

APERATURE

Spring/Summer 2011, Issue 19

FORENSIC Remote Viewing The Mackenzie Cowell Murder Case

POLICE LINE

PARIS 2011:
The Remote Viewing Conference

CONSCIOUS REALISM
and the Mind-Body Problem

THE GOLD LEAF LADY

MY PEAR EXPERIMENT

MEETINGS WITH THE MATRIX:
The Supermind of Creation

APERTURE

Ap - er - ture (ap'er-cher) n. 1. A hole, cleft, gap, or space through which something, such as light, may pass. 2. A term of art in certain remote-viewing methodologies, signifying the point or portal through which information transitions from the subconscious into conscious awareness.

Aperture is a publication of the **International Remote Viewing Association (IRVA)**. It is distributed to persons and institutions holding membership in the Association. Print copies are available from irva.magcloud.com. For further information, email contact@irva.org.

EDITORIAL TEAM:
 John P. Stahler
 Cheryle L. Hopton
 William P. Eagles

OFFICERS:
 President: John P. Stahler
 Vice President: Cheryle L. Hopton
 Treasurer: Sandra Ray
 Secretary: Jason Becera

DIRECTORS:
 Leonard (Lyn) Buchanan
 William F. Higgins
 Cheryle L. Hopton
 Stephan A. Schwartz
 Paul H. Smith, Ph.D.
 John P. Stahler
 Russell Targ
 Jessica Utts, Ph.D.

ADVISORS:
 H. E. Puthoff, Ph.D.
 David Hathcock

IRVA is a 501(c)(3) nonprofit organization devoted to the encouragement of research, education, and public information in the field of remote viewing.

Letters and contributions to *Aperture* are invited. Please address them to the Editor at contact@irva.org. Submission of material does not guarantee its publication.

© 2011 The International Remote Viewing Association.

Contents

1 FEATURE ARTICLE



**FORENSIC Remote Viewing:
 The Mackenzie Cowell
 Murder Case**
 by Debra Duggan-Takagi and
 Dick Allgire

3 CONFERENCE HIGHLIGHTS PARIS 2011

by Paul H. Smith, Ph.D.

11 CONSCIOUSNESS RESEARCH Conscious Realism and the Mind-Body Problem

by Donald D. Hoffman, Ph.D.

13 REVIEW The Gold Leaf Lady by Angela Thompson Smith, Ph.D.

15 RV RESEARCH My PEAR Experiment by William F. Higgins

21 IRVA NEWS

26 ON THE LIGHTER SIDE Meetings with the Matrix: The Supermind of Creation by James Channon

27 APERTURE Aperture: Now Available Online!

28 ABOUT IRVA

Web Guide

- Hawaii Remote Viewers' Guild www.hrvg.org
- IRIS Intuition Consulting (IRIS) www.iris-ic.com
- Donald D. Hoffman, Ph.D. www.cogsci.uci.edu/~ddhoff/
- The Gold Leaf Lady <http://userpages.umbc.edu/~braude/>
- PEAR Lab www.princeton.edu/~pear/experiments
- James Channon www.firstearthbattalion.com
- IRVA Website www.irva.org
- IRVA Facebook facebook.irva.org
- IRVA Twitter twitter.irva.org

FEATURE ARTICLE

FORENSIC Remote Viewing

by Debra Duggan-Takagi and Dick Allgire

The accurate and disturbing session data from the Mackenzie Cowell Murder Case

“Forensic Remote Viewing” is a term often used by remote viewers. The dictionary defines “forensic” as “the application of scientific methods and techniques to the investigation of crime.”

Many in the remote-viewing community have adopted a slightly looser definition: Forensic Remote Viewing is the act of obtaining sensory data, otherwise unknown, pertaining to and surrounding a crime scene.

For all its potential, the civilian remote-viewing community has not amassed a significant body of forensic work. The Hawaii Remote Viewers’ Guild (HRVG) recently published a project that, when compared to the feedback provided by family members, law enforcement, and court records, shows the value of competent remote viewers when tasked with a terrible crime.



On the afternoon of February 9, 2010, a 17-year old student from the *Academy of Hair Design* in Wenatchee, Washington went missing. The worst fears of her family and friends were realized several days later when her remains were discovered along the Columbia River. Her name was Mackenzie Cowell, and she had been strangled, stabbed and beaten, and her body dumped.

In August 2010, Debra Duggan-Takagi, an instructor with HRVG, had dinner with a friend who was a neighbor of the Cowell family. Her friend explained that Wendy Cowell, Mackenzie’s mother, felt that police were not

vigorously investigating the case. She asked Duggan-Takagi if HRVG would be willing to provide additional information about the event.

Duggan-Takagi prepared a target, and HRVG viewers were given the target identifier M4C9-W1W7. This is an alphanumeric code assigned to the target. Viewers were also given a series of encrypted location sub-cues as numbers – a technique employed by HRVG known as *S-7 Annex A*. No description of events or places was provided.

Unknown to the viewers, the *S-7 Annex A* numbers represented locations in and around the Wenatchee area. The viewers were tasked with finding the location of the killer from the following encrypted number references (the text that follows was not provided):

- 704 (Daroga State Park, Lake Entiat; Entiat, Washington)
- 314 (Best Western Icicle Inn Resort, 505 US Highway 2; Leavenworth, Washington)
- 09 (Quincy Municipal Airport; Quincy, Washington)
- 17 (Soap Lake; Grant County, Washington)

Duggan-Takagi functioned as the project manager. She assigned the target, assembled the work of nine viewers, chose an analyst, and wrote the final report. That report, although disturbing, was submitted to police and the family of the victim.

The work of these viewers is a classic illustration of the remote-viewing phenomenon known as “division of effort.” Without consciously knowing the target, viewers will often subconsciously retrieve data pertaining to different aspects of the target. In this instance, one viewer described the perpetrator while others described the victim, the location where the body was discovered, and other peripheral information about the event.

On October 7, 2010, another *Academy of Hair Design* student, Christopher Scott Wilson, was arrested in connection with Mackenzie Cowell’s murder. On October 8, 2010, the discovery of blood evidence at

the studio apartment where Wilson lived was cited as crucial to the case.

In late November 2010, hard copies of the remote-viewing sessions were mailed to our analyst in San Francisco. The analyst was completely blind to the target. In early January 2011, the following scenario based on HRVG's analytical protocol was received:

M4C9-W1W7 – Scenario

- It is nighttime.
- There are mountains and vegetation in the area.
- There is a road and structures where there is slow-flowing, shallow water nearby.
- There is a sound like a boat bumping a dock.
- There is a vehicle and at least two people are present, a male and a female.
- The female appears scared or frightened.
- There is the sound of screaming or crying.
- There is a dead body and wet cloth.
- Body is located near sloping land and water, with parts sticking up above the surface of the water.

These statements are based on corroboration from multiple viewers, and reduction. They were confirmed by information released by the family, police, and court records.

The HRVG viewers did an extraordinary job of providing information about various aspects of the Mackenzie Cowell case. Preliminary data indicate that viewer Dave Barnes's results were quite accurate. His lines of bearing (LOBs) focused on an area that lies within a few miles of the actual location.



Target ID

Mackenzie Cowell Murder

Describe events leading up to and the person who committed her murder.

M4C9-W1W7

704

314

09

17

HRVG Project Remote Viewers

Dick Allgire, David Barnes, Jason Becera, Debra Duggan-Takagi, Anne Koide, Coen Naninck, Maria Carmen Naulty, Sita Seery, Michelle Tulsa, Glenn Wheaton.

The full sessions, complete data-extraction matrix, and analysis can be found on the HRVG website at www.hrvq.org/article_style2.php?getarticleid=144

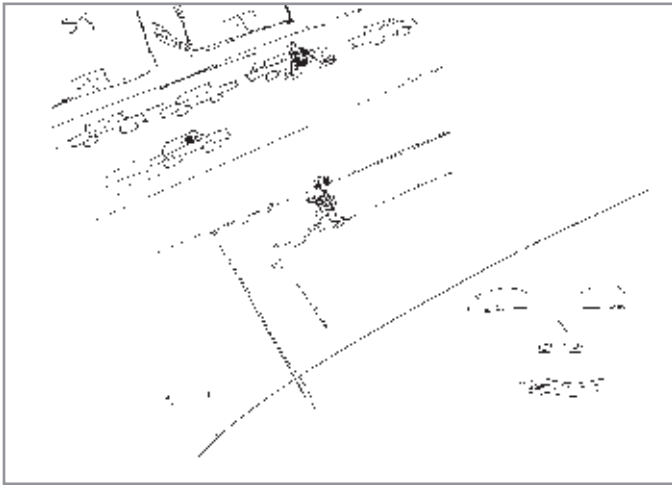
Debra Duggan-Takagi is treasurer of the Hawaii Remote Viewers' Guild, an operational remote viewer, online HRVG trainer, project manager, and analyst who has trained at HRVG in Honolulu for more than nine years. Debra is a skilled genealogist and certified Healing Touch Practitioner who has lived in Hawaii for over 30 years.



Dick Allgire, vice president of the Hawaii Remote Viewers' Guild, is a skilled remote viewer and HRVG-certified instructor who trained under Glenn Wheaton in Honolulu for over ten years. Dick has lectured and trained students internationally at scientific symposia. A veteran television journalist with over 26 years experience as a reporter, anchor, and producer, he has worked in Hawaii since 1985.



HRVG Mackenzie Cowell Project Session Data
NOTICE: The following session data contain graphic content.

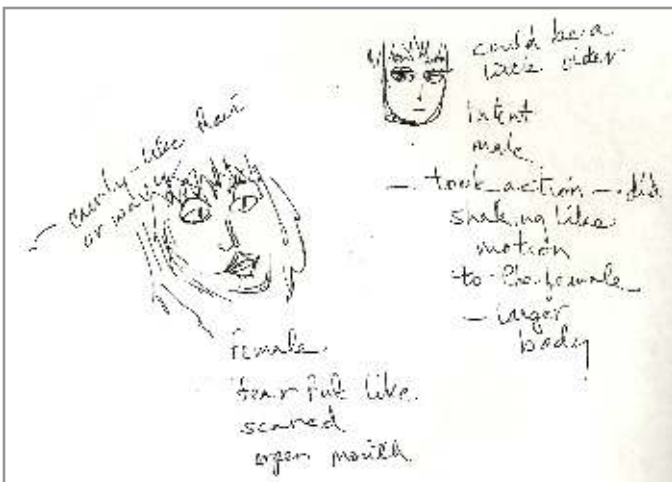


Jason Becera: Sketch of the Academy of Hair Design parking lot.

Actual security video of Cowell leaving the parking lot.

A feeling of "HELP" The desperate need for someone to 'Help me' - BUT that help CANNOT come. BEING Attacked AND SO ALONE with attacker - you WANT someone to come to your AID

Dick Allgire: Description of events surrounding Cowell's death.

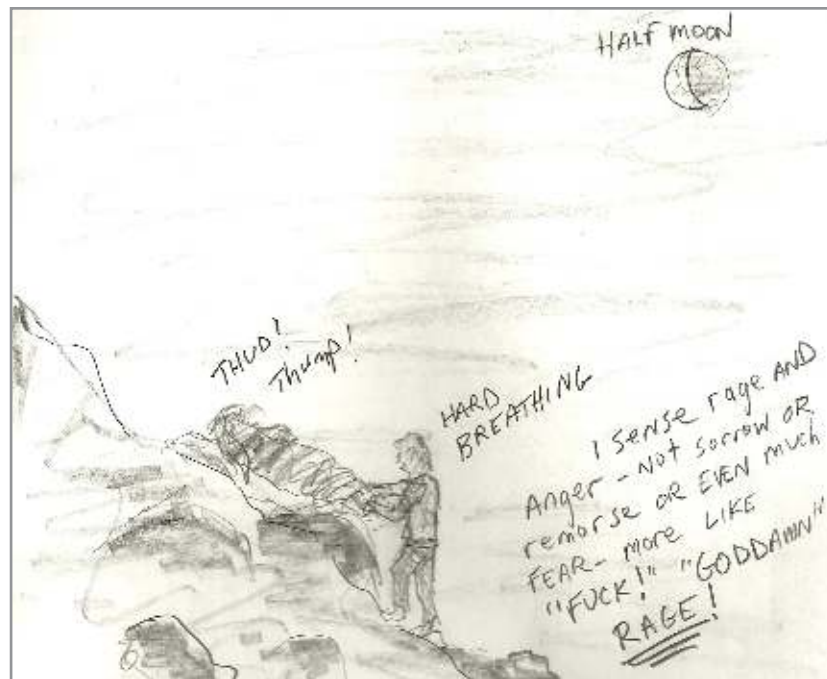


Anne Koide: Sketch of events surrounding Cowell's death.



Dick Allgire: Sketch of events surrounding Cowell's death.

Per Wendy Cowell (Mackenzie's mother): "Mackenzie's jaw was broken, her eye socket shattered."



THIS IS A SOUND THAT PULLED ME ONTO TARGET. "thud" "thwack" "thump" "SLIDING"

THE SOUND WAS SICKENING. IT WAS THE SOUND OF A BODY BEING PULLED - DRAGGED DOWN A ROCKY HILLSIDE, BUMPING, THUDDING - LIKE THE SOUND OF A HEAVY BOXING BAG BEING HIT, OR DRIPPING A SIDE OF MEAT ON A HARD SURFACE.

THE SOUND CUED A VISUAL OF A MAN DRAGGING A BODY. IT WAS NIGHT AND DARK, maybe 3/4 to half moon. The body seemed wrapped or bundled, LIKE TIED IN A BLANKET.

I GOT A TEXTURE OF FABRIC AND SMELL LIKE AN OLD BLANKET, UNDERLYING DISTURBING SMELL LIKE FECES URINE OR BLOOD-BODY FLUID.

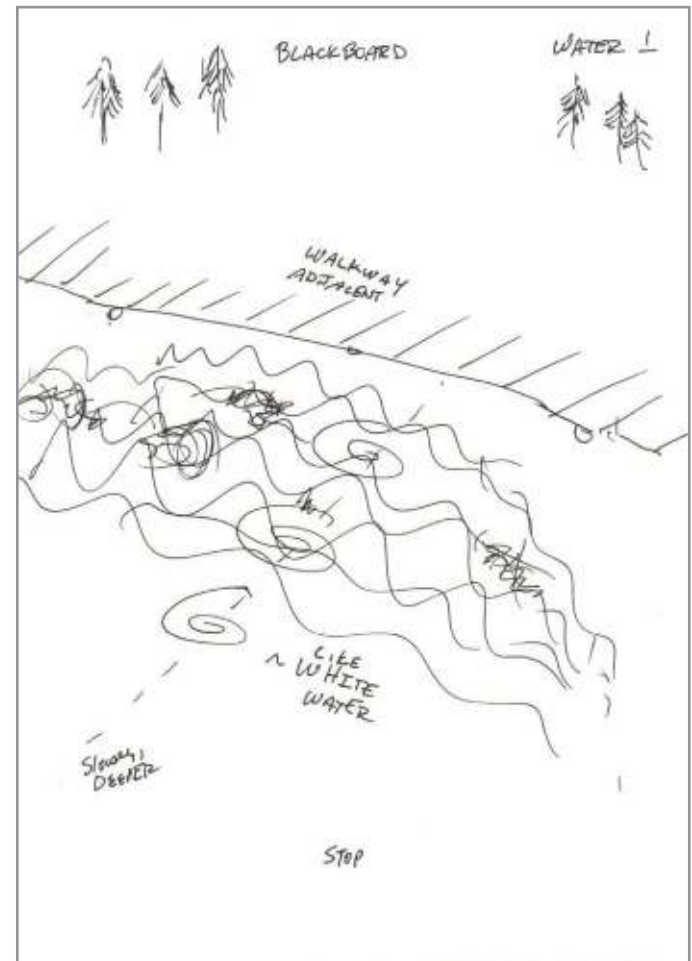
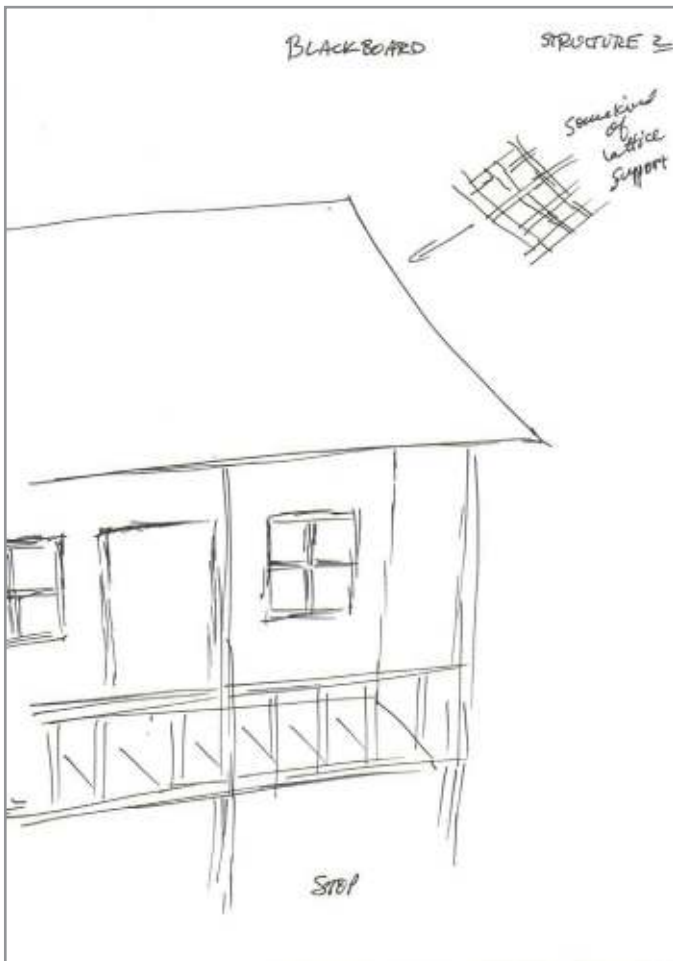
SAW A MAN DRAGGING, PULLING, ROLLING BUNDLED BODY DOWN AN INCLINE - LAND WITH ABOUT A 40° pitch. ROCKY

Dick Allgire: Sketch and description of events surrounding the death.



The body's recovery area.

Remote viewer Coen Naninck said, "This area feels threatening. Gives me the creeps!"



Dave Barnes: Sketch of body's recovery area.

Dave Barnes: Sketch of body's recovery area.

SV DIARIZATION M4C9 - W1W7

I felt that the target was in a place with steep "walls" like a river valley in mountains; I had Northwest USA locations where rivers and lakes are nestled in steep mountains.

The "location" seems awkward to reach and may be situated for a scenic overlook and/or to provide isolation.

There is moving water present and a significant wooden structure associated with the water, like an over-water walkway or dock. There is repeated symbolism of slippery, slipping starting with something like a wet, textured barrel that might be found in a swimming area (I associate these with slippery surfaces that slide away when you try to hang on) and also a dangling shot of a "bridge".

A rustic structure elevated relative to the significant water is present. The structure involves an exposed, covered walkway.

There is some element of interest below the "walkway" in association with supports and moving water. The "walkway" is recurrent; seen from above, from below (continued)

S2

M4C9 - W1W7

PAGE 1 OF PAGE 1

	SIGHTS	SOUNDS	SMELLS	TACTILES	TEXTURES	OTHER
		TOWEST SURGE TALK	WET WOOD	WARM	LIKE SEWED PROTRUDING WATER SURFACE	WOODEN STRUCTURES ADJACENT TO WATER
Colors Yellow Green TAN Blue		AMBIENT BGM LIKE MOUNTAIN UNREST	WET LAPODY	WARM	LIKE RUSTIC WOOD	COVERED WALKWAY OF FOGGY WOOD
		LIKE PEOPLE AT KITCHEN SINK	FRESH CUT WOOD	WARM	LIKE DIVIDED W/ WOOD PANELS	LOW BUILDING WITH PANELED WINDOWS
BRITE MEDIUM			STOP			
FOCUS MEDIUM						

Dave Barnes: S2-Description of events surrounding Cowell's death.


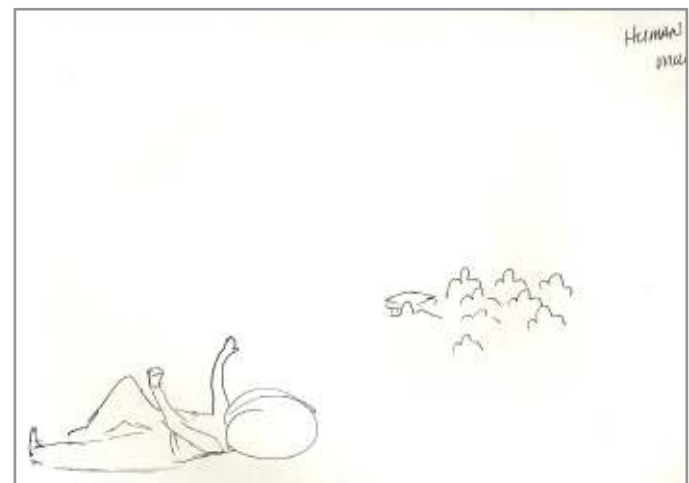
SV Diarization (continued)

and from the perspective of the "water". The "walkway" is constructed of heavy weathered wood and allows light to penetrate through "finger-wide" slots between the boards.

A person is associated with the water. The person kneels next to the water and washes something - sand or dishes.

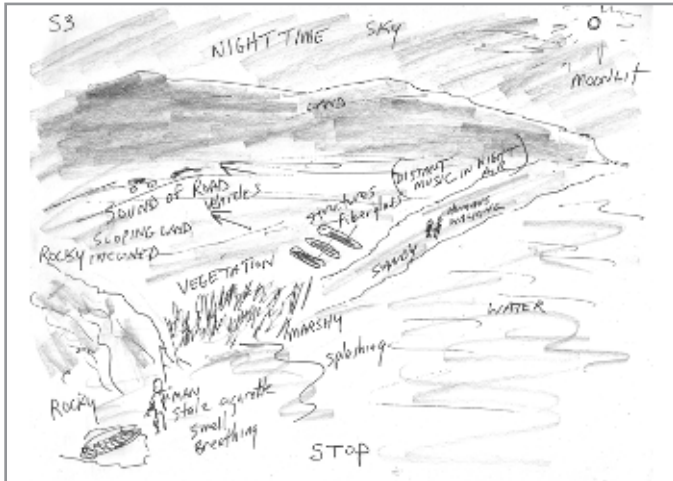
Some red flowers are associated with the covered rustic structure. The flowers' context seems decorative.

STOP
End of Session

Sita Seery: Sketch of body's recovery area. (Cowell was found lying close to the river with her feet in the water.)

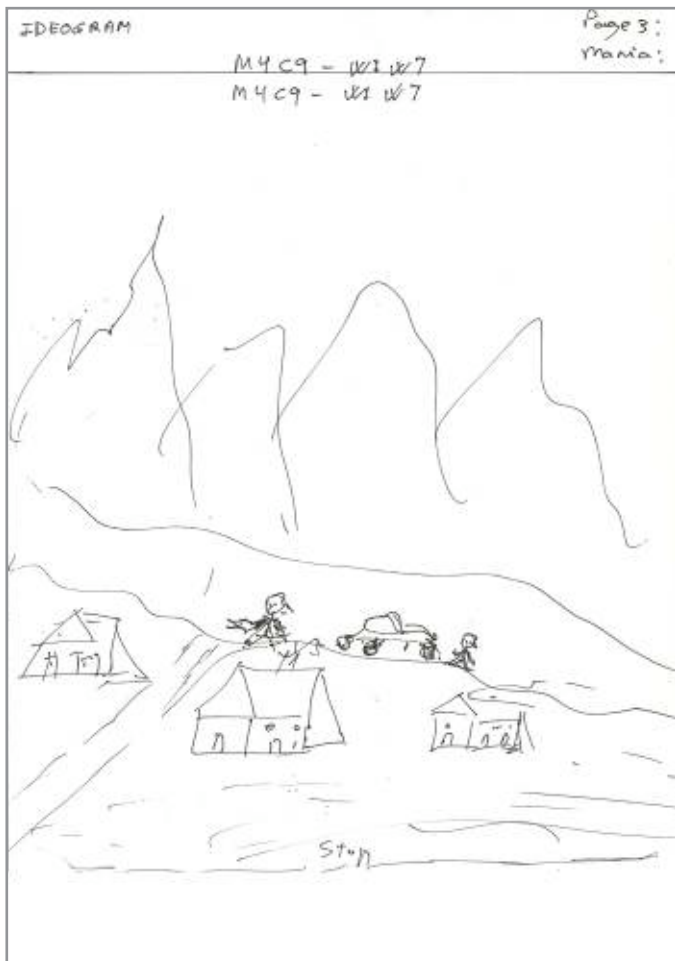
Note: Coen Naninck, Dick Allgire, Dave Barnes, Jason Becera, and Sita Seery all had drawings of a body.



Dick Allgire: Overview sketch of area.

Overview photo of Crescent Bar area.

Note: Dick Allgire, Dave Barnes, and Glenn Wheaton each described a boat ramp or boat. (Cowell may have gone to the Wenatchee Riverfront Park boat ramp after she left the Academy of Hair Design.)



Maria Naulty: Sketch of area.



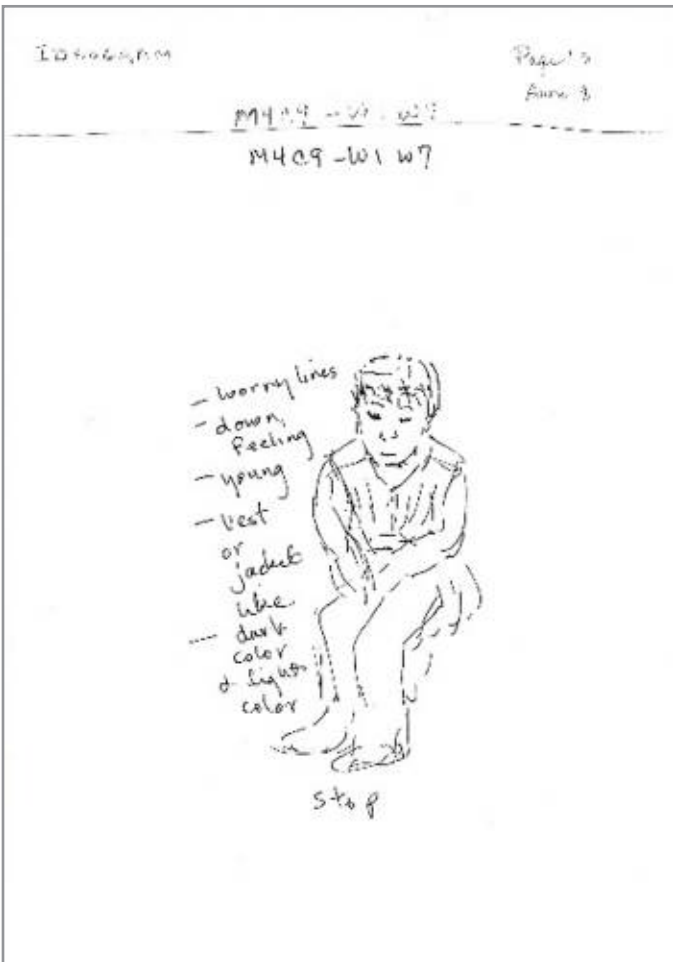
Dick Allgire: Sketch ("Haole" is the Hawaiian word for Caucasian).



Glenn Wheaton: Tagging sketch of killer.



Christopher Scott Wilson, arrested and awaiting trial.



Anne Koide: Sketch of woman involved.

Tessa Schuyleman, an uncharged suspect, is currently being investigated. She is a former girlfriend of Christopher Scott Wilson.

Note: Anne Koide and Maria Naulty both said the male and female involved were friends.

Editors' Note: HRVG, IRVA and the Editors of Aperture take no position on the legal guilt or innocence of any person mentioned, or depicted in the photos and video accompanying this article.



Video: Channel 4 NEWS, Mackenzie Cowell Case www.kxly.com/news/25303478/detail.html

CONFERENCE HIGHLIGHTS

PARIS 2011*by Paul H. Smith, Ph.D.***The RV conference that helped to promote interest and growth on the Continent**

A historical event happened this past March in Paris, France: The first-ever remote-viewing conference held outside the United States took place on March 12-13, 2011 at the Novotel Est, sponsored by IRIS Intuition Consulting (IRIS), a Paris-based organization specializing in remote viewing and other modes of ESP, with some assistance from IRVA. I was lucky enough to attend and be invited to speak to the packed house that resulted from IRIS's efforts to promote remote viewing in Europe.

The first day of the conference was a Saturday and, after an introduction by Alexis Champion, Ph.D. (IRIS's president), the kickoff speaker was Stephan Schwartz, a member of IRVA's Board of Directors and a past IRVA president. He gave an overview of the history of the exploration of nonlocal consciousness, beginning with the story of King Croesus (as recorded by Herodotus, an ancient Greek historian) and running through a number of more modern investigators, including René Warcollier, Upton Sinclair, L.L. Vasiliev, Robert Jahn and Brenda Dunne, and, of course, the Puthoff/Targ collaboration at SRI International (SRI).

Schwartz gave an introduction to his psychical archaeology work involving people such as George McMullen, Ingo Swann, and Hella Hamid. He also showed material from his "Deep Quest" project, in which he partnered with the SRI research team to study what effects deep-sea submersion might have on the success and accuracy of remote viewing. Important insights that came out of this work suggested that remote viewing cannot be the result of electromagnetic functioning. He also gave some insights into his origination of the Associative Remote Viewing protocol, which was suggested by a signaling procedure used by British Admiral Horatio Nelson in a naval battle with the French. (As further explained, he and some colleagues later used these same principles to win bets on a horse race.)

Second in the conference line-up was experienced psychic practitioner and recently trained remote viewer Alexis Tournier. Speaking in spirited French (ably

translated simultaneously by a team of talented interpreters), Tournier presented one of the most thoughtful discussions of how natural psychics can profit from remote-viewing lessons learned. One point well taken was that people often patronize a psychic reader not so much because they really want to hear about their futures but because they are hoping to hear something comforting. However, if any psychic (or remote viewer) only tells the customer (or client) what she or he wants to hear, that psychic has failed to do the right job.

Tournier was followed by Dominique Surel, Ph.D. A student of IRVA Board member and remote-viewing trainer Lyn Buchanan, and the conference organizer for the Society for Scientific Exploration, Surel discussed Controlled Remote Viewing (CRV), outlining her ideas about how learning the methodology affects one's consciousness and noting that merely having an intellectual understanding of it is no substitute for the real experience. She also addressed "brain plasticity" -- as we develop new skills and abilities, our brains physically rewire themselves to a higher level of functionality. She then considered quantum nonlocal principles and the holographic model of reality in terms of a time/space/event matrix. Surel rounded out her presentation with a survey of CRV's transformative effects on her students and associates.

*Dr. Jacques Vallée*

A highlight of the conference was Dr. Jacques

Vallée's presentation of his involvement in the early days of remote viewing, and his influence on its development. It was he who first suggested the idea of using geographic coordinates as an addressing mechanism for remote viewing and who, among other things, first explained to Ingo Swann how computers worked. Swann found the computer model valuable later on, as providing metaphors for explaining his theories about remote viewing. In his talk, Vallée also gave an in-depth account of his design and execution of the first-ever computer-mediated remote-viewing experiment. A unique feature of this experiment was its use of the long-distance communications capabilities of the system that later became the foundation of today's Internet, to document the results produced by the widely distant participants in the project.

After Vallée's talk, it was my turn. The conference organizer, Alexis Champion, had asked me to discuss what the military had learned from the CRV remote-viewing methodology after its introduction in the U.S. Army beginning in 1982. With that as a starting point, I was then to explain what individuals in the civilian community can learn today from CRV as well. After a brief history of CRV's development and introduction, I showed a number of successful CRV session results from the military era, and followed with a long series of slides showing what civilian remote-viewing students had done with the CRV methodology in recent years. My presentation wrapped up with points summarizing what the military had learned and a brief discussion of what average folks today can learn as well.

Alexis Champion (who presented at IRVA's 2010 Remote Viewing Conference in Las Vegas) then gave us his thoughts on business aspects of remote viewing – what obstacles need to be overcome and what approaches might prove most fruitful in moving remote viewing into the civilian business world. He provided thought-provoking examples of real-world attempts to apply nonlocal consciousness to business and other practical solutions, and made a persuasive case for improved ways of approaching remote viewing in business praxis.

Winding up the speakers' part of the conference was one of the patriarchs of the remote-viewing community, Russell Targ. Targ introduced the Parisian audience to many of the stories from the SRI days of remote-viewing

research, adding names and details that were new even to some of us who had been familiar with these stories for a long time. An added treat were some new photos of Ingo Swann and Hella Hamid from the period during which they and Targ worked together. The attendees loved Targ's down-to-earth manner of presentation and peppered him with many questions afterward.



Russell Targ, and IRVA founding Board member

The following day was devoted to workshops, all of which were enthusiastically received and several of which sold out. Stephan Schwartz's day-long "Opening to the Infinite" workshop was especially well attended, as was Russell Targ's "Scientific and Spiritual Implications of Psychic Abilities: Learning Remote Viewing." Dominique Surel's "Developing Intuition Intelligence" and my own "Precognitive Dowsing - Military Style!" were also popular draws. Alexis Tournier's "Psychic Consulting Enhanced by Remote Viewing" expanded on ideas presented in his talk the day before, while Irish remote-viewing practitioner Paul O'Connor introduced a concept of "Energy Psychology" as a counter to perceptual distortions caused by beliefs, fears, or traumatic experiences.

Paul H. Smith, Ph.D., is a past president and IRVA founding Board member. A veteran of the U.S. Army's Ft. Meade RV Unit, he is the author of *Reading the Enemy's Mind: Inside Star Gate – America's Psychic Espionage Program (2005)*. He is also president of *Remote Viewing Instructional Services, Inc.*, in



Austin, Texas.

CONSCIOUSNESS RESEARCH

Conscious Realism and the Mind-Body Problem

by Donald D. Hoffman, Ph.D

Editors' Note: This is part 2 of a 2-part paper written by Donald D. Hoffman, Ph.D., Department of Cognitive Science, University of California at Irvine, USA. Part 1 of this article appeared in the Fall/Winter 2011 issue of Aperture.

Reprint: *Mind & Matter*
Vol. 6(1), pp. 87–121
© 2008 Imprint Academic

Almost without exception, the authors of these perceptual theories are physicalists who accept HFD [hypothesis of faithful depiction] and conceive of their theories as specifying methods by which human observers can *reconstruct* or approximate the true properties of physical objects that, they assume, exist objectively, *i.e.*, independently of the observer (a claim about physical objects that is explicitly denied by conscious realism). But each of these perceptual theories can equally well be reinterpreted simply as specifying a method of object *construction*, not reconstruction. The mathematics is indifferent between the two interpretations. It does not require the hypothesis of independently existing physical objects. It is perfectly compatible with the hypothesis of conscious realism, and the mind-dependence of all objects.

So interpreted, the large and growing literature in computational vision, and computational perception more generally, is concrete scientific progress on the mind-body problem, as this problem is posed by conscious realism. It gives mathematically precise theories about how certain conscious agents construct their physical worlds. The relationship between the conscious and the physical is thus not a mystery but the subject of systematic scientific investigation and genuine scientific theories. What one gives up in this framework of thinking is the belief that physical objects and their properties exist independently of the conscious agents that perceive them. Piaget claimed that children, at about nine months of age, acquire

object permanence, the belief that physical objects exist even when they are not observed (Piaget 1954; but see Baillargeon 1987).

Conscious realism claims that object permanence is an illusion. It is a useful fiction that substitutes for a situation which, for the child, is too subtle to grasp: Something continues to exist when the child stops observing, but that something is not the physical object that the child sees when it observes. That something is, instead, a complex dynamical system of conscious agents that triggers the child to create a physical object icon when the child interacts with that system. For the child, it is much simpler, and rarely problematic, to simply assume that the physical object it perceives is what continues to exist when it does not observe. Indeed, only when one faces the subtleties of, *e.g.*, quantum theory or the mind-body problem, does the utility of the illusion of object permanence finally break down and a more sophisticated and comprehensive ontology become necessary.

With physicalist approaches to the mind-body problem, one faces a difficult question of causality: If conscious experience arises somehow from brain activity, and if the physical world is causally closed, then how, precisely, does conscious experience cause anything? It seems, for instance, that I eat pistachio ice cream because I feel hungry and I like the taste of pistachio. Do my conscious experiences in fact cause my eating behaviors? No, say non-reductive functionalists, such as Chalmers (1996), who claim that functional properties of the brain give rise to, but are not identical with, conscious experiences. Instead, they often endorse epiphenomenalism: Brain activity gives rise to conscious experiences, but, since the physical realm is causally closed, conscious experiences themselves have no causal consequences. It seems like I eat pistachio because it tastes good, but this is an illusion. Moreover, I believe that I consciously experience the taste of pistachio, but I would believe this whether or not I in fact consciously experience this taste.

This is a radical claim and close to an outright *reductio* of the position. Reductive functionalists, by contrast, do not endorse epiphenomenalism, since they claim that conscious experiences are *identical* to certain functional states of the brain, and conscious experiences therefore possess the causal properties of those functional states. However, reductive functionalism has recently been disproved by the “scrambling theorem,” which shows that, if one grants that conscious experiences can be represented mathematically, then conscious experiences and functional relations are not numerically identical (Hoffman 2006).

Conscious realism leads to a different view of causality, a view I call “epiphysicalism”: Conscious agents are the only locus of causality, and such agents construct physical objects as elements of their MUIs [multimodal user interfaces]; but physical objects have no causal interactions among themselves, or any other causal powers. Physical objects, as icons of a conscious agent’s MUI, can inform, but do not cause, the choices and actions of a conscious agent. When a cue ball hits an eight ball and sends it careening to the corner pocket, the cue ball does not cause the movement of the eight ball any more than the movement of a file icon to the recycle bin causes the bin to open or a file to be deleted. A useful user interface offers, as discussed above, concealed causality and ostensible objectivity. It allows one to act, in all but the most sophisticated situations, as if the icons had causal powers, and in complete ignorance of the true causal chains. The perceptual conclusions of one conscious observer might be among the premises of a second conscious observer and, thereby, inform but not cause the perceptions of the second (Bennett *et al.* 1989). Attractors in the asymptotic stochastic behavior of a system of conscious agents might be among the premises of other conscious agents and thereby inform, but not cause, their behavior (Bennett *et al.* 1989).

So, in particular, epiphysicalism entails that the brain has no causal powers. The brain does not cause conscious experience; instead, certain conscious agents, when so triggered by interactions with certain other systems of conscious agents, construct brains (and the rest of human anatomy) as complex icons of their MUIs. The neural correlates of consciousness are many and systematic not because brains cause consciousness,

but because brains are useful icons in the MUIs of certain conscious agents. According to conscious realism, you are not just one conscious agent but a complex heterarchy of interacting conscious agents, which can be called your “instantiation” (Bennett *et al.* 1989 give a mathematical treatment). One complex symbol, created when certain conscious agents within this instantiation observe the instantiation, is a brain.

Does this view entail that we should stop the scientific study of neural correlates of consciousness? No. If we wish to understand the complex heterarchy of conscious agents in human instantiations, we must use the data that our MUIs provide, and that data takes the form of brain icons. Brains do not create consciousness; consciousness creates brains as dramatically simplified icons for a realm far more complex, a realm of interacting conscious agents. When, for instance, we stimulate the primary visual cortex and see phosphenes, the cortex does not cause the phosphenes. Instead, certain interactions between conscious agents cause the phosphenes, and these interactions we represent, in greatly simplified icons, as electrodes stimulating brains.

One objection to conscious realism and MUI theory runs as follows: It is completely obscure how this user interface could present its content. If the physical world is not accessible and completely out of reach, where is the user interface creating its virtual world? On which mental screen? What is the stuff its content is made of? The key to this objection is the concept: “the physical world”. The objection assumes a physicalist ontology, in which the physical world is an observer-independent world comprising, *inter alia*, space-time, matter, and fields. If one assumes a physicalist ontology, then it is indeed obscure how our sensory experiences, which constitute our user interface can be understood.

This is just the classic, physicalist mind-body problem: Is there a Cartesian theater in the brain that mysteriously displays our experiences, or are there multiple drafts in multiple brain areas that can mysteriously turn into experiences? What stuff are these experiences made of, if the fundamental constituents of the universe are mindless and physical? This physicalist mind-body problem is still a mystery, awaiting its first genuine scientific theory. Conscious realism, in direct contradiction to physicalism, takes our conscious ex-

continued on page 18

REVIEW

The Gold Leaf Lady

AND OTHER PARAPSYCHOLOGICAL INVESTIGATIONS

by Angela Thompson Smith, Ph.D.

By Stephen E. Braude, Ph.D.
University of Chicago Press,
Chicago, IL, 2007
ISBN: 0-226-07152-9

In the scientific world, and especially in the hard sciences such as chemistry, laboratory experiments usually consist of mixing reagents together to create a known reaction. New materials are tested against these known results and thus science progresses. However, in the world of psychology -- and even more so in the field of parapsychology -- laboratory experiments are notoriously problematic to conduct and even more difficult to get published and accepted in the scientific world.

Enter Stephen E. Braude, Ph.D., professor of philosophy at the University of Maryland, author, parapsychologist, and a staunch supporter of the scientific process. During his academic career, he took an interest in large-scale (macro) events such as psychokinesis (PK) and began to realize "how profoundly and inevitably unilluminating parapsychological experiments were, and how naïve it was to think that one could conduct tests for psychic (or as many prefer to call them, Psi) abilities under strict experimental controls."

He decided to take macro psi research out of the lab. Taking this stand pitted Braude not only against his philosophy peers (who viewed his interests with ridicule, rejection, and even outrage) but also against the parapsychological community, who were "reflexively and ignorantly perpetuating a widespread myth about parapsychology: that data from outside the lab was -- and could only be -- vastly inferior to what we could obtain from formal experimentation."

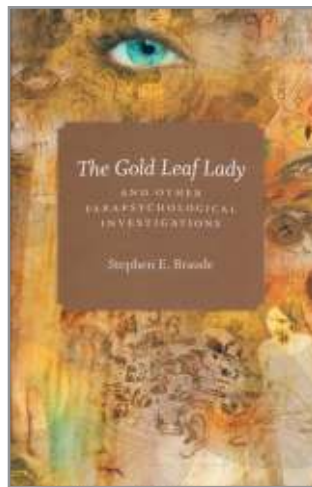
In *The Gold Leaf Lady and Other Parapsychological Investigations*, Braude describes his efforts to study macro parapsychological research in the world outside the lab, while attempting to keep his experiments

controlled and scientific. Doing so, he meets with con artists, naïve would-be subjects, opportunistic magicians, narrow-minded skeptics, sabotaging funders and coworkers, and research subjects who, while wanting to appear cooperative, balked at some of his experimental controls (including sometimes being asked to strip naked on camera to exclude hidden objects that might be introduced into the experimental setup!).

Braude writes about his attempts to find evidence of genuine, large-scale or macro PK, such as in the case of Katie, the lady who discovered a gold-leaf-like substance appearing on parts of her body. Attempts to examine her under strictly scientific controls resulted in minor success; the metallic substance did indeed appear and turned out to be a form of brass leaf. When the experiment is attempted for a television show, however, there is a cascade of unfortunate events that result in no success whatsoever! This reviewer remembers watching this documentary and sympathizing with the poor woman who had to sit in a hard chair for six hours in a hospital gown, in a large conference room, under the glare of television cameras and the stares of inquisitive parapsychologists.

Braude's book is an invaluable contribution to the parapsychological literature as he documents cases of carefully observed macro PK at the turn of the previous century, and the successes of Ted Serios, who was able to imprint paranormal images onto Polaroid film under controlled conditions until he "burned out." Braude describes his frustrating interactions with skeptics and outlines many of the devices that skeptics use to debunk parapsychological research, such as ignoring strong evidence and knocking down weaker cases as evidence of failure.

In another interesting aside, Braude focuses on his philosophical ponderings on the topic of synchronicity -- the experience of meaningful coincidences in everyday



life. He speculates that, rather than having a causal origin, synchronicity might have a parapsychological explanation: "If ESP and PK play any kind of under-the-surface role in life, we'd expect many of these operations to result in situations that strike us as both coincidental and meaningful." Paul H. Smith, Ph.D., a founding director of IRVA, recently documented such a synchronicity when he encountered a colleague, Dr. Jacques Vallée, as he and his family wandered around Paris in France. Smith wrote, "What made our encounter with Jacques significant was not the coincidence in it, but the meaningfulness of it." He mused that, perhaps, increasing our connection to non-local awareness might facilitate such synchronistic events.*



Dr. Jacques Vallée, with Will and Daryl Smith, Paris, France.

What was apparent in Braude's macro PK research was his transfer of the laboratory paradigm of parapsychology into his field research, instead of creating a way to establish a safe and controlled environment such as the methods employed by naturalists when conducting their field research. For example, Braude's macro PK work was carried out prior to research conducted by medical doctor and psychologist Pamela Rae Heath, M.D. (*Mind-Matter Interaction* [2011]). Heath's research took a sociological approach, encouraging subjects to talk about their PK experiences, in an effort to find commonalities. She found many contributing factors that underlie PK experiences: there was a sense of entering an altered state of consciousness (ASC) by the subjects, a sense of connection, dissociation from the individual ego identity, a suspension of the intellect,

playfulness, peak emotion, a sense of energy, focused attention, a sense of trust in the process, an investment in the process, openness to the experience, having a sense of "knowing," and being able to guide the process. A lack of any or all of these factors could create an inhibition of the PK process, according to Heath.

The final chapter of Braude's book is listed unnecessarily as a postscript; it is equally as important as his other chapters and may indeed be the most important chapter in this volume. Here, Braude writes about his wife Djurdjina (Gina), an accomplished social psychologist, university professor, author, and astrologer who provided significant insight to European and Chinese sports teams, as well as to the Serbian mafia! Setting aside his own prejudices against astrology ("Astrology is nonsense and a refuge for the credulous"), Braude set out to try and understand his wife's remarkable abilities.

Using family outings to Las Vegas, Braude found that not only could Gina calculate the exact time when the slot machines would pay out, she was also able to predict auspicious events in football games that would lead to success or defeat. Braude concluded that, "I brought some very well-entrenched biases against astrology into my relationship with Gina, and they are by no means banished, although it should be clear by now that they're considerably bruised."

Braude's book should be on the reading list for every new student or investigator contemplating carrying out parapsychological research: He has "walked the walk." Braude concludes by reviewing the book's topics and stating, "We're left, in any case, with events for which our current and standard stock of scientific explanatory options seems conspicuously inadequate. Although I realize many see that as cause for suspicion and alarm, to me, it's exciting. It's another humbling reminder of how much we still don't know about the world."

* See www.rviewer.com/Vallee_Synchronicity.html

Angela Thompson Smith, Ph.D., is a long-time practitioner, researcher, and instructor of remote viewing and other paranormal abilities. She is the author of several books, the first of which is *Remote Perceptions* (1998). Angela is an IRVA founding Board member, and president of *Mindwise Consulting*.



RV RESEARCH

My PEAR Experiment

by William F. Higgins

One man's experience with PEAR while remote viewing targets around the world

While at the U.S. Naval Academy from 1962-66, I found that my intuitive sense of my surroundings kept me out of trouble. I was one of 15 midshipmen in the history of the Academy to graduate without a demerit during the four-year journey, a perfect record in conduct. Keeping my untainted record a secret, I asked the Academy if I could do my senior thesis on ESP, thinking it would help me to find out why I had been so fortunate, rather than doing research on a naval battle. The Academy said "No!" However, they did allow me to do a paper on hypnosis, which gave me insight into the realms of the unconscious and subconscious mind. This introduction to the unconscious/subconscious mind gave me a foundation for further inquiry into my acute sense of surroundings and the power of suggestion.

I used this in my short career as an FBI agent in 1970. On one occasion, during a fugitive search in a tough area of Cleveland, I was about to open a door into a subject's bedroom when a very bad feeling hit me in the stomach -- a "gut" feeling. I grabbed the subject's girlfriend and had her open the door. Our subject lay stark naked on his bed; at his fingertips, alongside the bed, was a cocked .45 caliber semiautomatic pistol. Had his girlfriend not opened that door, it would have been bad news!

In 1975, still very interested in psi, I tried out painting. One of my pieces looked a lot like what I was to see in 1978 on the wall of Ingo Swann's office during an ABC television show, *ESP Behind the Iron Curtain*. After a visit to England in 1988 for a NATO war game, I visited the Society for Psychical Research. They gave me a lead on Ingo Swann, whom I met in 1989.

I found Swann through the Parapsychology Foundation in New York City. On my first visit with him, he gave

me some books he had written on remote viewing. That weekend at our country home, I asked my wife Barbara to retire to our bedroom and try to draw what was on the kitchen table. While she was in the bedroom, I placed a 6-inch long 4"x4" block of wood on the table. When she later came into the kitchen and showed me her drawing, I was disappointed to see a picture of a hook. On closer inspection, however, I realized that there was an indentation on the wooden block identical in shape and size to the hook in her picture.

I then tried the exercise myself, describing a pair of sunglasses that she had put on the table. My drawing had a reflective square on the glass lens, which, when viewed from above (using a stepladder from 10 feet above the sunglasses), was identical.

From there, I became active in remote-viewing training and met many of the "players" in the CIA/DIA/Stargate program through Ingo Swann. I trained initially with Ed Dames, then Lyn Buchanan, and later Paul H.

Smith, Dr. Ed May, and Joe McMoneagle (at the Rhine Research Center in 1998). When I received orders to deploy for Desert Storm on Christmas Eve 1990, I remote-viewed where I was going to be stationed, describing a site "surrounded by glass" -- which was the exterior of the old U.S. embassy in Bahrain.

Before leaving for the Mideast war, I had picked up the book *Margins of Reality* by Dr. Robert Jahn and Brenda Dunne, which described their work on remote viewing at the Princeton Engineering Anomalies Research (PEAR) Lab at Princeton University. Upon my return, I visited Princeton and met Jahn and Dunne, and their staff. They invited me to join in on some of the experimental trials.

The training I received from Lyn Buchanan involved

continued on page 23



Conscious Realism and the Mind-Body Problem, continued from page 14

periences as ontologically fundamental. If experiences are ontologically fundamental, then the question simply does not arise of what screen they are painted on or what stuff they are made of. Compare: If space-time and leptons are taken to be ontologically fundamental, as some physicalists do, then the question simply does not arise of what screen space-time is painted on or what stuff leptons are made of. To ask the question is to miss the point that these entities are taken to be ontologically fundamental. Something fundamental does not need to be displayed on, or made of, anything else; if it did, it would not be fundamental. Every scientific theory must take something as fundamental; no theory explains everything. Conscious realism takes conscious experiences as fundamental. This might be counterintuitive to a physicalist, but it is not *ipso facto* a logical error.

A related objection is as follows: MUI theory claims that the conscious perceptual experiences of an agent are a multimodal user interface between that agent and an objective world. If the user interface is providing a completely independent world, how should it be multimodal? Where are the different sensory modalities coming from? Are they created internally? Internally to what? MUI theory claims that there is no brain or body since they are just placeholders inside the user interface. The answer here, again, is that conscious experiences, in all their qualitative varieties, are fundamental. Because they are fundamental, they are not existentially dependent on the brain, or any other physical system. Different qualitative modalities of conscious experience are part of the basic furniture of the universe.

Is this a flight from science to mysticism? Not if we give a mathematically precise theory of conscious experiences, conscious agents, and their dynamics, and then make empirically testable predictions. This is the reason for the previous references to mathematical models of conscious agents. Science is a methodology, not an ontology. The methodology of science is just as applicable to the ontology of conscious realism as to that of physicalism.

Another objection notes that there seems to be a difference when I meet an object and when I meet someone else. If I meet an object (or whatever it is, since by the MUI hypothesis, we cannot know), a sim-

plified version of it is created by my super-user interface. If I meet another conscious agent, we both see each other and we both interact together. However, the other conscious agent should be equally inaccessible to me, like the noumenic object. How do we get outside of our epistemic jail, the super-user interface?

To answer this, consider what you see when you look into a mirror. All you see is skin, hair, eyes, lips. But as you stand there, looking at yourself, you know firsthand that the face you see in the mirror shows little of who you really are. It does not show your hopes, fears, beliefs, or desires. It does not show your consciousness. It does not show that you are suffering a migraine or savoring a melody. All you see, and all that the user interfaces of others can see, is literally skin-deep. Other people see a face, not the conscious agent that is your deeper reality. They can, of course, infer properties of you as a conscious agent from your facial expressions and your words -- a smile and a laugh suggest certain conscious states, a frown and a cry others. Such inferences are the way we avoid an epistemic jail, but all such inferences are unavoidably fallible. When we look at a rock, rather than a face, we get much less information about the conscious agents that triggered us to construct the rock; this is no surprise. The universe is complex, perhaps infinitely so. Thus, our user interfaces, with their endogenous limits, necessarily give us less insight into some interactions with that universe, and more into others. When we look at ourselves in the mirror, we see firsthand the limitations of our user interface and the presence, behind that interface, of a conscious agent.

8. Evolution

One major objection to conscious realism invokes evolution. We now know, the argument goes, that the universe existed for billions of years before the first forms of life, and probably many millions more before the first flickers of consciousness. Natural selection, and other evolutionary processes first described by Darwin, then shaped life and consciousness into "endless forms, most beautiful and most wonderful." This contradicts the claim of conscious realism, *viz.*, that consciousness is fundamental and that matter is simply a property of certain icons of conscious agents.

There are four responses to this objection. First, although it is true that evolutionary theory has been

interpreted, almost exclusively, within the framework of a physicalist ontology, the mathematical models of evolution do not require this ontology. They can be applied equally well to systems of conscious agents and, indeed, such an application of evolutionary game theory (Maynard-Smith 1982, Skyrms 2000) is quite natural. Systems of conscious agents can undergo stochastic evolution, and conscious agents can be synthesized or destroyed in the process (Bennett *et al.* 1989, 2002).

There is simply no principled reason why evolution requires physicalism. Evolutionary changes in genes and body morphology can be modeled by evolution whether those genes and bodies are viewed as mind-dependent or mind-independent. The mathematics does not care; nor does the fossil evidence. A dinosaur bone dated to the Jurassic can be interpreted along physicalist lines as a mind-independent object or, with equal ease, as a mind-dependent icon that we construct whenever we interact with a certain long-existing system of conscious agents.

For the conscious realist, there is, no doubt, interesting and fundamental work to be done here: We want a rigorous mathematical theory of the evolution of conscious agents which has the property that, when this evolution is projected onto the relevant MUIs, it gives us back the current physicalist model of evolution. That is, we must exhibit physicalist evolutionary models as special cases, in fact projections, of a richer and more comprehensive evolutionary theory. But this is nothing special about evolution. We want the same for all branches of science. For instance, we want, where possible, to exhibit current laws of physics as projections of more general laws or dynamics of conscious agents. Some current laws of physics, or of other sciences, might be superseded or discarded as the science of conscious realism advances, but those that survive should be exhibited as limiting cases or projections of the more complete laws governing conscious agents and their MUIs.

Second, according to conscious realism, it simply is not true that consciousness is a latecomer in the history of the universe. Consciousness has always been fundamental, and matter-derivative. The picture of an evolving unconscious universe of space-time, matter, and fields that, over billions of years, fitfully gives birth

first to life, then to consciousness, is false. The great psychological plausibility of this false picture derives from our penchant to commit a reification fallacy, to assume that the icons we create are in fact objects independent of us and fundamental in the universe.

We embrace this fallacy because our MUI successfully informs our behavior and has ostensible objectivity, because we construct the icons of our MUI so quickly and efficiently that most of us never discover that we in fact construct them, and because we first commit the fallacy in infancy and are rarely, if ever, encouraged to challenge it. The illusion of object permanence starts by nine months, and does not go easily.

Third, standard evolutionary theory itself undercuts the reification fallacy that underlies HFD. Natural selection prunes perceptual systems that do not usefully guide behavior for survival, but natural selection does not prune perceptual systems because they do not approximate objective reality (see, *e.g.*, Radnitzky and Bartley 1987). The perceptual systems of roaches, we suspect, give little insight into the complexities of objective reality. The same for lice, maggots, nematodes, and an endless list of creatures that thrived long before the first hominid appeared and will probably endure long after the last expires. Perceptual systems arise without justification from random mutations and, for 99 percent of all species that have sojourned the earth, without justification they have disappeared in extinction. The perceptual icons of a creature must quickly and successfully guide its behavior in its niche, but they need not give truth. The race is to the swift, not to the correct. As Pinker (1997, p.561) put it:

We are organisms, not angels, and our minds are organs, not pipelines to the truth. Our minds evolved by natural selection to solve problems that were life-and-death matters to our ancestors, not to commune with correctness. . . .

Shepard (2001, p.601) hopes otherwise: *Possibly we can aspire to a science of mind that, by virtue of the evolutionary internalization of universal regularities in the world, partakes of some of the mathematical elegance and generality of theories of that world.*

It is, one must admit, logically possible that the perceptual icons of *Homo sapiens*, shaped by natural

selection to permit survival in a niche, might also just happen to faithfully represent some true objects and properties of the objective world. But this would be a probabilistic miracle, a cosmic jackpot against odds dwarfing those of the state lottery. The smart money is on humble icons with no pretense to objectivity.

But this last response might not go far enough, for it grants that natural selection, understood within a physicalist framework, can shape conscious experience. Perhaps it cannot. Natural selection prunes *functional* propensities of an organism relevant to its reproductive success. But the scrambling theorem proves that conscious experiences are not identical with functional propensities (Hoffman 2006). Thus, natural selection acting on functional propensities does not *ipso facto* act as well on conscious experiences. A non-reductive functionalist might counter that, although conscious experiences are not identical to functional properties, nevertheless conscious experiences are caused by functional properties, and thus are subject to shaping by natural selection. The problem with this, as we have discussed, is that no one has turned the idea of non-reductive functionalism into a genuine scientific theory, and the failure appears to be principled. Thus, the burden of proof is clearly on those who wish to claim that natural selection, understood within a physicalist framework, can shape conscious experience. Understood within the framework of conscious realism, natural selection has no such obstructions to shaping conscious experiences.

A second evolutionary objection raised against MUI theory and conscious realism finds it strange that criteria of efficiency should control the user interface. Efficiency with respect to what, if--as MUI theory claims--there is no way to access the real world? The logic here is a little bit like that of Descartes. Where he suggested that the mental world is similar to the physical one, MUI theory suggests that the mental world is built in such a way as to be a useful schema of the physical one. Useful with respect to what? And why should we need a simplified version?

In answering this objection, we must again be careful how we use our terms. In particular, as discussed before, the phrase *real world* could mean the real worlds of our sensory perceptions, whose existence is observer-dependent. Or, it could mean a

world that is objective, in the sense that it is observer-independent. It is the latter interpretation that is probably intended by the objection. If so, then MUI theory does not claim there is no access to the real world, but rather that our access is *via* sensory systems that radically simplify, and probably in no way resemble, that real world. There is access, just no resemblance. Similarly, when this objection speaks of the physical world, it presumably assumes a physicalist ontology, with physical objects and properties that are observer-independent. If so, MUI theory and conscious realism together do not claim that our sensory worlds are built to be a useful schema of the physical world, for they reject the ontology of physicalism.

If there is no observer-independent physical world, then there is no reason to build schemas of it. MUI theory asserts, instead, that the physical world -- the world of space-time, objects, matter, and so on -- is itself a sensory user interface that is observer-dependent. This might be counterintuitive to a physicalist, but it is not logically self-contradictory. It can be made mathematically precise and is consistent with quantum theory.

With these provisos, we can now address the main question of this objection, which is why criteria of *efficiency* and usefulness should control the user interface. The reason is that, according to conscious realism, there is a reality independent of any particular observer, and to interact intelligently or appropriately with that reality, one's sensory perceptions must be a useful and efficient guide to that reality. Conscious realism is not solipsism. There is a reality independent of my perceptions, and my perceptions must be a useful guide to that reality. This reality consists of dynamical systems of conscious agents, not dynamical systems of unconscious matter. Moreover, this reality is quite complex. So, if my sensory systems are to be efficient, they must dramatically simplify this complexity and yet still provide a useful guide.

A third objection to MUI theory runs as follows: Inexplicably, the table I see is created by my personal user interface, but your table is created in a way that is coherent with my own. An ironic reader would ask whether they are using the same operating system. To answer this, it is important to note that MUI theory does not require that your user interface be functionally identical to mine. Evolutionary considerations suggest that

they might be functionally similar, since we are of the same species. This is the reason this paper sometimes employs the phrase “*species-specific* user interface.” But evolutionary considerations also suggest that our interfaces will differ slightly in function, since random variations are essential for the operation of natural selection. Functional coherence, then, between our user interfaces is not unexpected. However, the scrambling theorem establishes that functional coherence, or even functional identity, does not logically entail identity, or even similarity, between our conscious experiences (Hoffman 2006).

9. Conclusion

Abraham Pais, describing his interactions with Einstein, wrote (Pais 1979, p.907):

Einstein never ceased to ponder the meaning of the quantum theory We often discussed his notions on objective reality. I recall that during one walk Einstein suddenly stopped, turned to me and asked whether I really believed that the moon exists only when I look at it.

MUI theory says that the moon you see is, like any physical object you see, an icon constructed by your visual system. Perception is not objective reporting but active construction. A perceptual construction lasts only so long as you look, and then is replaced by new constructions as you look elsewhere. Thus, the answer to Einstein’s question, according to MUI theory, is that the moon you see only exists when you look at it. Of course, the moon Jack sees might continue to exist even when the moon Jill sees ceases to exist because she closes her eyes. But the moon Jack sees is not numerically identical to the moon Jill sees. Jack sees his moon, Jill sees hers. There is no public moon.

Something does exist whether or not you look at the moon, and that something triggers your visual system to construct a moon icon. But that something that exists independent of you is not the moon. The moon is an icon of your MUI and therefore depends on your perception for its existence. The something that exists independent of your perceptions is always, according to conscious realism, systems of conscious agents.

Consciousness is fundamental in the universe, not a fitfully emerging latecomer. The mind-body problem is, for the physicalist, the problem of getting conscious-

ness to arise from biology. So far, no one can build a scientific theory of how this might happen. This failure is so striking that it leads some to wonder if *Homo sapiens* lacks the necessary conceptual apparatus. For the conscious realist, the mind-body problem is how, precisely, conscious agents create physical objects and properties. Here we have a vast and mathematically precise scientific literature, with successful implementations in computer vision systems.

To a physicalist, the conscious-realist mind-body problem might appear to be a bait-and-switch that dodges hard and interesting questions: What is consciousness for? When and how did it arise in evolution? How does it now arise from brain activity? Now, the switch from the ontology of physicalism to the ontology of conscious realism changes the relevant questions. Consciousness is fundamental. So, to ask what consciousness is for is to ask why something exists rather than nothing. To ask how consciousness arose in a physicalist evolution is mistaken. Instead, we ask how the dynamics of conscious agents, when projected onto appropriate MUIs, yields current evolutionary theory as a special case.

To ask how consciousness arises from brain activity is also mistaken. Brains are complex icons representing heterarchies of interacting conscious agents. So, instead, we ask how neurobiology serves as a user interface to such heterarchies. Conscious realism, it is true, dodges some tough mysteries posed by physicalism, but it replaces them with new, and equally engaging, scientific problems.

Nobody explains everything. If you want to solve the mind-body problem, you can take the physical as given and explain the genesis of conscious experience, or take conscious experience as given and explain the genesis of the physical. Explaining the genesis of conscious experience from the physical has proved, so far, intractable. Explaining the genesis of the physical from conscious experience has proved quite feasible. This is good news: We do not need a mutation that endows a new conceptual apparatus to transform the mind-body problem from a mystery to a routine scientific subject; we just need a change in the direction in which we seek an explanation.

We can start with a mathematically precise theory of conscious agents and their interactions. We can,

according to the norms of methodological naturalism, devise and test theories of how conscious agents construct physical objects and their properties, even space and time themselves. In the process, we need relinquish no method or result of physicalist science, but instead we aim to exhibit each such result as a special case in a more comprehensive, conscious-realist framework. (Ed. Note: The Acknowledgements originally published with this article have been deleted due to space considerations.

References

The reference list for this article can be found on the IRVA website at www.irva.org/library.

Donald D. Hoffman, Ph.D., has been a professor at UC Irvine since 1983 and holds appointments in the Departments of Cognitive Science, Computer Science, and Philosophy. He is author of the book *Visual Intelligence: How We Create What We See* (W.W. Norton, 2000), and coauthor of the book *Automotive Lighting and Human Vision* (Springer, 2007). His research on cognitive neuroscience and human visual perception received a Distinguished Scientific Award from the American Psychological Association and the Troland Research Award of the U.S. National Academy of Sciences.



IRVA News

IRVA Announces Association with IONS

“As he watched the Earth rise in the dark and starry celestial field, Apollo 14 astronaut Edgar Mitchell felt a deep inner knowing that our world is an integral part of a vast, harmonious system of unfathomable intelligence. Inspired by this noetic experience, he founded the Institute of Noetic Sciences in 1973.

Like Dr. Mitchell, we’ve all glimpsed the elusive mysteries of consciousness -- sometimes through premonition, perhaps in a lucid dream, or maybe an awakening in meditation or prayer. Other sciences have dismissed these experiences as coincidence, placebo, or even superstition. At IONS, they compel us to probe the mind’s potential and an inner world that we are only just beginning to understand.”

Help support scientific research into the mysteries of consciousness. Visit IONS at www.noetic.org.

IRVA Announces New Board Member

Cheryle Hopton, Managing Editor of *Aperture*, joined the IRVA Board of Directors at the 2011 Board of Directors meeting. Cheryle continues to act as IRVA’s vice president, having previously served as IRVA’s secretary in 2009-2011.

IRVA Announces New Secretary

Jason Becera was elected as IRVA’s new secretary at the 2011 Board of Directors meeting. Jason currently resides on Oahu, Hawaii and is employed as a network analyst for the Defense Information Systems Agency (DISA). He began his remote-viewing training with the Hawaii Remote Viewers’ Guild (HRVG) in 1996, and is a certified instructor of the HRVG methodology.

IRVA Launches FOCAL POINT Target Yahoo! E-Group



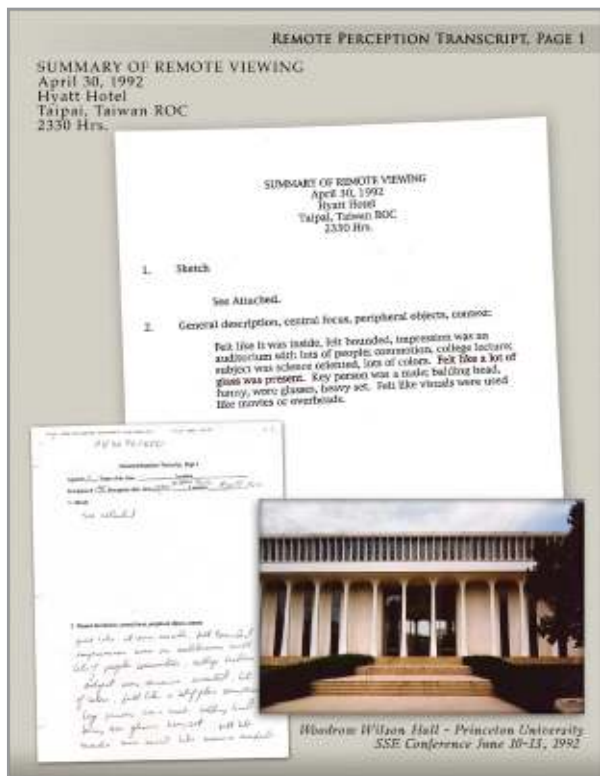
Focal Point is a new service for IRVA members who wish to actively remote-view practice targets. A new target is posted every two weeks. After two weeks, the target feedback is provided, and members can upload their sessions and discuss the results. All remote-viewing methodologies and skill levels are welcome! IRVA members can join at www.irva.org/community/focal-point.html.

My PEAR Experiment, continued from page 17

mind-bending items and, from just a set of numbers, describing all aspects of targets hidden from view (usually represented by photographs). These aspects included sounds, tastes, smells, touch sensations, colors, textures, emotions, and the aesthetics of each target. Taking Buchanan's training back to Princeton, I utilized the Controlled Remote Viewing (CRV) protocols to experience my first precognitive remote viewing.

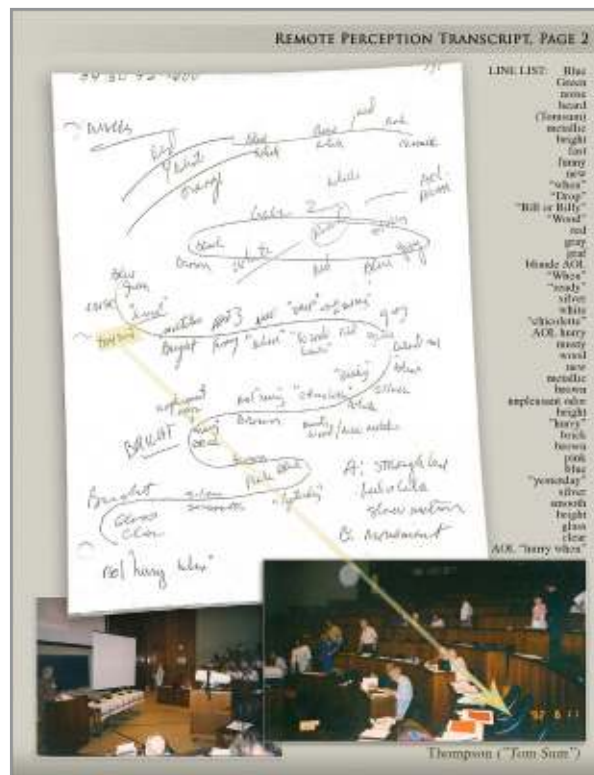
While sitting in a hotel room on a trip to Seoul, Korea, I targeted Brenda Dunne at Princeton. In my remote-viewing session, I jumped six hours into the future to a site that Brenda would not even think about for another five hours. I heard the word "sculls," which was being used by the Princeton crew team on the Harrison river for crew practice, under the Harrison Street bridge. Hearing the sound "scull," I wrote the name down and then described the scene that Dunne would see six

Smith (who was at PEAR at that time). Four of five trials were right on target, but the fifth was off. My most detailed remote viewing, that fifth trial described a scene at a science conference or class with audiovisual equipment, in a bounded glass-enclosed structure, with amphitheatre-style seating and what appeared to



hours later after leaving the PEAR Lab -- which was the actual target at that time and date!

I have maintained contact with the people at PEAR since 1991. In 1992, while on a trip to Nepal and Taiwan, I participated in five preset time/date experiments in those two countries, working with Angela Thompson



be names of people in attendance. On my return from abroad, I turned in my paperwork to PEAR, disappointed that I had missed the last trial in the experiment. Some 40 days later, Angela Thompson Smith invited me to the 1992 conference of the Society for Scientific Exploration (SSE); at that time, I had forgotten about my remote-viewing results from Taiwan.

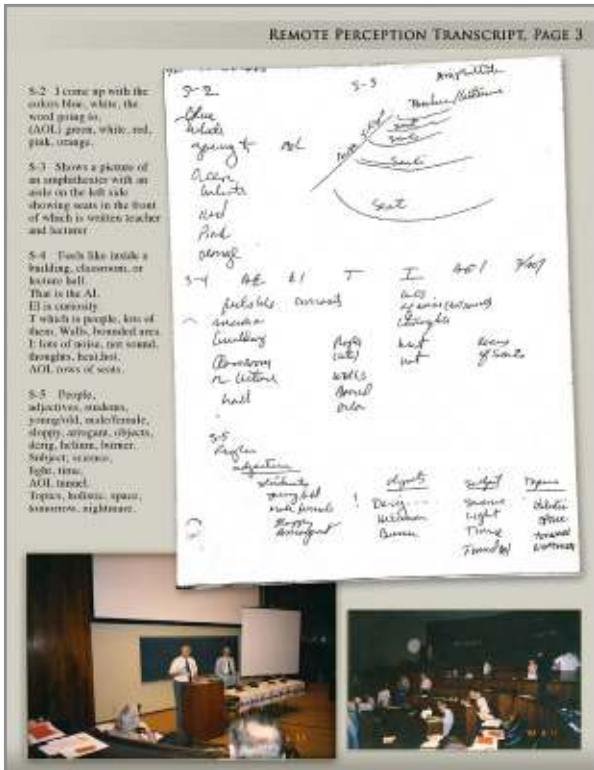
The next morning, I parked in front of Woodrow Wilson Hall at Princeton; there I had a major *déjà vu* experience. Taking an instamatic camera into the conference, I proceeded to take photos of the assembly, the building's interior, the audiovisual equipment, and the people sitting in an auditorium amphitheatre. Returning home after the conference, I had the pictures developed and compared them to the copies of the session that I had given to PEAR on my return from Taiwan.

What amazing results! I had remote-viewed the

conference more than 40 days earlier, from Taiwan! My session included where Dr. Jahn had been sitting, a description of one of the main lecturers, the location where Angela Thompson Smith had been sitting, and even a description and sketch of the layout of the audiovisual screens and whiteboards.

I was attempting the fifth trial of a five-trial series, the target being Angela Thompson Smith at 1600 hours on April 30, 1992. The signal was obtained in Taiwan at 2330 hours. Stage 1 of the ideogram was quite large and had four distinct areas. Sensory contact was itemized along the lines drawn. Stages 2 and 3 were extensive; some items were listed in vertical fashion, but it became easier to write the information on all the lines. In doing so, a lot of sounds were picked up, as indicated in the drawings. The dimensions, as indicated in the drawings for stage 3, were pretty specific.

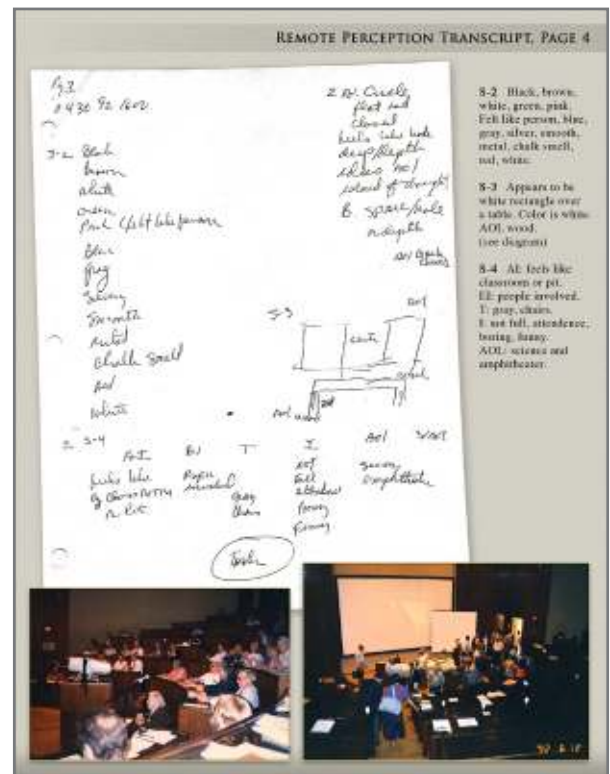
As the session continued to unfold, some very specific information was obtained in stages 4 and 5. In particular, on page 5 of the transcript are the words for “C Jung,” which was clearly a phonic mistake for “R Jahn.” In 2004, Dr. Jahn explained to me how he had read every book that Swiss psychiatrist Carl Jung



On returning to Princeton the next day, I asked Dr. Jahn, “What happened?!” He said that I had missed the target by more than 40 days! I responded that I had seen Thompson Smith, but for some reason I had jumped far into the future. He rejoined, “That’s why we’re doing research on this ability!”

Here is the description of the PEAR Lab experiment:

The ideogram drawings and session transcripts obtained on April 30th in Taiwan are matched, along with photographs taken on June 11-12th in Princeton. I was unaware of the SSE conference until June 10, 1992, when I received the call from Angela Thompson Smith advising me that the conference was being held at Princeton. Therefore, it appears that I made a precognitive visit to this event while sitting in a Taiwan hotel more than a month earlier, while targeting Angela Thompson Smith at another time and date.



had ever written. This was similar to the case on page 2 where the transcript indicates ‘Tom Sum,’ which is exactly where Angela Thompson Smith was sitting during the conference (indicated by the yellow arrow). I happened to be sitting right next to her.

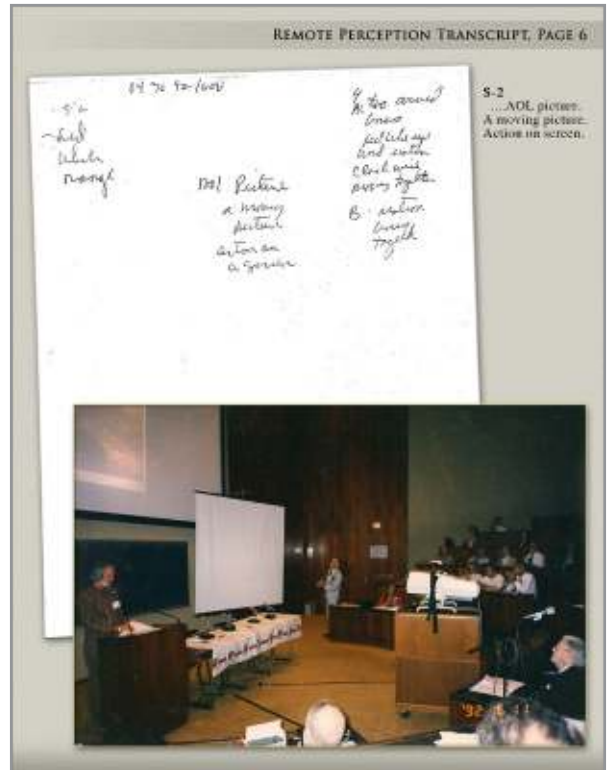
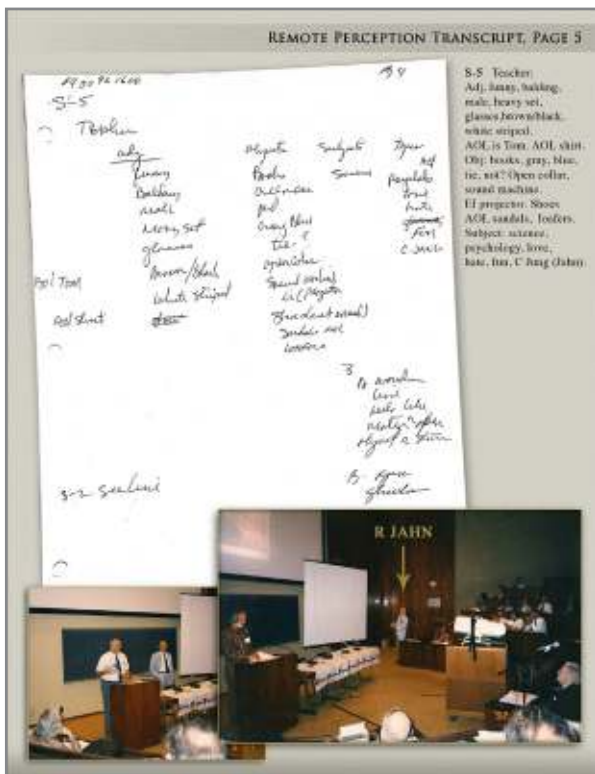
Trying to be consistent with the CRV protocols,* this

target provided the most detailed information I received during the five-trial experiment. After comparing notes with Thompson Smith upon my return, I was very disappointed that she had no record of the fifth trial. Still, I felt confident I had been there and the information recorded was accurate; I also felt that I was going to find this scene. On page 2 of the transcript is a reference to "Bill." Whether I was seeing myself in this remote viewing is unknown to me.

The ability to remote-view a future event is not uncommon, although the perturbations required to cause that event to occur is a process that cannot be described yet. The other major question is: Knowing the future, can one change it? If so, the paradox would be: What has one remote-viewed? Or, are there many futures and we choose the future we want to play? How does intention play in this scenario? Where do we find free

mension, Motion, and Mobility; 4: General Qualitative and Analytical Aspects; 5: Specific Analytical Aspects by Interrogating the Signal Line.

The session graphics in this article are from one blind target, worked on April 30, 1992.



Target ID #04 3092 1660.

will?

I suppose I could have told Angela Thompson Smith that I could not attend the SSE conference, but I did not!

**The CRV protocols consist of the following basic stages: 1: Major Gestalts; 2: Sensory Contact; 3: Di-*

William F. Higgins is a member of the IRVA Board of



Directors and a long-time explorer in the field of anomalous cognition. He is a retired U.S. Navy captain and former FBI agent whose military career included service in Korea and active duty in the first Gulf War. Higgins's interest in psi and human consciousness studies began during his years at the U.S. Naval Academy and led to his involvement with and support of the PEAR Laboratory at Princeton and the Rhine Research Center, as well as his personal work with remote viewing.

Directors and a long-time explorer in the field of anomalous cognition. He is a retired U.S. Navy captain and former FBI agent whose military career included service in Korea and active duty in the first Gulf War. Higgins's interest in psi and human consciousness studies began during his years at the U.S. Naval Academy and led to his involvement with and support of the PEAR Laboratory at Princeton and the Rhine Research Center, as well as his personal work with remote viewing.

ON THE LIGHTER SIDE

MEETINGS WITH THE MATRIX: The Supermind of Creation

by James Channon

I have always had a romance with the bigness of things, and each frontier seems exciting to me. The recent breakthrough in telescope resolution has newly discovered galactic worlds, like Earth, popping into view by the week. We stand at the leading edge of our life in the galaxy, poised to reach out.

Each generation is convinced that they have passed into a new and special time in the evolution of man on our planet -- and they have been correct -- because knowledge and advances in science appear to increase exponentially as we move forward. However, our generation may be entering a phase where the current dreams of life beyond our little blue marble exceed the mindsets from yesteryear. It is certainly the dawn of novel concepts as we leap from the microcosm to the macrocosm, and these views reveal a secret within us that we are only beginning to awaken to. We are not just of this earth, but more; we are of this universe, and there can be no doubt that we are not alone.

The perception of Earth as the sole outpost of life within the universe is fading from our belief systems and our lexicon. As we pause in these reality shifts, we should consider the new frontiers that may await us. As a planet, our reality has been evolving towards a one-world culture. Despite individual governments, territorial beliefs, and profit-based corporations, we have begun to think more globally and universally. Many of us are embracing perceptions beyond our cultural identity, reaching for a planetary identity, and we have given her a name: *Terra*.

I believe remote viewers have a unique destiny. No other group of individuals has skilled itself to ride the

waves of thought, to reflect on the past, present, or future, by listening to the faint signatures left in space and time. If you choose to direct these thoughts into the cosmos, will we remember this as a moment when the earth became a bridge? And if you take the leap by stepping onto that bridge, will you have the courage to continue?

As remote viewers, people have learned to create a superstate of mind. This *Supermind* is the creation of all that you are and all that you know. If we ask bigger questions of the *Supermind*, or matrix, the pieces will begin to assemble themselves over time. Not to worry, there is nothing about life or a session that begins with any real certainty.

As the keynote speaker at the 2010 IRVA conference, I suggested a possible remote-viewing target regarding the creation of a "Starport" on planet Earth (Terra). If we are likely to find or to be found by other species, then I am convinced that we need to create a facility as an invitation to those measuring our intent, our intellect, and willingness to build a bridge to the macrocosm.

Think for a moment about this message, expand your sense of the matrix, and join me. Go Planet!

Editors' Note: Currently, 12 non-frontloaded sessions have been received and are undergoing reduction analysis. IRVA acknowledges that further remote-viewing sessions will be front-loaded and that post-session feedback for the validation of results is unlikely to be available. Channon encourages all remote viewers, whether working as individuals or in groups, to work the Starport Session and forward their results and images to him at jim@arcturus.org. Channon asks also that the



process(es) and/or methodology(ies) used be included as well, so that he can use his “imagineering skills” to construct a workable combined image to kick-start this effort. He will post the best RV sessions on his website at www.firstearthbattalion.org.

Target ID: #I2D1-S4P3F

Target Cue: *Interstellar/Interdimensional Spaceport Planet Earth/Near Future. Describe the spaceport built and maintained to facilitate interstellar/Interdimensional arrivals and transport post 2010.*

Artwork courtesy of James Channon. Titled ,One World.

James Channon (Lt. Col., U.S.A. Ret.) was featured in *Fortune* magazine as the business world’s first corporate Shaman. He was featured in *Omni* and other magazines and websites as the founder of the Army’s First Earth Battalion. Recognized worldwide as the original pioneer of the corporate visioning process, he was originally the lead futurist and educational technologist for the U.S. Army.



.....

APERTURE: Now Available Online by Paul H. Smith, Ph.D.



If you have explored past issues of *Aperture*, you already know that IRVA’s publication has never just been about the news of IRVA. *Aperture* has offered you articles about research, history, theory, techniques, and personalities even as it informed you about recent happenings and updates on future events in the world of

anyone who might be interested in remote viewing. We don’t just allow you to pass it along to others, we urge you to do it! Forward this issue of *Aperture* far and wide to anyone you know with even the slightest interest in remote viewing. Link to it on your webpage, and post it to forums or e-lists you may belong to. Future copies of *Aperture* will be copy-protected to preserve the publication as the valuable member benefit that it is, but this introductory issue will be available to all. So take advantage of this rare opportunity to spread the news -- let the rest of the world know about the cutting edge field we are all excited about!

remote viewing.

Welcome now to a new era for *Aperture* -- it has just gotten better. You are reading this in the first ever electronic edition of IRVA’s flagship publication. This new format offers many advantages. Among them: we can now publish in full color, which previously would have been too costly. This dramatically reduces publishing expenses, allowing us to keep annual dues as low as possible. It also cuts down significantly on mailing time and costs, and it is environmentally responsible. But never fear -- if you are among those who treasure the feel of paper, and the permanence of a hard-copy in your hands, you can purchase your own full-color issue (at cost) through MagCloud.*

You can download this issue of *Aperture* at <http://www.irva.org/library/pdfs/aperture-issue19.pdf>.

*See MagCloud www.irva.magcloud.com.

Paul H. Smith, Ph.D., IRVA past president, founding Board member, and *Aperture* founding Editor-in-Chief. A veteran of the U.S. Army’s Ft. Meade RV Unit, he is the author of *Reading the Enemy’s Mind: Inside Star Gate – America’s Psychic Espionage Program (2005)*. He is also president of *Remote Viewing Instructional Services, Inc.*, in Austin, Texas.



IRVA Member Benefits and Programs

IRVA (Members Only):

- Future *Aperture* publications (available online as a PDF download)
- IRVA Member Yahoo! E-Group
irvamembers-subscribe@yahoogroups.com
- IRVA FOCAL POINT Target List
- (2 targets per month).
www.irva.org/community/focal-point.html
- IRVA Conference discounts
www.irvaconference.org
- IRVA Online Store
www.irva.org/shop
- RV and related "Events" page
www.irva.org/events
- Bibliography
www.irva.org/library
- RV and Related Books List
www.irva.org/shop/books.html
- IRVA and RV News E-Flyer
www.irva.org/resources/signup.php
- Facebook
facebook.irva.org
- Twitter
twitter.irva.org
- Remote-Viewing Methodologies
www.irva.org/remote-viewing/methodology.html
- List of RV Instructors and Related Organizations
www.irva.org/resources/links.html

Coming Soon (Website Members Section):

- RV Database (allows individual members to analyze their prior RV performance)
- Selected IRVA Conference videos
- ARV Target Photoset library

Community Benefits:

- Warcollier Prize for RV Research
www.irva.org/news/warcollier.html

Find this publication at www.irva.magcloud.com

ABOUT IRVA

Expand Awareness, Research, & Educate

The International Remote Viewing Association (IRVA) was organized on March 18, 1999 in Alamogordo, New Mexico, by scientists and academicians involved in remote viewing since its beginning, together with veterans of the military remote-viewing program who are now active as trainers and practitioners in the field. IRVA was formed in response to widespread confusion and conflicting claims about the remote-viewing phenomenon.

One primary goal of the organization is to encourage the dis-

semination of accurate information about remote viewing. This goal is accomplished through a robust website, regular conferences, and speaking and educational outreach by its directors. Other IRVA goals are to assist in forming objective testing standards and materials for evaluating remote viewers, serve as a clearinghouse for accurate information about the phenomenon, promote rigorous theoretical research and applications development in the remote-viewing field, and propose ethical standards as appropri-

ate. IRVA has made progress on some of these goals, but others will take more time to realize. We encourage all who are interested in bringing them about to join us in our efforts.

IRVA neither endorses nor promotes any specific method or approach to remote viewing, but aims to become a responsible voice in the future development of all aspects of the discipline.