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the Emergence of "Disconnectalness" and

THE COMING PSYCHIC RENAISSANCE

Whether or not you think you may be psychic, whether or not you even believe in it at all, you have probably had occasions to wonder what is in the mind of that strange unpredictable beast we call, rather euphemistically, the future.

Just being somewhat psychic may not be of much help in peering into the contorted innards of the beast. The reason is that you have to become the right kind of psychic before the future will let you connect up to it with any hope of intimacy.

It has been my particular agony and ecstasy to find this out in the course of the last eighteen years during which I have become known as (take your choice) "Parapsychology's most tested guinea pig" or "a renowned psychic."

It is true that I have been able to display "psychic effects" within the most stringently controlled scientific

laboratory settings parapsychology has to offer, and that what began as a spontaneous superficial weekend interest has led to a deeply-committed full-time career of some major proportions.

But a lot of this has been, simply put, mysteriously fortuitous, and the beast of the future has been kind to me. For, you see, I began in the worst possible circumstance: from the beginning I thought I knew what "psychic" was.

But then, don't we all, to one degree or another. Some of us know psychic is irrational and illogical. Others know it is what the kook down the street does when he or she gives "readings." Others attach it to intuition or telepathy or clairvoyance or think it means altered states or mediumship or mind over matter, and so forth.

In my case, my entry into hard core scientific testing had been preceded by some twenty years' of esoteric studies. I had begun these by reading, in the ninth grade in high school, a rather mind-altering book entitled Cosmic Consciousness, by Richard M. Bucke, and had devoured The Book of Tao in my freshman year at college.

During basic training in the Army at Fort Knox, Kentucky, the wonders revealed in Aldous Huxley's Doors of Perception and T. Lobsang Rampa's The Third Eye had been welcome retreats from the rigors of forced endurance marches and crawling through mud beneath barb wire with live bullets whizzing over my ass. In

Korea I took leaves to go into retreats at Buddhist monasteries to meditate upon the many psychic mysteries. During the twelve years I worked at the United Nations, I rather flamboyantly studied astrology, numerology, the Tarot, Blavatsky's Secret Doctrine and Alice Bailey's many profound (and thick) esoteric tomes such as The Treatise on Cosmic Fire, even though all this made my U.N. coworkers view me as greatly eccentric.

So, of course, with all this mix fulminating in my brains, when it came to mere parapsychological testing (although I didn't think I possessed many direct psychic powers) I felt sure I had a fundamental grasp on what psychic was.

Yet only three months into acting as a psychic research subject quickly brought to light the undeniable fact that nothing of the kind was the case. I found I had many psychic talents I had never suspected (and I am totally convinced that we all do) and that, although my esoteric explorations indeed gave me a special intellectual platform with regard to things psychic, they constituted nothing more than just that -- an intellectual platform.

And I can tell you now, some eighteen years later and without a shadow of a doubt, that psychic "realities" are hardly built out of intellectual platforms alone. In essence, you can't know how to swim by studying books -- you have to jump into the water no matter how fearsome that might at first appear to be.

What all this meant, in the long run, was that in order to begin comprehending any actual realities of the psychic (versus continuing to view them through my divergent, sometimes totally inaccurate intellectual expectations,) I was obliged to begin dismantling my own intellectual platform and to reconstruct it in a form that could match and accurately incorporate of the "laws" of the psychic realms. This led to many shocks and surprises, but eventually yielded new vistas about how to regard and work within the psychic "laws."

In retrospect, this looks like easy common sense. But, in fact, it is a very difficult thing to do for when we are talking about the "intellectual platform" -- I have called this the "mind mound" in the well-received book Natural ESP -- we are talking about everything we have ever learned. Not just about things psychic, but about everything.

We will, of course, go into all this in some precise detail in what follows in the rest of this book. But it is appropriate to say, here, that anyone's intellectual platform is built mostly of hindsight in the form of personal experiences and education-environment programing. Most intellectual platforms include very little true foresight, if any. And it is exactly this that makes the beast we call the "future" seem so unpredictable to us in the way we live our average everyday lives.

I'd like to flesh this out with two personal examples. In

1973-74, I took part in two lengthy experiments whose goals were to try bravely to see ten to twenty years into the future. They were well-organized experiments involving several "psychics." We were to look ahead and pick out significant changes in society that would be totally unexpected by any current trends and information.

All in all, the experiments were a bust or a success depending on how you looked at the results which included an abundance of predictions that failed to materialize and have not done so to date. Yet, imbedded in all the "failures" were some predictions that were astonishing. Almost all the psychics spotted the enormous rise in gold prices that took place in and the international oil situation that developed in and which came to have such enormous international social repercussions.

And so these two psychically-acquired foresights into the future were accurate. But none of the experimenters or psychic subjects thought anything of them intellectually other than they appeared at the time to be too far fetched, too illogical. Intellectually, one always has to ask oneself if it is appropriate to trust predictions of this kind. So no one paid any attention to gold and oil futures during the times predicted for the changes -- and some of us are still crying in our beer to this very day over the profits we all might have had.

Another problem arises when the prediction is of such high strangeness that no amount of rationalizing can make it "real." Myself and one other psychic "saw" that in 1978-79 there would emerge a "new disease" so powerful and so horrendous that it would become a threat far greater than the bubonic plagues of Europe in the Middle Ages and kill millions of people before it was controlled. This new disease would literally reshape society.

This "vision" flummoxed even my own credulity. My own higher education is in biology and bacteriology, and since there have never been any "new diseases" strictly speaking, I simply couldn't imagine how such a foresight could ever come to pass.

We now know more about the threats connected to uncontrolled genetic engineering, but even so, the idea that any totally new disease could appear as if out of no where and emerge widespread in civilization seemed ridiculous. So much so that, in spite of the ominous sweep AIDS -- a totally new disease -- has cut through Western society, the combined intellectual platforms to whose lot it falls to deal with it are hardly up to any creative response. At this writing (1987) it is now projected that by 1992 a hundred million people will become victims to this disease which will, in turn, force society to reshape itself accordingly.

Yet, back in 1974, what was one supposed to do with a prediction such as this? Go to the authorities? Who would have

smirked and made snide comments about "those psychic loonies." One is reminded of the plight of the famous psychic, Jeanne Dixon, who tried so hard to warn President Kennedy about going to Dallas. No one, not even the President himself, paid any attention to her letters, telegrams and telephone calls.

On a more mundane basis, in 1964, long before I became an active experimental subject, I had a dream that occurred three nights in a row. I had been worried about my financial state -- as was then usual -- and the three dreams showed me that I should look into buying Madison Square Garden stocks.

Now I had never bought a stock in my life, and really had no idea that Madison Square Garden even issues stocks. I told of these dreams to my immediate work supervisor at the United Nations where I was working at the time, and whom I knew invested in stocks all the time. She looked into the matter and reported back that the stocks were selling for \$.09 and had been selling for that price for years. No motion, in other words. So I turned to other interests.

It was not long before the Madison Square Garden Corporation announced their plans to sell their then present site and build a new Garden on Columbus Circle. In less than a week, the stock went up to \$32.00. I went to my supervisor and said, "well, I guess we both should have paid attention to my dreams." "She said, but I did and bought a thousand shares -- I believe in dreams and always follow them."

All in all, its enough to make you pull your hair out by the bloody roots.

The point being made by the above gruesome stories is that, intellectually, we can't conceive how the psychic mechanics are working in the first place, but even if they do manage to deposit some choice bits of foresight into our intellects, we seldom can deal with them intellectually anyway.

But after experiencing events such as these -- as many, many people have -- one is left with the befuddling conviction that beneath our perverse intellects, the psychic mechanics are grinding along in their own manner whatever the surface condition of our intellects might be.

INTRODUCTION

On becoming psychic