consciousness virtually is the consciousness of another person.”

Nýall, page 449.

It turned out, that some observations of dreams, which had been made by Dr. Pjeturss prior to this stage of his researches, now made their re-entry into the whole context of investigation, with a new and unexpected significance. In his younger years he had often remarked a strange incongruity of his dream appearance, of his idea of himself during a dream, with his real appearance. Dr. Pjeturss continues:

”The way to understanding is as you now shall hear. If my dream life is the waking life of another person, the dreamgiver, my appearance in the dream must be different from my real appearance. For the appearance which I consider mine, during the dream, happens to be the idea of a different person, the dreamgiver, about his own appearance. And continued observations have convinced me that so it is. Every time I have a fairly clear idea of my appearance in a dream, or more precisely, see my appearance, then it is not my own appearance which I perceive.”

This observation of Dr. Pjeturss’s many individual observers have been able to repeat for themselves. Most people I have talked with, about this matter — either familiar with the bioinductive theory or not — have admitted that in their dreams, their appearance was different from that of their own.

It may be inserted here, that in the early years of H. Pjeturss’s researches, before he arrived at the understanding here related, he virtually had attempted another explanation, imagined that those different appearances were memories

of a remote past, which had been inherited from some ancestor of his. Dr. Pjeturss's later work showed that this early hypothesis was undoubtedly wrong. The consistence and inner strength of his dream theory leaves no doubt that the dream-appearances, either of "oneself" or anything else, are simultaneously perceived pictures, not ancient memories.

It is worth notice, too, that the famous psychological writer C. G. Jung early in his life as a researcher, arrived at the same hypothetical supposition as Dr. Pjeturss about those different self-appearances in dreams. This testifies that C. G. Jung actually observed his dreams, unlike some other dream theorists. But unlike our philosopher, Jung never realised the inaccuracy of this hypothesis, nor of several other hypotheses that clouded the mind of that remarkable man.

Dr. Pjeturss relates further, in his *Another Saga of Discoveries* (1922) how he continued his investigations, stage by stage, and how this study led him to an ever deepening insight into the subject. He discovered the process of the *erroneous interpretations* in dreams. When we are awake, we connect the new and unknown to the known and accustomed in a rather stable manner, and the connections are clear. Things are as they look. When things occur to us unexpectedly that may delay the true apperception more or less. A girl looked out of her window and saw a great fire up in the mountains that were her view every day. At first she thought that the men of a nearby factory were burning something up there, (although that was quite improbable) but after some moments she realised that this might be a volcanic eruption, which was right. — I see a man approaching on the street and believe it is a friend. I see my friend there. When I come closer I see that this is another man, quite different

in appearance. The first impression was erroneously interpreted. In dreams those misperceptions are exceedingly frequent, that is in the illusional dreams, which constitute a class apart. While the dreamgiver's perception picture of the object or person before his eyes may be fairly accurate, the dreamer's total inorientation about things and matters in the unknown surroundings may produce a whole series of misinterpretations out of the sensory impressions. I dream I am approaching a house, and in the dream, I have not the slightest hesitation in deciding that this is *my house*. Nevertheless, the *perceptions* clearly indicate that this is a different house, and sometimes the *events* of the dream still more strikingly confirm this. Things are, in dreams, different from what we expect them to be, or from the names and associations we attribute to them. That is a universal experience, and it is easily explicable, if we assume that the induced perceptions of somebody else are the prime cause of every dream. The discovery of the *erroneous interpretations* was considered particularly important by Dr. Pjeturss, for this was for him the irrefutable proof for the extracerebral origin of the dream pictures. For, if the dream pictures, in accordance with habitual belief, had been produced by the brain, from memories and remains of former sensations, there could be no reason why these pictures should be different from the things they were imagined to represent. The dream pictures — for pictures they are — call forth memories of the dreamer, but *memories never create pictures*. The common talk of "images" is only a product of the confused state of psychology today. "Images", in the modern usage, means just "memories" but a lot of misconceptions about the relations between memories and perceptions is attached to this usage.

An example of the erroneous association: — I dreamt that I was walking by the side of a certain friend of mine. Then for some reason, in the dream, I cast a glance at him, and saw a quite different face. For a while the state of my mind was wonder, the tension between perception and conception. — Such dreams are rather common, and when people tell them they usually say that the friend in the dream changed into another person. In reality nobody changed, but it was the dreamer's interpretation of the picture that improved. With the improvement of conception, in dreams sometimes, which is altogether an improvement of contact, comes a more perfect apperception of light, colour and other substantial factors of perception: you see it all through.

Dr. Helgi Pjeturss was able to show, on the basis of his conception of the dream pictures as real perceptions — that those pictures do not only reveal their extracerebral origin, but that they often come *from an extraterrestrial source*. By the full recognition of the dream pictures as realities the quest for their origin can be pursued with certitude and a safe approach. When we see in a dream animals and plants of a kind that doesn't exist on earth, we conclude that the origin of the perception must be on some planet where such species have evolved. When we see in our dreams a sky overhead with one or more suns or moons of a size, colour and brightness different from ours, we conclude that the origin of this perception must be outside our solar system; the dreamgiver must be an inhabitant of some distant planet in the universe. In the distinctly observable particulars of the lucid dreams we recognise our dreamgiver's real surroundings, which are usually not earthly scenes, and consequently relating to surroundings on another planet. *Our dream-*

givers are inhabitants of some other planets in the universe. This is logically and safely deduced from basic observations, and will be confirmed by future observations. This line of observations leads to the establishment of the science of life in the universe, or astrobiology as Dr. Pjeturss called it. The careful observation of the dream contents shows that you can find in yourself, the perceptual reflection of actual conditions on other planets. Or, in other words, you can see other planets as if you were present there in person.

I, who am writing this, could report several cosmic sights, celestial views as seen in other solar systems, experienced by myself and some of my closest acquaintances. One of the most instructive cases of my own was a dream-vision I had in the early spring of 1949. As it often happens in



Globular Cluster M 3

My dreamgiver's planet was inside a globular cluster.

my dreams, the beginning of it was shadowy, pale and dark. It was perceptually dark, because the induction was incomplete. I meant in the dream that I was in a particular place in Reykjavík, on a hill near the town as it was then, and that somebody was with me. We were going to have a look at the sky, — but then it suddenly it all "lit up" in the dream and I saw with distinct vision thousands of exceedingly bright stars in the sky, mostly white, and the impression was overwhelming. I will never forget this sight, not only for the uniqueness of its character as a sky-view, but also for the intensity of the perception and the feelings attached to it.

It will be realised by those who are acquainted with elementary astronomy that my vision reflects the actual view from a planet in the so called *globular clusters*. The density of sun-stars in such regions is such that in the heaven of every single planet there appear "thousands of stars far brighter than Sirius in our sky" as one celebrated astronomer has expressed it.

I knew nothing about those globular clusters at the time of dreaming, and at first the multitude and brightness of stars in this dream perplexed me somewhat. But when I two years later came across the right kind of astronomical information, I realised that my vision had had a true relation to a real cosmic view and that it was possible to make astronomical observations by the way of contact. The dream observations properly conducted are no less real and reliable than observations made with our own senses in the waking state.

Of all the major breakthroughs in Dr. Helgi Pjeturss's series of discoveries, the location of the dreamgiver as an inhabitant of some infinitely distant star, was the most difficult, amazing and fundamental. Without that discovery

all the other observations and creative insight of the same researcher could not have become the basis of astrobiology and the new philosophy. It was so unexpected that it is almost unparalleled by anything in the history of science. And many of the readers of these lines will not be ready to appreciate it at once, since the whole thing is so different from all they had learnt of before. Yet this contact is one of those simple natural matters which become self-evident as soon as they have been realised — and the prejudices against them are removed.

The Dream Contact in a Historical Retrospective.

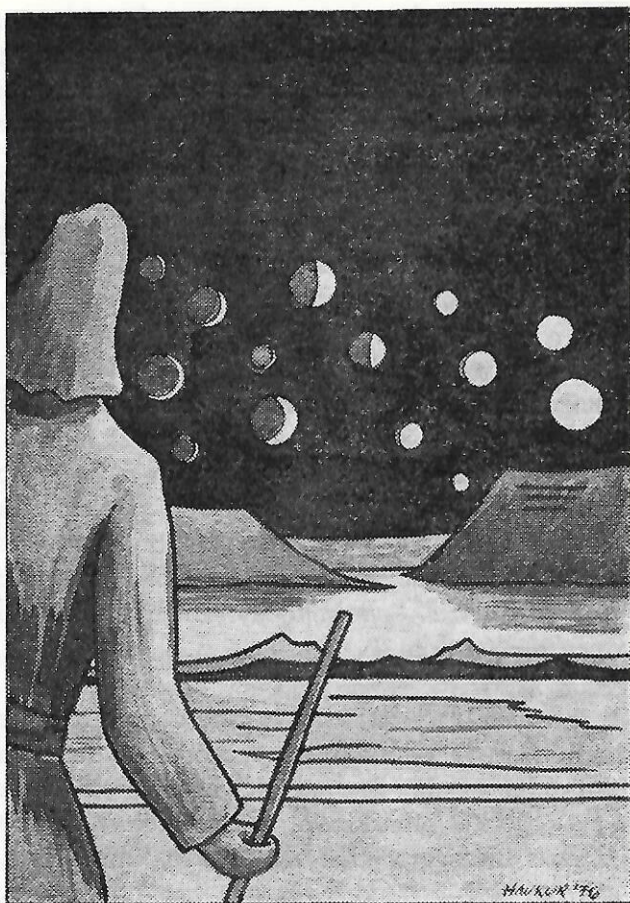
Those who strive for clarity will recognise the immense difference of conceptions in astronomy as they were after the work of Copernicus and Bruno from what they were before their pioneer work. The difference was between understanding and non-understanding, between cognition and non-cognition. After their work it was possible to know the universe as it is, to understand that there other solar systems similar to ours. But before that, it was impossible. And that means that it was not possible to „invent“ visions from other parts of the universe that would be in close agreement with reality. If any such descriptions exist from older periods of history, they must be the result of the contact process we have been describing.

The Old Icelanders of the Free Republic (930—1262) were diligent star observers and calendar innovators. The case I have in mind, however, doesn't relate to any advanced observation technique, but merely to an openness of the mind to celestial sights. In the 13th century *Sturlunga Saga*, which is a detailed and realistic account of contemporary events, there are included several dream-accounts. These

were reported with the same scrutiny and accuracy as the real events. It can be inferred — although the saga writers do not state it expressly, that the dreams were taken for forebodings by the people, and reported just for that reason. The possibility of forebodings is a separate question which we shall not discuss here, but the value of the dream-experienced visions, is in no way affected by that possibility. The following passage is recorded about a friend of the famous physician Hrafn Sveinbjarnarson:

„There was a man by name Eyjólfur, and his father's name was Snorri. He dreamt that he came out of doors at night. Himthought he was looking at moons in the sky — so many as there are stars in the sky. Some of them were full, some half, some more or less waxing or waning. And while he was wondering at this sight himthought he saw a man by his side. The man delivered a rhyme“ (about the journey of the souls between the worlds).

This is indeed an instructive case of a pre-Copernican dream-vision of an astronomical purport. In the dream the man is looking at the sky, and it differs from the earthly sky, in that there is a multitude of moons in it. After Copernicus, it was discovered that the planet Jupiter is a globe with many moons around it, and it was possible to make out how these moons would look, seen from Jupiter and distributed in a belt over the Jupiter-sky. After Bruno it was known that there are other solar systems, of the same nature as ours. Our "asteroid belt", between Mars and Jupiter indicates that there may be planets with hundreds or thousands of small moons. On such planets, star gazers



**See how the souls
Wander between the worlds . . .**
Sturlunga Saga.

An illustration of the sky-view from the "Planet of the many moons", as recorded by Dreamers 700 years apart. — The pre-Copernican dreamer believed that the moons were wandering souls.

admittedly will see exactly the same sight in the sky as is described in the dream of the traveller Eyjólfur.

For further elucidation of the origin of that 13th century dreamvision, I have luckily come across a modern case of vision, which is exceedingly similar to that related above. A man, born and grown up in the traditional rural environment of Iceland, told me that as a child, near the beginning of the present century, he had a dream of the sky, which has not faded from his memory ever since. He dreamt that he saw a sky full of moons, and some of them were waxing, some waning and some in the phase of fullmoon. He remembered that the moons were not evenly distributed over the whole sky, but lying in a belt across the heaven, and the full moons were not in the central part of the arc but somewhat aside of the highest part.

The man who told me that dream, in whose truthfulness and accuracy I have full confidence, said that he had never read in the Sturlunga Saga at the time he dreamt that dream — and this is also from a general point of view very probable. Children seldom read in the Sturlunga Saga (12th—13th century events), even not the bright ones. It was considered a difficult saga, in contrast to the family sagas (10th—11th century events) which were widely read. When this man, however, grew up and become more mature, he read the Sturlunga Saga. Then he recognised, in the passage about Eyjólfur Snorrason, the similarity of the vision with his own childhood dream, and he realised that both visions originated from dreamgivers on a distant star.

The man who told me that dream, when he grew up, became acquainted with the philosophy of interstellar contact, and he became one of those who were most actively interested in that philosophy. Now, at the age of 80, still

going strong, he is continually the most forceful representative of the interstellar philosophy on our planet. He is indeed the philosopher Th. Jónsson-Úlfstödum, whom we shall be quoting frequently in this book.

Such is the nature of all dreaming: It always results from an energy charge streaming forth to us every time we sleep, from more advanced life stations in the universe. It is a part of the sleep energy, which is the same cosmic energy as connects all life forms in the universe. The state of sleep is a state of being charged with energy from more powerful sources. To this energy and its relation to various phenomena we shall return several times in this book. But of its most easily recognisable products, the dreams, we state with confidence and conclude with certainty, in accordance with the discovery of Dr. Helgi Pjeturss:

The dream of a person, without exception, has its ultimate origin in the simultaneous waking life of another person, who is in most cases an inhabitant of another planet in the universe. Dreams are a matter of interstellar transfer of energy.

6. Dream Research Considerations.

In the current dream theories that were in fashion during the early 20th century, a scientific approach like that of Dr. Pjeturss could find little or no response. For the first, as already stated, any reference to telepathy in connection with scientific matters was considered improper or unscientific. Even if some of the celebrated authorities now and then admitted that something of that sort existed, they did so

without the force of the well founded scientific conviction. They might suppose this casually, but if somebody wanted to make it a part of his scientific reasoning, the talk about "the limitations of science" would come up, and such a theory would be immediately discarded, just for being "telepathic".

For the second, the predominant dream-theories of that time were based upon concepts like 'subconsciousness', 'dissociation of personality' which theories shall not be discussed here at any length. But as a matter of interest it shall be remarked that these theories of 'the subconscious' had their origin in psychical research, or rather in a misunderstanding of psychical research. The psychologists wanted to get rid of the "spirits", as they appeared in the mediums (and in psychopaths) and therefore they invented the subconsciousness as a substitute. In E.v. Hartmann's philosophy "das Unbewusste" even was a substitute for "Gott". The belief that consciousness was divided into two or more parts, which even did not know of each other, originated. In the sequel this erratic concept was used to "explain away" almost all kinds of mental phenomena, and particularly those which duly belonged to psychical research or parapsychology — the longtime scapegoat of the predominant psychology.

There was a time when no one could mention anything about dreams without being immediately examined for "complexes" by the followers of the Austrian doctor S. Freud — a prolific writer who profited most of all by the use of "the subconscious" and told people that he could "interpret dreams" In fact, S. Freud never made a single discovery about the nature of dreams, and he even argued for his theories in terms of constructed dreams, instead of genuine ones. Instead of investigating dreams, S. Freud simply harped on the unintelligible concept of subconsciousness, until the

audience believed that he must be the one who knew, since they could not understand themselves. — That people have genitals was certainly not discovered first by S. Freud, nor that people sometimes try to hide their thoughts. But there was hardly ever a dreaming book or a horoscope book more groundless and illogical than S. Freud's interpretation of things in dreams as "sexual symbols" Nobody will deny that there are sexual dreams, but so are just those which appear as such — all other dreams are not. The madness of sexual symbolism, in connection with dreams, is one of the chimeras that will disappear entirely as soon as the true understanding of the nature of sleep and dreams begins to win through.

Once in his early years as a psychologist S. Freud remarked to his colleague C. G. Jung: "We can use the sexual theory" (for governing the thoughts of the masses). Astounded, Jung asked what was meant by "using" it, and for what purpose that was intended. The answer was insignificant, but this remark, among other things, reveals that S. Freud was a dishonest researcher and didn't care about truth.

C. G. Jung's theory of 'archetypes' and 'racial memories' was a much more scientifically earnest approach to the question of dreams, although not the correct one. He based his reasoning upon real observations, which have their independent value, in spite of C. G. Jung's erroneous interpretation of the phenomena of the mind.

Reverting from those "situational" obstacles to the spreading of H. Pjeturss's discovery during his lifetime, which were the preponderant ideas, we find that the incredulity towards the new understanding has deeper roots in the habits of thought than can be ascribed to predominant theories alone. The belief that dreams are nothing but a

product of the dreamer's imagination, is one of the most fixed prejudices of our mankind. This prejudice however would quickly disappear if people learnt to distinguish properly between a real sight — a visual perception — on one hand, and a visual memory on the other hand. No one ever showed how the mind could create real perceptions out of memories alone, but the theory of bioinduction, in a simple, natural way explains the generation of dreams in terms of energy transfer.

The reality of our nightly adventures as the waking life of some other persons will be recognised as just as plain a fact as any other form of telecommunication. The dream transfer is no more mystical than the technical application of television, which indeed, like many other innovations, is an imitation of nature more than pure construction. Dreams, although produced by an energy different from that of the electromagnetism of radio and TV, are parallel in character to those technical accomplishments. "Dreams are the television we look at while we sleep", said an American child cited by some psychologist several years ago. Sometimes we need the child to see the most obvious things.

Dreams are never created by memories.

A mindful reader may infer: "Do you virtually maintain that dreams are not dependent upon our store of memories?" — "My dreams encircle around my daily circumstances and occupations, and sometimes they are of events far back in my life or from books I have read. How do such instances fit with the theory of the bioradiative or telepathic contact?"

It is an appropriate simile to compare one's store of memories to a harp with many strings. The events as they occur to the person move these strings — the word 'emo-

tion' refers to this — and consciousness is created by the play of the events on the strings of memory. In the physiological language this means that external stimuli call forth internal reactions; in a more psychological or meaningful language it says that direct perceptions produce mental associations. Both physiologists and psychologists would agree that the impressions, the sensory data, *come from without*, and therefore the melody of consciousness is always played by some *real events*.

In children and unsophisticated people the process of association often appears in a simple and uncomplicated manner. Johannes V. Jensen once described how the people of his native farmland in Jutland, when they for the first time saw the wandering circus, readily identified the tiger with the cat, the wolves with their dogs and so on, all in the appropriate order of evolutionary biology, — although the farmers never heard of such things. It was just their memories that streamt forth freely. — A two years old boy was accustomed to be given a kind of porridge with large raisins in it, by his grandfather. When he came out in springtime and saw the first buds of the *dandelion* he exclaimed: "raisins!". The system of knowledge wasn't expedient to him, and therefore he simply expressed his memorial reactions. The same applies to dreams. In dreams we are "unwise". Our memories stream forth in accord with the perceptions (visions, auditions, combined impressions) of the dream events. In dreams there occurs the interplay of events with memories, exactly as in the waking state our mind reacts to the surroundings. The only difference is that in dreams we react to events and situations that were considered non-existent in all previous dream-theories. If this had been true, the dream consciousness would have

been like a melody played without any player — and without any device to move the instrument.

Dreams are never created by our existing memories; on the contrary our own memories are usually much weaker in dreams than when we wake. The consciousness (or rather the constitution) of the dreamer is to be compared to a freely standing harp that echoes the play of another harp in the way of resonance. When a string is being moved by the player, a corresponding string of the receiver responds with the same tone. Both harps will play the same melody — but no wonder that those who only see the resounding harp will believe that it is playing "just by itself" And they may believe that the melody of the "self-playing harp" is a secret of its inner structure. Such is the problem of understanding the nature of dreams, in nuce. The solution is not merely in the 'within' but in that 'within's' *communication with a similar organisation.*

American Work.

Quite a new and interesting line of dream research was initiated in the USA about 1950—1955 by workers like Kleitman, Kline, Dement a.o. These were serious scientists who performed their task in a workmanlike manner, and their results stand indeed in such a relation to Dr. Pjeturss's dream theory that a comparison is inviting. Real observations are the groundwork of both lines of research alike, although the approach is different. The better we understand the method in these two lines of research the more complete we will find the agreement between the results.

The procedure of the new researchers consisted mainly in the following factors: 1. The watching by another obser-

ver, of external dream symptoms, like the "rapid-eye-movements", which were discovered in turn and found to be connected to the periods of vivid dreaming. 2. The registration of the physiological states of the dreamer, with specialised equipment, preferably with the electroencephalograph. Brain waves or brain rhythms were found to be related to the diverse periods of dreaming. 3. The taking of dream reports from the sleepers upon awakening. 4. The comparison of the dream reports with the externally observed states of the dreamer.

That is a promising enumeration, but it is worth noticing, however, that this line of work didn't lead to any real understanding of the nature of dreams. The telepathic factor was not considered, just for the reason that such a consideration was not "in vogue" in the years of that work. And the real experience of dreaming, that is, *how it is* to dream, was not considered in its basic aspect, while reports from dreaming however, were collected abundantly. In short, these researchers had not the slightest idea of *what* they were investigating, although they performed the procedure in a neat and orderly manner. But look at what they found:

„The tracking movements of the eyes have intrigued quite a few scientists. *The first plausible explanation seemed to be that the sleeper watched dream events and moved his eyes as he would in real life.* A number of ingenious EEG studies have tested this idea, by comparing the dream reports of volunteers with the patterns made by their eye muscles on the EEG script. In one instance, a young subject *described ascending five steps* just before she was awakened. Her recorded

eye movements showed *five upward glances* just before she was aroused”.

(*Sleep* p. 159, by Gaer and Luce, Heinemann 1967 — My italics).

It will be clear to everybody familiar with the inductive theory of dreams that the “five upward glances” were due to the *dreamgiver’s* reactions to the real objects around him (or her). The dream scene is a real situation, and the dream-giver transmits his reactions to his dream receiver, who “echoes” them, including the tracking of the eyes. And these induced upward glances of the dreamer’s eyes are of course of the same number, — and duration — as the steps in the stair of the dreamgiver.

Another writer of the same line gives expression to the same “intrigues” about the apparent character of dreaming:

„Could it be, they thought, that these rapid eye movements are an indication of the dreamer’s “looking round” *at the visual events of his dream world?*”

(I. Oswald: *Sleep*, p. 65, Pelican 1965, — my italics).

These researchers were all very perplexed at their findings, for they had no comprehensive theory of dreams to attach the facts to.

An important result of this line of research was the relation between the time interval of a dream and the natural length of its sequence of events, which was found to be *equal*. If you dream of swimming across a river, that part of the dream will last as long as it takes to swim that bit of way. If you dream about a glass being filled with liquid

before your eyes, the registered time will correspond to the length of the act. And if you dream of ascending five steps of a stair, the registered eye movements will indicate a time interval quite equal to that act. (See, for instance, Gaer and Luce: *Sleep* 198: "studies now suggest that most dreams probably take place in real time . . .")

The discovery of the *natural time relation of dreams* certainly agrees as strikingly with the telepathic induction theory of dreams, as ever could be wished or expected. Even though this was not being recognised by that new school of researchers, their results helped in general to do away with some cherished phantoms of the early dream theorists. Many believed that a long and eventful dream could be dreamt in a fraction of a second (f. ex. Alfred Maury's famous guillotine dream). Now it was shown by experimental evidence that dreams generally have a natural time relation. — However it may well be that some dreams similar to Maury's belong to a separate class of dreams that have been called the Long-Saga-Dreams. It appears that in a certain waking state of mind one's own memories are recalled with amazing distinctness in a rapid succession. The whole course of events seems to be vividly resumed. Although it is a recalling of memories, that state of mind, too, can be transmitted to a receiver, and so he believes he has lived a long saga during a short interval. It could seem, by a superfluous examination, that this was not in agreement with our tenet that dreams are, in the basic aspect, perceptions rather than memories. This exception however, is a natural one in view of our understanding of dreams, and the diligent enquirer can learn to observe the different mind states of *the dreamgiver*, best of all on the basis of his distinction between his own perceptions and memories.

To close these brief references to the new line of experimental work we quote from the above work of Gaer and Luce p. 198 (taken by them from Kahn, Dement and Bar-mack's article in 1962):

„One subject mentioned that she saw a bar of soap in a bathtub with the baby. When later asked what the soap looked like, she said: 'Like any bar of soap looks. It was round, it was pink, and the baby was playing with it in the bathtub'.

Another subject mentioned a dream that included girls in bright red bikinis. When the experimenter asked how he knew the bikinis were red he replied. 'How did I know? *I saw them. They were red . . .*'“

These quotations show well enough how unsophisticated people react to their dreams. They react quite as they do to real events. This immediate reaction supports our conception of dreams as being an induction phenomenon. Inducing the physiological brain-state of a person means also the induction of the same mental and perceptual state. Only sophistication and adaptation to common nonsense teaches people to consider dreams as something purely imaginative, as some arbitrary products of one's own mind. The time relation, the spatial relation, the colour relation, and that vividness reaction are some aspects of the close agreement of these results with Dr. Helgi Pjeturss's theories of life and mind.

III. BIORADIATION

I conceive the life of the individual, or his soul,
as an arrangement of moving particles,
and bioradiation is the power that arranges them.

Th. Jónsson-Úlfstöðum

7. Bioradiation and Bioinduction.

In the course of his investigations into the nature of mental and vital transferences, H. Pjeturss formed two important scientific concepts which describe those processes in two different aspects. He writes about 'bioradiation' and 'bioinduction'. Both terms occur in his writings as early as in 1912—1914. *Bioradiation* is the form of energy transmitted from an organism to another, or from a soul to another — which wording is also justified, — and consequently from one locality to another. *Bioinduction*, on the other hand, is that "tuning in" of nerve systems, which is being effected by that kind of energy. Bioinduction and bioradiation are the *fundamental principle* underlying all manifestations of life and mind, and the active factor in all psychic phenomena.

H. Pjeturss was able to show, by precise comparison of various cases of hypnotism, mediumism and psychic healings, that the induction has various stages of intensity and emotional proximity, and that it can even be carried so far, that the I-feeling of a person is being induced in a subject. Then the latter feels that he is, not himself, but the person under whose influence he stands. And that is exactly the same as happens with us every night in our dreams, when we adopt the consciousness of a dreamgiver. A close affinity was found to exist between the various stages of psychic, mediumistic and hypnotic stages of consciousness on one hand and the dream life on the other hand. *The dream life, the dream-investigations, which H. Pjeturss had conducted mainly by self-observation, became the clue to the externally observed phenomena of psychical research.* And in the connection and comparison of both fields the truth of the bioradiation

concept was further confirmed. A new relation to the meaning of the ancient Greek concept of *nous* was also found. But above all, H. Pjeturss stressed the physical reality of bioradiation, its relation to physical, organic processes, and its interstellar nature, the galactic and intergalactic contact which his dream researches had revealed. The bioradiative transfer consequently indicated an unheard-of dimension of velocity, and a new conception of the whole of physics was being initiated.

The basic phenomenon of all mental processes, referred to in a previous chapter as telepathy, is now, with another word, bioradiation. What the nature of bioradiation is can be further elucidated by the following considerations: the atoms, we are told, are energy centres emitting radiation into the surroundings and into the vastness of space. Proceeding from the wave nature of radiation, Michael Faraday concluded that every single atom influences all other atoms, that is the whole universe. These electromagnetic waves of Faraday, travel with their own particular velocity, which is often called the speed of light (300.000 km/sec).

Now there is every reason for *Man*, who is concerned with these problems, to ask himself: "Am I, who have been studying all this, forming my concepts and finding out a lot about it — I, who am so complex in structure and multifarious in behaviour — am I not worthy of being an energy centre of my own kind, no less than these tiny bits of substance which I have called the atoms? Is there no Man-influence as there is atom influence upon the universe? Has my organisation no direct influence of its own upon similar structures of the same kind (persons)?"

The question can be posed differently: If the atoms, units of the lifeless or pre-vital stage of matter, have an

expression of their structure which is their ability to transmit an energy of their own, why should the life forms, which represent a higher stage, not have an energy of their own to transmit into the whole universe.

These questions can be answered by a direct quotation from H. Pjeturss's work *Nýall*:

"Even now it is possible to determine what these influences of everything upon everything are aiming at. Every single movement that occurs in the universe, every single particle that exists, endeavours to reproduce itself throughout the whole universe. It attempts to bring the whole universe into harmony with itself. From every being, the largest and the most complicated one, to the smallest and the most uniform one, there proceeds a radiation that aims at the reproduction of that being."

(*Nýall* p. 47)

In the quoted passage it appears with clarity that bioradiation is not to be considered as anything apart from nature or beyond the reach of physics, but just as a kind of extension of the inorganic forces, that have been so thoroughly studied by our physicists. On the other hand the inorganic forces can be seen as an extension of the higher forms of energy — and the "physical universe" is so only one aspect of the biological universe, each of course being in the same time, place and matter as the other and none of them having any possibility of existing without the other. Nature is a coherent whole and nature is everything, but there can be discerned different stages of perfection in nature. For example, "in the physical universe", signals traverse only with

the speed of light, and the stellar depths are in that respect so to speak unbridgeable. In the biological universe however, the energy traverses the same distance instantaneously. The life forms exchange energy regardless of distance and the more complex their structure is, the greater are the possibilities of communication — when these structures enter the proper relation. The ancient Greek teaching of the ascending stages of existence: Moving Principle — Nous — World Soul — Lower World Soul — Nature, now can be seen in a new context and shown to be in full agreement with rational knowledge.

At this stage of our exposition we may make a kind of confession. Although the bioradiative-bioinductive processes always were conceived as a scientific matter and expressed in scientific terms by dr. Pjeturss, logical conclusions or deduction from separate cases were neither the first origin nor the sole reason for his bold statements about the reality of this phenomenon, but the simple fact that he *saw* it. Helgi Pjeturss had seen bioradiation before he announced its existence. In his great vision of 1910, already referred to, he saw these rays in their indescribable splendour, as they emanate from their origins in the realms of perfection somewhere in the universe. It was not until afterwards that his logical, scientific thinking began to operate with this experience and relate it to the minor appearances of the same principle which can be observed in our surroundings and in our more ordinary experience. It will be evident that the related experience had its origin in contact with an exceedingly high level of perfection. But even in the intermediary stages of perfection, not so very high above ours, — although much better off in most respects — those who live there can see the bioradiation from plants, objects,



Etruscan Bioradiation

Rescuing Hero. The bioradiative nature of the halo around the head is obvious. Less obvious is that the "angel's wings" are actually transformed bioradiation. Other Etruscan pictures reveal this origin of the wings more explicitly. A notion of the genius's ability to levitate may have influenced this transformation by the Etruscan artists.

human beings, with their bare eyes. When a person on our earth bioinductively becomes a partaker in these amazing sensations of the advanced ones, he or she doesn't know that this is actually on another planet (any more than the unsuspecting dreamer knows of this origin of his dream experiences). The visionary thinks that this is something going on around him, which he is personally privileged to see, rather than the others who do not see the same. From this experience are derived the widespread, but confused, ideas of the *Aura*. Those who see the *Aura*, are usually in a dream-like, or reverie-like state while they "see". It would be a grave mistake to believe that the *Aura* as reported by clairvoyants has the same relation to our bodies as the photographed bioradiation of living tissues. Our real *aura*, which is bioradiation, is much less extensive and less developed than that clairvoyantly perceived. And the Determinant influence upon the sensitives is decisive as to the character of the *Aura* they see, and therefore there is often an affinity between the observed *Aura* and the persons present.

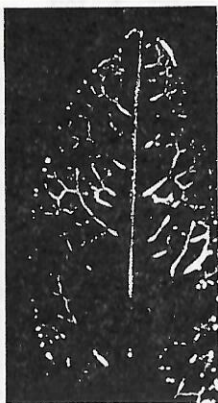
In H. Pjeturss's period of research there were also several other scientists in other countries, who, although they knew nothing about his work, closely corroborated some of his findings about bioradiation. In fact the prestige or recognition of that kind of researches was often too slight to permit any connection or cooperation between the scientists concerned. The Russian botanist A. Gurwitsch found evidence of bioradiation in plants about 1910, and about 1930 his results had become somewhat known to the scientific community. Some years later Prof. Walter Stempell of München was able to confirm the results by his own experiments. In 1908 Prof. Naum Kotik of Moscow had published his important article: "Die Emanation der psycho-physischen

Energie", which constituted a step towards the recognition of the physical nature of this energy. W. J. Kilner of St. Thomas Hospital, London, whose book "The Human Aura" even aroused renewed interest in recent years, reported observations that were also put into relation to bioradiation by Dr. Pjeturss.

In reviewing this matter we find that there are at least three major reasons for concluding the existence of bioradiation. Like the three roots of the mythical Tree of Life, these three arguments, which we shall relate here, support the theory of bioradiation in such a degree that it now stands firm and unassailable in its ground.

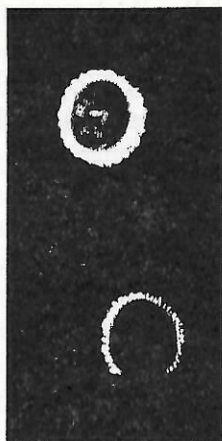
The first of these reasons is philosophical, and can be referred to as the interdependence of phenomena: no particular phenomenon can exist without a precedent or a paradigm. If you have life on one planet, you must have had it on another planet before, — it cannot exist merely by itself. And that planet's life had still another origin and so on infinitely. The parts of the universe are interdependent, they couldn't exist without an inner connection, and the obvious means of transfer is bioradiation. The evident and amazing contrast between the living and non-living forms, as they appear to our contemplation, strongly urges a particular factor present in the living ones. That some previous attempts at defining the life force were unsuccessful in their time is no argument against bioradiation. It was never very scientific to make taboos, least of all with regard to the life force, and time has shown that such an attitude was entirely wrong.

Another argument, which is empirical in nature, comes from parapsychology. Telepathy, clairvoyance, auditions, telekinesis etc. all imply an effect from agent to subject, which



Bioradiation —

experimentally confirmed. The dots of luminosity are centers of energy reception from the model organism, on another star.

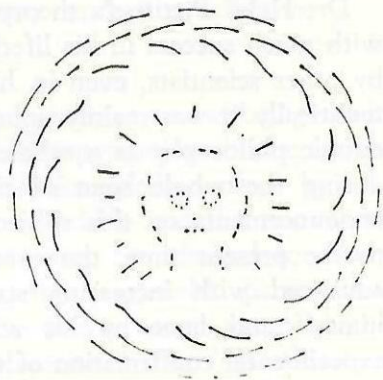
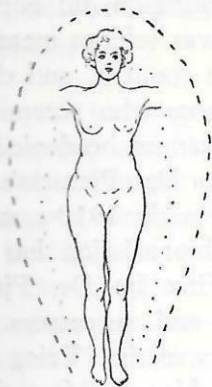


Bioradiation

from human fingertips. The lines of force in the vital field are easily discernible.

can only be explained in terms of energy transmissions. Dreams, being basically telepathic in nature, fit into this scheme, and, properly observed, support it better than anything else.

The third, and from the conventional scientific point of view the most conclusive evidence for bioradiation, came from regular, repeatable observations of living things. Instead of observing their own mind, botanists observed effects of living plants upon one another that couldn't be accounted for except by "action at distance" (small or large) — and that is exactly what is meant by bioradiation. The migrating birds, both their coordination in flight and their ability to find the way, also provided arguments in line with the other ones for bioradiation. The effects revealed



Bioradiation vz. the Aura

drawn by W. J. Kilner in 1919. Kilner saw it all "clairvoyantly" — without his dicyanine spectacles as well as with them. In reality, "the inner aura" is only around the model personality, on another planet. Cp. the Etruscan Rescuer, p. 75.

The Aura is not in the Place,

but in another place! First the Aura seer perceives a shroud of luminosity. That is a part of the induction process. Then he may see a brighter spot inside. That is the bioradiation itself, around the real source. At last the seer may discern a face or a body inside. Then he is seeing things as they are — on another planet.

by the Kirlian photography, which are now taken for the most convincing arguments in favour of bioradiation, shall be related in another chapter . . . — Of course these biological effects were essentially of the same nature as the parapsychological phenomena, but because of the power of habitual prejudice it is convenient to view the other biological observations separately as a class. The biological phenomena are generally accepted in a more quiet and unstrained way than the vulnerable human phenomena.

* * *

Dr. Helgi Pjeturss's theory of bioradiation did not meet with much success in his lifetime. It was seldom mentioned by other scientists, even in his native country, and characteristically it was mainly upheld by those who accepted his cosmic philosophy as a whole. But it cannot be denied that during the whole span of time from Dr. Pjeturss's first announcements on this subject in the early 1910-s and up to the present time, the concept of bioradiation has been advanced with increasing strength, first by Dr. Pjeturss himself and later by his adherents and successors. The experimental confirmation of the reality of the "living rays" is very important, but it doesn't outshine the fact that a comprehensive theory of their existence had been advanced long before the invention of the technical device. The theoretical understanding of bioradiation was based upon facts which were often regarded as non-facts, but now when the theory is being confirmed, it is not only the theory that gets support, but also the facts upon which it was based.

In 1966, a few years before the advent of "psychoenergetics" in the USA, Dr. Alexis N. Tsvetikov, the biophysicist of the Stanford University in California, wrote to me the following tribute to the bioradiation theory:

— "Your bioradiation theory of ESP has a sure and deep basis. It is an extension of the electromagnetic theory, and it preserves the monistic view, which is the only sound method in science . . . I am sure that K. E. Tsiolkovsky, of whom I gave some material to Mr. W. Sullivan for his book *"We Are Not Alone"*, would support the bioradiative theory, would he live at the present time."

8. Electromagnetic Theory and Bioradiative Theory.

"The all too eager attempts which are now being made to 'naturalize' and 'accomodate' parapsychology in the framework of contemporary scientific knowledge, often by eliminating or toning down the incredible and the marvelous (e.g. precognition and survival) may be admired for their fervor but not their wisdom. Any responsible parapsychologist must keep steadily in view the entire range of the phenomena clamoring for explanation." (C. T. K. Chari in *Journal of Parapsychology* 1962 No. 3, p. 218). We appreciate Dr. Chari's warning against simplification or reduction of the phenomena and it is true that there is always the tendency to reject things that do not conform to rule. Nevertheless, the need for explanation always makes it felt, and when no such is available, artificial simplification invariably is the result. Without being able to explain what really happens with the simplest phenomena, we will never succeed in presenting the more marvelous with any considerable strength. — What is telepathy? An attempt at explanation is shown in the following passage from the same issue of the *Journal of Parapsychology*:

"Kazinsky . . . developed an electromagnetic theory of telepathy which can be considered as one of the most elaborate theories of this kind. According to Kazinsky's conception, the nervous system of man, during mental activity, emits electromagnetic waves which, by means of the mechanism of electro-duction, give rise to corresponding processes in the nervous system of the percipient . . .". From a review of B. B. Kazinsky's book *Biologicheskaya Radiosvyas*, by Milan Ryzl.

I have little doubt that this passage must have been read with enthusiasm by many. The prospect of being able to explain psi phenomena in terms of induction immediately appeals to the scientific mind, and how many did not think when they read this, that it must be so? This is scientific, simple, free of obscure elements, just as the basic discoveries always were. When a researcher finds himself compelled to abandon the electromagnetic theory, he probably does so in a mood of disappointment, and this is an indication that he was near the truth although he missed it. Dr. Ryzl continues:

"In this reviewer's opinion, the author's consistent clinging to the electromagnetic theory has already been made out of date by the recent developments of parapsychology. In fact, the ever growing knowledge about psi phenomena impels us to the conclusion . . . that it is impossible to explain psi phenomena fully by the electromagnetic theory."

In our conception however, the main objection to the electromagnetic theory is not that it doesn't embrace all phenomena, but the simple physical fact that the brain waves are so weak that they cannot be registered by instruments, some millimetres away from the head. Telepathy, admittedly, works over vast distances, but there is no more reason to believe that those tiny currents in the brain produced such effects than that we ever shall be able to call across the Atlantic by the power of our voice.

The explanation of the telepathy phenomena is such: The electric currents corresponding to mental activity are carried over, by some radiation of a higher order than electromagnetism, faster going, more wide ranging and consequently interstellar. Instead of the electromagnetic theory

we have the bioradiative theory, and all the advantages of the former are included.

It is indeed more than a good theory we meet with here. Our knowledge of the brain currents is specific, abstract, and never easily explained to the unsophisticated. When it comes to bioradiation this is different. We have done the whole way around and are again with simple plain terms. As sensitives we feel the influence from other persons, so important in all psychic procedures, and now we can be certain that we have to do with a physical reality. Our immediate perception is shown to be consistent with the rest of our knowledge and the realm of personal experience is extended to the stars. The nature of the soul will be found and science and religion will meet, to the advantage of both.

1966.

9. Bioradiation: Before and After Kirlian Photography.

When *Roentgen* and his colleagues had developed the X-ray technique and were able to show what was inside the living bodies (and other bodies) *Carl du Prel*, in the name of the mystics, exclaimed: "Welcome! Now *you* are here. We have been here all the time!!"

Carl du Prel meant that the mystics had been able to see it through without equipment and obtain the information required. But the triumph of technology was to be able to do this regularly, while the mystics had succeeded only occasionally. It can however hardly be claimed that the mystics provided the scientific understanding that led to *Roentgen's*

discovery — except if one maintains that all creative thought is related with mysticism.

Since the Kirlian photography began to spread widely there have been various attempts to identify its results with theories, ideas, systems of thought that existed prior to the development of this technique. I regard such suggestions as proper, justified and stimulating, as long as they aim at the understanding of the subject, — which is the luminosity around living things (and around other things to a certain extent), — and at the understanding of the relations of the luminosity to other subjects.

Some say: "That is the Aura! I know a person who sees the Aura, and that is just the same thing. Now we have it confirmed that the Aura exists." Others say that it is the Prana, and some say that it is the ancient Chinese concept of Yin and Yang, components of Ki, that has found its confirmation here. Still others simply remark that it is the vital force, the vital energy, that has been reinstated here, after a long period of banishment. Some would say that it is Reichenbach's od-force, and there may even be persons who simply believe that it is the Soul that has been photographed here. — If this technique had come ca. 15—25 years earlier, the claims for the Soul might have become the loudest ones. It would indeed be no wonder that somebody asked for such a confirmation of the Soul's existence. If fears and inhibitions can be removed from the minds such questions will inevitably come forth with increasing strength. "Who am I, and what means all this to me? Where do I come from and whereto am I going?", every single person will ask in the attempt to understand. And who can answer those who ask?

I maintain, and I plainly affirm, that the patterns of

luminosity appearing on the Kirlian photographs reveal *bioradiation*. Or, more exactly, effects are revealed that testify the presence of that principle.

— When, in the low sun of those rainy days that produce a blend of clouds, moisture and sunshine, we observe the straight bundles of sunny rays that appear beneath the clouds and go down to the ground, we are, however, not *directly* observing the sunlight itself, travelling in straight lines, but its effects, a secondary phenomenon. The straight lines are not the rays, but the ways of rays. Similarly the biological observations, Kirlian photography included, reveal the presence of that principle of contact, which is bioradiation. For clarification I will show: a) how certain basic aspects of bioradiation had taken form in my mind — in accordance with H. Pjeturss's philosophy — and b) how the results obtained by the Kirlian technique agree with and support the previously formed concepts.

A. Bioradiation as Conceived in H. Pjeturss's Philosophy.

1. Bioradiation is manifest in the human effects: Determinant effect and induction.

I took dreams and telepathy as a starting point, for this was the matter on which I could have full certainty, based upon my own observations as well as those of others. Telepathy had to be based upon transfer of energy and that transfer was bioradiation. Preferred cases were those of long range telepathy, in which agent and receiver could not see each other.

In contrast with the long range effects were observed the direct, mutual influences of persons that are close to each other, which are known to everybody as a personal experience. The effects may be encouraging and they may

be disappointing, good or bad. They are physical-bioradiative effects and the recent jargon of "body language" is no explanation of the process.

In outline, I thought of the near-by influences as Determinant effects, but of the long range ones as induction. The distance, however, is not the main indicator. Induction is simultaneous and produces the I-feeling and perceptions of the sender: Determinant effects are often previous and create the condition for the induction, rather than being the induction itself. But both are bioradiation, result of the tendency of every life form to bring about its own state in other, preferably similar, forms. The long range contact can be with Australia on the other side of the globe as well as with other stars. Bioradiation traverses the cosmic depths. My organism is constantly being charged with energy from similar, but more "energetic" organisms on other stars. Bioradiation reaches my organism; bioradiation proceeds from my organism to my surroundings; and thirdly, there is the possibility of long range bioradiation from me, with myself acting as a bioradiative agent.

2. *Bioradiation is manifest in botanic effects.*

A. Gurwitch, one of the pioneers of bioradiation theories, found that a young root of a plant had such an effect upon an old one of the same kind, that it again began to develop cell division and growth. Bioradiation from the young root produced vital effects in the old one.

In 1974, Mrs. Tamara S. Tsvetikov, the wife of Dr. A. N. Tsvetikov and herself a former assistant from the Stanford University, Calif., showed me how the thin roots of the plant *Arum cornutum* were able to attract small bits of paper — which act I consider a psychokinetic feat. Although this was

shown to me after I learnt of the Kirlian work, I include this reference here, because this was entirely in line with my former conceptions of the workings of bioradiation. Mrs. Tamara S. Tsvetkov has scientific works in the domain of microbiology, which were published in the USA and at the Oxford and Edinburgh Universities in England.

3. Bioradiation is manifest in "psychic" occurrences.

On the farm where I grew up, table rapping had been practiced, for a while, before I was born. Young Haraldur was meant to be the medium. When he touched the table it happened that it went aloft. Psychokinetic feats are well known from every corner of our world. Nelya Michailovna of Leningrad was able to demonstrate it to leading American parapsychologists, who reported it when they came home. Haakon Forwald of Norway was able to demonstrate this ability statistically in the falling of cubes at the Parapsychology Foundation at Durham, N. Carol. under test conditions. And so on and so on.

The psychokinetic energy is bioradiation streaming from the organism of the medium. As in other cases of bioradiation, there is an extraterrestrial source of this energy. Often the mediums believed in "spirit guides" but actually the guides were inhabitants of other planets and the contact was long-range. But the confidence of the medium or the performer in his guide seems to be a condition for the generation of the phenomena. And it is easier for them to retain that confidence, when there are not stronger persons present who tend to defeat them, by their remarks, or simply by their silent attitude — which is also accompanied by bioradiation (Determinant influence).

Just as telepathy and the dream contact occurs between

persons, just as the young root rejuvenated the old one, and just as the *Arum cornutum* attracted bits of paper, it is emanation from the organic body that creates the psychokinetic effects. The same applies to all the major "physical phenomena" of psychical research: levitation, apport, deport, teleportation, materialisation. If they occur, that is, when they occur, they testify the action of the bioradiative principle.

The three above passages specify the *direct evidence for* bioradiation, as I had known it for several years or as I had interpreted that evidence. The next two passages specify general characteristics and qualities of that physical principle which is bioradiation.

* * *

4. *Bioradiation is a physical principle that manifests itself in organic (material) processes and mental developments as well.*

With the discovery of bioradiation, the ancient distinction between soul and body, mind and matter disappears entirely. Mind and matter are only two different aspects of the same reality.

"Life without a physical organism is equally unthinkable as a steam engine composed of steam alone."

H. Pjeturss: *Ennýall*, p. 171.

"The main factors of this great matter now appear with unerring clarity. The human body emits a kind of radiation that may be called life energy or mental energy. The behaviour of this energy is similar to that of electricity. And the life energy of one organism can reproduce itself, be induced, in other organisms."

H. Pjeturss: *Nýall*, p. 307.

A philosopher of H. Pjeturss's school writes:

"I conceive the life of the individual, or his soul, as an arrangement of moving particles, and bioradiation is the power that arranges them."

Th. Jónsson-Úlfstödum: *Dialogues on Icelandic philosophy*, p. 41.

And H. Pjeturss, in support of his own conceptions, quotes Plotinus:

Every existing thing has an energy in it, which is its likeness, and when the thing exists so does the energy; yet while the thing is stationary the energy expands from it, some of it far and wide, some of it less far.

Plotinus: *Enneades* IV.v.7.

5. The bioradiation of our terrestrial life forms has an extraterrestrial source.

A careful analysis of our dream contents reveals that the dreamgivers are on other planets in the universe. The sources of radiation are being discovered and an infinite chain of receivers and transmitters of bioradiation is revealed. It follows that bioradiation proceeds from levels of higher charge to lower levels. Our earth is an example of a life realm of the minimal energy level.

The paradigm, the model field of an advanced but similar being on another planet transmits energy to its low level counterpart on a planet like earth. It is the task of the receiver, the low level counterpart, to recognise his relation to the "heavenly model". The better and the more harmonious the relations of the earthly individuals are to each others, the more easily flows the energy from the extraterrestrial source to its earthly counterpart (Law of Determinants).

B. Bioradiation in View of the Kirlian Technique.

After the reader has carefully considered those five main tenets about bioradiation, I invite him to compare them with some results and conceptions that are gradually arising in connection with recent developments in science. I am not discussing what is absolutely new, or how far certain things are new, but I mean the fresh sprouts that are gradually coming up of the earth where there was previously a rather barren area.

For the initial comparison of our already announced tenets with new results, we may select two widely distributed books of the recent pro-parapsychological trend in science, namely: *The Kirlian Aura* (Anchor Books 1974, Ed. S. Krippner and D. Rubin) and *The Secret Life of Plants* (Avon 1974, by P. Tompkins and Chr. Reid). — In "Kirlian Aura" a number of American, Soviet, Czech and other writers publish their contributions to the subject of Kirlian photography. Most of them describe technical procedures and experiments, but the conceptions and the attempts to draw conclusions crop up here and there. The sprouts are coming up from the earth, whether the *tillers* want it or not!

The writers of *Secret Life of Plants* are less hesitant to put forth views and conceptions, and their book is invaluable as a survey of the great field, an amplifier of the low voices of truth, which put together may form a victorious chorus. Seemingly those two writers have hardly any really coordinating thought under which their great material could be included, and so their work remains mainly a collection. But the new tendency towards drawing conclusions, towards breaking the bonds of ignorance, clearly appears in their exposition.

And from the would-be chorus of Kirlian Aura and Secret Life of Plants we shall select a few quotations, (which could be multiplied by hundreds) for comparison with our tenets.

1. Bioradiation: The human effect.

"In the early days of the work (1971—1972) it was the custom of one person to serve as the "photographer" during the course of the evening. Being the "photographer" meant being the only person in the isolation booth (with the exception, of course, of the Subject whose pictures were to be taken). It was the photographer's function to give *S* directions, and when the finger was placed in position to press the switch for the one second flow of current. On one such night the photographer was called away while he was taking a series of six photographs of *S* in his normal condition. Another photographer replaced him to take the remaining three pictures that were required. Although nothing had been changed, except the removal of a male photographer for a female one, the three pictures taken by the female differed dramatically from those taken by the male. The female photographer elicited from the male *S* a much brighter and wider aura."

Th. Moss and Kendall L. Johnson: Bioplasma
or Corona Discharge, *Kirlian Aura*, p. 68.

The human effect of bioradiation is being confirmed, in relation to Kirlian photography, by two pioneers in the introduction of Kirlian photography. — That the "female photographer elicited" a wider aura, means that her Determinant effects upon the male increased the afflux of energy from the extraterrestrial source.

1a. *Bioradiation: The human effect.*

Further confirmation of the energy conception.

"In a paper presented in 1972 to the American Society of Cybernetics, Byrd reviewed numerous Russian experiments with thought transmission via "bioplasma" which certain Soviet scientists claim to be a previously undiscovered *form of energy*" (italics mine).

The Secret Life of Plants p. 56, quoting Eldon Byrd.

"The basic idea in radionics is that each individual, organism or material *radiates and absorbs energy* via a unique wave field which exhibits certain . . . characteristics. This is an extended force field that exists around all forms of matter, whether animate or inanimate. A useful analogy here is the physical atom that is continually radiating electromagnetic energy in the form of waves . . . Living things, like humans, emit a very complex spectrum of which parts are associated with the various organs and systems of the body."

The Secret Life of Plants p. 367, quoting W. A. Tiller.

Thought transmission and a previously undiscovered form of energy, — such expressions are indeed the safe indication that the road to scientific understanding is being entered.

And the energy *radiated and absorbed by individuals is bioradiation.*

2. *Bioradiation: The botanic effect.*

"In Figure 58, we see an example of an energy transfer interaction between a freshly picked privet

leaf (left) and a dying leaf picked twenty-four hours earlier" (right).

W. A. Tiller, referring to a photograph made by Milner and Smart. *Kirlian Aura*, p. 111.

In the figure, points of luminosity appear more abundantly in the freshly plucked leaf, while the dying leaf shows extremely few light points. But that part of the dying leaf, which lay closest to the fresh one (ca. 1 cm) showed almost as much luminescence as the fresh one. The fresh leaf even seemed to be brightest next to the leaf it was "trying to cure."

By his conception of the "energy transfer," strongly supported by the quoted illustration, W. J. Tiller readily concurs with the new scientific trend towards an energy interpretation of the bioluminescence.

The botanic effect of bioradiation has been corroborated.

3. Bioradiation: *The psychic effect* (variety of the human effect).

"Jonathan Cohen reports that an agent in a distant room was asked to send a telepathic image to the subject who was being photographed. The subject receiving the image tried to *psychokinetically create it on the electrophotograph*. Figure 81 shows the subject at rest (above) and his attempts to produce the letter "M" (below) which he had accurately received from an agent. In Figure 82 the agent had sent the number 2. However the subject as well as the photographer claimed to have received the number 7".

(Stanley Krippner and D. Rubin in *Kirlian Aura* p. 196).

By the inclusion of this case with the other material, the editors of *Kirlian Aura* corroborated that "psychic" effects manifest bioradiation.

4. *Bioradiation: A physical principle.*

"Bioenergy is apparently a kind of force much more subtle than electromagnetic waves and always associated with psychic impulses and psychic components of a living organism. Some reports from Eastern Europe suggest that this bioenergy is actually being photographed by the Kirlian process."

Max Toth: Historical Notes, in *Kirlian Aura*, p. 32.

In this the step is taken beyond the limits of electromagnetic waves but it is apparently not yet realised where-to this step leads. As now will be evident, it never leads out of the realm of electromagnetic fields, never out of nature, but to more perfect and wider connections of the fields, within the realm of nature. The bioenergy travels instantaneously from star to star, and that is its prime characteristic.

Bioradiation as a physical principle is being partially conceived and supported.

"There are free electrons and protons in a definite structure associated with living entities. Bioplasma material can be compared to a symphony in which the oscillation of the different energies beginning with light waves are represented."

Zdenek Rejda. *Kirlian Aura*, p. 178.

The "bioplasma material" is then "nothing but" free electrons and protons, *but — arranged in a definite structure,*

associated with life. Those structures are the vital fields, counterparts of models on other planets, and so, brought about by bioradiation. It will be necessary to extend the range of the symphony far beyond the voice of the light waves, up to the stars — in a single moment.

5. Bioradiation: *The extraterrestrial source.*

"An apparent train of interstellar communication signals of unknown origin and destination has been observed. Since the interception was made by *biological sensors* a biological type transmission must be assumed . . . The phenomenon is too important to be ignored" (!!).

The Secret Life of Plants, p. 65. quoting L. G. Lawrence's report to the Smithsonian Institute (1972).

"Lawrence's most important conclusion, that biological type sensors are needed in order to intercept biological signals applies particularly to communication from outer space. As he puts it: "Standard electronics are next to worthless here, since 'bio-signals' apparently reside outside of the known electromagnetic spectrum."

P. Tompkins and Chr. Reid: *The Secret Life of Plants*, p. 65.

If anybody has the right to triumph upon such announcements, it is those who adhered to the interstellar philosophy. With considerably more right than Carl du Prel we may acclaim: "Now *you* are here! We have been here all the time!" The above quotations, and hundreds of others, testify that:

The conception of interstellar bioradiation is getting support from every quarter. Life energy travels between the stars, billions of times faster than light.

IV. LIFE AFTER DEATH

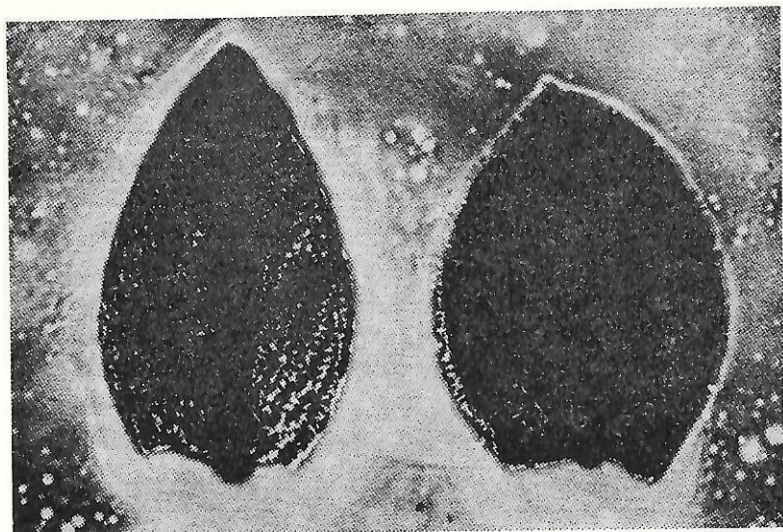
Quod per saecula quaerebant philosophi,
per saecula non noverunt prophetae,
id ipsum inveni.

Helgi Pjeturss

III. Vital Fields, Soul and Survival.

The discovery of the telepathic nature of dreams, and of the relation of the dreamer to his dreamgiver, creates a new kind of view of the universe. Instead of the conventional astronomer's solely contemplative view of the universe — which for a time was even meant to be mostly devoid of life — we get the astrobiological view and learn to "feel with" our universe. We recognise ourselves as participants in the emotions and perceptions of our dreamgivers on other stars. We learn a new way of experiencing the universe and a new way of investigating it. The view is consistent, harmonious and encouraging in every respect. The foundation is the conception of the bioradiation-bioinduction — a theory that was held in contempt and disregard for a long time, while it is now being established by new techniques and by new trends in science. And the recognition of the bioinduction-bioradiation leads us to another conception, that of the *vital fields of force*.

For the understanding of the relation between bioradiation and the vital field we may again refer to the experiment of Milner and Smart, mentioned in a previous chapter. The photographed freshly cut leaf showed as usually the fine regular pattern of luminosity around particular points all over the surface. Together with this leaf they photographed a dying one which had been cut twenty-four hours earlier and should have been almost destitute of radiation. Indeed it showed almost no light points, except in one part of it, and that was the edge lying next to the fresh leaf. The edge was "resuscitated", and there is every reason to ascribe that to the effects from the fresh leaf. But the most remarka-



Bioinduction in a Vital Field.

"Example of transfer-interaction between a freshly picked privet leaf (on left) and a dying leaf picked twenty four hours earlier" (Milner and Smart: *There Are More Things*). — Note how the luminosity of the fresh leaf assembles towards the dying leaf. An energy charged organ *attempts* to induce its energy in a similar life form.

ble feature still remains to be mentioned: The luminosity of the fresh leaf seemed to be much more on the side that turned to the dying leaf. It seemed as if the luminosity was much more concentrated on that side, "in order to" heal the fading leaf. Such is the nature of the vital field. It adapts itself to purpose.

If we enquire further into the nature of the field, we will understand that this adaptation to purpose cannot be confined to that single organ or organism, which partakes in the „healing." Just as in the case of the mental healers

(persons) — who always claim a special guidance — the leaf followed a "higher ordination", which is bioradiation from a paradigm or model organism on another planet. We understand that the organ is an apparatus for the reception of those cosmic signals which are bioradiation. The freshly plucked leaf of Milner and Smart received energy from such a source and it gave it on to the dying leaf. The vital field consists in the coordination of those transmissions. The vital field of the fresh leaf collects signals from afar and from the participation in the higher field comes the tendency to transmit the energy further to still lower levels (the dying leaf). — This can be interpreted, in a different kind of terms, as the divine yearning for sacrificing itself to the needs of others. The Supreme Being is nothing but, and nothing less than, that unified vital field of the universe in which all beings participate, more or less intimately.

By now we know that the vital field of the plant and its radiation is real enough and that it certainly is no empty speculation. The "lost leaf effect" of Kirlian photography is certainly a further confirmation of the existence of the vital fields. And when we have learnt that its endeavour is to build up similar fields wherever that is allowed by materials and conditions. The withered leaf was "raised from the dead" by the fresh leaf. What will happen to the field of a completely "withered" human body? *Is it* true what a great number of people have believed, now and before, in many places, that 'everything ends with death,' that 'dead men rise up never'? Nothing is farther removed from truth than that.

If there is a unified vital field of the universe, it will build up any missing part. And, of course, that part will be built into the matter of the universe. On some planet is

the future home of every person that dies from this earth, — and other earths of similar kind.

It is the vital field of a person that survives. That is the soul of man and nothing else. The soul of man is a physical reality, and the understanding of bioradiation is the solution of the riddle of life.

Those who have died from their first life regenerate in the strong vital fields of other planets. The unified vital field of the universe resuscitates every single field that has faded — and no one will ever be forgotten.

By the following quotations, we shall show how those basic truths of life, which modern research has yielded so obvious and so tangible, that it lies so to speak within the grasp of anybody who cares to take notice of it, — were clearly conceived and accurately described by the pioneer of those researches many years ago.

H. Pjeturss has written:

”The radiation from a person is most intense and most effective near his body, and one may speak of a field of force, around the body, as the physicists after Faraday speak of force-fields.

In this vital field of force, where bioradiation unites with an adventitious (extraneous) bioradiation, it seems as if the endeavour to create a new organic body can be achieved most successfully . . . It seems as if in some mediumistic séances a common field of force can be generated, from the bioradiation of the medium and of the sitters, and that in such a field of force ”materialised phantoms” can be generated, more easily than in the vital fields of individuals.”

(Astrobiology, Nýall p. 309).

For the illustration of vital fields and for comparison with them H. Pjeturss calls to notion the magnetic fields and their composition. Iron filings are put together in a glass tube and magnetised together. They form a unified magnetic field, which includes the strength of all the individual fields of the tiny bits. But when the glass is shaken and the structure disturbed "the tiny units work against each other and no unified, strong field exists any more" (Nýall p. 310).

H. Pjeturss continues:

"The more advanced a mankind is and the more steadfastly it strives towards that magnificent end, which is to become a hyperzoon (a harmonious super-being) — the closer the state of a unified vital field of the globe is being approached. I remind of the movements in the blue luminescence around the persons, in the description of "the girl" (an after-life communicator). She said that the luminescence-changes were simultaneous in all the people and were of the same pattern of movement."

(Nýall p. 310).

"It is natural science I am writing here, and I am doing this partially with the help of hypotheses — which can not be avoided at this stage. But it is no hypothesis, but a fact, that radiation from inhabitants of other planets constantly reaches our planet and every individual that exists on it. From this we can safely conclude that by every single inhabitant of our planet, during his whole span of life, radiation is being emitted to other planets."

(Nýall p. 310).

In another part of his work H. Pjeturss speaks of the *general vital field* of our planet, which he characterises as rather weak and imperfect, — and he speaks of the *bio-radiosphere* around the planet, which he added to the lithosphere, hydrosphere, biosphere a. o. of other writers. The concept of the bioradiosphere reminds not so little of Teilhard's *noosphere* and also of the *Van Allen belts*. H. Pjeturss's conception of the bioradiative origin of life on our planet is closely related to that of the biological fields: as soon as the chemicals had entered the stage of life and begun to form the tiny individual vital fields a general field around the globe was also formed by which all radiation reaching the planet was modified. — The bioradiative origin of life is supported by Pythagoras, who maintained that "the souls of men and animals had come from the stars" ("tas psychas ton zoon apo ton astron feresthai" Hippolytus: *Philosophoumena* VI, 25)., and by Heraclitus, who declared that "the soul is a spark from the substance of the stars." (Cp. Chapter II.)

11. Soul and Radiation.

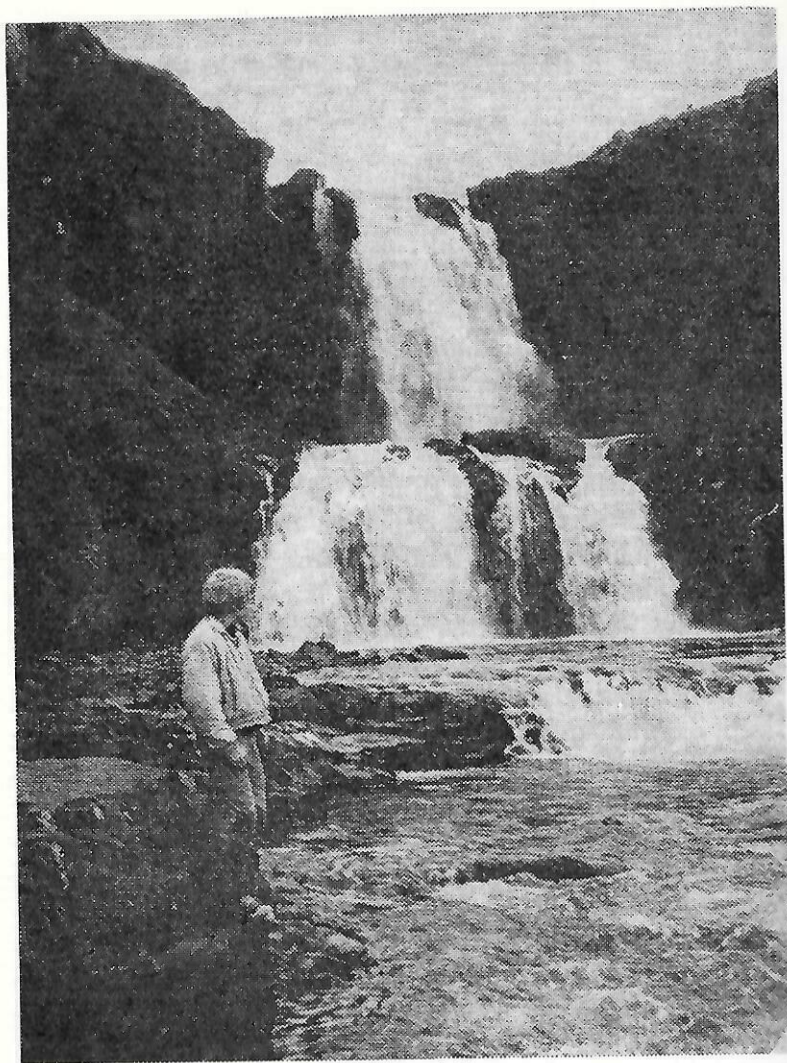
By Th. Jónsson-Úlfstödum.

The Nature of the Soul.

If I was asked what is the soul of a flowing waterfall, I would say that the soul is the fall's characteristic form of motion. But then it is to be remarked that in the waterfall, water and stream are one and the same and that neither can be without the other. Without water, there would be no waterfall at all, nor would there be any without a force.

And there is still something more to be considered: Without its relations to things that happen outside the earth, there would be no waterfall, for it is only through the effects of the sun, that water ever was brought in such a position as to be able to flow as a fall. What happens in the waterfall is certainly determined by the circumstances, which are at hand, made from the substances of that particular place. But in its essence, the waterfall is primarily a reproduction of events taking place on the sun, which conforms with my tenet (See: What is radiation, I. C. April 1966) that every kind of radiation is merely the effort of a thing or a phenomenon to reestablish its state, its soul or form of motion in other things. It is the soul of any particular thing which is incessantly being radiated from it to other things. The soul of a thing is above all its radiation or attempts at making its effects felt elsewhere. And following our line of thought, what can be the conclusion? Our line of thought leads to the things, which are the only logical possibility for life after death.

Through that relaxation of the life processes, which is called sleep, the individual is reinvigorated by an energy originating from life realms on other planets, which energy corresponds to the sun-energy in our introductory simile. In sleep our organism is charged with an energy, and this is a continuation of the early beginnings of life, when a small amount of matter was brought into the living state, by a similar process. In the life processes we can observe a steady interchange from sleep to wakingness and from wakingness to sleep, like ripples on the surface of water. But in death, the life wave of the individual reaches to the bottom, which leads to a complete regeneration. The regeneration results from the transfer of the entire organic pattern of the dying



A Waterfall

The soul is in the fall's characteristic form of motion.

body to a place where conditions allow that the body is built up anew, but only in accordance with the individual's conduct during his first life.

The living individual is alive, as a result of being a factor in that infinite realm of life to which he is attached by his means of communication. Such a communication rests on life's homogeneity, its being everywhere of the same nature, although the varieties and possibilities of development are infinite. And the transference of an individual from one planet to another is possible just because it is his soul, or the organisation of the compounds of his body, which is incessantly being radiated from him in an attempt to regenerate it elsewhere.

1966.

What Is Radiation?

Every existing thing exists as an individual unit and is made up of individual units. This is self-evident as well as every phenomenon's deriving its existence from its correlations. The existence of one unit always must depend upon interaction and mutual effects with other units. — What could be the state of things, if f. ex that what Newton discovered, the gravitational interaction of stars, didn't exist? No star could exist and nothing. And were there not similarly such an interaction between the life worlds of the planets in the universe, what then about life? If there was no connection, how could life then have originated, any more than stars ever could without gravitational interaction?

What is then the nature of this interaction between stars and all things mutually? In its fundamental nature every radiation is merely the effort of a unit to reestablish itself, its energy-form and other qualities, outside its own frame.

The sun's radiation manifests itself on a small scale in the earth's surface, in its atmosphere and in its water layers. By the effects of a fiercely hot sun some heat is reproduced in that surface, and by the effects of radiation, movements similar to those on the sun are produced in the earth's surface layers. This applies to inorganic nature.

Similarly, why shouldn't life itself have been lit by some kind of radiation from stations of life in the universe? Isn't it natural too, to conclude that sometimes when information is received during sleep or in a trance, it was brought to the receiver by mental radiation from stations of intellect in the universe — and that interstellar communication will at last be realized by understanding such radiation?

Th. Jónsson-Úlfstödum, 1966.

12. After-Life Evidence.

The first and most direct evidence for life after death comes from persons who claim to have been in contact with the departed. A fisherman in Eastern Iceland dreamt that his deceased father came to him and said that there was already enough of those fatal accidents in the family, and he told his son to repair the *tiller* of his boat immediately. The next morning, when the man came to his boat, he examined the tiller closely, but no fault was found. In spite of that he went to a blacksmith's and had an identical tiller forged, which he placed conveniently in the boat. In the next sailing the boat came into a great peril, from which there was only a narrow escape, and at the most critical moment the tiller broke in the joint. It was only for the new-made tiller that the fatal wreckage was averted. There

was no reason except the dream to have the new one made, and it wasn't customary to have such reserve parts.

In a succession of events like this we recognise the delivery of information from higher, that is more than human, intelligences, and the information in this case was *about* an earthly matter, (the defective tiller), but *from* a non-earthly source. For no one in the place where this happened knew of the fault, and since this information did not exist in the minds of men, and yet came into the dream, it must have been elsewhere. The simple, natural conclusion from a case like the above is that the dead live. In the mind of the fisherman this instance surely confirmed his belief in the after-life of his father. If the father was able to deliver vital information to his son, in a dream, he must exist somehow. — And that conclusion has been drawn, from similar or comparable experiences, by innumerable members of our humanity.

It is to be remarked, however, in this connection, that such instances, which strongly urge the reality of an after life, do not necessarily convey any information of what that life is like, or what is its nature. The sensitives may be confident about the reality of their contact but at the same time only dimly aware of the source from which they receive it.

If, however, it is possible to let us know about things *on* earth, *from* the beyond (because of better conditions for knowing on that side) it should also be possible to convey information about the nature of that realm *to earth*. The prejudices of the humans, individually and as a society, could be a serious impediment to the truthful rendering, for it is well known how slowly and painfully this mankind has learned some of the most obvious truth. But there is every reason to believe that departed persons have a strong desire

to let us know, not only that they continue to exist, but also what like their life is. And this trend can also be recognised in most quality- descriptions of the after life.

There exists a wealth of after-life descriptions, from the most diverse periods in history and from the most separate cultures. Some of these descriptions are being regarded as 'literature' — which tends to diminish their prestige as after-life evidence — others as religious texts, and still other as just that what they always pretended to be, namely descriptions of the life after death, on the condition of course that the reader considers such a life possible. Of the last category some of the best specimens appeared in connection with the movement of Spiritualism in the 19th and 20th century. Classics like A. J. Davis's "*Summerland*", A. S. Farnese's "*Wanderer*" and Stainton Moses's "*Spirit Teachings*" belong to that genre. The nineteenth century prepared well for its succeeding century, and in the Twenties-Thirties a number of valuable after-life messages appeared in print. Spiritualism as a movement, however, was never clearly outlined, and it would be difficult to decide what belonged to it and what not. If we accept the existence of a Beyond of some kind, it fits best to the character of the movement to assume that the initiative came from that side, rather than from any special organisations or promoters in the world of humans. The movement wasn't without such things, but the ground-swell from the Beyond was always of prime importance, and as long as that trend could be connected to the general ideas of freedom and progress, prominent in that period, the movement was, in a way, successful. The purpose was to benefit mankind, and many people expected help from the rising tide of communication.

One of the most interesting writers on those subjects

was the great journalist *W. T. Stead*, who was among the drowned with the *Titanic* in 1912. He wrote books upon the subject of after life both before and after his death, — in his first life as an 'automatic writing' medium, and after death as a communicator to a medium. In his automatic writing he received the message "Letters from Juliet," which were widely read, and translated into many languages. The contents were mainly of moral and sentimental character but in spite of that the book was surely in many quarters seen as one of the „dangerous" books of its time, and people read it in secret. After his death, Stead himself returned with a new message, through the automatic writing of Mr. Pardoe Woodman, friend of Stead's daughter Miss Estelle Stead, and the result was that memorable after life message which was called the "Blue Island" — and that book excels "Letters from Juliet" by far in most respects.

"Blue Island" is a vivid, realistic description of the world that awaited *W. T. Stead* and other passengers of the *Titanic* after the great wreck. It was a pleasant world, a beautiful world, a happy world, and above all a real and tangible world in the same manner as ours, according to the received messages. But the message was certainly very differently understood, by the various categories of readers. The Spiritualists, including the medium and the sitter, took these for reports from a spirit world — according to the age old beliefs of mankind — but it leaves no doubt that they can only relate to a physical world like ours. A few quotations give ample proof of this characteristic feature of after life descriptions:

"It was only like being in a foreign country and nothing else" (*Blue Island* p. 48): "Everything was

as physical and just as material as in the world we had just finished with" (p. 40): and "And when I therefore say 'a house' it is a building the word shall designate and nothing else".

"Blue Island" both directly and indirectly abounds with evidence for the physical nature of the after-life surroundings. It even appears that the predominant colour of these surroundings was *blue* — a bluish tint upon all other colour, which would indeed be the accurate description of the colouring on a planet lit up by a blue sun.

Of the transfer of the passengers from the place of the shipwreck, off Newfoundland, to another star, the description is not very complete, since neither medium nor sitter nor the readership knew anything of the biodynamic laws that make such transferences possible. For those however, who are beginning to view the universe as essentially telepathic, it is not difficult to understand that it was not the bodies of the dying people that were transferred, but the organic pattern, the vital field of force of every person involved. They died here and they were regenerated there, by the concert action of the individual field and the general field of that planet. A number of after life descriptions agree on this point or complement each other in this respect. But now it can be added that this simple, natural and beautiful process — the change of planet — is only the beginning of a never ending line of progress and evolution. When the higher stage of vital charge has been attained, by the members of a progressive society, travel from one planet to another becomes easy and perfect, and in no way related to that miserable defeat which is called death. The purpose of life is to win a perfect victory over death, and the only

way to progress in that respect, is to learn to recognise oneself, both mentally and physically, as a vehicle of interstellar communication.

In "Blue Island" there are indications of this great line of progress. W. T. Stead, having been in his earthly life a highly unselfish man, active for progress and improvement of the human condition, had all prospects for success in developing his abilities in the after life, and this seems indeed to have been attained by him. He travels easily from star to star. "Then came the time when I was permitted to travel to these regions. I can't say where they are, but it seemed as if I was travelling between the stars. It seemed as if we travelled from our world and through space until we came to another world, another land."

Needless to point out, "worlds in space" means planets in the English usage, not "spiritual spheres", and the whole description in "Blue Island" defies the "spiritual" hypothesis in every way. It appears that the travel between the worlds is a dematerialisation-materialisation process. The tendency to write 'lands' instead of 'planets' or 'worlds' was a consequence of the non-astrobiological orientation of the medium as a writer, of the sitter as a Determinant, and even of the surrounding spiritualist circles, who of course were almost totally unaware of the interstellar nature of the communication.

So strong were the bonds of the old dualistic beliefs, that in "Life Eternal" the next book published by P. Woodman and E. Stead, W. Stead was so to speak compelled to recant all he had most strongly affirmed in "Blue Island". For in "Life Eternal" Stead declares that it was all a work of the imagination, and that the houses, trees, mountains etc. which were so vividly described in "Blue Island", just had

been produced by his own will. H. Pjeturss points out an interesting circumstance of those strange remarks in "Life Eternal". Stanley de Brath, a respectable and influential spiritualist write in his preface to "Life Eternal": "I wasn't surprised to learn that the "Blue Island" here was described as a mere phantasy. I had always been conscious of that" (!!)

The Determinant effect from Stanley de Brath compelled the sensitives telepathically to write what he wanted, not what the communicators from the Beyond would have written. Unwittingly this old honourable gentleman spoiled almost all the result of the work he wanted to support. And such was the story of almost all the movement of spiritualism. It was a movement that failed, because of the lack of a philosophy that could have rectified the old ideas.

In a more recent after life description, Jane Sherwood's *Diary from Beyond* (of T. E. Lawrence) we learn of the fate and experiences of a person who had been involved in that military and political work which is regarded so important on a planet like ours. It was not so pleasant a place as the "Blue Island", in which this remarkable man awakened. "A stunning blow, blackness, desperation, wasteness and emptiness", was his first apprehension in the new surroundings. But as he awakened to himself he began to discern more of the world he had come to: "I meant to see meadows, hedges and trees. Perhaps the vague, misty outlines of the distant objects meant houses, towns, people" He didn't like the thought of meeting people. Gradually his vision became more distinct and he found himself situated on the banks of a little river. One thought troubled him most of all, that if this was death, his cherished idea that death meant the end of everything would be refuted and demolished! In the misty "November" dusk he began to

observe his state better and the more he thought of it the more unlikely he found that this could be "only a nightmare. I found that my body was made of flesh and blood. Strange!"

That is indeed the "strange" experience that awaits everybody who awakens to a new life after death. And it is also the matter the departed most persistently try to bring to the notion of those people back on earth who care to converse with them who have passed on.

13. After-Life Conditions.

By Dr. Helgi Pjeturss.

The Future of Spiritualism.

I

With great interest I read Dr. G. B. Kirkland's article in *Light* of April 11th. I also have for many years been of the opinion that what is needed is the reduction — or rather evolution — of Spiritualism to natural science, and I have no doubt that a promotion of that sort would mean the beginning of a period of tremendous and most important progress.

Even now it is possible to predict on what lines the discoveries so sorely needed will be. Sleep and dreams will be shown to be of a mediumistic nature. Life itself is of a mediumistic nature, the organism being an apparatus to hold the vital charge. Senescence and death is but the consequence of the imperfection of life on this planet, and what is aimed at is a life continually progressing.

It is a fundamental misunderstanding that we are by death

brought into a fourth dimension or a spirit-world discordant to the life here on earth, and indescribable. On the contrary, life after death will be found to be a perfectly natural and biological affair. This inconceivably vast universe, where immense stellar systems, containing thousands of millions of suns, are but as molecules, is meant to be the scene of everprogressing life. After the body built of the materials of this planet has died, we get possessed of a new organism, built up in what could be called the vital field of some other planet. The after-life body of regeneration is just as physical as the discarded body which had taken its origin in the union of an ovule and a spermatozoon.

II

Most Spiritualists seem to persist in believing that those who have died live on as spirits in a spirit-world, even though the so-called spirits sometimes succeed in getting through most emphatic statements to another effect.

So, in that interesting book, *Bear Witness*, by a K. C. (p. 74), a spirit is reported as writing: „Remember that our soul inhabits a body of flesh, as yours does.“ And in another exceedingly valuable book of spirit communications, *Talks with Spirit Friends, Bench and Bar* (1931, p. 194), a 'spirit' says: "We are flesh and blood". Then there is that excellent little book, *From World Unseen*, by M. A., where the effort of the "spirits" to teach that life after death is a natural, biological, planetary affair, has been most remarkably successful. So we read (p. 39): "What people call 'spheres' are in reality different worlds", and "when a person leaves one world and ascends to the next higher, he finds very little difference at first." On p. 42 we find some most important biological information, which it seems almost impossible to

misunderstand: "Every soul has the power of occupying a body formed according to the laws of bodily evolution which are in force in the world it is then inhabiting. The main characteristics of the human body, with which you are acquainted, persist during all successive stages of development."

And in an Icelandic description of the after-life, by G. Davíðsson, based chiefly on communications purporting to come from the writer's brother, Ó. Davíðsson, a botanist, we find it most clearly stated that those who die, materialise a new body on another planet, where they lead a life at first very much reminding them of life here on earth.

III

Statements as those above-mentioned, and the many others of the same sort to be found in the literature of Spiritualism, cannot be disregarded if we seriously want to arrive at an understanding of life after death. And, in fact, in such statements we are furnished with the elements of the working hypothesis so badly needed for a satisfactory development of Spiritualism and I can have no doubt that such a development would be of decisive importance in the history of mankind.

The extension of biology to the stars, the establishment of astronomical biology — or astro-biology, as it could be called — and scientific inter-stellar communication, would mean nothing less than the beginning of the New Age foretold in so many prophecies — the age of real progress, when all nations of the earth will unite in an effort to link up with the more advanced stages of existence, and a clear understanding will be arrived at of the immense dangers threatening the future of mankind unless it succeeds in

developing a sufficiently comprehensive science of life and the universe.

Light, 13. 6. 35.

Scene of the After-life. — Fragment.

I took up Mr. FitzSimons' book, *Opening the Psychic Door*, in the hope that perhaps in this work by a biologist I might find something of exceptional interest. And I was not disappointed. On page 224, Amos, an inhabitant of "one of the very advanced spheres of spirit-life" gives some very important communications. He says: "We are not shadowy, intangible, unreal; far from it . . . The term spirit is an unfortunate one to apply to us . . . because it conveys to the minds of people on your earth that we are not solid and substantial. We are anything but that. As the soul progresses, the body in which it dwells is still the same as yours, except that it becomes increasingly and continuously more beautiful to gaze upon."

Here we find it emphatically stated, by what we seem justified in calling an authority on the after-life, that it is wrong to call people in the Beyond "spirits", as they possess bodies that are no less physical than those lost in death. And, as hardly needs saying, this amounts to the statement that the *scene of the after-life is some planet* (cf. my books *Nýall and Ennýall*, and articles in this journal, and in the *Zeitschrift für Parapsychologie*). There is but one world, the world explored by the astronomer, the geologist, the biologist, and this world is the scene of life — both born and regenerated, both before death and after. We can read this all-important truth out of hundreds of communications from the Beyond.

Light, 29. 12. 33.

II

Mrs. Dr. Rhys Davids in her book *What is Your Will?* page 68, says: "I have never heard a word, save only from the Medium named, about planes and spirits, *not a word* about etheric, fourth dimension, etc." Page 67: "I have learnt of a solid substantial next world, both the *where* and *as* of it largely as we are here, inhabited by men, women and children (not babies) in solid substantial bodies . . . the world has certain geographical differences . . ." Page 84: a "spirit" is reported as writing: "*We are of flesh and blood as you are. If we cut ourselves we bleed.*"

Very noteworthy it is that the learned and intellectually distinguished lady who has written the book, never seems to think of those survivors of death, with their bodies of "flesh and blood", as inhabitants of some planet; and yet it seems impossible to see how just the conclusion can be avoided, that they must be.

III

In Miss Collyer and Capt. Dampier's *When We Wake*, the stars enter the scene. We find there, page 81, the spirit statement: "The upper classes of Earth are little altered by change of planet." According to this "spirit", dying means a change of planet, the emigrating to another earth.

Exceedingly interesting and innovating is the "spirit" Arthur. He says, page 42: "I detest this nonsense about the spirit-life." Page 48: "I deny the spirit-theory. Over this I am determined and sure. Why is my body solid as it was before, if I am a spirit?" Page 46: "I am fully developed, not just a passing ectoplasm."

Light, 2. 12. 35.

After-Life Physiology.

My effort to make Spiritualists more interested in after-life conditions has been in part frustrated by some omissions in my letter in *Light* of October 20th (page 622). What I should like to be understood is, that a much more bioradiative, and much less digestive mode of nutrition, makes for a much finer figure than is possible on this earth; the waist is better built, the chest bigger, the shoulders broader. Even the finest athletes of our earth are weaklings compared with the afterlife man of right tendencies.

On page 668 of the same issue of *Light*, I read the following in an article by Rollin C. Ogburn, of Los Angeles: "Two changes do occur at death. We become discarnate and we enter into a non-physical environment."

The statement that after-life environment is nonphysical is in the greatest possible contradiction to what we are being told again and again by persons who have passed on. It is also in the greatest contradiction to what we know of the uniformity of nature, that there should be so colossal a discrepancy between the life before and after death. Let us understand that death does not mean that we get outside nature, and the result will be greatly facilitated communication with those in the Beyond, the inhabitants — as can be said with absolute certainty — of other planets of the material universe.

It is of fundamental importance to realise that the physical organism — called by Plato a fetter and grave of the soul — is destined to attain to perfection — that is, to become the perfect instrument and helper of the spirit. We are, in a way, making an attempt to frustrate the wonderful design of the Creator, by clinging obstinately to the belief

that our effort to acquire a satisfactory physical organism is decisively and irreparably defeated at death.

If Spiritualism is to become a perfect success — and our mankind will perish if it does not — *it must, in a sense, cease to be Spiritualism.*

Light, 1. 12. 38.

The Real Nature of the After-Life.

I. *An Interesting Book.*

I am glad to see attention is being called in this journal to Talks with *Spirit Friends, Bench and Bar*, a book I find to be exceptionally interesting and valuable. The information there communicated throws a clear light on the real nature of the after-life. A few quotations will show this sufficiently.

"Sitter's brother," says (p. 194): "We are all living happily, David; and it is quite a real place, and we are flesh and blood as far as I can see, and every normal appetite and desire still the same."

The same communicator says (p. 203): "I have been to the colder northern zone here, David, and have been indulging in Ice-hockey . . . I do want you to understand these realities, these practical values, and if I may use the term, terrestrial nature."

On the same page, Jimmie says: "This is an everyday world, David . . . We men and women are just ourselves, and here is still commerce, industries, trading and even bartering . . . It is somewhat difficult to quite get through to earth just what is here, but the fact is it is just like the earth."

Now, it seems highly remarkable that it should be so difficult to get through "to earth" descriptions of an after-

life, which is closely like life on earth; but the difficulty lies in the mental attitude of the receivers: when they do not believe descriptions are emanating from that *asylum ignorantiae*, the subconscious, they obstinately cling to the belief in an ethereal, fourthdimensional, altogether unintelligible Beyond. And yet this point of information, that the Beyond is *not* ethereal, is laid stress upon in the best of the communications.

In *The Return of Captain Hinchcliffe*, by his widow, the Captain says (p. 71): "Actually I feel no different, nothing angelic, nothing ethereal . . ." In the *Talks* (p. 175) Jimmie says: "I have been exploring an unknown country . . . intensely human, not an ethereal heaven."

In the closest accordance with the above, are the after-life descriptions of W. T. Stead, as reported in *Blue Island*. Stead emphatically declares (p. 40) that where he arrived after death is "everything as physical and quite as material in every way as the world we had just finished with". Page 47: 'everything and everybody appeared to be quite normal, quite as on earth...' Page 49 "There was sea where we were... there were some very big buildings on our right, and on our left was the sea . . . it was only like being in a foreign country and nothing else . . ." Page 50: "A huge building — it was not a fantastic structure in any way. It was just a beautiful building, as you have on earth — do not imagine anything fairylike, it was not." Page 56: "All mental interests, almost all physical interests can be continued here . . . you can ride on horseback, you can swim in the sea." Page 65: (The man in the after-life) "has his interests in visiting different parts, in exploring the land and its buildings and in studying its animal and vegetable life." Page 139—140: "This world, which I have been in a long time now, is the

closest thing imaginable to your earth. It is full of mineral, vegetable, animal and *all forms of life.*"

II. — *And Another.*

Talks with Spirit Friends, Bench and Bar, is the only British book known to me [later others were added!] where a spirit expressly declares that the spirits of the departed are clothed in flesh and blood. And of course this means that the scene of the after-life is a planet. This is at once stated in the title of a most interesting Icelandic after-life description, called *An Icelandic Colony on Another Planet* by Guðm. Davíðsson. The chief communicator, Ó. Davíðsson, is the brother of the author, a well-known folklorist and botanist; but there are several other. According to these dwellers in the Beyond, the departed person first appears on the after-life planet as a pillar of white mist, which materialises into a physical form, no less material than was the body of the man here on earth.

In R. J. Lee's *Through the Mists* (p. 21) there is a description of what is evidently a mist of materialisation, a strong, vital field of force, from which the departed emerge with regenerated physical bodies.

III. *A Biological Classification of the Earths of the Universe.*

I am a geologist and biologist — or at any rate, I have since childhood been trying to gain some insight in the sciences indicated. And, once I had understood that there is a life after death, postmortem biology, metabiology (or in other words, the life after death) became my greatest interest. And now, after I have been studying this question to the best of my ability and opportunity, for nearly twenty years, it seems to

to build up a body, persists though the body dies; and the building scheme or vital field, is then induced in the related general vital field of some planet, and there materialises a new body, in which the person departed from this earth then begins a new physical existence, being a "spirit clothed in a body" just as he was before death.

A Suggested Experiment.

Now, I would ask those readers of Light who go to seances or have circles, to make an experiment. Speak with the manifesting "spirits" as if they were inhabitants of some far-off planet. The opposition of other sitters may prove an insuperable hindrance, but if such is not the case, you will be told astoundingly interesting things — perhaps not at once, but certainly if you do not give up.

Light, 21. 10. 32.

V. BIODYNAMICS

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

Helgi Pjeturss

"The elements
of all things", she began, "whatever their mode,
observe an inner order. It is this form
that makes the universe resemble God".

Dante: *Paradiso*

14. The Law of Determinants.

Taking for granted, once for all, that the energy described by Dr. Helgi Pjeturss, bioradiation, exists as a physical reality, the question immediately raised by this concession, is that of the behaviour of the energy. Which are the factors that control its afflux or shrinkage, the charge and discharge of the organism keeping it? Since it is obvious that the bioradiative units influence each other, one could expect that they would mutually affect the current of energy induced in those same units. And that is exactly what H. Pjeturss found, through his dream researches: ". . . my dreams are influenced much less by my own thoughts and feelings than those of persons I have met in the course of the day. Such persons exercise so marked an influence on the current of energy creating the dream, that they can be properly spoken of as Determinants". (See p. 41—42).

Among the matters subject to the Law of Determinants can be mentioned: the relation between sitters and medium in a séance, between hypnotizer and subject and between leader and group. On the whole, all relations that imply a deep, personal confidence, are subject to this Law, and whenever this relation is raised to a level where a ready access to the "inner energy" is being attained, a mind different from that of the partakers can be recognised in the subject. The Law of Determinants specifies: 1. That the amount of energy induced is dependent on the relation between the persons involved. 2. That the character of the mind induced in the Subject is in accord with that of the Determinant, more than that of the Subject himself. —

Whether the subject is an ordinary dreamer, a medium or a hypnotic subject is indifferent, for this is a universal natural law. Even in our daily intercourse with persons the effects can be observed: a friendly, encouraging attitude invigorates us, while the opposite demeanour of a strong person may be paralyzing.

In the following I will relate some cases of Determinant effects, mainly in the sphere of dreaming, and show how dreams even can serve us as a clue to the psychology of the persons we meet with and have to deal with in life.

The Phone Calls.

A friend of mine was scheduled on job at a place far away from his fiancée, and in the evenings sometimes he phoned to her for a talk. One evening she didn't answer, and he began to be jealous. In the night he couldn't sleep. In their next conversation the misunderstanding was rectified. She had slept at another family's — but that night she had had a vivid dream of hearing the telephone ringing over and over again. In the dream she felt as if her friend was phoning. — It was, however, clear that she had not dreamt this *while* he was phoning, but after that. She never heard those calls and nothing from her own telephone came to her ears that night. While she was sleeping, however, and her fiancé's thoughts wheeled around the resultless phone calls, it happened that *similar perceptions were induced* in her own brain from some source. The induced consciousness of somebody who heard many phone calls at the time of dreaming was the source of these remarkable, repeated dream-perceptions.

Already this simple case illustrates the great advantage of viewing "psychic occurrences" in the way of the inter-

stellar philosophy in contrast to the conventional way of parapsychology or psychical research. The latter merely states that some mind contents passed from person to person and they are often surprised at finding incongruities between the two. The interstellar philosophy reveals that a different factor, entirely unexpected by the previous researchers, that of the mind of the dreamgiver, is being induced by the subsidiary influence of the Agent or Determinant. The discrepancies between the Agent and Subject (receiver) mind contents in parapsychological experiments, which have puzzled the researchers, are now easily understood and readily accepted as a natural part of the phenomenon.

The next case is a little more evasive, since we don't know who was the Determinant, and can only broadly suggest of what kind he or they were. A young observer told me this dream recently. In the dream he was handling a grammophone record, a new one, he meant, with some of the latest "hits". The envelope was different from all the usual envelopes for records he had seen. In the headings there were some unusual signs, and he understood the significance of the signs and he remembered them when he awakened, although he never had seen them himself. These signs were related to the songs and to the performers and authors. In short, although the thing seemed quite like a record, it was an unknown type of it and in all respects different from the dreamer's own memories.

Since the groups this friend of mine belongs to are interested in new records, music festivals and everything of that kind, the usual interpretation of his dream experience would be that "he is so interested in these things that he dreams about them". That, however, is not sufficient cause. We don't dream the things we wish to dream, except by

the help of some others. Some of his music and records' friends must have been the Determinant, although in this case it wasn't revealed by lucky circumstances. From my own experience with dreams I have learnt that influences from other persons are decisive in "tuning in" the dream-givers, in whose life I partake during sleep.

The Map Looking Determinants.

I dreamt that I was examining a map of my native country (Iceland) and in the dream I meant that it was the Western Fjords (NW) that appeared on the map. In the dream I had no objection against this, but as soon as I awakened it became clear to me that those 'Western Fjords' were widely different from the real ones. I remember it still how most of the fjords were narrow *at the mouth* (on the left, pointing westwards), while *at the head* (on the inside) these fjords now extended into wide (shallow?) bays, which were considerably larger than the narrow mouth and middle of each fjord. It seemed from this, as if there was a large area of mountains near the main coast (left side) while behind these mountains the landscape shifted to flatlands and shallow bays and lakes. Assuming a similar geology as that of ours, those special features could be explained by supposing that the flatlands sometime had been occupied by a large glacier overlying them, while the small gletchers had cut their way through the mountain ridge down to the coast, leaving the fjords as their channels.

That dream was indeed one of those comparatively lucid ones, which we always long for and like to have — but, alas, are rather rare, because dreams are not voluntary. But why did I dream this dream? Was there any special reason?

The next day a friend called and told me that the evening

before he had been inspecting a map of the Western Fjords with a common friend of ours. They had been wondering how interesting it could be to visit those grand, rugged areas sometime in the coming summer, and they had been talking of me as an eventual travel companion. — Apart from the identity of the main theme of my dream with the occupation of these two friends the evening before, the lucidness of the dream and the clear comprehension of details in it, may well be attributed to those two Determinants and their favourable attitude to my person. Both were well read and well oriented in many matters and one of them was a geography teacher.

Somewhere in the universe there is a fjord-coastline and a mountain landscape with the above features. And the dreamgiver, who looked at the map exists, too.

The Pilot Determinant.

I lay in a hospital, with other long term patients, and I shared a room with 7—8 other men. Although we were long-term, members of this "crew" were sometimes shifted out and new patients were often put first into those large rooms. Once there came a new man into the bed next to mine. We began to talk together a little, and I liked his talk. We asked no personal or particular questions about each other, and I had no idea of his name or his station in life, for we were just speaking of the things next to us and other ordinary matters. The next night I had a vivid and distinct dream. In that dream, I was at an aerodrome, (airport) watching the planes coming and going. I observed the machines closely, both how they made their flight, and in particular with respect to structure and design. There was some strange excitement "in the air", like fears of an

accident. Suddenly a landing plane tumbled down and went on fire and just after that I saw a second accident of similar character. I awakened in a horror. — When I was awake, I began to think about the dream. It was just routine for me to do so, for I had become interested in dreams some time before. Now it occurred to me that here was a good opportunity to test the matter. This close technical observation of the form and the flight of the planes, which was so far from being in my sphere of interests as anything could be, was somewhat of a surprise to me. In the dream, during these observations, my "mind expanded" as they say now, but I knew that feeling, that experience, already by then and indeed H. Pjeturss writes of the "extension of the mind", in dreams, which is the same. It was clear to me that *it wasn't my mind* that was active here, but the different consciousness of the dreamgiver. And since it was *so different* there had to be some special reason. When I recalled the events of the day before, I realised that one person particularly had been likely to be my Determinant. That was the new patient in the next bed. I therefore asked him straight away whether he was a pilot. He became a little startled, because we hadn't mentioned anything of that kind, but he confirmed that this was true. He had been in Canada for two years at an aviation school. "Did they have any airplane accidents at the school while you were studying there?" I asked. "Yes, there were two air cracks, and one of the pilots who died was my friend," answered this interesting pilot neighbor of mine.

In this case it is noteworthy that the two air cracks of the dream, as I learnt of them in the further description of the pilot, were far from being exact counterparts of the accidents at the pilot school. But it seems as if the exciting,

painful experience of the past had left a mark upon the mind of this man, and that his Determinant influence therefore induced the mind of somebody witnessing a similar, but not equal, event. The shape of the aeroplanes was such that I felt certain that no such plane existed here on earth, (the "nose" I recall now, reminds a little of that of the Concorde), and I concluded that my dreamgiver was an inhabitant of another planet.

The Determinant cases related above are limited to *dreams*. Even in that field alone, the observation of the Law of Determinants is exceedingly interesting and rewarding — and will, together with the recognition of the dreamgiver, revolutionize all dream research as soon as men begin to recognise these discoveries. The Law of Determinants, however, has a much wider range of validity than for dreams alone as will be shortly related in the following.

Mediumism.

Mediums, the persons who afford us with a contact with the departed, are of several categories. Foreigners have often expressed their surprise over how widely mediumism is accepted in Iceland, and as usually they begin to seek the causes of that "strange" state of matters. I am afraid that few of them have found the cause. One of the reasons may be the fewness of the people, which makes all social relations more personal than elsewhere. The people who go to mediums are by no means less intelligent than other people. In Iceland, if a medium offers slight prestations only, the rumors of it quickly spread and the people cease to attend him. If a "medium" would try to play the game simply for the sake of money, his real character would be quickly recognised and he would be deserted. — In Iceland the

medium sometimes approaches the state of being an integrated part of society — although it is not officially so. The opposition comes mainly from some academics who are afraid of their reputation abroad, if they should become known for participation in these matters.

Among the pioneers of mediumism in Iceland were two remarkable men of the early part of this century; Professor Haraldur Níelsson (1868—1928) translator of most of the authorised Bible version in Icelandic, and Einar H. Kvaran, writer and editor. Of these two H. Níelsson was the more philosophical, more reaching for the stars, while E. H. Kvaran was the more patient tiller of the soil, in social work and in the cultivation of mediums. The new interstellar philosophy was making its entry to the field simultaneously with the work of these men, but neither of them was lucky enough to recognise its importance.

Of my experience with mediums, in my native country, I will say in all brevity that generally I found them to be honest, conscientious and truth seeking people. With one exception, which was doubtful, I never found them "playing" the role. It happens sometimes that the medium, emptied by the negative influence of some sitters, or simply by the conditions created by a too large audience, — seems to be playing, although he or she is not voluntarily doing so. The prestations however at séances are widely different. Generally the medium's own character and way of thinking influences the result considerably. "Deep trance", which means a high degree of induction as well as forgetfulness of the medium's own consciousness, is rather scarce, even by good mediums. The proportion of the x-factor — the induced mind contents during a séance — to the mind contents of sitters and medium, depends upon Determinant

conditions. If we have a healthy, enthusiastic group of sitters, whose enthusiasm is shared by the medium, conditions may become optimal for "something to happen". But expectations cannot be generated at will, and therefore the conditions for the progress of mediumistic séances depend upon the development of society in general. If we had a progressive optimistic society, worthily striving for a common goal, the conditions for séances would rapidly improve. Truly, the lack of impulsive character in modern society hampers séance conditions considerably. It is doubtful, even unlikely, that the initiative for creating improved conditions, ever can come from the mediums themselves. — They are more channels and instruments than initiative takers. But as a by-phenomenon of an already started drive for progress, séances may become an essential part, and the more and better so as a real understanding of their nature has been attained.

Important persons and their influence.

Partakers in human society as we are, and need be inevitably in several respects, it will be helpful to understand the role of Determinant effects in shaping the society. Some people strive „to the top” in their respective fields, professionally, artistically, politically, and usually they are not fully satisfied just by developing their skill and abilities. It is not sufficient for a sculptor to have finished a precious sculpture: it must be shown to somebody else, for in the appreciation of others the sculptor finds the channel for his bio-energy, for his gift to others. And when they have appreciated him, the mutual bioradiative influence between artist and audience can begin to develop. The Determinant influence from the admirers to the artist give him, whether he

is conscious of this or not, access to higher energy sources than before, "inside himself" as many would tend to express it, but this inside is the contact with a more advanced inhabitant of some planet, a genius, a god. And this "surplus energy" he gives to those who enjoy the works, if the endeavour is good. So with the good worker in any particular field. If he excels in some particular respect, this must be appreciated, so that his effort is not in vain. Even in politics, which is considered by so many the most important field, success and the admiration of a multitude of people energizes the politician and makes him more capable to render the right kind of work.

It is frequent to hear people speak contemptuously of the thirst for fame, but that comes from a misunderstanding of the nature of fame. When the endeavour is good the result can become good, provided that a common goal can be found. Both the admirers and the admired are rewarded, for together they may form a *Corpus Determinantium*, that strives towards perfection and success.

This was so far about important persons, but what about the *unimportant* ones? To this we have to answer that no one is indeed unimportant. Even the most ragged and debased wretch, despised by almost everybody, shall enter a glorious, blessed future, full of pleasure and satisfaction. The infinite universe is to be our possession and eternal life which is natural life will be our destiny — in the universe and not outside it. We shall be partakers in an infinite line of progress.

Whether shall we begin with the important ones or with the wretches and miserables to build the good future? Perhaps the best conditions for building up Determinant circles will be found somewhere in the middle. Truth is like

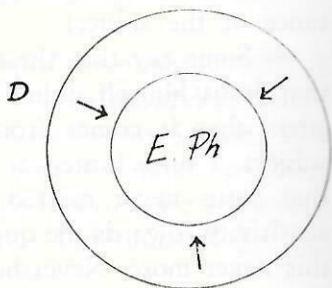
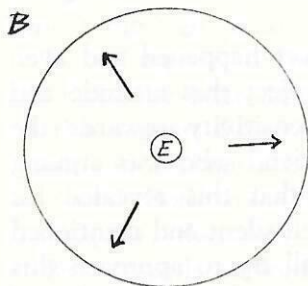
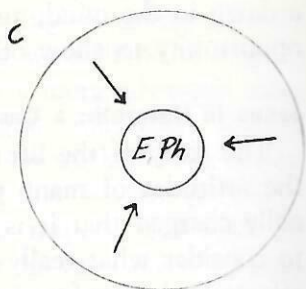
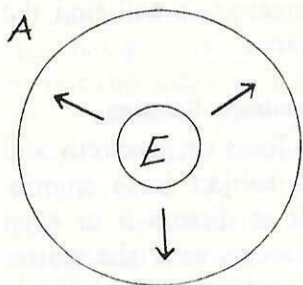
a dawn in the mind, and whoever perceives it will find the opportunity to allow others to see it too.

Jesus in Nazareth: a Case of the Determinant Relation.

The story of the life and deeds of Jesus of Nazareth and the attitudes of many people to that subject is so emotionally charged that it is often difficult to discuss it or even to consider what really happened. It seems as if the matter affects both "conformists" and "non-conformists" so deeply that a sober contemplative atmosphere is not easy to retain, and that set of reactions tells us indeed a lot about the significance of the subject.

— Some say that these events never happened and even that Jesus himself didn't exist. We reject that attitude and guess that it comes from an over-sensitivity towards the subject. I once hinted at this to a friend who was arguing that Jesus never existed — I said that this revealed his sensitivity towards the question: he fell silent and mentioned this never more. Nevertheless we shall try to approach this theme intellectually and see what we can learn from it and about its relations to other subjects.

Jesus went around and did the good, so the story goes, and in his meetings and confrontations with people several miracles were created, which were attributed to his personality. It cannot be denied that these remind not so little of the "spiritualistic" and parapsychological ones of today and yesterday. If we read the saga of Jesus with care and attention we find that his ability to do miracles varied from time to time indeed. When he came to Nazareth they wondered whether he wasn't "the carpenter, the son of Mary, the brother of James, and Joses and of Juda, and Simon? and are not his sisters here with us?"; and nobody could



Prophet Enters Town

The outer circle means the vital field of the town or group being entered. E: energy of the preacher, Ph. phenomena. A and C show the different reception in different groups or fowns. B and D: the corresponding results.

believe in such a person whom they had known from his early youth. And their emanations, their bioradiative influence upon him were in accordance with that. "And he could do there no mighty work" writes St. Mark, whereby he displays more truthfulness than many theologians of a later date would have found advisable. And St. Matthew, (ch. 13, 58) says: "And he did not many mighty works

there because of their unbelief." In St. Luke and St. John there can also be found passages relating to the same event. ("For Jesus himself testified that a prophet hath no honour in his country" (his native town) St. John 4,44 and St. Luke 4,24).

On the contrary, when the prophet met with applause and adoration, his powers were multiplied, and above all, raised to a higher level. When he had managed to satiate the thousands with a small amount of food, everybody believed in him — for a while — and he could walk on the water (levitation). The further intensification of the people's confidence in his powers led to his transformation on the mountain and the visit of two shining countenances from another planet, who were materialised in his field, supported by the favour of the thousands. In connection with that event Helgi Pjeturss announces that this was „a visit from another star, a precedent of such things as need to become a frequent event of celebration on our earth, if this mankind shall be saved from perishing" (The Saga of Jesus, Framnýall 1941, page 58).

15. Mankinds in the Universe: Born and Regenerated.

"Human life starts on certain primitive planets, in beast-descended bodies of sexual origin. It continues on other planets, in bodies of regenerative origin, materialisations in a vital field. The 17th century saw the beginning of cosmic mechanics (Newton), the 19th, that of cosmic chemistry (Kirchoff). Now we are having the beginning of cosmic biology."

Helgi Pjeturss: *Ennýall*, p. 214.

The process is simple and the prospect encouraging. Certain planets are the cradle of individuals, their first life-station (primigene life) and after their death on the first planet they regenerate in a physical body on still other planets that have the conditions for receiving those deceased individuals. Human societies are being formed in the after-life, of the advancing hosts of "living dead". In some future, those societies approach still higher levels of perfection and the progress is infinite. Even though life is difficult on the first stages, and sometimes even more than moderately difficult, the defeats and mistakes fade like shadows behind those who have entered the line of progress. — This is beautiful, promising, relieving, or isn't it? Hardly anybody who has conceived this will deny it. That however isn't the whole story.

Of all the features of life, as it has been lived on our planet from an early beginning, one is the most outstanding, and that is: pain, suffering, desperation. In the evolution of life this trend has been increasing, eon after eon, period after period, in all life, and within each special branch of life. And in the history of mankind, suffering has increased. Even if there was some tendency to humanism and pacifism

during the 18th and 19th centuries, and up into the 20eth, it weighed little against the forces of barbarism that are flooding over again and threaten to drown the whole of civilisation.

Dr. Helgi Pjeturss stated it as a *biological law* that suffering has been steadily increasing in the evolution of life on our planet, and he was amazed that none of the outstanding evolutionists who were active in the period after Darwin, had remarked this before him. While they had been diligently investigating the history of the forms of life, and the conditions of life, the evolutionists — with the partial exception of Lamarck — had almost ignored the essence of life, which is feeling, emotion, sensation. Of all philosophers, H. Pjeturss found Schopenhauer to have been the most attentive to human suffering, but since he lived before the heyday of evolutionism, it had been impossible for him to arrive at a real biological understanding of this most serious matter.

When Dr. Helgi Pjeturss entered upon his line of discoveries, he was well prepared, by his previous reflections upon suffering, to conceive the main division of all life in the universe. All life in the universe is ultimately divided between the two realms, the two trends, which are the *Lifstefna*, the life line of evolution, or the Gimlic line, a line of continuous progress and perfection of all abilities — a kind of life which we can only dimly imagine on this earth. And on the other hand is the *Helstefna*, the infernal line of evolution, which is the diametrically opposed kind of life .

In our planet's history, in the evolution of the forms of life, we recognise the bioradiative influence, primarily from advanced, progressive planets, secondly the other kind of

influence from the deep sunk Helstefna planets, and thirdly, the influence from planets on a stage similar to ours. The evolution of life reflects those influences. From its earliest beginnings life has been dependent upon surplus energy from other sources, received "inwardly", by the way of induction. Nothing is farther removed from truth than the belief that earthly life has been evolving "by itself" or automatically, on a single planet incidentally fit for that meaningless generation. Nothing expands itself as vigorously as life and that is not only a close up feature but also a cosmic quality of life. A "philosophy" that limits its conception of life to a one-earthly scene is indeed one of the symptoms of the Helstefna-bound mankinds. It is ironical to think of that all those apostles of uniqueness for themselves that go around among the ignorant mankinds, confident in their belief, are indeed duplicated in this by a kind of confederates on still other planets, with whom they however will never be able to join, just for the limitation and narrowness of their thinking! — On the other hand those who accept the bioradiation and interstellar contact have all the chances on their side, once they have learnt to work zealously for the establishment of contact.

Sources of evidence.

Which are the sources of astrobiological knowledge? Apart from the logic and sense of the philosophy built upon that kind of information — and a consistent philosophy always has some truth in it — the primary sources are dreams and visions, "instincts", mystical experiences and mediumism; prophecy, soothsaying and even poetry and intuition of the higher forms. It is the *mind* which in the last instance receives the information, and a mind state al-

ways has its counterpart in the physical state of the brain. The information is always bioinduced from other brains, somewhere in the universe. It is the physical energy of the brain — bioradiation — that surpasses all limits of velocity set in the universe of inorganic objects. And that energy provides almost all the possibilities of information delivery between separate mankinds. Only on backward planets like ours they can speculate upon electromagnetic signalisation as the chief means of communication between stars.

There is however a possibility for obtaining astrobiological information in the conventional way, which would be by spacecraft within the solar system. If the "Viking" life probes from Mars this year (1976) will be successfully obtained and properly published — there is always the danger of repression — and if they will reveal anything about Martian life, the evidence will inevitably support the views represented in this book. For if there are Martian life forms, they are of the same nature as ours. All life in the universe is essentially of the same kind: an arrangement of chemical components into patterns of vital fields, and the chemical components are admittedly everywhere the same. Still more the life fields, which are connected by instantaneous radiation, resemble each other on the innumerable stars.

Judging from the safe foundation of the life energy, many much-wondered statements and descriptions of the past become all in one: easily explained by and a clear evidence for the interstellar contact. It is well known that already Jonathan Swift, about 1726 published a story of the *Laputa* island in the sky, not precisely located (but reminding not so little of the *Blue Island*), where the inhabitants could by their delicate means of perception decide that the planet Mars would have two moons, revolving around the planet

in periods we now know that are not so far from the true figures. Since this information existed more than 150 years before the telescopic discovery of the moons by Asaph Hall (1877), it has represented a problem to all theories of information, and only the bioradiative-information theory has been capable of offering a sensible answer.

In the chapter about the nature of dreams (Ch. 5), I have given examples of astronomical information derived through dreams of pre-Copernican date, and yet only conceivable in the light of Copernican cosmology. And I have related how I received perceptual evidence of globular clusters before I knew from astronomy that such clusters existed. These are some indications of the sources of astrobiological evidence. The instances of such information are practically innumerable and logical consideration compels to the assumption of extraterrestrial sources.

It will be understood that by assuming an extraterrestrial source for some contents of a work like Swift's we are approaching quite a delicate problem. If *some* of the ideas flowing from the imaginative mind of a writer are precise reflections of conditions on other stars, what then about fiction in general? And particularly: what is science fiction?

If the origins and rudiments of creative works were investigated with respect to the generation of ideas in the mind of the writer, it might be found that those 'alien' mind contents are much more frequent in the works of fiction than anybody had suspected. It may be found that many works are much less 'fiction' than truth and that the stories actually have happened somewhere, instead of being pure imagination as generally believed now. Of course there is always some construction and remodelling of the material, but the 'vein of poetry' is something different. The mind

state of the fiction writer — in the moments of creativity — is very much like that of the medium, the prophet — and the dreamer. — Many of the science fiction stories have been "dreamt" — from other planets.

After-Life Topography.

It will be easier to understand the Helstefna — which is the origin of all evil — when we have realised that the life of the individual continues after death, and how it continues. On some planets the forward striving individuals assemble, and create a better kind of society than they had succeeded to form in their first life. Under the banner of knowledge such societies develop themselves towards perfection, on the Lifestefna line. — Not so however with all who have departed from earth. Some of them have led such a life that they became a plague and horror to their fellow men. That caused changes in their nature, in their vital field: and the bioradiation accompanying their evil deeds could not be accepted by the progressive after-life societies. Consequently it was picked up by some entirely different collection of persons, and that gave their life a course that led to their after life regeneration in the realms of the Helstefna. It will be readily understood that the age-old ideas of a "Hell" (that was usually meant to be located inside the earth) derived from such places in the universe — although the proponents of such ideas had not the slightest idea of the true origin of the matter. — Gradually whole societies were formed of those who had done most evil in their first life. It happened that there existed places that were as if chosen as habitations for those "societies". The places were the night-sides of planets with "conditional rotation" that is, always turning the same side away from

their sun, in the same way as the Moon always turns the same face away from the earth.

In the spiritualistic and occult literature there are many accurate and congruent descriptions of such places, although the mediumistic writers usually had not the slightest notion of what they were recording. Dante's first part of the *Comedia (Inferno)* is obviously nothing but the travel account of a "soul" (that is: person in a regenerated body, for Dante quite emphatically insists that he was in a material body during the whole journey) across an eternally dark hemisphere where life had developed into appalling forms of horror and misery. Through this incredible region of darkness Dante made his way, until he came up on the other side, where he could see "the shining world again" and "walk out once more beneath the Stars" — on another planet.

It will be readily understood that the age old ideas of "Heaven" and "Hell" (which were usually meant to be situated either above the earth or under it) relate from such planets where the diametrically opposed trends of life had developed far on. The bridge of the Separator, mentioned already by Zarathustra, is one of the entrances from the dark side to the light one, which opens up for those who have bettered their life. In Dante's *Inferno* as well as in A. Farnese's *Wanderer in Spirit Lands*, one can see how successive belts of increasing darkness and ice were visited by the exploring pedestrian. On the Terminator is a twilight zone, where condensing clouds of moist air from the sunny side pass hurriedly overhead. Heaven, on the other hand, as Swedenborg describes it, is characterised by high solar altitudes and brightness. It is expressly stated by Swedenborg that from a particular place in Heaven, the Sun is always seen in the same altitude, and doesn't move in the sky (*Sol ille in ea*

altitudine . . . apparet constanter, nec dimovetur" *De divino amore*, paragr. 104). That fits, of course the view from a planet with a conditional rotation, as it is seen from the „sunny side”.

Although a number of after life descriptions relate from such planets of conditional rotation, there is no a priori reason to believe that only such planets can become the appropriate setting for an after-life. On the contrary, it may seem as if planets of diurnal rotation represent a more progressive line of after life. The description "Blue Island" delivered by W. T. Stead, shows no evidence of those successive belts of light and darkness, nor do some other good descriptions of that period (1920—1940). Rather it appears that in some of them we have to do with worlds with the same division into zones as we have here on earth. — It may be that the real cause of this difference of the best descriptions of the early 20th century, from the older ones, was the improvement of thoughts and habits attempted by the people of our earth in that period. The ideas of freedom, progress and humanity, which had a certain strength in the early 20th century, created Determinant conditions for contacts, for a while, with better planets than those invited by the mediaeval ways of thought. The mediaeval societies, on the other hand, seem to have been mainly under bioradiative influence from those hemispherically divided after-life planets, where the opposites of good and evil, light and darkness, had become so exceedingly marked, and so frightening.

From what has been written above we can already form a comprehensive idea of some principal features of the biological topography of the universe 1. We have the *planets of the primigene life*, like ours, where life has evolved tardily

from a tiny beginning, through intermediary stages, up to the creature that calls himself Man. We immediately realize that there will be a number of planets of the same kind, which are either on the same stage as ours is now, or on a more primitive stage (with respect to the life forms). And such planets are destined to evolve along similar lines as ours has done, up to the present stage.

Of particular interest are those planets in the universe that have *just now* arrived at a stage resembling ours very much. When we know of bioradiation as the link between the life forms, we will understand, and accept, the close parallelity of evolutionary patterns in the universe.

2. From those primigene planets like ours there is a continuous stream of emigrants to the *after-life planets* and they emigrate by that process, or rather that kind of defeat, which is called *death*. Death is often very painful. It need not be so, it is no absolute necessity that death in the usual sense shall be the end of everybody's life. An improved way of life, based upon the knowledge of biodynamics, could alter death into a painless quiet passage, as the individual vital field leaves the body and begins to form a new body on another star.

3. *Far advanced planets*. Corresponding to the way of life adopted by the majority of inhabitants, on any planet, there is an *average level of energy* in most individuals of that planet. Ours is a decidedly low level planet, for the flame of life is burning very faintly here. On this limit between the two lines of evolution which our primigene life is, energy charge is minimal because the Helstefna incessantly preys upon life, as long as nobody knows of its influence and how to avert it.

When a primigene planet gets over its worst crisis and

enters the Lífstefna line, it is a major cosmic victory. Such a beginning however is only the first step towards perfection, and from that may be imagined to what heights life may have risen in some places, in the course of real progress.

On advanced planets in the universe, where perfection and harmony has been attained by all partakers, the energy level lies so far above ours as to seem inconceivable. Those who have, like Plotinus, on some happy hour of their life entered that fortunate, but short lived, high level contact, sometimes felt during that experience as if they were all-knowing and all-powerful. "All power in Heaven and on Earth is given to me" one of them said, and from the Northern heritage comes the name for the Almighty, and from the South that of Omnipotence. Such words have often indeed been misunderstood. The prophet, in truth, doesn't speak in his own might, but in that of the "Father who sent him". The Father was always resident of some other planet — although the receiver seldom knew that — and in that realm the "Father and his hosts" were all-powerful and dominant. But not so on Earth! Lacking understanding, earthlings always failed to provide the proper Determinant conditions, and therefore the power feeling and insight of prophets and seers always remained an attempt that never came to full success. For the introduction of heavenly conditions on a planet like ours understanding is needed, not the adherence to dogmas. And now, at last, this understanding is available, as a result of the life work of Dr. Helgi Pjeturss.

The Onward Humanities of the higher order, sparkling with bioradiation visible to every eye in that realm, are much more than mankinds. *Godkinds* they are, and the stations of life — planets — to which they are attached, are connected throughout the universe into a *Grand Union of*

Stars. Billions of superhuman individuals, developing themselves in complete harmony, compose the *Hyperzoon* that is the "body of God" on any planet. Maybe whole Galaxies can unite to form a still greater and higher Hyperzoon, and maybe all Galaxies together form the universal Hyperzoon: our Father and Creator who is not outside matter and nature, but having a part in all matter as well as all matter has part in him. Creation proceeds from the higher levels to the lower ones, and new matter is continually being created (as already Democritus announced). But there is no source of creation outside nature, although the dualists thought so: for everything is born from a nature that expands infinitely into the ever widening gaps.

There are globes, in the depths of space, on which the gods and goddesses of our fathers live. Bristling with bio-radiation, they are seen like stars at a distance, but if one can approach them they begin to shine brighter than the most radiant sun. With their life they modify the laws of nature around themselves. Incessantly they try to help the primitive life forwards. They send visions, good feelings and wise thought to the humans for their guidance. On a planet like ours they discern a suffering, helpless mankind, which has nothing but obsolete religion and insufficient philosophies to guide them through life, and dangers of the most serious kind all around them. As can be imagined the first thought of the rescuers is to bring the backward species to *think* about its place and position. And what is to be the first thought of those who shall be rescued? It is to know of those who will help them and to be ready to accept the help. It is to take up mutual communication with our similars in the universe, under the supervision of the advanced ones.

16. **Biodynamic Movements.**

A biodynamic movement is conceived as a process with living beings, implying an afflux of bioenergy from a common extraterrestrial source. The amount and character of the charge is decided by the mutual Determinant relations of the partakers, and the afflux manifests itself in a well being, in an ardent devotion to some subject — in a perfection of some kind — and in psychoenergetic phenomena (miracles), which are appreciated by the partakers and often attributed to a Leader's personal powers. The group behaviour of bird, fish, and all kinds of animal, is also of the biodynamic nature — and the lack of knowledge about that principle is the reason why conventional attempts at explanation all have come short. In this chapter however we shall be concerned with human bio-movements only, both for reasons of space and because they are presumably of the most general interest to readers.

Vital fields have been built up from the earliest times, by human partakers, although they had no real knowledge of these matters at that time. The phenomena, attached to the formation and growth of the field, were generated in abundance, and filled those who saw them with admiration. The fields, however, were usually short lived, and the great phenomena ceased to happen after a short period of intensity.

Mental Emotion and Physical Phenomena.

When people from all Iceland assembled in the Thingvellir area on July 28th 1974 to commemorate the 1100th anniversary of the Settlement, and the chorus sang the

cherished anthem "Yfir voru ættarlandi", a wave of patriotic feeling spread over most of the people present and they were happy about this feeling. On the following day another wave of emotional charge emerged through the Reykjavík population and resulted in a number of "UFO"-observations. Even some of the State Broadcast staff saw it in the morning hour, from outside the Broadcast building — so that this came to be reported on the programme immediately, before certain constituents of society could begin to counteract. Because of the elation felt by the thousands at the historical site of Thingvellir the day before, something of this kind was virtually bound to happen in the population, as a consequence of the increased flow of energy from another star.

The phenomenon seen by the Broadcast staff, in the region over the Úlfarsfell mountain east of Reykjavík that morning, sometimes resembled a tremendous bird, sometimes an aircraft, and in this it followed the pattern set for nearly all manifestations of that kind. In the moment of observation the phenomenon was in a labile state, and could continue its appearance, only in relation to the observers' readiness to accept the phenomenon and stand by their testimony. The observer and the observed are, in a way, one, and the durability of the phenomenon depends largely upon the attitude of the observers and their courage to "believe what is seen". — In the generation of any vital field, of any psychic phenomenon, the active force is coming from other planets, but the modifying force comes from the earthly partakers involved (Law of Determinants).

In view of the above written we may suppose that the building up of a major phenomenon often goes on in steps of increasing intensity. A fine melody, which awakens me-

mories of the past, may be the first impetus, and if this opens channels of feeling between people, the process may continue and add to its strength. If the "call" that goes from person to person has somewhat of a promise in it, if the people expect something good by it, intensity may continue to build up towards a phenomenon: a materialisation, a psychokinetic feat, or something else of an extraordinary kind. I am here mainly referring to the "external" manifestations, but the steps leading to auditions, visions and other experiences follow a similar course. They are always connected to an increasing emotional intensity, on the basis of the Determinant effects. And this is to the understanding of all biodynamic movements in history. They have followed the pattern of developing vital fields, of the building up of confidence in the "unknown" source.

Archeological Footprints of Biodynamic Feats.

There are, in the archeological sites of our earth, remains of biodynamic feats that were possible as long as large societies worked together under the strong guidance of energetic leaders. The building of the Great Pyramids of Egypt is one of such accomplishments. They are the trail of the great power once active through the humans occupied with the enterprise, under the guidance of the great Pharaoh. In spite of the greatness and success of the accomplishment, participation in it was probably to a large extent compulsive. It was not based upon free will and understanding, but upon blind faith and obedience. And when the vital fields began to deteriorate, phenomena ceased to be impressive and society went into stagnation. — Compare the psychokinetic feat of the pyramids also with that of the *Nan Madol* in the Carolines, Pacific Ocean, as it is referred to by E. v.

Dänikin. Once upon a time, according to the legend, under the auspices of a wise sorcerer, huge basalt blocks were transported *through the air* from the island Ponape to Temuen where the ruins of the Nan Madol now stand. As a psychokinetic feat, accomplished by a society obedient to a biodynamic leader, this kind of transport would have been entirely possible. But in some cases stories of such "works of wonder", believed and preserved through generations, have no real connection at all to earthly events, since their origin was in the mental contact and clairvoyant visions from other stars — and consequently the events cannot be verified by earthly remains. Many of the recurrent archeological disputes — like that of the Troja — could be solved by bearing in mind this interpretation of the early myths.

Quite a different kind of biodynamic movement — which has left its stamp more upon the history and the life of the generations than in archeological remains — was the Viking expansion of the Scandinavians from ca. A.D. 800—1000. Instead of being based upon obedience to a despot, the tendency was here to develop individuality. Hosts of strong, clever and wise individuals grew up in the fjord settlements of Norway, in the broad districts of Sweden and in the fertile islands of Denmark. Some unruly spirit activated their minds and they set out to explore the world, to conquer the world and to change the world. At home and elsewhere these people assembled at certain intervals to hold their *Things* (parliaments) where disputes and colliding interests were settled and reconciled, by independent judges. That was a method fitting the individualistic spirit of the Northern race. And from these origins the Western Parliamentary system later was developed, in the country that had received most of Norwegian and Danish blood: in Eng-

land. In Iceland the principle of equal rights for all freemen, regardless of wealth, profession and family was introduced and preserved as long as the Free Republic lasted. For the development of that completely successful biodynamic field which the earth needs now, the Western democratic system, of Viking origin, may provide the necessary conditions for free individuals to initiate the process, while Eastern Europe, with its active engagement in scientific progress, may produce the most powerful echo.

Of remarkable biodynamic movements which are still of importance in our world of today, we shall now select for review three, which are, in spite of their considerable difference as to antiquity, profoundness and ideological contents, similar in the biodynamic manifestation. These are: 1. That of Christianity. 2. That of 19th and 20th century Spiritualism — which was mainly a branch or outgrowth of Christianity. 3. That of the Flying Saucers or UFOs, which is an entirely modern development.

1. Christendom.

The personality of the Originator of Christianity is one that we approach with the greatest respect and sympathy. At the very beginning, however, we must point out that if there was no life after death, the veneration of a name would be entirely devoid of purpose. A worship of Christ, combined with a negation of life after death, is as anti-Christian as it is unreasonable and futile. Many theologians look at the Church merely as an instrument for their power-will. Being trained at the same universities as all the doubters and disbelievers they have adopted exactly the same ideas about life and mind as the others, although they partially try to dress them in a different costume. It is their *ideas* about

those matters that decide what they teach, never the faith, and it was a great mistake of the churchmen to suppress the movement of Spiritualism while it was a search for knowledge that could have modified the ideas. The fanatical suppression of parapsychology at the universities in ca. 1950—1970 produced a generation of academics who were mostly incapable of having any consistent view of life. Life after death or not, that is the question of being or not being.

The reality behind the greatness of Jesus is the same as behind our own life and behind all religion: biodynamic contact with life in the stellar universe. In *Jesus* this contact reached a high degree of intensity. The Greeks believed in *daimons* and the Romans in *Genii*, which beings were meant to guide the life course of persons. A good man had a noble and benevolent genius, but the wretch had an evil genius, and the relations of the human clients to their guardians was also different.

Some knew of it but some took no heed of it. Socrates was one who took his *daimonion* seriously, and by that he escaped from some perils. Plotinus on the other hand, when he came to the temple of *Isis* in Rome, was told by the priest that he was a Blessed One, because — the priest had sensed it, his daimon was not an ordinary one, but a God (*Theos*). This means that Plotinus had a biodynamic guide on another planet, who had attained a higher degree of perfection than those of most earthlings had. It is absolutely certain that the relation of Jesus to his Father was of the same nature as that of Plotinus to his *Theos*. "Where you see me, you see the Father", Jesus said, and: "he that hath seen me hath seen the Father" (St. John, 14, 9).

Such can be spoken only when an intense bioinductive

contact between Father and Son has been attained, that is a contact between low level earthling and high-level extraterrestrial. When the Father in Heaven enters that intimate contact with the Son of Man, with the human initiate, some of the bioradiative splendor of the former becomes manifest in the latter, and those who gaze at him feel an indescribable elation of their mind, because bioradiation from the prophet alters their life processes. Essentially however, the process is quite the same as that of Gurwitsch's growing root that produced vitalising effects in another root, and both kinds of cases are related to the bioluminescence shown in the Kirlian photography. From the leaf of a plant and from the finger of every man comes the radiation that works wonders in cases of successful organic charge. Every living being has its "holy" paradigm on another star, and when the channel between them has been opened, by the proper relations of the living beings to each other, the energy streams freely forth from the higher to the lower stage.

That Jesus became more successful than Plotinus in initiating a lasting tenacious movement may have been due to the former's close attachment to the feelings of a nation. National feelings and national endeavour are among the most profound trends in life. Nations are destined to develop into particular organs of the Hyperzoon, towards which all mankind must evolve, if it is to survive. National development — when it is non-destructive — is wholesome, encouraging, inspiring, while the anti-national tendencies take away the meaning of life and destroy all higher endeavour. Truly, Jesus also saw beyond the limits of his own nation — who mostly deserted him — and such a wide view we all must develop too, in the sense of the Hyperzoon, but each from one's own national point of view.

Of the development of Jesus's movement until the transformation of the teaching into a dogmatic edifice by St. Paul — and even some time after that — we understand that it was dominated by temperament and spontaneity. Those characteristics are associated with a high degree of bioinduction, but not always implying an understanding of that phenomenon. The fishermen of Galilee spoke "as the Spirit gave them to speak". They were a movement under bioradiative guidance from another star, and the flow of energy to them was plentiful, in spite of the threats and dangers surrounding them. "Miracles" were frequent, and all kinds of phenomena were generated, which gave an impetus to the movement and activated its spreading. Colonies of Christians came up in various parts of the Roman Empire, and in the Book of Revelation by St. John, we see how the interest of a Christian, situated on the island of Patmos, in his state of ecstasy, is directed towards his co-religionists in various cities of Asia Minor, where they had formed regular congregations of the Christian faith.

The 'Angel' who writes through the Revelationist, doesn't address those congregations or their members directly, but he tells the Revelationist to write to the other Angels, who represent the congregations. The speech goes from Angel to Angel, but through the earthly intermediaries indeed: from the Revelationist on Patmos to the congregations in the Seven Cities of Asia Minor, where they are re-read by Angels through members of those congregations. The participation in that information delivery added strength to the Christian movement on our earth, and increased its parallelism with the course of events on the planet it participated with. The parallelism indeed, had begun with the teaching work of Jesus, which led to the formation of a movement around

him, and it seems as if his planet of vision was sometimes the same as that seen in St. John's Revelation.

"I saw an Eagle flying through the *Mid-Heaven*", says the Revelationist, and indeed the Greek text does read so, but not "in the *midst of heaven*"(!) as several authorized versions of the Bible erroneously translate it. There are in the New Testament and in the Book of Revelation particularly, several references to "the heavens". A full meaning will not be found in these expressions unless one assumes that what is meant are different skies seen from different planets. "The *Kingdom of the Heavens*" (he *basileia ton ouranon*) which would correspond to an "Upper Heaven" is the reign of victorious life in the universe where communication between planets and solar systems is expedient so that all skies can be viewed commonly, as the general infinite space of Bruno, which is the bosom of all things that exist. The feeling of grandeur that fills every one who looks skyward in those places is well expressed with the word Kingdom, and the Kingdom of the Heavens is the infinite realm of the *Lífstefna* on uncountable stars.

The Revelationist's planet of vision however wasn't the scene of peace and progress. Truly, the Beings of that planet had developed far beyond the stage of humans, but the true line of harmonious progress had not been found, and the extremes of hostility were mounting, Preparations for a global military contest were going on and a war broke out that surpassed everything yet seen on this earth in atrocities and monstrosities. The Book of Revelation is the Saga of the final struggle on a perishing planet — just as the *Völu Spá* of the 10th century Icelanders relates the last battle of the gods with the forces of evil. When the Worst Enemy enters the scene of *Ragnarök* all forces of destruction break

loose and a heaven-high Fire rises and devours everything.

The repeated references to "the lake of fire" in the finale of Revelation's battle story (Ch. 20) corresponds to the outbreak of the all devouring fire (preceded by the blackening of the sun) in *Völu Spá*, and the fire means the nuclear destruction of a planet and the simultaneous explosion of its sun (supernova-explosion related to the defeat of life in that system). Both of these tremendous cataclysms are followed by the bright and relieving sight of a new star in space, where the homes of the faithful and the brave will be after their rescue from the destroyed earths. "She sees a new earth, green with pastures arising from the ocean" reads the *Völu Spá* (Strophe 59) — and Revelation: "I saw a new heaven and a new earth" (ch. 21,1).

There could be pointed out almost endless parallelities between the Ragnarök saga of the *Völuspá* and Revelation's saga of the corresponding tragedy on still another planet. But there is obviously no historical or literary relation between them. "One volcano doesn't imitate the other," remarked the geologist H. Pjeturss upon the question whether *Völuspá* could be an imitation of St. John's Revelation. And Dr. Pjeturss strongly warned against that misinterpretation of the Revelation — as well as of the *Völu Spá* — that makes of it a close prediction of the things to come some time (almost every generation has believed that the hour was coming, in their time) "told only in such a way that nobody could understand what was meant". Instead of that prophecy conception, deep rooted in human minds, Dr. Helgi Pjeturss puts the principle of simultaneity, which tells us that the battle of the Armageddon actually was being fought on some planet about the time the Revelationist saw his great vision. — It is also remarkable in this

connection that in the early and middle 10th century Northern lays and prophecies the Twilight of the Gods is a future event, whereas in the Völu Spá of ca. A.D. 995 it is simultaneous: the prophet sees the central events and speaks of them in the present tense.

In view of the aforesaid, the first, and most important chapter in the development of Christianity, can be seen as the period *from* the opening of the bioradiative channel to earth about A.D. 25?), by the teaching of Jesus and the influence of his character, and *up to* the writing of the Revelation (about 80—95 A.D.?) We have thus a parallel development on both planets spanning a period of about 55—70 years, which is also the most vigorous and emotionally charged interval in the history of Christianity. In that period things developed hastily on the other planet towards the final contest and the global conflagration by which event Christianity lost one of its main roots, perhaps its strongest root, which was its parallelity with events on that planet. Truly the possibilities in the universe are unlimited and for one planet lost come other ones, but for an incipient movement it is something of the greatest setback to lose its sister planet. Therefore Christianity never has managed to develop above that biodynamic level it was approaching in the last decades of the 1st century. As a biodynamic movement it is most interesting in the first phase.

The Second Coming of Christ. One of the greatest expectations that ever have arisen on a planet like ours is the longing for the return of Christ, which hope the faithful always have persistently remained in. Actually this hope is not as groundless as many people have meant it to be. When interstellar communication has been established, from the earthly side, by soberly thinking and sensibly behaving humans,

those who have died from earth will be able to return for a while from their new homes, and visit the "old country" after a long absence. The fate of our earth depends upon whether it manages to choose a course leading to the realisation of those possibilities. In a way therefore, the present book is a preparation for "The Second Coming of Christ."

2. 19th and 20th Century Spiritualism.

Spiritualism, as an approach to communication with departed persons, and as a conviction of the reality of life after death, is a part of the cultural progress of the West, and most of its active pioneers were cultural optimists. As long as the confidence in the general progress of civilisation had a broad appeal, it was also expected that psychical research would improve. Many people had the feeling that something great and important could be expected from that kind of research. — In spite of the setbacks this mental attitude has suffered, we must continue to be optimists and hope for the future. Progress of science, culture and human life are the first commandments for if they are deserted you can as well go out and put an end to your life. You will not, because now you are not a spiritualist but an astrobiologist and know that life continues after death. But how was Spiritualism in its flowering? It was based, as far as I can see, mainly upon the following matters. 1. *Personalities*, the leaders or spokesmen of the movement, who adhered to a kind of philosophy that was inherent in Spiritualism. 2. *Mediums* of various kinds and degrees and their manifestations. 3. *Personal experiences* interpreted according to the Spiritualist teachings and philosophy. 4. *Psychical research* and its respectability, which was always the great backbone of the movement and its link with science and the general

ideas of progress. When psychical research or parapsychology gained in prestige, Spiritualism spread out and was embraced by many people; — when psychical research was suppressed or lost its influence, Spiritualism declined or degenerated. — At intervals it could seem as if Spiritualism would become a great and victorious movement. In 1925 the British Spiritualists had been wise enough to include some articles about the new interstellar philosophy from Iceland, in their magazines, and in the course of a few weeks their movement gained more in prestige and influence than ever in their history. But always something failed. The impetus from the sources of the phenomena on other planets, was never realised, and since the spiritualists continued to adhere to those very obsolete ideas of a spirit world inside or by the side of the real world, they couldn't keep up with the scientific progress and became alienated from it. The communicators behind the mediumistic messages often knew quite well that they were residents of other planets, and tried persistently to get this through, in written and spoken messages, but usually without result, because the primitive ideas of a 'spirit world' 'spheres' 'planes' etc. had such a firm foothold in the minds of earthlings. Spiritualism could have become a real progress if its followers had realised their place and relations in the universe.

With respect to ethics, and the conception of the meaning of life, some spiritualists at least were better off than with respect to cosmology. The leaders had been influenced by some of the best constituents of the progress optimism, not only as it had developed here on earth, but the impetus came also bioinductively or "in spirit" from members of advancing societies on other planets. Stainton Moses wrote his Spirit Teachings in trance, and Conan Doyle's superior

guide managed to tell him (1922) that great perils were ahead, in the future course of mankind. All this however was fragmentary and incoherent, and a strong, consistent philosophy could not come up as long as the cosmological relations were ignored. In every respect, Spiritualism has remained, up to the present day, an "unfinished symphony".

3. The Flying Saucers or UFOs.

As a biodynamic movement, related to the appearance of certain phenomena, and to the spreading of ideas about those phenomena, the Flying Saucers trace their origin back to the U.S. pilot and businessman Kenneth Arnold, who saw some strangely looking and strangely behaving objects in his monoplane flight near Mt. Rainier (Tacoma), Washington State, in June 1947. Arnold immediately after landing reported his experience to the Press, described the objects as "saucer-like", and the peculiar "saucer" name was coined by the journalists who wanted to ridicule Mr. Arnold's testimony of what he had seen.

In the next years, following the biodynamic pattern, new saucer sightings and reports about them spread out like a prairie fire over the whole of the U.S.A. and then to other countries too, until the whole planet, so to speak, began to partake in this movement. One can say that the spreading of this phenomenon and of the interest attached to it, reflects the preponderance of the American spirit in the modern world, with its alertness and readiness to accept new facts, but also its superficiality and lack of ability to shoot firm roots of growth.

Nevertheless, the UFO movement has shot its roots all around in the modern world, in the form of societies, groups, circles, committees etc., and in its influence upon general

opinion. It would be difficult to draw a sharp line between the human activity in societies and fraternities on the one hand, and the appearance and registration of the phenomena on the other hand. Spontaneous occurrence of the phenomena and conscious pursuit of the problem seem to go hand in hand — although there is no reason to believe that propaganda or persuasion are responsible for most reports of this kind. On the contrary it is the biodynamic nature of the phenomenon which is reflected in its relation to interest. The UFO-leaders and their groups, full of interest and activity, as long as they are enthusiastic, unwittingly form the *Determinant centers*, which support the generation of the phenomena. For every bioenergetic phenomenon, in the Earth's vital field is needed: 1. an earthly support (Determinants) and 2. a "heavenly" paradigm (extraterrestrial source), and that applies to the generation of UFOs no less than other such phenomena. The first of these two conditions of course is the most liable to direct observation in the usual sense. The determinant conditions can be investigated here on earth by earthlings themselves. But since supporters of the UFO-phenomena never had a clear conception of the subject's relation to the life energy, never a real philosophy to back them up with, the movement couldn't come to a continuous success. And the doubters and disbelievers, in spite of all evidence, played an easy game of malice against the phenomena, and for that very reason the conditions deteriorated.

Entering a somewhat stagnant Norwegian UFO-group in Oslo in 1965 — and partaking mostly as a silent listener — I noticed how reports of observations — which were almost none in the beginning — seemed to increase in proportion to the mounting enthusiasm and new participation in the

group meetings. The other members noticed this increase too, and attributed it to other causes, such as increased attention to phenomena previously unnoticed and so on. But my subsequent study of UFO-literature and reports has fortified my original conception that *the mental-bioradiative, Determinant influence of active groups and ardent spokesmen, is the main condition for the appearance of the UFO phenomena.* And that of course involves that they are biodynamic, bioenergetic (or "parapsychological") in nature.

The relation between the phenomena and their supporters in human society seems to have been sensed somehow, although far from being understood, by that unhappy UFO-enthusiast John Keel, who indulged in it all for some years, but at last "repented" and saw in the Saucers some Hand of the Evil against himself, not to be more precisely defined. And the question of the origin and nature of the UFOs was left unanswered, by him. The ultimate reason for the tragedy of John Keel was that he deserted the scientific and philosophical approach and turned himself to the primitive superstitions of 'the fourth dimension', 'spirits', 'spirit world' and the like.

There cannot be the slightest doubt that the UFOs come from other inhabited planets in the universe. It is their bioradiative nature and behaviour that has perplexed earthlings, because they were not in position to understand those phenomena and their mode of appearance.

If the UFO-supporters — and they are probably to be counted by tens of millions now — could bring their thinking and attitude into accord with what has been suggested here, the development of the matter would take a new turn, and conditions for materialisation of objects and extra-terrestrial visits would be highly improved.

VI. RETROSPECT AND PROSPECT

A new breath of air is felt all around,
on many planets, and the sister suns shine
with a new brilliance.

Interstellar Communication

17. Old Themes in a New Context.

A. Reincarnation: The Experience and the Explanation.

One of the oldest beliefs of our mankind, which are still existing, is that of reincarnation. It has been a widely accepted belief, in various cultures and periods of the past, and not least among the Indo-Europeans or Aryans, among whom it seems to have been distributed from an early beginning. From India to Ireland, from Greece to Norway we find distinct traces of this belief. Although it may not have been unanimously accepted, it is most probable that it existed among all the nations descending from the common Aryan stock, which indicates its origin among the early ancestors.

A concurrent belief with that of Reincarnation is that of a Justice governing the lives of people: the misfortunes of a man in this life are regarded as a punishment for something he did in the "past life" and the goods of life a remuneration, while our conduct in this life will have its consequences in the next one. The latter belief is not necessarily a deduction from the former, it may have generated separately, while both parts were later fit together in a system of belief.

The belief in reincarnation has its origin in a particular kind of experience, which is the seeming ability of some persons to "remember" things that have not occurred in their life. This is, in itself, an immediate apprehension, not a systematic belief. There can be no doubt that such *memories*, totally unrelated to the individual's own life, occur in the mind of many people, and these people feel as if such memories were proper to themselves. Therefore many people were led to believe that they had "past lives". Since

no explanation was available these experiences were interpreted in favour of the accustomed rebirth belief.

The systematized belief in rebirth rests on a misunderstanding and it may well have been the ultimate cause of the downfall and defeat of those great nations of the past that over and over again entered the scene of world history, with great endeavour and high ambitions — and all failed. For misunderstanding and misconceptions corrupt, while true understanding is wholesome and helps life. It is therefore of the greatest importance to understand the nature of the reincarnation belief.

From F. Story's and I. Stevenson's "A Case of the Reincarnation Type in Ceylon" *Journal of A.S.P.R.* April 1967 we extract the following record:

A four years old Ceylonese boy began to talk to his father about things that were taken for memories from a "past life". The father immediately thought of reincarnation, and probably encouraged this talk (Determinant effect). Afterwards the source of these "past life" memories was thought to be recognised in the life of a person of a near by community, who had died a year before the boy's birth. The boy accurately predicted the coming of his „former mother" to the home of his real parents, but having been absent on that occasion, he later came to the other community, found his way to his „former mother's" house and recognised her among other women of that place — The case was investigated by F. Story a few months later and three years later by both researchers. They found that the boy "showed affectionate behaviour towards the mother of the previous personality, appro-

priate to that personality, but most unusual in a small child meeting a strange old woman."

So far the story of F. Story and I. Stevenson. It has the advantage of being a comparatively well documented, recent case, and yet representing a quite ordinary type: the ability of a (young) person to recognise things and persons relating to a dead person. It will be realised by the mindful reader, that in a case like this one "something happened" to the central figure, who was the four years old Ceylonese boy recognising "his" mother, in a strange old woman he never had seen. But what was that "something"?

Dr. Helgi Pjeturss in his treatise: "Icelandic Cosmology and the Belief in Rebirth (Reincarnation)" relates the following case:

„J. Ochorovicz, one of the most eminent of psychologists, is responsible for this quite remarkable story:

Two couples, whom we shall for convenience call A and B, had the daughters a and b. The couple A loose their daughter and afterwards they visit the couple B. The daughter b wants to follow the couple A to their home and was permitted to do so. On the arrival to their home she recognises everything, knows all the keepings of the dead girl as if they were her own, and so on. It was just as if the couple A had got their daughter back, just with the difference that her soul was in another body. But obviously there was no possibility of rebirth in this case. — My explanation of this case is that by the Determinant influence from the parents A (Law of Determinants) the soul of the daughter a is induced in the daughter b, as a medium,

but her own soul has to give way for it, and this mediumistic state becomes permanent, cronic."

Ennyáall, p. 229—230.

It is not difficult to recognise the parallelity of these two accounts. In both cases the soul of a deceased person enters the organism of a living person, and it appears with clarity that since rebirth was excluded in one of the cases the odds for that interpretation are considerably reduced in the other case, and one begins to suspect what can be the true explanation of all the innumerable "cases of reincarnation". It appears that "overlapping reincarnation" manifests itself in no way differently from cases that have been taken for support to the rebirth belief.

It will also be easily understood that in a society where rebirth is an accepted belief the cases that do not overlap will be more readily accepted and applauded than those of the Ochorovicz type, which refute the rebirth. In such a society no particular attention would be paid to the lack of the alien memories in most people, nor to the overlapping cases which exclude the theory of rebirth, and invite the conception of contact with deceased persons.

It will be seen that this explanation of the origin of the reincarnation belief doesn't minimise the underlying experience in the least. The significance of the experience is increased, not diminished, when one understands that it can be the beginning of a beautiful, profound contact with an after life society. Such contact was the source of all reincarnation belief in human history, and the "charm" of that experience relates from its origin in such a life. The spell of this influence is both to awaken one's own memories and to induce the alien ones. "Here we were, here we rode", exclaimed Olaf

the Corpulent, King of Norway (d. 1030 A.D.) when he came for the first time to the homestead of his ancestor Fair-Olaf of Geirstadir, and "recognised the landscape" although he never had been there before. The explanation of this case must be that Fair-Olaf from his after life on another planet got into contact and recognised the landscape through the senses of his descendant coming to the old reign.

For the clarification of that age-old but constantly misconceived term, reincarnation, H. Pjeturss has written, in the treatise mentioned above:

"The Sages of the East were right when they taught that after death the soul gets in possession of a physical body (reincarnation). But it was the fatal misunderstanding of their line of thought that man would again develop as a phetus and be born anew on this earth. The true explanation is that the reincarnation will not be realised by a birth or by the development preceding birth, and not on this earth. The energy applied to the composition of an organism from the elements of this earth will never disappear but it creates a new body after death with a different method indeed and out of the substance of another planet. This is the matter, which has proved so difficult to understand for the people of our earth. Nonetheless, it is not until this understanding has been arrived at, that life can enter the path of real progress. The greatest task in the universe is to bring the life on primary stations like that of our earth, onto the universal line of progress."

Ennþjall, p. 251.

B. The Nature of the Aura.

As already referred to in previous chapters the concept of the Aura has been widely associated with the results of the Kirlian photography. But when such an old concept is being linked to an entirely new set of observations, it is necessary to realise how the old concept originated, how far it was derived from real observations, and how far it corresponds with the new found facts. It is not enough to say that the old and new observations are similar. We must find in what the similarity consists.

The aura, as everybody knows, is an occult term, derived from occultists' experiences, and for a long time it was suppressed and ignored by scientists because of the seeming inconsistency with the processes of Nature. Now it is clear that bioluminescence is a regularly observable phenomenon, and no one will question that it belongs to nature. It is evident too, that the luminescence reminds of the aura-descriptions. But are the Kirlian photographs showing exactly the same thing as say the drawings of clairvoyants of the Aura? I say definitely *No*. The Kirlian photographs are revealed by a special kind of technique, and that technique doesn't exist in the human eye. To maintain, on the other hand, that the aura seers have a specially designed kind of eyes would be a step away from understanding, not towards it. I am, however, no less confident that there is a relationship between both sets of observations. Both are manifestations of the bioradiation — but obtained by essentially different processes of perception.

A friend of mine sees the aura, — and a lot of things too. At a recent meeting with some persons, where both of us were present, I asked him at the end of the meeting what he had seen. He said that when the speakers went to

the tribune to give an address, he saw auras around them. They were different in form and flavour, but all considerably larger than the persons they were attached to, in close agreement with the descriptions of W. J. Kilner and other good recorders. To this however our good observer added that he now and then saw the aura *on the wall* (visual projection!) well aside of the speaker, and sometimes within this shroud of luminescence a faintly discernible face appeared — which was certainly not the same as that of the person aside of the aura.

These observations of my friend — and of many others — support the explanation that the aura, as traditionally conceived, is an "internally" seen phenomenon, that is: by bioinductive participation in the perceptions of a vision giver. And that vision giver is usually a member of an advanced humanity, where the organisms are on the whole far more energy-charged than they are here, and bioradiation from them therefore is "visible to the naked eye". In the realms of perfection, the organic body is brighter to look upon and more powerful as an energy source than any of the suns in space as seen by the inhabitants of planets like ours. The innumerable stories of shining saints or gods that have been seen by the chosen ones, derive from such sources, which we shall not relate further here, for we are primarily concerned about understanding.

From the evolutionary point of view it is easy to understand the relation between the faint, but regularly observable bioradiation of our earth's organisms, revealed by technical equipment and its powerful manifestations in the realms of perfection, as occasionally perceived by "sensitives" or particularly gifted persons on our earth.

From the tiny beginnings of life on any primeval planet

bioradiation increases with the evolution of the life forms, but only to a certain limit until the pathway to the Lifstefna evolution is found and entered upon. From that moment on the level of energy charge can be heightened step by step, and infinite possibilities of perfection lie ahead.

C. Out-of-the-Body Experiences Are Always Inside Bodies.

It is a widespread belief in occult circles — and to some extent among parapsychologists, that it is possible to desert one's body and wander freely in the air beside it and elsewhere — and to enter the same body again. Accounts are being collected, experiments are being conducted, questionnaires are issued and so on. The activity is flourishing. That is all well, for the collection of material is a good beginning if the aim is real understanding. But as so often in the history of science we must learn to distinguish between the virtual experience and the ideas attached to it.

Being a member of a nation where perhaps the recognition of those experiences is comparatively frequent, I sometimes meet with people who mean that they have had that experience. Some of them are spiritualists, some are theosophists, some could hardly be classified with respect to such categories, and still others were beginning to study the phenomenon according to the advice of Dr. Helgi Pjeturss. I found it fascinating to compare the testimony of those who had the experience. With the help of the explanations offered by the bioinduction theory I found a full agreement and a consistent line of understanding in most of the accounts. In its nature the OOB experience is nothing but a dream — only a dream of such an intense character that it leaves *a much stronger impression* upon the mind than the usual dream. The people who have had the OOBs feel

that something particular happened to them, and they dislike the assumption that their experience was "only a dream". They even dislike the explanation, because they fear that it will bereave them of the cherished adventure, which they had interpreted according to the already existing beliefs. But it will be seen that our explanation strengthens the case of their experience more than anything else, while the animistic belief in the departure of the soul from a sleeping body never will acquire a real strength or a broad appeal.

1. *The Near-By OOB.*

A friend of mine underwent a surgical operation, and was to be anaesthetized during the operation. When he awoke, just after having been brought into the nursing room — he had had an "inner experience" which resembled very much the stories of going out of the body. He had a vivid impression of *seeing* his own body lying on the litter, sleeping, and dressed in the garment of operation. At the same time he was well aware of the walls of the corridor and other surrounding objects, as they passed by. In short, it seemed as if he had been outside his body and yet been able to observe that body as well as other things around it, just as distinctly and orderly as usually. There can be little doubt that a considerable part of the OOB experiences are just of that kind. — My friend however continued to wonder what had happened to him during this passage from surgery to the nursing room, and then he recalled from what angle of vision the whole thing was seen. He had stood by the litter, and walked along with it, *pushing it along with his hand*. But that was exactly what the surgeon had done in reality! — My friend actually concluded that the doctor's consciousness had been induced in him,

during that corridor walk, and that he indeed had *not* been outside his body, but just asleep. Neither the doctor's soul nor the soul of this client went out of body, for it was the energy of the doctor's soul which induced itself in the sleeping patient, with the effect described. This is the experience which so often has been misinterpreted as "going out of the body."

2. *Higher Intelligence about Earthly Matters.*

A painter and a seer in Reykjavík was asked by his brother-in-law to "find" a riding whip that was lost during a mountain trip, where there were no habitations, and every search would be very difficult. The painter "saw" the whip, described the place, and as a result the whip was found in the first search. — The people believed that the painter's soul had gone out of the body, but the philosopher Jónsson-Úlfstödum remarked that "the soul would hardly have become much wiser outside the body than inside it", which remark bereft that belief some of its force. The same philosopher explained clairvoyance of that kind in terms of inductive contact with higher intelligences.

3. *The Unknown-Surroundings OOB.*

For this third class of OOBs I select from Prof. Hornell Hart's article *Scientific Survival Research* (in *International Journal of Parapsychology* No. 1, 1967, a brief summary of a case from R. Crookall's book *More Astral Projections* 1964) the following passage:

"For example Einarsson is an Icelander, ignorant of any language except his own. No such accounts had been published in his native language when, in 1910

he had an experience involving the following typical features of an out-of-the-body projection; he was initiated by a spiritual guide or a helper. Einarsson and the guide seem to have communicated by telepathy. The guide offered to conduct Einarsson to "those places intended for you after death". Einarsson then found himself standing upon the floor, looking at his own material body on the bed. His projected body was free from gravitational influence(!) and ascended slantingly high into the air. From aerial heights he saw "shiny black" fjords and mountains reflected in the sea. He experienced expansion of consciousness, in which he saw things he lacked words to describe."

Passing lightly over the statement that "no such accounts" were available in the native language of Einarsson, in 1910, — which is in my opinion of little importance, for readings alone cannot produce all this — I take this for a genuine report of OOB or "astral projection" or "astral travelling", — which indeed has more connection with the stars than usually maintained by those who use such words. In this dream the *dreamgiver* (whom Einarsson of course took for himself) has the ability to 'levitate' over fjords and mountains *on his planet* where they are "shiny black", and where there are indescribable things to be experienced. The "aerial levitation" dreams are indeed quite common: you stand on the ground, and suddenly you can lift off and "ascend slantingly" into the air, sometimes higher, sometimes lower. Those who believe in the soul departure (see above) think that this is because of the small weight of the soul. But I am afraid that the real explanation is somewhat different. If we try to make out the state of the dreamgiver just

after our awakening from a "flying dream", we often find that is was with a certain effort, and with the exertion of a kind of internal force that the "lift off" succeeded. When it succeeds the force of gravitation is overcome by a certain inner strength which comes from participation in the strong vital field of that planet, where the dreamgiver lives.

From this interpretation of the higher OOBs, the reader will be able to understand the fundamental difference between the astrobiological conceptions and those of the animistic or dualistic line.

There are some cases indeed of the OOB that may *seem* to deviate from our general explanation, and that is when the seer insists that he saw himself "from outside", where there was no one to see him physically, at least not from the angle he felt he was looking, f. ex. from the ceiling of the room. I will not go further into this type now, but it seems to me perfectly clear, that the contact with higher minds (of advanced physical beings in the universe) is the root of all those amazing experiences. The perceptions may manifest themselves differently but the essential thing about them all is that they relate from such perfectly natural and cosmological sources.

D. Prophecy and the Future.

There are people who claim that they dream of future events. I believe them — but the more categorically they insist their dreams come *exactly* true, the less I trust in their judgment and observation. I think dreams never come exactly true, simply because the dream events are real ones, occur in reality to some dreamgiver. And real events, as factors in the world process, cannot repeat themselves exactly. The dream experience, however, can be so strikingly similar to

the events that come to pass, that it is easy to understand that the people believed that they had been "shown into the future" in the dream. For this amazing similarity I can see two reasons, which are different, and yet both quite compatible with my understanding of the nature of sleep and dreams, One of them is:

1. That the physiological response of the subject, as well as the psychological, is sometimes more similar than the circumstances causing it. The 'dejà vu' feeling is an example of this. It can hardly be imagined that there ever occurred anywhere such a series of similarities as the spell of this feeling wants us to believe (And yet it is difficult to avoid the supposition that this strange feeling has some more significant purport than being just a "response"). This applies to the feeling itself, without respect to particulars.

2. Quite different is it when "events are foreseen", in a vision of a dream, such that a detailed description exists, either on record or in the subject's mind. Jules Verne's "De terre a la lune" is an example of such a foresight. The experience derives from similar events on other planets which occur more or less earlier there than here. This parallelity of events on separate stars can be illustrated, and partially explained, by comparison with the human foetus. It seems not very probable, if we are showed a newly fertilised egg of a woman, that this egg will develop into a large body, and that it is possible to predict with accuracy that limbs, eyes, etc. will develop in separate parts of the body, at exactly predictable time intervals.

But that is what the doctors and biologists can do, and even everyman, by concluding from general experience. Likewise, the higher intelligences in the cosmos can foresee the development of individual human fields, within the frame of

the global field. From this can be visualised the accuracy of their predictions — which are however never rigid prophecies, for the moments of uncertainty are always present.

Every instance of prophecy and psychic powers derives from the higher intelligences and their participation in the universal field as it develops in the realms of perfection on other planets. — It is to be remembered in this relation that the prophets and gifted persons were used to relating their abilities to a contact with some higher powers — although most of them never knew that those guides of theirs were actually inhabitants of some distant solar systems.

E. The Quasar Saga: What Are the Quasars?

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

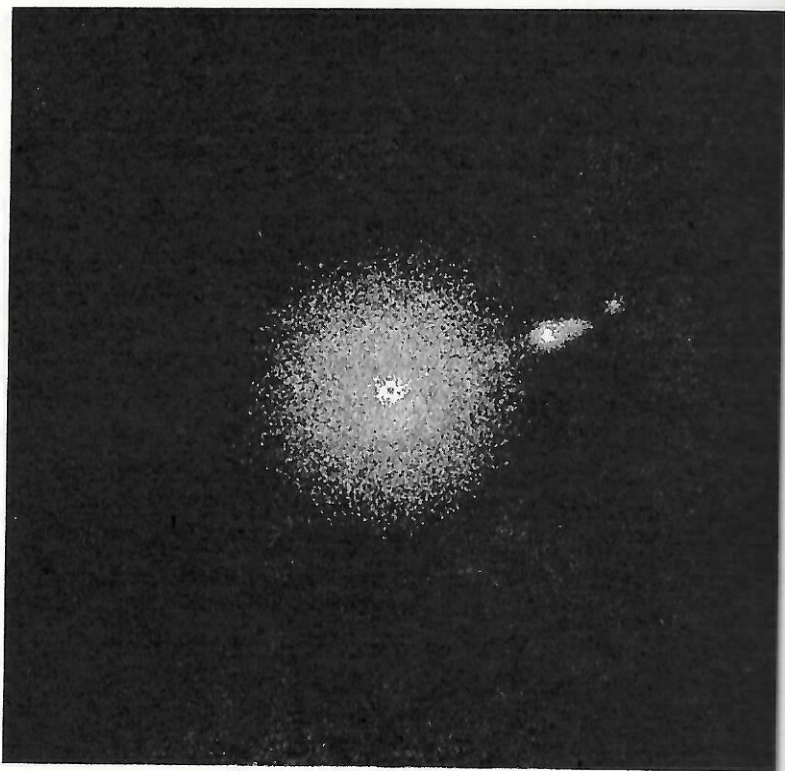
are as many suns, and this is the neighbourhood. Our neighbourhood is a tiny quarter within the Galaxy, but between the stars we can see out of the Galaxy to other galaxies. Many have seen pictures of the Andromeda galaxy, but how many have tried to locate it in the nightly sky?

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.

Many people still remember 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



Quasar NGC 4486 — M 87

Changes in brightness and colour spread hastily over the whole disk. Only the instantaneous transfer of life energy can account for the connection of processes inside that vast region.

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

Interstellar Communication, 1966.

The Quasar Saga: Manifestation by the Quasar

The quasars (Quasi-stellar radio sources) are galaxies, the sight of which has an indescribably sobering effect on the mind that knows how to contemplate them. But it was not without pains within physics that they came to be recognized as extragalactic. Some very revered ideas in physics were shown to be incompatible with the new-found facts. Only gradually the astronomers accommodated themselves to the new situation but, in fact, they never have told the public that velocities faster than light have been photographed. (A certain Stone, that was "nur ein Stein im Wege" is now being thrown away).

The quasars are galaxies that display *simultaneous* changes of colour and brightness over the entire disk, thousands of light-years in diameter and this can only occur through instantaneous transfer of energy, which is bioradiation. Now on this planet we are in the situation that almost all demonstrative evidence of this energy is immediately suppressed when it comes to the forum. A psychic photograph is at once dismissed as falsum, chemical theories are invented to explain how it was forged, psychological theories about the motives of the persons involved etc. Actually there have been uncountable genuine cases of levitations, apports, table moving and other phenomena, through the years, but the above mentioned attitude tends to destroy the conditions for

their occurrence (Law of Determinants).

When it comes to the quasar, however, the situation is different. Instead of the vulnerable psychic phenomena, so often hampered by the surrounding effects, we have in the Quasars, before our eyes, a manifestation of the complete dematerialisation and rematerialisation of entire solar systems, thousands of them perhaps, carried in a moment over vast distances. Changes in the shape of the quasars reveal this, for they correspond to velocities far beyond that of light. This is the most formidable "psychic proof" ever found.

Interstellar Communication, 1969.

The Quasar Saga: Quasar — Triumph of Truth

Already in 1966 we had, on the basis of our philosophy and the new concept of energy involved, formed an opinion about the nature of the Quasars, the mysterious stellar objects then recently discovered, which were the subject of many contradictory explanations. In an article in this journal, June 1966, we cut through the paradoxes by boldly declaring the existence of an energy transfer far faster (i. e. billions of times) than light; an assumption which would have been scoffed at contemptuously by most physicists at that time — if they ever had seen the Interstellar. In our July 1969 issue we reiterated our standpoint with growing confidence, since all major features of Quasars found by astrophysicists seemed to support our view. Nevertheless we didn't expect that the gist of the matter, the real cause of the harmony of quasar emission, would ever be mentioned by the physicists in the near future. We didn't expect any reference to an energy that exceeds the speed of light, but in spite of all, something of that kind just happened. In "Science Journal"

Sept. 1969, J. G. Taylor writes an article about "Particles Faster Than Light" where he associates "tachyonic" (faster-than-light) processes with the (otherwise inexplicably) large energy out-puts of the Quasars. Apparently, however, the coordination of processes over vast distances, which the quasar disks display, escaped his attention or he preferred not to deal with that problem. But that feature was the starting point of our explanation.

In our opinion, the strange features of the quasars' and pulsars' energy emission are in no way related to "highly compressed states of matter". Solution is to be sought in bioradiation, life processes that have engaged all matter in the respective systems. To say this however, is only a small fraction of the truth. Life in the Quasar regions is heavenly, godlike, incredibly superior to anything we can imagine. Yet such a life is a play of the atoms, with the atoms, just as ours!

Interstellar Communication, 1970.

F. Extraterrestrial Intelligences (ETIs).

Just as the Quasars revealed themselves as huge organic objects deep in space — which can be seen as the physical facet of the sources of Divine Mind in the universe — there is also a more psychological or directly conceptual access to the same sources. Indeed this access was opened up about the same time as the conception of the Quasars as something extraordinary began to win through. It was in the early days of April 1965 when it suddenly flared up in the world press that the Quasars might be sending intelligent messages to earth. That interpretation was weak, and not logically substantiated. As a news however it did some good immediately, and there were more opportunities to talk

about advanced beings in the universe — for a while. It also happened that a wave of Schopenhauer-interest swept over Europe at the same time. Therefore I expressed my views upon the subject in the following form:

"Schopenhauer declared that if there was no one to contemplate the world, it would simply not exist. There was however, a grave objection to this, which he admitted and found difficult to explain: the existence of matter and the earth as a body in space before the advent of life on it.

With the apprehension of extraterrestrial intelligences, the contradiction disappears, and it becomes evident that life has come from the stars. They saw the world and they extended a part of their being to it."

This passage was printed in a large newspaper (New York Herald Tribune E.E., April 24, 1965). The concept of the ETIs was formed, which has been widely referred to ever since. But as the reader will easily understand now, the argument, and the justification, for that concept was not complete until with the publication of the present book. From now on, everybody can safely and confidently argue the existence of higher intelligences in the cosmos.

G. The Crab Nebula and the Survival of Mankinds.

I have in previous chapters shown how astrobiological evidence sometimes is being corroborated by astronomical evidence — which is also to be expected from the astrobiological point of view. The method to compare evidence from those different disciplines is sound and scientific and will

stimulate progress in both fields alike. A typical example of this corroboration is found in the case of the Crab Nebula in the constellation Taurus, which is the remains of an exploded and extinct solar system deep out in space.

Because of the absence of astrobiology amongst the sciences of our earth astronomy has developed without any regard to life. It has been tacitly assumed that the astrophysical processes had no relation whatsoever to the life in the respective solar systems. Stellar processes were regarded as entirely mechanical. This assumption, however, is already contradicted by the fact that almost all major *sunspot maxima* of the last 200 years have coincided with social revolutions occurring on earth in the same years as the maxima. There appears to be a parallelism between processes in the vital field of the earth — particularly in the human field — and the evolution of the sun, in corresponding intervals of time.

It could be argued that the sunspot-revolutions parallelism may result from the effects of solar radiation upon the earthly organism, and I agree that this may be a part of the truth. But everybody who considers the phantastic possibilities of bioradiation, — will easily realise that the effects may be mutual. The sunspot maxima of 1917 and 1949 (and even 1789) were larger, astronomy tells us, than the maxima both before and after. It is known that in the same years two huge social revolutions took place on planet earth, and although these had their own historical background, it cannot be passed over that these revolutions and a number of other ones, coincided with the sunspot maxima. The parallelism is there, the mutual effects of life and matter are there, and life is the factor that modifies the afflux of all "inner energy" to the solar system.

According to astrobiological understanding Supernovas are the exploding suns of planets where life has taken such a course that its continuation has become impossible. The Supernova explosion is the last moment of the final phase of the Helstefna line of evolution. The tortured mankinds can't continue their life and they have by necessity to explode themselves out of existence. We have in inspired works like the Ragnarök Saga, the Revelation Saga (Armageddon) and in the Atlantis Saga, bioinductively transmitted astrobiological evidence of perishing mankinds in the universe. In these inspired descriptions of cosmic catastrophes it appears that "the Sun" is blackened for a while before it flares up in the final conflagration.

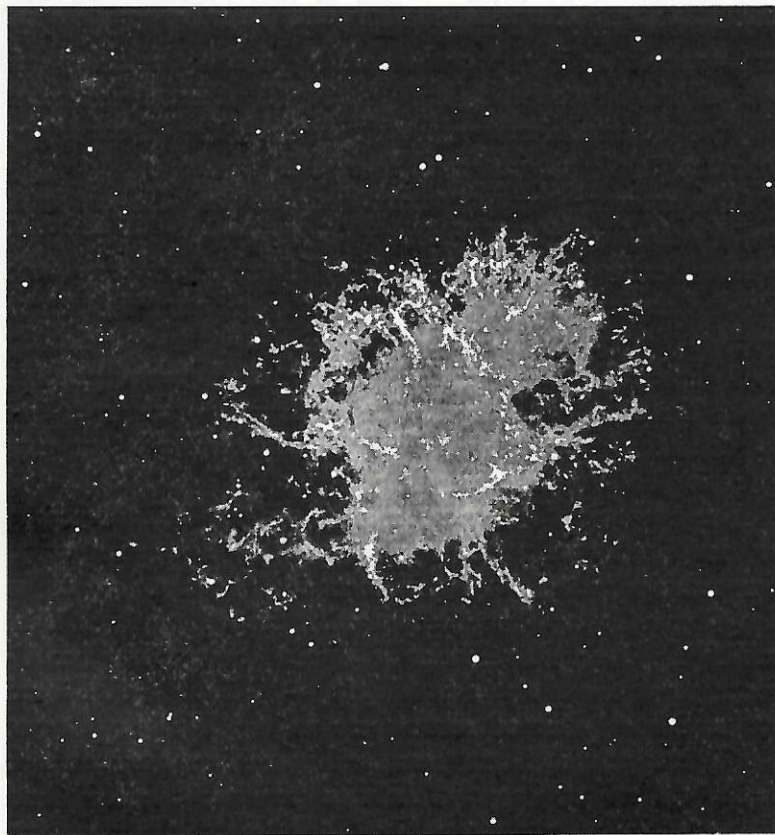
Such cosmic catastrophes must be detectable by ordinary astronomical observations — since the universe is one and the same everywhere, — and is not divided into particular "dimensions" of the inscrutable kind — and those catastrophes are indeed the supernovas that appear occasionally — but not often — on our nightly sky.

In the suns that have turned supernovas there occurs a spending of energy multibillionfold the usual amount, in the course of a short interval. A whole region in the cosmos is being devastated in a few seconds, and all the work of the creative force for billions of years is being undone in a few seconds. One of the instances of this is the Crab Nebula, which is reportedly the most diligently observed object of modern astronomy, and that not without reason, for our mankind is now rapidly approaching the stage that led to the extinction of that mankind.

Will we survive the stage that was their last? That depends upon whether the similarity of the evolutionary paths will be recognised here before it is too late. Our

survival depends upon the recognition which was never attained by those who perished.

On some after life planets in the universe, all the many individuals who died with a perishing planet, have found the asylum where they could continue their life, find a line of



Crab Nebula

A global civilisation perished overnight. Will we take the warning?

progress after all. By now some have even attained a high degree of perfection. Those after-life people who know from their own experience what it was like to perish with an exploding planet now observe the course of ours with the utmost anxiety. Every detail of our existence is being investigated and recognised by them — and in that process their memories of the past tragedy are being recalled. When they impart their feeling upon their earthly clients the latter feel that all has happened before ("déjà vu") and some of them become reincarnationists. But if the earthlings discover the true source of this feeling their case is saved.

It is estimated by astronomy that the Crab Nebula is at a distance of ca. 6000 light years. The light of the explosion reached earth in A.D. 1054 and Chinese observers wrote down the date and the constellation. Indians in America seem to have depicted the spectacular sight in the sky on their cave walls. And the Ladies of the Normans perhaps wove the event into their Bayeux (Bæjum) tapestry ("isti mirant stella") right before their husbands went out to conquer England in 1066.

The event itself took place about 5000 B.C. according to our earthly calendar, and it is therefore excluded by chronological reasons that it connoted the same event as the Ragnarök or Armageddon. On the other hand it is *not impossible* that we have in this an astronomical manifestation of the last of the Atlantis — which Plato believed to have been situated somewhere in the Western Ocean, But it was certainly not there, and indeed nowhere on this earth, but on another star. Atlantis perished overnight and the experience was transmitted bioinductively to some earthly receivers, who misunderstood it and believed it to belong to their own planet's history. It may be a matter

of question at what date of human history this information was received on earth for the first time, for Plato had the story, through Kritias, from an Egyptian priest, and it is uncertain how far back the origins were.

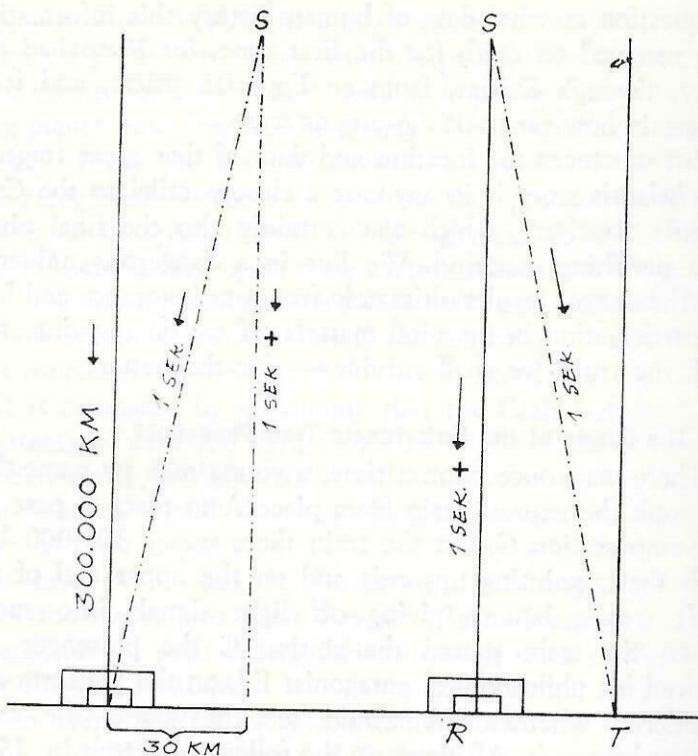
But whatever the location and date of that great tragedy, the Atlantis story is in any case a close parallel to the Crab Nebula cataclysm, which was certainly also the final phase of a perishing mankind. We live in a dangerous universe, but the danger results ultimately from our ignorance and lack of participation in the vital matters. If we do our duty and seek the truth we shall survive — for the better.

H. The Puzzle of the Unfortunate Train-Passenger.

There was, once upon a time, a young man by name AE. He took the express train from place A to place B past the non-stop station C. On the train there was a 300.000 km. high shaft, pointing upwards and on the upper end of the shaft was a lantern giving off light signals into space. When the train passed the station C the passenger AE noticed his philosophical antagonist EA on the platform and wondered whether EA would see the world the same way as he saw it. AE drew up the following sketch (p. 196).

And in his mind AE reasoned with himself: the light signal from the top comes to me exactly one second after its being emitted from the top. By then I will have moved 30 km from this platform, for such is the speed of my train. That doesn't alter the distance from the top to me in any way. But the same signal will have to travel a longer way in order to reach my antagonist EA at the platform. He will see the signal later than I.

At the same time EA at the station argued similarly: The signal went off at the top, exactly in the moment the



Relativistic Signals

On the left is shown how EA on the platform looked at the way of the signal; on the right AE's view of the same event, seen from the train T. (1 sek.+: more than 1 second).

train passed by. That was straight above my head, 300.000 km away. The signal reaches me after exactly one second. By then the train with EA will have moved 30 km ahead. Therefore the signal will reach him later. First me, then him.

That is what they call "the reversal of time".

Now it is completely clear that there is no "reversal of time". Nobody ever experienced anything of that sort, and every attempt to insert it into real situations ends with a series of absurdities. "Time reversal" is the dead end of a system of physics that never ventured beyond that dead end. It never dared even to suppose an information delivery surpassing the speed of light.

The solution of the problem of the signal from the top is as obvious as it is reliable in every respect. AE and EA communicate by telepathy. Telepathy goes faster than light — by the multitrillionfold — and a common time scale for the universe exists accordingly. Instead of believing in a "round space" with light signals of galaxies returning from the opposite direction — a phenomenon once predicted by celebrities but never confirmed by observation — we embrace the astrobiological universe and partake in it wholeheartedly. The astrobiological universe is the real one, the relativistic one is a phantom and a chimera.

I. News from Iceland: Logos over Mythos.

Everybody acquainted knows the weakness of the Icelanders for history and matters relating to past ages. Even the old Northern mythology has a certain appeal still in the ultra modern society of today. Recent attempts at the revival of the old faith of the forefathers have met with sympathy and interest in many quarters, although the development of a regular practice has been more scanty. It will be asked naturally by many readers of this book what is the attitude of those who adhere to a philosophy like ours towards those matters of lore and heritage. To this I can immediately reply that in my conversations with hundreds

of adherents to this philosophy through the years, I never found a diminished interest in matters of the past, but without exception. I found that this old interest had been transformed into a more conscientious thinking. In connection with mythology as well as theology, the adherents of the new philosophy invariably asked questions of why, how and what, and discovered exceedingly interesting things — but never "lived in stories" in the old fashion.

The old Northern mythology, like all other religions and mythologies represent a pre-logical kind of thinking. The step from Mythos to Logos has not been taken, a true knowledge of the nature of the Gods had not been attained. It will be left to the choice of every person which alternative he will prefer: a logical comprehension or an irrational belief. There are several Icelanders, who are still on the mythological level, but such instances are more remains of the past than indications of future developments. Generally speaking we may safely confirm that the current of the Icelandic mind today is towards philosophy and enlightenment, not back to primitivity and irrationalism. With the motto: *Ultra religionem non contra*, H. Pjeturss directed the Icelandic mind towards development and progress, away from retrogression and stagnation.

18. The Fate of Our Planet.

In the foregoing chapters the reader has had the opportunity to acquaint himself with the Nýall philosophy of Dr. Helgi Pjeturss, in the presentation of an inquisitive student of that work. In this, I hope some of the properties of the original work were conveyed to the mind of the reader, but

naturally still more remains for future expositions. The Nyall philosophy continues to make its influence felt, and it is certainly not exhausted with one attempt at introducing it in a foreign language.

About thirty years ago I was, just like any other high school student, concerned with the questions of life and death, of infinity and immensurability, of good and evil, and then I made myself acquainted with this work that influenced me so profoundly. I can say with Wordsworth:

Bliss was it then to be alive

For I felt as if it was a special favour to live at a place and a time when such a philosophy had made its entry into the world. The opportunity of being contemporary with this was unique, I felt, and I still feel so. The reader will also feel this as soon as he has understood the purport of this teaching.

I spoke of bliss, but it would be a blind man who could be blissful now, even content, in view of the present state of our mankind. On a planet like ours all times have been critical, but in the present period it even seems doubtful to many observers that the whole human kind can survive, or even any part of it. I have in the foregoing shown what has become the fate of planets on a similar path, in their ultimate crisis. And that is of course a warning to a mankind like ours, when it once understands what has happened, and what can happen.

The people of our earth are talking now about their global problems: pollution and contamination of all sorts, social and environmental problems and of course their political, religious and military problems. Most people recognise the pending dangers when they once are awakened to an

attention to them, but few have realised so far, how all this originates in the minds of men, and still fewer know how mental attitudes are being influenced from extraterrestrial sources. When we learn to study the extraterrestrial contents of our dreams all this becomes plain and evident. We discern the sources of good and evil for ourselves and for all mankind and we have in our hand the clue to real progress. As soon as the general vital field of the planet begins to improve, with the spreading of this philosophy, the mainstream of events will take a new course, and the black shadows of the infernal line of evolution will disappear for the rising sun of knowledge and vital invigoration. To bring this change into effect will indeed be no easy task, but not impossible, and certainly no other advice has been offered nor can be offered in any way, for the solution of the pending problems of our times. The interstellar philosophy is the advice, and it depends upon how far we succeed in accepting it, whether we shall be able to partake in the everlasting progress of the universe.

There is indeed a matter so closely connected to our conceptions of progress and the bioradiative nature of life that without mentioning it all the rest of this philosophy would be useless. And that matter is the question of Race. On innumerable planets life has evolved in a way similar to that which has been discovered on our earth by the evolutionists (Lamarck, Darwin). On such planets the genus of Man had evolved towards the formation of separate races, and the geographical, climatic, occupational and other conditions favoured this generation of separate anthropological forms. But as in all life, external conditions were not the primary cause of evolution. The particular races, different in form and endeavour, had their paradigms of life and

evolution on other planets. The races' sources of bioradiation were different, although of course all bioradiation in the universe has a common root. The extraterrestrial guardians, guides, gods, were of a different nature and character. And in accordance with that the character of nations became different. As long as communications were slow and distances separated the countries, the ethnic aggregates retained their character and developed it further. The endeavour of the global mind was to develop, so to speak, particular organs for special purposes.

About A.D. 1900 much of Northern, Central, Western, and even Eastern and Southern Europe — and the overseas colonies — were to a large extent Nordic, with the admixture of alpine, mediterranean and dinaric types. With the rapid transport and mass-migrations of the present century the ethnic patterns are menaced and the nations are about to lose their identity and character. This is a pernicious development and is neither a natural nor an inevitable one, but only one of the results of the infernal course of evolution on our planet. And that course of evolution was merely the product of mankind's ignorance about the supreme matters, which are the origin of all life and the existence of higher beings.

As soon as the interstellar philosophy finds its access to the minds, it will be possible to reverse all these mischievous trends, either in ethnic or other respects, and initiate new and better ones. Since this book is a preliminary orientation about a philosophy that has remained unnoticed in the world at large, I will not go further with this theme here. I will just point out that the Northerners can be proud of their origin since the philosopher who made the discoveries, on which the future of our planet depends, was one of

their kind. If they have doubts about their own value they should look at his picture and recognise the affinity. Still better, they should learn to understand his philosophy, which is indeed a gift and a benefit to all mankind alike — no one excluded. The philosophy here represented is intended for all human kind and there is no group or individual who will not be much wiser, healthier, better off in every respect with this knowledge than without it. Accept this message, by recognising its purport, and apply it for the improvement of the state of your fellow men. Partake with us in the efforts to improve the general vital field of the planet. Dr. Helgi Pjeturss is the pioneer of that knowledge which makes it possible for this mankind to survive. And those who are ready to accept his advice, in the form of discoveries about basic matters, shall not hesitate to carry out his great rescue plan in detail.

With this final remark I give the reader this book in his hand and bid him welcome to participate in the work for the future.

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